VOL. XXXIII.

WILLIAM WHITE & CO., () Publishers and Proprietors.

BOSTON, SATURDAY, APRIL 26,

\$3,00 Per Annum, }

NO.

SPIRITUAL POWERS.

The following lines are quoted from "A Lyric of the Golden Age," a spirit-poem, delivered through the trance mediumship of Mr. T. L. Harris, and taken down in short-hand as the words fell from his lips:

Through harmony in body, heart and brain, Through harmony of wisdom, love and use, Man blooms in every faculty of soul, And every organ of the cultured mind, And consciousness itself becomes inspired, And consciousness itself becomes inspired, And consciousness itself becomes inspired, And man reflects the streaming thoughts that

Through spirit atmospheres upon the world. He takes impressions from the entitles Of the Divine Existence; in his sleep He passes through the golden gate that opes Into the splendors of the spirit-world; He wakes beyond the body and its sphere, He is at liberty from outward things This state of inner waking is beyond Because the nervous essence that first clothes The spirit, leaving the dissolving form, When mind becomes clairvoyant, yet remains Connected with the outer particles; Connected with the outer particles;
And when this state grows perfect, man ascend:
The spiral pathway of the upper life,
Itis errors being dormant, and he learns
Eternal and unutterable things,
That never are and never can be known
Till all the outward faculties of man

In perfect harmony prevent no ray, But shine translucent from the light above. Men cannot tell the secrets of the life Beyond the portals of the natural sphere; At best they dimly shadow out the fruth— Too glorious 't is for mortal minds to bear. When mortal puts on immortality, Corruption incorruption, when the grave Hath lost its sting and death its victory, When, free from all the passions of the earth, The soul becomes a conscious element n the One Harmony that moves through all, Man is translated to a realm of thought Incomprehensible to minds in time. A language infinite in thought, whose tones Are as the accents of Alughty God, Assumes the place of the external tongue. He speaks as he is wrought upon by powers Innumerable and beyond himself

And can at will in perfect freedom change His state each hour, as crystals change their hue Turned at a varied angle to the sun. Humanity in lieuven has varied forms; Each Race of Angels differs in the sphere Of its delight. Celestial faculties, Or as deagas. Creesant memors,
Varied as luces and harmonies of morn
And noon and sunset, alternating, give
Each various race some glory which is new
And special, and its own appropriate name.
This specialty may be received
By radiant spirits of each kindred sphere. On earth men send their writings to their friends In heaven they give divinely glorious states, Transmuting by the mighty alchemy Of thought the spheral air around their friends And filling up the void with images

Whose beauty which have gives of raradis Round the tranced Angel whom they visit, Angelic lovers give their blended love; Sages their intellectual realms of truth; Poets inspire the spirit till it grows Itself a niclody, and floats afar Through unipagined realms and seas of bliss, And universal heavens of happy life. Men give cold thoughts and words on earth be-

Of loveliest truths in loveliest forms combined, Whose beauty winds like groves of Paradise

But living worlds and spheres of bliss above. Shakspeare gave Hamlet, Romeo, Juliet, Art-forms that, clothed with beauty, walk the

And multiply themselves in every brain; Cordelia, Desdemona, crownless Lear; Timon and Shylock, Falstaff and his crew, Titania, Puck and Oberon, and all The fays of that sweet Midsummer-Night's Dream.

Ariel, Miranda, gifted Prospero,
Each form the type of some essential state
Of mind or heart, some gift or sphere of power,
Some use or prescience of the intellect;
His thoughts have grown art-poems to the world,
Sweet, deathless entities, for he became Creative. All the Angel-peopled sun-Is one transcendent Art-realm, where unfold Myriads on myriads of evolving forms, Which the artistic faculties of mind Create, projecting outward from themselves; And Angels dramatize their radiant thoughts, Marshaled in stately theatres, that ope Their vast prosceniums for the inner sight. Pass into rapport with an Angel's mind, And it becomes to you a living world.

Because each thought has its appropriate form. The idea in the image grows revealed; Therefore the wonders of the life to be Transcend imagination. Every mind Creates a universe within itself As various as the worlds that people space, The constellations of the singing stars, The multitudinous angel-peopled isles, Transferring all it sees, or hears, or thinks, All its enjoyments, all its ecstasies Into its own pure being, there to be Forms in the picture-gallery of the brain, And statues in the Pantheon of the soul, And landscapes in the spheres of memory, Beatified in its perpetual life.

Man hath such universe within himself Even while he dwells below; strange are the

ns, re, to sta

cal

tage 6

WM.

se,

That gild the mountains of the soul in sleep, The happy valleys, whose fair landscapes lie Bathed in purpureal haloes, that disclose Temple and palace, grotto, glen and lake, And silver stream and lotus-covered pool, And waterfall with rainbows glittering o'er; That world is man's own consciousness revealed

'T is hard to give man's thoughts to the child's brain, Or outward light to infants in the womb; So hard it is to give to mortal man Defined conceptions of immortal life. The charge of mysticism that all time Has aimed at Revelation, is deserved; And mystery is the setting of the soul, Receding in the dimness of its sleep. When all the senses lie diffused in rest, And an apparent death usurps the place Of the accustomed habitude of man, When eye and ear alike have lost their power, How wonderful is that enchanted state And yet 't is veiled in deepest mystery all. Suppose no man had ever slept and dreamed, And one should rise among his fellow-men Able to pass into that mystic realm Of outward slumber and interior sight.

Men comprehend things by experience;

No other man knowing the state of sleep, He would be styled a liar and a knave, Chained in a madhouse, torn by human wolves, Doomed by the Church, and exiled by mankind. The argument that nothing ever came The argument that nothing ever came From Spirits or the Spiritual World Is very ancient. The Philosopher Said to the Seer, "All that you see, I know." The Seer, in his deep wisdom, made reply, "All that you know, I see." The outward mir Shines in reflected beams and borrowed rays Phases inconsisting through all ancient time From inspirations through all ancient time Diffused, and made a part of the world's thought. The Secr, upon the other hand, discerns, With an original insight, what the world takes from its ancestral authority. All that Isaiah saw was seen before. And yet his state was real; all ablaze Before him shone the New Jerusalem. The Spirit movements of the present age Approve themselves as real as the old, Because the same objection smites at each That is, that they are mystical and dim. Till they become each man's experience, All spiritual states are mystical. Till man unfolds new faculties of mind, And floats into the harmony of things, Inhales the fragrance of the blessed spheres, And rests within the perfect peace of God That passeth understanding, Inner Life Seems to the mind upon its sensuous plane The poet's fancy and enthusiast's dream. As the great atmosphere, whose massive weight Presses upon the body, is not felt, The nightier Spirit-ether, that descends
And tiolds the spirit in its fixed embrace,
Is all unknown, though in its breath we live.
Through solid substance runs th' electric flame, Invisible to sight; the mountains ope For its mysterious movement, and the sea. So flashes thought. The Spirit, like a sun, Yet shaped in human form, in luminous robe Of living light, pervades the natural sphere; And thoughts, like sun figs, penetrate the world, And go where they are sent; so mind with mind Communicates, though oceans roll between. Affinity determines intercourse.

And, since his differed from the world around,

Surely as chemical affinities Unite and blend material particles, Moral affinities unite mankind. All men are parts of one another; none Live separate from the being of the race. All share in its ascension; for a time, All share in its ascension; for a time,
Perhaps, misled and trodden under foot,
But destined at the last to culminate,
Rise with its sun, and triumph with its noon.
There is a triumphing, all-conquering law—
The evolution of interior powers—
Which makes at men semplic and complete
In the integral harmony of life.
Wrought out by God, through inmosts of the
soul. To ultimates of the external form; 'T is fixed in the necessity of things. Peal the great Truth from star to answering star,

Blazon it on thy shield, oh, orb of day, Breathe it in all your sweets, ye summer flowers, Chant it, ye winds, in all your harmonies. Let the dull midnight feel it; let the grave, Until it bursts its massive gates to let The conquering Lord of light and mercy in. Chant it in temples that no human han Have built on heavenly mountains in the skles, Angels and hierarchs of truth and love. Messiah-like, God-manifest in law, Streams from the Infinite, pervades mankind, Uplifts the blind from ignorance and sin, nites down the idols of mythology, Raises the dead world from its grave, reveals Immortal light to the recovered blind, Restores the paralytic sons of fear To intellectual vigor, wipes away All tear-drops from all eyes, and feeds the race An dear-drops from an eyes, and feeds the rac With science, art and culture multiplied, And clothing all the world with plenteousness While Angels clant, "Glory to God on high, And peace on earth, and love forevermore."

WHY PEOPLE ARE POOR .- "Gall Hamilton says that "in a country like this poverty is a presumption of defect." We copy from one of her articles in the Independent, as follows:

"What doth hinder any man from earning his own living? Illness may come; sudden calamity may fall. Against these even energy may be powerless; but, apart from this, it is to be assumed that he who fails fails because he lacks wis dom, and not opportunity. And the same weak-ness which prevented him from grasping the opportunity prevents him from keeping hold of it after it is put into his hand. Once in awhile, once in a great while, a timely succor avails in a moment of temporary weakness or averts the consequence of a mistake, and the man starts ahead at a swinging pace. But oftener the re-sults seem to indicate that it is of very little use to help people who cannot help themselves. The kingdom of pauperism is within them. The very causes that make them poor keep them poor. It is not that society bears down hard upon them. It is that they are self-indulgent. If you see a widow and live children shivering over a few embers you pity them, and you must send them coal; but you cannot help feeling a wrathful concoal; but you cannot help feeling a wrathful con-tempt at knowing that they all went to the pho-tographer's vesterday and had their pictures taken, after buying a couple of twenty-five cent brooches, on the way, to adorn themselves withal. The very things that you yourself would hesitate to do, on account of the expense, people who are partially dependent on your charity will do with-out hesitation. Where you will practice a natu-ral, cheerful, unthinking self-denial, they will practice an equally cheerful and unthinking self-indulgence. The remnants of bread that you dry in the oven and save for future use they throw away. The fragmentary vest-sleeve that you away. The fragmentary vest-sleeve that you fashion into a flat-fron holder they put into the rag-bag, and buy new cloth for their holders. Where you rise at six, they lie till half-past seven. Where you walk, they ride. Where you pray and watch and strive to do your work thoroughly, they are content with anything that will answer. That is the reason why people are poor."

THE CENTRE OF GRAVITY OF POPULATION IN THE UNITED STATES .- In 1850, this centre had moved westward 57 miles across the mountains, to a point nearly south of Parkersburg, Va.; in 1860, it had moved westward 82 miles to a point reached a point near Wilmington, Clinton Co., Ohio, about 45 miles northeast of Cincinnati. In allel. If the same rate be maintained during the next three decades, it will fall in the neighbor- leads. hood of Bloomington, Ind., by 1900.

SPIRIT VS. FLESH AS THE SOURCE OF HUMAN RESPONSIBILITY.

Translated from the French of Allan Kardee, by Elle Bloche, for the Banner of Light,

There are some vicious propensities which are obviously inherent to the spirit of man, because they belong more to the moral than to the physical. Others seem to be rather the consequence of the organism, and for this motive one believes himself less responsible; such are the predispositions to auger, to indolence, to sensuality, etc.

Now-a-days, it is acknowledged by all the Spiritualist philosophers, that the cerebral organs responsive to the various aptitudes owe their development to the activity of the spirit; that this development is thus an effect, and not a cause. A man is not a musician because he has the bump of music, but he has such protuberance only because his spirit has aptitude for music.

If the activity of the spirit reacts on the brain, it must react also on the other parts of the organism. The spirit is thus the operative of his own body, which he fashions, so to say, in order to adapt it to his wants and to the manifestation of. his tendencies. Consequently, the improvement of the body amongst the enlightened races is the result of the work of the spirit, who improves his implement in proportion as his faculties increase. By a natural consequence of this principle, the moral disposition of the spirit must modify the qualities of the blood; it must give it more or less activity-provoke a more or less abundant secretion of bile or other fluids. It is thus, for instance, that the gastronomist feels his mouth water at the sight of a tempting dish. It is not the dish itself that can excite the organ of taste. since there is no contact; it is the sensuality of the spirit which is awakened, and which acts by thought on that organ, while such a sight has no effect on some other spirits. At is the same with all covetousness, with all desires provoked by sight. The diversity of emotions can only be explained, in many cases; by the diversity of the qualities of the spirit. Such is the reason why a sensitive person easily sheds tears; it is not the affluence of tears which gives sensibility to the spirit; it is the sensibility of the spirit which provokes the abundant secretion of tears. Under the control of Semilifity, sile of parison ban mod eled itself on that normal disposition of the spirit, as it has modeled on that of the gastronomist spirit. Consequently, it is easily understood that an trascible spirit must impel to a bilions temperament; so a man is not choleric because he is bilious, but he is bilious because he is choleric, So it is with all other instinctive dispositions. An indolent spirit lets his organism remain in a state of atony responsive to his character; while, if he is active and energetic, he will give to his blood, to his nerves, different qualities. evident that grave organic disorders are often

This effect is especially sensible in great sorrows, in great-joys and in great fears, the reaction of which may sometimes be the cause of Some say that it is an effect of imagination; we ty of the spirit? It seems difficult to attribute imagination to the muscles, to the nerves, because one could not understand why these muscles and these nerves have not always imagination; why they have none after death; why the thing which causes mortal fright in some, excites the courage of others.

Whatever may be the artfulness employed to of matter, one falls unavoidably into an inextricable difficulty, at the end of which he sees, in tion, the independent spiritual being, for whom the organism is only a means of manifestation, as a plane is the instrument of manifestation of his plano, one may say that the spirit accords his body, to set it at the diapason of his moral dispo-

It is indeed curious to see materialism always talking about the necessity of elevating the dignity of man, when it strives to reduce him to a piece of flesh which decays and disappears without leaving any vestige; to claim for him liberty as a natural right, when it considers him as a machine acting like a kitchen-jack, without re

sponsibility for his actions." With the independent spiritual being, preëx isting to and surviving the body, responsibility is absolute; for the great number, the first, the premium mobile of belief in nihility is the fear of such responsibility outside of the human law, and from which they think to escape by shutting their eyes. Hitherto this responsibility was not very well defined; it was only a vague fear, founded-we must acknowledge it-on beliefs that reason could not always admit. Spiritism demonstrates it as an obvious reality, effective, without restriction, and as a natural consequence of the spirituality of the being; this is the reason why certain persons are in dread of Spiritism, which would disturb them in their quietude, by erecting before them the redoutable tribunal of the future. To prove that man is responsible for nearly south of Chillicothe, Ohio; in 1870, it had | all his actions is to prove his liberty for action, and proving such liberty is elevating man's dignity. The prospect of responsibility outside the no case had it widely departed from the 39th par- human law is the most powerful moralizing element; it is the sim to which Spiritism forcibly

According to the above physiologic observa-

tions, one may admit that temperament is at least partially determined by the nature of the spirit, which is cause and not effect. We say partially, because there are cases where the physical influences the moral: it is when a morbid or a normal state is determined by an external cause, accidental and independent of the spirit, such as temperature, climate, hereditary imperfections of constitution, etc. The *morale* of the spirit may then be affected in its manifestations by the pathologic state, without modifying its intrinsic nature. To excuse one's self on the weakness of the flesh, is only a subterfuge to escape responsibility. Flesh is weak because the spirit is weak; this solves the question, and leaves to the spirit the entire responsibility of his actions. Flesh, which has neither thought nor will, never prevails over the spirit-that is, the thinking and willing being. It is the spirit that gives to the flesh the qualities responsive to his instincts, like an artist who impresses upon his material work the stamp of his genius. The spirit, when affranchised of the instincts of hestiality, fashions himself a body which is no more a tyrant, for his aspirations toward the spirituality of his being; it is then that man eats to live, cause living is a necessity, but he no more lives

The moral responsibility for the actions of life thus remains entire; but reason teaches that the consequences of such responsibility must be inproportion to the intellectual development of the spirif; the more enlightened he is the less excusable he is, because, with intelligence and moral reflection, generate the notions of good and evil, of justice and injustice. The savage, still near animality, who yields to the hestfal instincts by eating his fellow-man, is, incontrovertibly, less guilty than the civilized man who commits a simole injustice.

Such law still finds its application in medicine, and gives the reason of its failure in certain cases. Since the temperament is an effect, and not a rause, the efforts aftempted to modify it may be paralyzed by the moral disposition of the spirit who opposes an unconscious resistance, and neutralizes the therapeutic action. It is then on the first cause that one must not: If one succeed in changing the moral disposition of the spirit, the temperament will modify itself under the content of a different will, or at least the action of the medical treatment will be assisted instead of being thwarfed. Olve, if possible, courage to a oward, and you will see that the physiologic effeets of fear will disappear. It is the same with the other dispositions.

But must a physician become the moralizer of his patients?—Yes, in a certain limit; it is even a duty that a good doctor never neglects; as soon as he perceives in the state of the soul an obstacle The action of the spirit on the organism is so to the restoration of health to the body; the essential thing, is to apply the moral remedy with theing filled with supall winter) swell or expand, In this light his action is forcibly limited, because; as he has only a moral ascendency over his patient, a transformation of character is difficulf at a certain age: it is therefore to education death. Persons sometimes die from the fear of | and specially to first education, that cases of this dying. Is there any relation between the body of mature must be entrusted. When education the person and the object which emises its fright shall be guided from the cradle in that direction: an object which very often has no reality? when efforts shall be made to choke in their germ the moral imperfections, as is done with physical have no objection to that—but what is imagina- imperfections, physicians will find no more an obtion, if it is not an attribute, a mode of sensibili- stagle in the temperament, against which their science is now too often powerless.

CALLS FOR WOMEN.

BY MRS. M. T. LANSTON.

Never in the annals of history, or at any period of man's existence, has there been so great a call for woman's influence as at the present time. explain moral-phenomena by the sole properties | Woman is now constantly receiving calls to give her influence to assist man to accomplish his designs, either religious or reformatory. There is all its obviousness, and as the sole possible solu- a call now from the temperative reformers of Michigan for woman to give her influence in enforcing the prohibitory law. Then here is another call, for women of the United States to the thought of a musician; as a musician accords give their influence in "behalf of such amendment to the Constitution as will recognize God Almighty as the source of all authority in civil and the plants through their roots absorb and covernment."

> To the latter call I would say: My dear Christian brothers, your religion has ever deprived woman of all rights as a human being; and now that we are making some headway in educating and clovating ourselves, here you are asking us to sign our own death-warrant by assisting you to govern us and to transmet free thought and

> No, brothers !-we have had sail experience under the bonds of the Christian Church, and will spirits, and will now stand free and untrammeled. We will think our own thoughts and find our,

> own employments. We are now waiting to have another call from our national House, to get the tangles out of the criminal snart there. The House is getting so. disorderly and in such confusion that the menthere will be calling on woman to give her influence and ingennity to clean, scour, purge and purify, and to set the house in order. Well, we are ready to clean and purify, and to minister to: real wants; but as for giving our labor and infinence to prevent freedom of thought and speech, we never can.

> The projected reforms looking to the immediite abolition of slavery in Porto Ricohave caused the greatest consternation among the slaveholders, and every effort is being made to prevent the Governor from enrrying out the instructions from

Scientific.

COSMOGRAPHY: A DESCRIPTION OF THE UNIVERSE. NUMBER NINETEEN.

BY LYSANDER S. RICHARDS.

It is a common saying that, "water will not run up hill ;" dut the plant furnishes us with suffient proof to the contrary. Fill a glass with vater, place therein a very small open tube, and the water within the tube will at once rise considerably above the level of the liquid in the tuinbler. This is called empillary attraction. The cause of this phenomenon is alree of the mearness of the inner opposite sides of a tube with a very small passage, which serves, to a slight extent, as a magnet to attract or draw inward to itself any liquid matter therein contained. This phenomenon is also witnessed in the continon sponge, which is very porous, or tilled with numberless narrow ducts or tubes, and consequently, as in the above tube described; possesses the power of trawing into it and retaining, by said capillary attraction, a large amount of water. The plant, also, by the aid of the microscope, exhibits the same power of drawing apward its diquid food, for within it are cells or vascular bundles, which are long and slender duets or tubes, with very narrow and minute passages through them, and furnishes a fine chance for the operation of capillary attraction. The nutringent (a liquid) taken in at the roots ascends through the plant in the manner described, and its necessitation makes the new growth. The small amount of nutriment absorbed through the foliage passes downward through the plant. The flow of this sap, in the temperate zone, is not continual, for when he cold season approaches, its movement ceases. In early spring, the maple tree is tapped: It discharges sap; but this movement is not the natural flow of the sap, from the roots, but the discharge is due to the great pressure of water contained in the tissues. At no season of the year does the tree contain as much water as in the cold Winter seasons and the cut or wound in the tree gives vent to the great store of water pent up within. The wood cells contain air and water; and, es both expand by heat; when the sun in the spring-time sends its heated rays upon the transof the maple, the water and air expand; and when an incision is made, the water or sap flows copionsly from the wound, but the rapidity of the flow is governed by the temperature. If the weather is cold, the water runs slowly; if warm, it runs rapidly from the tree. While this flow is in operation; there is scarcely any movement in the centre or sound part of the trunk. The flow proceeds within, near the bark. But when the buds which were formed the summer previous Cas the sun's heat in the spring is more strongly fell.) and finally burst fortleinto leaves and blossoms, then the natural flow of the sap commences, and not till then; while the sap near the outer portion of the tree ceases flowing through the incision made, and the wound heats over.

All deciduous trees, or trees the leaves of which dropfolf in autumn, possess the same flow of sap. The composition of sap is mostly water. In winter as it collects, the starch contained in the wood or cells is converted or changed into sugar, which latter, soaked in the water about it, gives us in the spring-time from the maple the sweet rightsup, which all decidnous frees possess toka greater or less extent. Evergreens contain no starch of any account, hence sugar in them is not formed, and accordingly the sap is not sweet. Although the plant absorbs but little nutriment through its leaves or foliage from the atmosphere. yet ninety to ninety-nine per cents of its food is derived indirectly and directly from the latter

Nitrogen, one of the constituents of the air, is washed down from the latter by heavy rains, forming nitrates; also immonia, which is formed in the atmosphere, is also washed down into the soil by rains. Oxygen, another constituent of the air, comes in contact with minerals, and oxidizes them; all of which are incorporated in the soil, feed upon them. - Hetween the plant and the animal, there exists a wonderful economic relation. Man, juhales coxygen, and exhales carbonic acid gas. The latter is poisonous, and if some provision was not made to carry off or absorb it, the existence of animal life upon this globe would be impossible. It is estimated that man alone exhalesinto the air sufficient earbonic acid gas to produce one hundred and twenty-five billions four hundred million tons of carbon in a single day, saying nothing of the incalculable amount exhaled now throw the chains of bigotry from off our by all animals, and the amount expended by the combustion of wood, oils, coal, &c., as well as from the ripening and decay of fruit, germination of seed, patrefaction of organic substances, &c., &c. A candle will not burn in air containing three per cent. of this poisonous compound; thirty per cent, will kill a man quickly, and six per cent, will make it so uncomfortable for him that death will ultimately ensue if he does not from it effect his escape. Nature, however, is equal to the emergency, and provides in her economy a fair exchange-what is poison to us to inhale, is food for the plant. Absorbing the carbon, it exhales also oxygen, and we inhale it; thus a complete reciprocal relation is continual between the animal and vegetable kingdom. What is waste for one, is food to the other.

> It is proposed to substitute tea for brandy in the Russian army, and a committee of specialists are preparing a report upon the comparative

... SPRING.

The sun is warm, the sky is blue, The birds are full the grass is growing;
I wonder it the signs are true.

And winter really is going!
Tis too good news, it seems to ine—
That gentle Spring at last is coming.

This comments. This very mern I saw a beg.
But he was humining

The seeds do n't seem to show as yet; I tear they be notted altogether.

The winter's been solvery wit.
But shad we have more's itted weather. Those fleecy clouds, on high that wing, Can weep july Niebe's sid daughters; And we perchance may find the Spring? A spring of waters.

Oh, gentle Spring, beingy us not! We can be dry, and yet hilarieus; And pany give back the watering pot To January's old Aquarius.
Where'er your tiny fool shall touch.
Bid blossoms spring, the greensward fretting. Wherelet year via.

Bid blossoms spring, the green.

For we've an appetite for such.

That feeds no wetting.

—London Fan.

The Twenty-Lifth Anniversary of the Advent of Modern Spiritualism-Its Celebration in Various Parts of the United States.

The mails have brought to us the first drops of the shower of glidness which we are sure has faller, on the believers in the spiritual philosophy all over our country, in the accounts of meetings held in bonor of the coming to earth of our new scientific telligion of demonstrated immortal ex-Istence. That we do not give in full the accounts sent us, is owing to the tremendous pressure of matter on our columns. We could easily fill a haper twice the size of the Banner of Light weekly with the articles on carrent subjects which are afforded us; but at present do not see our way clear to any enlargement, of our paper. The Spiritualists of St. Louis, Mo.

We are informed by L. L. Suydam, held a meeting on the evening of Sunday, March 30th (which was well spoken of by the Democrat and Globe of that city for March 31st), which our correspondent says was 2 a very entertaining one for the friends of the cause present—much interest being manifested by the entire audience. The movement was inaugurated and conducted by the efficient and popular (when known) spiritual speaker, Mrs. M. L. Strong - (who had been in the city a short time, and had becared to the Spiritualists two Sunday evenings previous to this anniversary occasion)—with the assistance of some personal friends—

The gentlemen on the platform assisting Mrs. Strong were among our best citizens, and some of the earliest avowed Spiritualists of the city. These gentlemen and others present on this occasion manifested a renewed interest in the cause, and there is now a prospect that they will con-tinute the good work, and that, ere long, the Spiritualists of St. Louis may have a stated organization that will provide the people with spiritual and intellectual food which shall satisfy their famishing souls. Let us hope such may be there-sult of this anniversary meeting!"

PhetGlobe sayes

"Quite a large and intelligent audience was present at the ball, corner of Fifth and St. Charles streets, last night, to listen to the colebration exercises of the twenty-lifth anniversary of Modern Spiritualism. The rostrum was ornamented with vases of beautiful natural flowers of variegated tints, which lent an air of freshness, to the sur-

ceeded to explain the object of the meeting in a terse, concise manner. She speke of the growth and future prospects of the philosophy of Spirit-ualism, and asked where the limit of the tidal wave of residence as as exempting in these phenom-ena, would be found in the succeeding quarter of a century ?". Its spread had been unprecedented, and its influence was felt to-day throughout the

After Mrs. Strong came Mr. Levy, who gave a rescript of his experience and views upon the subject under discussion, after which he referred historically to the past of the cause in St. Louis saying, "The Spiritualists had first occupied Odd Fellows, Hall, then Concert Hall, then Wyman's Hall, and finally Mercantile Library Hall; "Spir-

itualism was not dead, and he was glad to see it now being revived in earnest." Mr. Outley had formerly been a Catholic, but had been led by the light of the new philosophy to abandon the study for its priesthood. The had never had cause to regret the change; but rejoiced

in his freedom.

Mr. Mellon, raised an Orthodox, had been converted to the flew faith by being appointed as one of a committee of three by the Church to show up the fallacy of the new phenomena of spiritual communication. The Church, upon hearing the report of the committee, said he must recant. He

refused; and had been persecuted ever since, Mr. Stagg had been also expelled from the Church for heresy, but since he became a Spiritualist, he had been a happier man than he ever was before, and he believed that he was now on a road that led bea broader and a better field, Spiritualists could not go back—they must go

Mr. Baker bore testimony to the truth of spirit communion; and was desirous that all should come-whether clergy or laymen-to the investigation and enjoyment of the higher and broader theory of religion unfolded by it:

Rev. Mr. Kelso, formerly a minister of the Unitarian Church at Alton, then gave his experience and testimony. He had become greatly interested in the subject, and determined to investigate it for his own satisfaction, which he did, and became a convert to the faith. He had recently resigned his pastorate, but only a short time since was called upon, by friends in that locality, to perform the burial service for three different parties, which convinced him that there were some at least who did not consider him as gone over to the devil. He had seen enough to convince any reasoning mind of the great truths of spiritual communion: While in Moravia, N. Y., he had attended scances, and had there been shown the apparitions of two hundred persons in the spirit-world, among them two sisters of his own whom he had seen buried. Hundreds of others had there recognized spirit-friends. Those sisters told him to take a broader platform, and that he had been long enough in the pulpit, and that the churches must give way to a higher religion. He said there was a great desire in the churches to investigate Spiritualism, if it could be done styly. He knew ministers' who were deeply interested. He hoped the Spiritualists of St. Louis would wake up, and they could get some of the best church people in the city to join.

them.

Mr. Cobb spoke at some length upon the subject. He believed the theory was not new, but as old as humanity. He said there were a great many who believed the doctrine, but lacked the moral courage to avow it. He had been a member of the Episcopal Church. He felt kindly toward all denominations and to all humanity. He had seen demonstrations which could not be controyerted, and which had led him to conviction and belief. He said Spiritualism was the literal orthodox religion, according to the definition of the word ortho-right, doxy-teaching-right-

Mrs. Strong concluded the exercises with an address in favor of Spiritualism, which was list-ened to with marked attention, after which the assemblage dispersed.

Watertown, N. Y.

The event was commemorated at Apollo Hall, on Sunday afternoon, March 30th, Rev. J. H. Harter, of Auburn, formerly a well known Universalist elergyman, addressed the audience from

five years ago, and the interest they had created all over the world, he said progress-physical, intellectual, moral and spiritual—is the natural prompting of the human hearts. Take good care of the temple of the spirit. He was a tool who locked himself in the house and set it on fire the was a fool who pouted fire into the house which contained his spirit. He did not believe in total deprayity. There was some good in every ene, no matter how wicked or degraded. The duty of spiritual improvement was smore important than intellectual and moral. The spirit is the same in the other world as it is in this, and the reason we have so in my devilish communications is because we send so many devils there. Our jails and prisons were filled with men imperfectly developed spiritually, though they might be well developed intellectually. Progression is man's duty be-cause it is a law of his being, and necessary to his happiness. He went on to show that the result of such progression is happiness now and hereafter.

Dr. Kimbail read a paper tracing the history of Spiritualism through the Bible up to the present time, especially in the sect of Essenes, and called attention to the state of the church eighteen hundred and seventy-three years ago as compared with now. The Jews crucified Christ because he exasperated them by preaching Spiritualism, and setting that "this day is this prophecy of Esalas ilfilled!" but his crucifixion did not stop the march of Spiritualism. He denounced the effort torget God incorporated in the Constitution's and Y. M. C. Association for imprisoning Woodhull & Claffin. The gave the spiritual interpreta-tion of the twelfth chapter of Reyelations, and advised the brethren to organize here, as they have in Central New York, and take Orthodoxy

by the horns.

Mrs. Kimball, then gave tests, after which she delivered a prayer, followed by an address from the words, a Let your light so shine among men that they may see your good works and glorify your Father in Heaven." God and the angels were against having God in the Constitution: against the course of the elergymen and the Young Men's Christian Associations. You will have your resurraction and judgment as soon as you have passed out of the body, preachers and the Bible to the contrary notwithstanding. The controlling spirit said these things because they were the result of its personal experience. At the conclusion of her remarks, Mrs. Kimball described many spirits present among the audience.

Horsehends, N. Y.

othe growing city of Elmira, commemorates in its name a historical fact, as the skulls of horses, abandoned by Gen. Sullivan in his campaign against aggressive Indians, were found in large against aggressive monans; were found in large numbers, bleaching on the site of the now popu-lous bambet, by the early settlers. The place is now the home of many progressive men and wo-men. Among them Mr. S. A. Tallmadge, a leading spirit in all liberal and reformatory movements, bears a name well known to the thinkers of the present time, and partakes of the character of his late illustrions kinsman.

On Monday, the 31st of March, this place was the scene of a gathering in remembrance of the advent of Modern Spiritualism. The venerable Dr. Palmer, President of the local organization. called the Convention to order, made some remarks, and introduced the reading of a communication purporting to come from Rev. John Pier. pont, through Dr. H. T. Child, of Philadelphia. The morning was spent in conference by all disposed to speak, alternated with the singing of air Anniversary Ode and other appropriate pieces by our friends from the adjacent village of

Millparf, led by Colonel Jones. At noon a recess of two hours was held, after At hoon a recess of two nones was near access which exercises were opened with music. A se-lected poem—" Dara to be Right," was read by Mrs. Ingalls; then followed a speech by Mrs. Palmer (in a trance state), exhorting her listeners to purity of thought and life. She was fol-loyed by J. K. Ingalls, on the final accordance of

well-hased religious faith with actual science. The closing and most lengthy address was made by Rev. I. V. Mapes, who spoke with arout force-and feating 01 the change of views which had come to him and to many others within the last quarter of a century.

Between and after the speeches the choir sang

pieces admirably suited to the thoughts expressed. The convention formally closed soon after 4 P. M., to allow the friends to return to their widely scattered homes—their hearts and hands strengthened for the unceasing struggle of life by the glimpse of harmonious unity they had en-joyed, foreshadowing, as it did, the era of univer-O. H. F. INGMAS. sal brotherhood.

San Francisco, Cal.

anniversary services:

of Modern Spiritualism was colorated yesterday at Dashaway Hall, under the adspices of the San Francisco Spiritualist Union. The belief in Spiritualism as it today exists, dates from the remarkable manifestations, made through the Fox of Church and State, during the dark ages. The Sisters, at Rochester, N. Y., in 1848, and subsesting the pression of the pression already as quently, and hence the adherents of the faith ac-

cept that date as the beginning.

Dashaway Hall was beautifully decorated for the occasion. Flowers were brought in the greatest profusion, and these, with evergreens, were tastefully arranged about the platform. tures, some of them claimed by their owners to be spirit-crayons, were also placed in the hall, and several terra cotta busts were arranged among the evergreens. A number of canary birds joined their sweet music with the voices of

the speakers, and the effect was quite pleasing. celebration began in the afternoon, and con tiqued throughout the evening. In the afternoon the President of the Society, Albert Kendrick, opened the exercises by reading an address, purporting to be from the spirit of the late Rev. John Pierpont, recently published in the Banner of Light. There was a good audience in the hall, and the address was listened to attentively, and was well received. A well-trained choir then furnished some excellent music, after which Mrs. Belle Chamberlain delivered an address setting forth the progress of Spiritualism during the twenty-five years of its existence. She claimed for it the title and dignity of a religion; that it had sprung from nothing; and having gone through different stages of opinion, from abuse and fideule to wonder, astonishment, and finally acceptance as a faith by millions of people, it stood to-day as an acknowledged religious creed, entitled to the respect at least of every one. She claimed that Spiritualism has had great effect in modifying the religious views of those outside of its organization; that it has entered the churches, reforming creeds and bringing human belief into harmony with Nature; that it has entered poli-tics; aiding materially in the dissemination of liberal ideas; that it is also having great influenergin the education of the people on all subjects, everything being within its domain—sci-

ence, religion, morals, political economy, etc. When Mrs. Chamberlain had finished, and the choir had given another musical exercise, Mrs. Anna Kimball, of New York, delivered an address, which was highly entertaining. She was followed by Mrs. E. H. F. McKinley, and others."

The official report of the occasion, which reached us after the above was in type, and which is substantially the same as the Chronicle's narra-tion, informs us in addition that Dr. Henry Bush and Mr. Liening also made speeches; Miss Liening sang; Mrs. E. Hughes gave a poetic reading; and Mr. Barker, Mrs. Kimball and Mr. Wells sang "Beautiful Hills;" the choir ending the afternoon services with an appropriate selec-

The official account states that "in the evening there was singing by the choir. Mrs. Stevens, of Sacramento, gave an excellent address. Miss Edwards, one of our sweetest singers, gave us a song. Mr. Kendall made a few remarks, suggested by the reading, by Mrs. Hughes, of the poem, 'Battle of Lake Regellus.' He said that Castor and Pollux, whom this legend represented as appearing in the guise of horsenien clad in armor, fighting and winning the battle for the early Romans, personified, in the mythology of couple of songs. The audience enjoyed the example of the subject matter. Mrs. Emma Tuttle recited a poem, and Miss Alice Robbins sang a couple of songs. The audience enjoyed the example of the subject matter. our sweetest singers, gave us a the 14th chapter of Luke, tenth verse: "Friend, go up higher"—or, in other words, "Excelsior."

After referring to the inexplicable raps which word hoard by Kate Fox near Rochester twenty-

phy: thus furnishing one of the thousand existing proofs that Spiritualism is not a new philosophy and religion of the day but that it is believed, which was kept on many dancing commenced, which was kept on many dancing the day but that it is the second of the day but that it is the second of the day but that it is the second of the day but the second of the se and Mother Nature of the spiritualistic philosophy and religion of the day, but that it is as old as civilization, or even our race itself; that this Divine twin principle of Wisdom and Love, now. as of old, is ever battling for right, progress, and the disenthrallment of the race from ignorance and superstition; that Spiritualism, as one of the agents of this Divine principle, has before it the work left undone by the religions of dogmas and creeds, which, after a sway of thousands years, have left society and the world in their present unprogressed condition; that it must lay iside its passive spirit and attitude, and assume the energetic activity required to perform its mission; that this battle, to be waged by Spiritmalism, progress and free thought, will ever be a moral and peaceful contest, unless the organizing forces of the tottering creeds shall, in their insancbigotry, attempt to co. re- the people of this country into the unwitting adoption and acceptance of their dogmas, by getting them, speciously and under false pretenses, engrafted upon our national Constitution.

Then followed a duer by Miss Hammond and Miss Roberts. Mr. J. Butler read an excellent original poem written for the occasion. Mrs. Hendee then spoke, and referred to the benefits derived from spirit influx, and the harmonious results that would flow from it. Mrs. Leland said she was delighted with the progress made in the Children's Lyceum, but suggested that objectteaching from a cabinet collection of natural objeets would greatly aid the work of improvement. A duet was then delightfully sung by Mrs.

Matthews and Miss Morse.

By nine o'clock the hall was crowded: and at that hour the seats were removed, and the floor was given over to the dancers. Suitable orchestral music had been provided, and from then until midnight the scene was a joyous one. Among the more prominent persons present were Judge

M. Crane, Gov. Challis, Dr. Knowles, and Hon. J. K. Ringos, The Spiritualists are becoming a power in San Francisco, and the organization is steadily gaining strength.

Cleveland, O.

Garrett's Hall, which "was very elaborately decorated with evergreens in various designs," was the scene of the celebration in this city. The morning exercises consisted of a Conference, at which remarks of a general character constituted The beautiful Village of Horseleads, suburban the programme. The members of the society othe growing city of Elmira, commemorates in were either called upon or volunteered, and spoke briefly upon various subjects connected with the interests of Spiritualism.

Elder James S. Prescott, of the Shakers at North Union, Warrensville, then delivered a short address. He was pleased to meet with the Spiritualist Association of Cleveland, and with the Children's "Progressive Lyceum," to com-memorate the Twenty-fifth Anniversary of "Modern Spiritualism" to the world. In cele-

brating this event we have a sentiment to offer: "Modern Spiritualism! We hall its advent as the harbinger of the millennium; based upon the law of progression, cooperating with and through visible agensies, the last and only hope for the redemption of the human race."

When it first went to the world, it took the inhabitants by surprise. It commenced on the animal plane in the rudimental sphere, and pro-gressed rapidly until it reached the intellectual. and is now the all-absorbing topic, and delightful theme of seers and sages, poets and philosophers, extending to all classes, ranks and conditions of people, from the crowned heads of Europe, down e humblest individual that walks our streets

And still the subject is not exhausted. It is beginning to assume a new form—or phase, and that is the evolution of the moral and spiritual faculties which will lead to a moral reform-a virgin life. This is what the world needs more than anything else—men have been governed by the back brain, region long enough. Is it not time that Spiritualists took another step higher on the ladder of progression? This can only be done by cooperating with the "spirit-world" (as saith the poet;

" that us grasp the hands of the angels, As they spread their duding wings, They are singing, come up higher, Reach after heavenly things."

"For when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

Isolah xxvi: 9. They will learn to do right from principle, if they learn at all, not because they are compelled to by the civil law. Therefore, we object on this ground, of having the terms of God, Christ and the Bible ever put into the Con-stitution of the United States. We protest against this trinity ever being inserted in that instru-From the Morning Chronicle of that city for ment. We believe the wise fathers who framed April 1st, we collate the following concerning the lit were inspired men, and their inspiration holds good yet, and will to the cad of time.

If Christianity cannot stand upor

mon merits, without calling to its aid the arm of the civil and ecclesiastical powers combined to sus-tain it, we say, let it go down—the sooner the freedom of speech and of the press is already as-sailed in New York, and "If these things be done in the green tree, what will be done in the

We never swear, but in the language of Thomas Jefferson, we affirm "upon the altars of God, eternal hostility to every form of tyranny over the mind of man' and weman too.'

In the afternoon the following programme was executed, the services commencing at 2 o'clock: Singing, Lyceum children; Introductory Address (George Kates), Eugene Johnson; Reidration, Bertha Fisk; Happy Go Lucky, Lutie Van Scoten; It Never Pays, Emma Dutton; Dialogue, Willie Dunlap, Harry Lees; Song (Only a Dream), Ella Rife; Recifation (Anniversary Poem), Esther S. Fenton; Calisthenies, Lyceum children; Catechism, Leaders of Lyceum; Singing, Lyceum children; Recitation, Carrie E. Ingersoll; Recitation, Leman Van Scoten; Aunt Tabitha, Minnie Lees; Waiter and Watcher, Louis Whitnall: Kiss Me, Children, Ettie Ells-Louis Whithall: Kiss Me, Children, Ettie Ellsworth; Dialogue, Mary Van Druver, Ruth Reed, Florence Dixon, Minnie Lees, Kitty Van Druver, Annie Stanvin, Nellie Ingersoll; Jubilate, A. G. Smith, of Painesville, G. F. Homes, Chorns, Choir and Audience; Address, Hudson Tuttle; Song, Alice Robbins; Address, Sarah M. Thompson; Reading (comic), Emma Tuttle; Address, R. H. Winslow; Song, Alice Robbins; Benediction, O. P. Kellong.

The first regular address of the occasion was by Hudson Tuttle, who said that in Cleveland was held the first convention of Spiritualists west of the Alleghanies. How wide had been the spread of Spiritualism since the rapping were first heard in the obscure village of Roches ter twenty-five years ago! Starting in an humble cottage, it had increased until now its doctrines were disseminated in all countries in the world. It had its mighty newspapers, and had built up a literature of its own. It had ignored leadership, which had proved the bane of other organizations. When he heard complaints of the failure of their societies, he thought nothing of it. The did not think that the Almighty intended that they should have organizations, for they were no needed in the work of making perfect men and women. They did not want it to become a sys tem of religion, for they did not believe it was a religion. Its object and aim were not religious but the development of the great physical forces He believed that Spiritualism had existed from the earliest epochs, and he thought that its manifestations had been seen in the gradual develop ment of animal into man, as demonstrated in the "natural selection" theory of Mr. Darwin.

After he had concluded Miss Alice Robbins

favored the audience with a song, and was en cored several times Mrs. Sarah M. Thompson then delivered an in

spirational poem. ercises very much, and at the close a vote of thanks was tendered to the committee who have had the management of the Twenty-Fifth Anni-

Battle Creek, Mich.

DEAR BANNER-Just a word about our Anniversary here on the 31st ult. It was a success, I assure you, full of inspiring thought and aspira-tion. Bros. Todd, G. W. Lusk, Dr. P. T. Johnson and Barrett, and Sisters Augusta Whiting, L. E. Drake, and Lois Waisbrooker were present. It was a beautiful Pentecost. The re-marks were radical, salient, resolute with fire of moral will. The Free Press, of Detroit, and Chieago Times sent for special reports of our celebration. The pulse of it goes over the State and J. O. BARRETT.

Lawrence, Kan.

Progressiv: Lycaim. — Interesting Anniversary Entertainment. — Music, Poetry, Recitations, Reading and Dancing.

The Anniversary of the organization of the Progressive Lyceum was celebrated last evening at Liberty Hall, by a most interesting entertainent, consisting of music, poetry, recitations, tableaux, readings, etc.

The first exercise on the programme, after the "Columbia Grand March," was a duet on the plano, entitled "Clear the Track Galóp," executed by Miss Zella and Master Bert Neil. For so young players the piece was well played, and the effort well received.

Mr. Theo. F. Price followed with an original

poem, the text of which is as follows: THE DAWN OF REASON.

belineld and clear is the stream that flows by The foot of Truth's adamant mountain. And its breast is the mirror wherein we descry. Bright gems in the beautiful fountain. The veloes of millions, through vistas of years.

In the tongues of all nations were blending,
Asthey threw themselves prostrate, and wept bitter tears,
While prayers to their gods were ascending.

But their gods heard them not, though the sacrifice made. Was ever the heart's fondest treasure: And the nations in blindness their stern priests obeyed, And bowed 'neath their sovereign displeasure. And bowed 'neath their sovereign displeasure, But the angels were touched by those tears which were shed And they answered humanity's pleading, And they answered humanity's pleading, and the spirits returned of their friends who were dead? Bringing comfort to hearts which were bleeding. In the tiniest of raps the responses were made, As they tolled in constructing the arches coincetting their word with our own, which they laid. Where the band of bright spirits now marches.

Diversity sundered the doctrines of earth For many a long, weary season; Their creeds, though ten thousand, to dogmas gave birth, That bore not the touchstone of reason.

Blind error hold carnival over the land, And mocked at the dlin lapse of ages; Fair truth, fixed in firmness, continued to stand On Nature's indeflible pages. What myriads of martyrs went out from the world" For the fatschood in hope fondly cherished: While the tongues of red flame have so ruthlessly curled Round the clay which tor fond folly perished.

And the devotee dies in his blindest of faith, His form in proud agony sandering, To appease the fierce gost in the might of his wrath, Neath the wheels of grim Juggernaut thundering, Though error unceasingly strives to maintain... Her reign o'er the hearts of the nations. The angels of light ever strive to make plain. The results of their high occupations.

Then man in true wisdom's half stand up at last, When those teachers among us have farried; And deep in the mystical sea of the past Huncanity's errors lie buried. Oh, the shining archangels earth's ministers are, From the Summer-Land's mystical regions: And they shall redeem us from darkness and war-lly the cyldence borne by their legions.

The beautiful by its tendrils shall twine Round rulhed pagent and temple. And the lizard shall bask in the hodest shrine Where delusion's fond millions assembled. Oh, pellucid and clear is the stream that flows by The foot of truth's adamant mountain; And its breast is the mirror wherein we descry Bright gems in the beautiful fountain.

An instrumental piece entitled "Harp of Midnight," by Miss Lillie Leibev, was well executed, and called forth considerable applause. A recitation entitled the "Good of Evil," by Mrs. Price, proving herself a good elecutionist, bringing out the strong points of the piece. Some more instrumental music followed the tableaux. This was excellent, but was not continued long enough. The audience called for an encore, but it was not given. To satisfy the audience, however, as it were, here little Nellie Nell appieared in a song and dance—"I would not Marry an Old Man." Her singing and manner were perfeetly charming. She took the audience by surprise, and it gave her a deafening applause. came out again and added another verse to her song. Judging from the amount of demonstrative appreciation, the citert must have been considered the best of the evening.

Prof Snow's selection was full of fun, and kept the audience in continued good humor. The second part of the programme was fully as entertaining as the first. It consisted of vocal and instrumental music, tableaux, and another humorous piece by Prof. Snow. The most at-tractive piece was "Ariel's Visit to Earth," a tableau and dialogue. It was beautiful. It was under the special charge of Mrs. J. O. Walters, al much testo The programme closed the gymnastic exercises with dumb bells. This was quite a unique affair. The children went through a great variety of movements to an air on the piano, keeping per feet time. Mrs. Price deserves much credit for having brought her class to such a point of efficiency. best features of the entertainment.

The whole thing was concluded with a grand-social hop, which lasted until a late hour.—Lawrence (Kan.) Journal; April 10:

"Our Children."

This is one of the most charming little books' nave met in a long time; and if any reader of taste and feeling gets hold of it, I know, by blessed experience, that he will be sure to keep hold until the last leaf is turned. In all our literature there is nothing so much wanted as right reading on children. Such a book as this, taken up by some little darkened spirit, that was, so to speak, born in creedal chains, might furnish a key to the profound mysteries that haunt the mind of every houghtfulchild, and will not retire to the bottom of the Red Sca, or be put to sleep anywhere, at the dictum of hireling priest or his accomplices The old fears of Hell and the Devil, that are still held over the heads of many an innocent child, turning all the natural sweetness of life into a froubled and bitter fountain, are here divested of their awful sanctity, and appear among the comic deities. The old veneration for mere outside religion is handled without mittens, and so are the ministers-not because they are ministers, but because they abuse the public faith, and are unworthy of their trust as spiritual teachers. One cannot help smiling at the cool and quiet way in which these sanctimonious matters are disposed of, nor the happy manner in which HUMANITY is contrasted with the dead old thing that is by many still regarded as Religion.

Nor is the artistic execution in any degree unworthy of the sweet philosophy it embodies and embalms. There is not a single piece in the book but has a character and interest of its own, from the sweet spiritual story of "Katydid," by the Editor, Mrs. H. F. M. Brown, to "The Ambitious Goose," by Mrs. Tuttle. The "Legend of the White Lily," by Hudson Tuttle, is a genuine poem of fine and delicate drawing.

But among them all, "The Adventures of Jack Worthington" bears off the palm. The characters are sharply drawn, and endowed with a dramatic interest and power rarely to be met with, and not unworthy the pen of a Dickens. Mrs. Kimball has a genius that deserves attention,

and if properly put forth, must command it. This book comes in answer to a long acknowledged want, and to be appreciated intelligently and actively is all the aid it requires. [Published by William White & Co.]

FANNIE GREEN McDougaL.

Let your life-spring be in heaven.

Spiritual Phenomena.

Manifestations at Dr. Slade's.

DEAR BANNER-I have lately had a series of sittings with Dr. Slade, in which the phenomena were wonderful and varied. The hand of the medium's Indian control, Owasso, was shown me many times, both by daylight and gaslight. Usually it appeared exactly like the hand of an Indian in the flesh; but on one occasion it was covered with phosphorescent flames, from which fumes arose precisely like those of burning phosphords. This flaming hand grasped my arm above the elbow, so as to be distinctly seen, and the fingers, playing with my neck-ribbon, left for a moment afterwards upon It quivering, phos phorescent lights. This Indian hand clasped mine several times, once so forcibly as to cause an exclamation of pain. I was also allowed to clasp it in mine. Beside much slate writing, which was done with the slate placed upon the top of the table, and untouched by the medium or myself, I also had a sheet of paper (which I examined and placed between two slates, with a bit of lead from a pencil laid upon it) covered with writing, and signed with the name of the communicating spirit. I had various little mementoes tof no intrinsic value) brought me into a light room, and placed by the spirit-hand in

I saw, at an evening sitting, vague spirit-forms, looking like columns of faintly luminous vapor, move about the room, and these seemingly impalpable bodies produced, by thumping and stamping, sounds almost terrific in their violence. Chairs were moved about. The rocking-chair was many times rocked yiolently, and, at our request, lifted so that its seat was above the level. of the table. At the last scance, the solid walnut table at which we sat was lifted into the air,... turned upside down, and floated over our heads, the legs nearly touching the ceiling. It camedown again gently, carefully avoiding, in its descent, the globes which covered the brightlyburning gas jets, and was replaced upon the spotfrom which it had arisen. One of the seances, which may appear, in the recital, less remarkable than some others, was to me peculiarly satisfactory and beautiful. I will give you my notes of this, as taken at the time: Feb. 10, 1873. Room. lit with gas. I sat, as usual, with my back tothe east, the medium on my left hand, and facing the north.. The rocking-chair which we saw rock at a former sitting, stood some five feet from me,. toward my right, and of course further from themedium. In the northeast corner of the room, near the chair, stood a small table, with some papers and a little hand-hell upon it.

After sitting a few minutes, Dr. S. said he saw Owasso by the rocking-chair, and afterwards exclaimed. "There is the form of a boy standing by the little table!" Just then, the bell was lifted, as if by a hand, and rung. It was placed gently back, again lifted, rung for a moment or two sharply, and then replaced. I said, "If it is --who has the bell, will be please lift it three times?" This was directly done, the bell rising about a foot from the table each time. Several questionswere then asked by me, and answered by lifting the bell once or thrice: "Can you bring it to me?" I asked. It was at once lifted higher than before. from two to three feet, held suspended awhile, and then brought a little way toward us, but floating back, settled down again on the spot from whence it had been taken. Once, while it was in the air, I counted twenty-five, but not having begun to count as soon as it rose. I asked the spirit to hold it up again, still, that I might see how long it remained suspended. This was immediately done, and I counted thirty-six (not counting very rapidly) before it descended and rested as before.

Several times an effort seemed to be made to bring it to us, but after coming a little way itwent back again. It was rung vigorously many times as it hung in the air. I asked "Did himself write the letter upon paper?" when it was at once raised and set down again rapidly. three times, and then lifted high up, and rung long and loud, a real joy-bell, I believe, to the spirit as to me. It was very wonderful to see, but no description can give an adequate idea of These exercises composed one of the the feelings produced in witnessing this, and other manifestations of spirit presence, volition and power over matter.

I would also say that while in New York I had a sitting with Mrs. Kane (M. Fox) at the house of a mutual friend, which took place near noon, Feb. 12th, the room being light, and no one present but the lady of the house, the medium, and myself, at which sitting fresh flowers, the petals still wet with dew, or the light rain that was falling, were brought into the closed room and laid, in a carefully arranged group, upon a sheet of paper which I had been requested (by raps) to place upon the floor under the table.

I have not attempted here to give more than a mere intimation of the phenomena witnessed by me through the mediumship of Dr. Slade, with whom I had, while staying at his house for nearly two weeks last-winter, twelve consecutive sittings. It would occupy quite too many columns. of your paper should I give you all the particulars contained in my notes, but I shall be glad to communicate more of my experiences should your readers so desire. Louisa Andrews.

Maca, N. Y., April 8, 1873.

STRANGE SPIRITUAL PHENOMENON AT ECCLEScox .- Our Chorley correspondent writes: "Bank House, Eccleston, in which two respectable ladies,. with their niece, reside, has been the scene, several times during the past fortnight, of a most singular phenomenon, the inmates having been subjected to some occult influence which is at once unaccountable and annoying. Whilst sitting quietly in the house, the inmates have been frequently alarmed, sometimes two or three times a day, by the descent of showers of water, apparently from the ceiling. These showers have drenched them, flooding the floor and covering the furniture with water, rendering the house almost uninhabitable. The shower lasts for a few minutes only, and comes down in a mysterious manner. A few days since, a number of men were engaged to examine the premises. The roof was thoroughly tested, so also were the bedroom floors; but no sign of water could be discovered to account for the unwonted visitation. The ceiling remains quite dry. The showers descended after the examination of the premises just the same as before. The unusual visitation soon got talked about, and numbers of people have inspected the premises. Some who expressed a desire to witness the downpour were gratified, and got thoroughly drenched for their Thomasonian temerity. The water comes straight down from the ceiling, and shows not the slightest indication of its being thrown, into the apartment. So singular is the affair that people have concluded that it is some spiritual influence, and is a sort of judgment upon the good ladies of the house for some dereliction, who, naturally enough, are much affrighted."—Preston Herald, Eng., Feb. 15, 1873.

Banner Correspondence.

Signs of Progress.

DEAR BANNER—I have just returned from a nearly two months' lecturing tour through the State of Ohio, during which I was often cheered with the most unmistakable proofs of the increased awakened interest and rapid progress of the cause. I spoke in the following named Counties: Clermont, Clinton, Ross, Coshocton, Tuscaroras, Portage, Geauga, Lorain, Ottawa, Trumbull and Delanger, generally speaking from two bull and Delaware, generally speaking from two to five times in a place, and in most cases I have received strong solicitations to return. Some-times a subscription paper was put in circulation before I left the half to secure the necessary sum to induce me to return and give a course of lectures. But the most encouraging feature in most cases was the large number who assembled for the first time to hear a lecture on Spiritualism, and this class were often most liberal in contriband the cases were bren most north in contributing to the expenses of the meeting. I am assured I spoke to many thousands who never before listened to a lecture on the subject. In Trumbull I am informed my audiences ranged as folnation informed my addences ranged as tor-lows, in a town of less than a thousand inhabit-ants. First night, 200; second lecture, 350; third lecture, an audience of over 400, the greater portion of whom never before listened to a discourse on the subject, and some of whom came many miles to attend. On the whole, I am certain much good was done, and generally (by the force of the facts and truths presented) I made a deep and lasting impression in favor of the cause and claims of Spiritualism. Often was I greeted with expressions of gratulation and even delight by its friends at the result of my labors—some-times uttered in public and sometimes in private. Since I announced my willingness to give three lectures in one place for ten dollars in towns or villages where no spiritual society exists, I have been overwhelmed with applications to lecture, coming from all parts of the country, North, South, East and West. I will attend to some of South, East and West. I will attend to some of these calls (and others I may receive) as soon as my new work, "The World's Sixteen Crucified Saviours," gets through the press. In the meantime, let the friends write to me (enclosing a stamp), and I will respond and inform when I can lecture for them.

Richmond, Ind., April 5th, 1873.

Letter of Gratitude from the Widow of J. H. Powell.

MESSIS. EDITORS-Allow me to partly express for fully 1 never can—my sincere love and gratitude to all my sister and brother Spiritualists who so kindly came forward at a time when help was so necessary, that, without it, God only knows what would have become of the poor sufferer. To witness such sufferings as his night and day for ten weary months, and not be able to alleviate in the least, was, in itself, enough to make the angels weep. How much keener it would have been if want had been added! but that thanks to ministoring angels in the form that—thanks to ministering angels in the form !was averted, and not a single thing he wished for that he did not have. Please accept his grati-tude. Many times he shed tears and said," God

As for you, of the Banner, I really do not know what to say. In every sense you neted as true friends. You not only added to his earthly conforts, but wrote sympathizing letters that cheered and did him more good than all the medicine in the world.

The past few months have been fraught with many trials to you. You have withstood the fiery element, and are not conquered or subdued. Still the Banner of Light will flourish, bringing joy and glad tidings, light and love to many a poor sorrowing heart that would have gone mourning all its days.

My sisters and brothers—thousands there are

of you, for our Banner waves far and near-assist as much as you can, in any way you can, our friends at the Banner of Light office. Remember the ordeal they have passed through. They need

your help and your prayers.
Gratefully yours, Louisa S. Powell.
Gambridge, Mass., April 16th, 1873.

Wisconsin.

JANESVILLE.—C. W. Stewart writes, April 1st: I send you a few jottings in relation to Spiritualism in Wisconsin. The population of the State is largely made up of Eastern people, and, as a matter of course, they brought with them those elements of energy, perseverance and love of freedom which go to form the New England character—and by the way, I consider those very elements to be the outgrowth of the rigid discipline of the Puritans, and especially do I believe that the development of liberal religion in the Tastern States is the reaction caused by the straight-jacket religion of the Puritans. Be that straight-jacket religion of the development of Swirtundism is advancing to the cause of Swirtundism is advancing as it may, the cause of Spiritualism is advancing a fazette, setablished in Williamsburg, Va., in steadily in Wisconsin. There is scarcely a town in the State, so far as my knowledge extends, has been suspended and resumed several times in the State, so far as my knowledge extends, but has its quota of Spiritualists and free-think ers, and in many places they have prosperous Lyceums in operation.

I have been in the State nearly four months, and have been actively engaged in disseminating the spiritual philosophy in the towns of James-ville, Brodhead, Darien, Beloit, Milton, &c. ; also Manchester, Caledonia and Roscoe, Ill., in all of which places our cause is in a prosperous con-

Too much cannot be said in praise of the mediumship of Mrs. E. A. Blair, who, with her hus-band, has been in this locality since Dec. 15th. Her paintings are grand, and although she has had more than she could do in her precarious state of health, and has had to face bigotry in its most "religious" form, still her work has given universal satisfaction, and has made numerous converts to Spiritualism. May the angels guard her well, that she may continue to bring tidings of joy to the desolate places of earth!

have made Sunday engagements at Janesville, Wis. and Manchester, Ill., for six months. My friends can address me during that time at Janesville, Wis., box 1306.

California. NATIONAL CITY.—Mrs. H. F. M. Brown writes, March 24th: Editors Banner—In your journal of the 8th inst. a writer—"W. D. Y."—calls upon the men who profess faith in the communion of angels to come to the rescue of the Bunner. He proposes that wave wave give see Banner. He proposes that every man give each thirty cents. The thirty cents is a sensible thought; it gives the poorest the blassed privilege of helping in a good cause. I set apart one day
to the work of collecting from each Spiritualist in
this little city thirty cents. The result I will enclose
in a Post-office order. This small donation goes from the last town in the south-east corner of California. I trust in this case the "last will not be first" in sending donations from every one in the town known as a Spiritualist. All even unbelievers, have faith in the integrity of the Banner; this is the time to make manifest

Your correspondent made a mistake in count ing out the women and children. What have we done that we may not bear our full share of all the burdens as well as blessings? I came near losing a good part of the money, because of "W. D. Y.'s" ignoring women. More than half of my collection came from the women.

And then, why may not the children help to

keep the Banner flying? They are cheerful givers. Let me suggest that the Lyceums be invited to contribute toward making up the thirty thousand dollars. Let the word go forth that the first Sunday in May is to be Bunner day. Each child on that day may give five cents, and each adult twenty-five cents, for the benefit of the burned-out Banner of Light. If your loss is not made good, I mistake the faith and works claimed of the Spiritualists.

Massachusetts.

SOUTH EASTON.—Benjamin Dillard writes, March 23d: Our cause is still progressing slowly, and I trust surely. The few who are determined to carry on the meetings are as faithful as in the past, and with free meetings, together with good speaking, we feel sure of success sooner or later.
Miss Susie A. Willis, of Lawrence, has lectured

to great acceptance the second Sunday in each to great acceptance the second Sunday in each month during two months, and is to continue throughout the year. Every one speaks in the highest praise of both the lady and her lectures. J. William Fletcher, of Westford, the young trance speaker, has also lectured for us several Sabbaths, and we have been highly pleased with his efforts. We gladly recommend them both to all societies as faithful and efficient workers in our spiritual cause. our spiritual cause.

Maine.

Maine.

BINGHAM.—S. Goodrich writes, March 18th, as follows: Mrs. Priscilla Doty Bradbury has changed her place of residence from Madison, Me., to Angusta, Me., consequently she wishes to be addressed at the latter place.

Mrs. Bradbury is a trance speaker, and perhaps second to none in the broad field of spiritual reform in this State—ever willing that each and all should enjoy their own religious freedom of thought, knowing that "He that is convinced against his will is of the same opinion still." Radicalism enters not into her lectures to create strife and contentions among Spiritualists and disgust to outsiders, but her platform is as and disgust to outsiders, but her platform is as broad as humanity, and charity is held out as the handmaid in the great work of the reform and redemption of the world. Easy in manners and gestures, she wins the admiration of her audiences. She has been in the lecturing field about chees. She has been in the lecturing held about ten years. She has spoken here in Binghamone-fourth the time for nearly five years, and gladly would we retain her services with as open hearts, and even more so than ever. But she has gone from the County of Somerset, where her services in the just have been so highly appreciated, and where her services are more needed than ever. Splittualists of Somerset, why should these things be suffered so to be?

be suffered so to be?
Societies desirous of employing an able and worthy speaker in Maine, can do no better than call Mrs. Bradbury to their rostrum; and individuals whose inner souls are set on doing good deeds of charity to the afflicted and downcast, seek to layish your charities upon this needy mouth-piece between the angel and earth-worlds, now residing in Augusta, Me.

A Deserved Compliment.

At a meeting of the Board of Trustees for the Society of Progressive Spiritualists of New York

Mr. Forster, elicited the following reply:

Washington, D. C., March 25, 1873. Gentlemen—Your letter of resolutions was received, and read with mingled feelings of grati-fication and regret—with gratification-for expres-sions of appreciation, and regret that I am not

inore worthy.

I desire to tender the Board my thanks for their offer, and to say that I accept it, with the stipulation of one lecture per Sunday.

The condition of my health, together with the

positive instructions of my spirit friends (without whose aid I should be useless,) compel me to make this stipulation. Besides, I conceive the best interests of the cause we love would be en-hanced thereby; for I can but feel that too much lecturing in the past history of the spiritual move-ment has had the tendency to cultivate a love of novelty on the rostrum rather than a love of truth.

I am, in the freedom of a living faith, faithfully and fraternally yours, Thos, Gales Forster.

New York.

The Older Newspapers.—Orris Barnes, writing from Clay, recently, says: I read in the Banner of Dec. 28th an article which says, "Richard Pierce, printer of Boston, worked off upon his hand-press, on the 25th off Sept., 1690, the first newspaper ever published in America." Now I have a record, stating that the first newspaper ever published in America was by a Scotchman whose name was Jonathan Campbelle, in 1704. The paper was called the "News Letter," and was printed on a half sheet of common writing paper. After sixteen years it was printed on a

since its first publication, and at one time abandoned the old historic name, but resumed it again in a few months. Next comes "The New Hamp-shire Gazette," which Issued its first number on Thursday, Oct. 7th, 1756. It also claims to be Thursday, Oct. 7th, 1700. It also claims to be the oldest paper in America, as you will see by a notice in the "Chicago Evening Journal," which I enclose. The third claimant for priority is the "Newport Mercury," established in Newport, R. I., by James Franklin, brother of Benjamin Franklin. I send you the heading of the Mercury. y, which says it is the oldest paper in America. would like to learn the title or name of Pierce's paper, also how long it had an existence. It might not have been anything more or less than a handbill. If it was, let us have the true history of it, and then we will know whether it or the News Letter" was the first newspaper published in America.

Utah.

OGDEN CITY.-E. Winchester Stevens writes. April 5th: I wish to report progress through the columns of the beloved Banner. I have been missionarying in the West for some time, and find among the mountains of Utah, Idaho and Wyoming many height and make the Scientis. Wyoming many bright spots where the Spiritual Philosophy has taken deep root, and is flourishing like a "bay tree." I began my labors here on the 20th of October, 1872, and shall close them on the 19th of the present month. A fine Society has been organized, and a Progressive Lyceum established. It is a place full of noble souls and generous hearts. The Mormon element predominates, but our meetings are steadily growing. We occupy the best hall in the city, having changed twice during the six months for better accommodations; and last Sunday eyening some left the hall for want of room. I leave here on the last of the month for San Francisco, where I am engaged for the month of May after which, I shall setum to Wisconsin. Societies on and I shall return to Wisconsin. Societies on and near the Omaha or Denver & Kansas lines of travel, desiring my services as I go eastward, will address me until May 20th at San Francisco,

Cale of Columbia.

WASHINGTON .- John Mayhew, President of the First Society of Progressive Spiritualists, writes under date of April 10th: "During the month of March, we were favored with the min-istrations of C. Fannie Allyn. As an inspira-tional speaker she is almost universally a favorite with our Society and the Washington public.
At the close of her last lecture, the following resolutions were moved by Mr. Burlingame, the Vice President of the Society, and were unanimously adopted:

mously adopted:

Whereas, Mrs. Allyn's engagement has terminated with this evening's becture, and we are moved to give expression to an appreciation of her services; therefore be it.

Resolved, That in her expuest and successful efforts in behalf of our Suclety, our Lyceum, and the cause at large, we recognize the deep unselfish devotion of the woman, **Resolved*, That in the rare gifts of mediumship which she possesses, we recognize the spriftcal telegraph, which has brought one so many messages of love and instruction from the spirit-world.

Resolved. That through the woman and the medium, we have received lessons of wisdom and heavity, for which we are sincerely grateful, both to the medium, and our spirit instructors.

To deal frankly, honestly and firmly with all men, turns out best in the long run.

Idleness is many gathered miseries in one name.

That fair-gilded temple of sin;
That fair-gilded temple of sin;
It has signs on the walls—let's read them—
The "Best of Wine, Brandy and Gln!"
(As if human stomachs would need them!)

My son, oh, my son, don't go in! Though it giveth its beautiful color, Though it give in its benutiful color,
Though it gleams in the cap like a rose,
Though it seeks like a serpent to charm you.
And glitters, and glimmers, and glows,
Like the bright, wily serpent 't will harm you.
And rob you of earthly repose.

It will tarnish your glorious manhood, And sow the foul seeds of disgrace— Then why deal with this terrible danger? Why enter this crime-haunted place \

Much better to pass it a stranger. Than God's holy image deface! Much better to gird on the armor To fight life's great battle, and win,
Than to lay down your all on the altar
That burns in the fee ple of sin—
To strike for the right, and not faller!

My son, oh, my son, don't go in!

We all joined in the chorus. True, some of us were hit and hurt, but they were by random shots, so the wounds were not exposed. That evening Walter was at home and in a

brown study." At last he broke out: "Father, how did Mr. Jamut get his fine house?" "By selling wine and brandy," was the reply.

"And how did he get his horses, and the rest?" "By selling whiskey, my son. Why do you want to know?" "Could we have a real handsome house, heaps

of pictures, and a bran new buggy, if you sold brandy and whiskey?" "Very likely we could."

"And, father, if the men who buy our whiskey get dead drunk and beat their wives, can we get the fine things all the same?" "All the same," Mr. Minton said; "but could

you be happy in a new house with pictures and other fine things, if I sold rum to get them?" "No, father, I'd be as poor as Jub, I'll bet, be-

fore I would have you mean enough to get folks drunk and make them get into musses just to get money to build a new house. I'd rather-live in an old rookery, would n't you, mother?"

Mrs. Minton did not speak, but she did take he little preacher in her arms and kiss him. H. F. M. BROWN.

A HERO.

"If I were a General," said Freddie, laying down his history, "I should be happy." "Are you not happy now 2" asked Aunt Mar-

garet. "Oh, yes; but I long to be a hero. It is some thing to be a hero; don't you think so?"

"Yes," said Aunt Margaret; "I admire a hero. Shall I tell you how you may become one nowa boy-hero, which I think is far more noble than becoming a General?''

"Yes," said Freddle, eagerly, "do tell me." "By being master of yourself. Do not give way to angry, wicked feelings. It is written, 'He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.' Think of this, and when tempted to do wrong, fight for the right, and you will be a hero greater than a General."

PENNSYLVANIA.

Official Report of the Seventh Annual Meeting of the Pennsylvania State Society of Spiritualists, held at Institute Hall, corner of Broad and Spring Gärden streets, Philadelphia, April

Prepared for the Banner of Light.

Morning Session. - Mrs. Eliza L. Ashburner, President, alled the meeting to order. The Secretary, Dr. Henry T. Child, read the following REPORT:

. The awift-rolling tide of time to mortals brings again another anniversary, and although our labors as a society have been somewhat limited, yet we rejoice in the knowledge that the cause in which we have entisted is moving onward; fulfilling its great mission of feeding the multi-tudes, while we are called upon to gather up the fragments that nothing be lost.

The progress of the human race, like the tide, is marked by its ebhand flow, or like the seasons, having winter of cold and stagnation, and summer of warmth and growth and production. Those who do not realize the perfection of the works of nature, sometimes fear that a comet or even the works of nature, sometimes lear that a coinci or even a planetary body may fly from its course and strike our earth with destruction. So those who do not realize the workings of spiritual power and progress, bave their fears that Spiritualism will blast the systems of religion, and lay waste the grand fabric of the moral universe. We know, however, that in the spiritual, as well as in the material universe, all things are ordered in harmony and wisdom, and whatever apparent discord and confusion there

STER OF LIGHT.

Children's - Repartment.

Witten for the lame of Light.**

Children's - Repartment.

Witten for the lame of Light.**

Children's - Repartment.

Witten for the lame of Light.**

Light and the lame of Light.**

Saidy up serums; they do not and what will sample of the lame of lame of lame of the lame of lame of

lorace M. Richards:

(GOD'S WRICKS;
Can'st thou chain old Time in his march from the past?
Can'st thou stay the simoon's death-dealing bisst?
Will a sweep of thy hand send backward the tide
To the sources that channel the steep mountain's side?

Will darkness return? the sun cease to shine? Or Nature revolt to obey words of thine? Will the volec high the music of unnumbered spheres? Will it lengthen or shorten the incoming years a Will stringmen or shorten the incoming years a
Will spirits that hive fled their earthly abode.
Re-inhabit their forms al_athy beck or fly nod?
As well inight 'st thou try all these to control
As to stay the march of a human soul.
Though born in shi and raised in despair.
The soul of a God Hes shimbering there:
And thus he the lesson, on man, in thy pride,
God's wreeks that now drift down humanity is tide—

Thy brothers, thy sisters are all in his care.
The highest, the lowest, his love equal share,
And south that seem burded in the sleppest ghoom,
In their hearts hold the germ of blossom and bloom.
Afternoon Session.—Mrs. Spent read a letter from Alexander Aksakoff, of Russia, in reference to the cause in that

omitry.

Dr. Child said there was evidence of the fraits of Spiritalism in the liberation of the series and in various other nalism in the literation of the series—and to conforms of progress.

The Committee on Sombations reported the following

The Committee on, Sominations reported the following list of names:

Persident Henry T. Child, M. D., 631 Race street, Pinibalephin, Pa.

Jire President Henry T. Child, M. D., 631 Race street, Pinibalephin, Pa.

Jire Presidents—Dr. Washington Barr, Harrishung Pa.; Eliza L. Ashburner, 125 Buttonwood street, Pinibalephin, Elimenter Hance, Falishington, Bucks Co.; Br. Charles Noble, Germantown.

Servetary Caroline H. Spear, 414 Callowilll street, Pinibalephia, Hangers Ellen M. Child, 631 Race street, Pinibalephia,

Trouncer James E. Shumway, 95 Minor street, Pinibalephia,

Bourtl of Munagers - Ellen M. Child, 631 Race street, Pinibalephia,

Bourtl of Munagers - Ellen M. Child, 631 Race street, Pinibalephia, John S. Iself, Sprine Creek; Joseph Polis, Harrishner; Mary A, Stretch, Hagersville, Bucks Co.; Wills, Minibalephia, Ph. Races, Co.; Wills, Charlotte Woodsty, Jacob Kuhn, York: Reheren Grunda, Newportylle, Bucks Co.; Friebrick Gimpert, Ationa; David Harvand, Chester Valley, Chester Co.; Sarah Kirk, Pinevilles-Books Co.; Friebrick Gimpert, Ationa; David Harvand, Chester Valley, Chester Co.; Sarah Kirk, Pinevilles-Books Co.; Friebrick Gimpert, Ationa; David Harvand, Chester Valley, Chester Co.; Sarah Kirk, Pinevilles-Books Co.; Friebrick Gimpert, Ationa; David Harvand, Chester Valley, Chester Co.; Sarah Kirk, Pinevilles-Books Co.; Friebrick Gimpert, Ationa; David Harvand, Chester Valley, Chester Co.; Sarah Kirk, Pinevilles-Books Co.; Friebrick Gimpert, Ationa; David Harvand, Chester Valley, Chester Co.; Sarah Kirk, Pinevilles-Books Co.; Friebrick Gimpert, Ationa; David Harvand, Chester Co.; Sarah Kirk, Pinevilles-Books Co.; Friebrick Gimpert, Ationa; David Harvand, Chester Co.; Sarah Kirk, Pinevilles-Books Co.; Friebrick Gimpert, Ationa; David Harvand, Chester Co.; Sarah Kirk, Pinevilles-Books Co.; Friebrick Gimpert, Ationa; David Harvand, Chester Co.; Sarah Kirk, Pinevilles-Books Co.; Friebrick Gimpert, Ationa; David Harvand, Chester Co.; Sarah Kirk, Pinevilles-Books Co.; Friebrick Co.; Lydia A; Schooks Co.; Fri

Chester Valley, Chester Co.; Sarah Kirk, Pinevilles-Bungks
Co.; Many Beans, 214 Mt. Vermon street, Philadelphia; S.
Minnie Shumway, 125 Bonyberstreet, do.; Lydia A; Schofield, 525 N, 218 street, do.; Rachel Peck, 1218 S. His Street,
do.; Joseph J. Harmer, No. 5 Vine street, do.; Dr. Alken,
Blooming Valley; John M. Spear; Hit Catlowhill street,
Philadelphia; A. E. Dellass, 32 N. 12th street, do.; Dr.
H. H. Branchard, Philadelphia; Filter Rimchard, do.;
Wiltjam P. Tilton, Halmsylhe: Eliefs Co.
The report was accepted, and the persons therein named
dilly elected for the ensuing year.
An address was delivered by Mrs. Robions, which was
very cloquent and interesting.
The Committee on Resolutions reported the following,
which, after some discussion and amendments, were
adopted:

Diclarytios of Sextiment.

We affirm that, all Bussons are members of a common family, and weesteeli Ta high privilege as well-ax plain
duty to do mno others as, we would that others should do
unto us; that we are the triends of universal peace and good
order in society, and will encourage the sectionent of all
disputes, whether among nations or Individuals by peace
fullarititation, and will assist in founding courts of conciliation, which, in some measure, may take the place of
the present courts of justice, socialest that rights are based,
upon capacity, and are now governed by sex; that there
should be no proceptifion on account of color, nationality,
equitous or modes of wership; that coherative and other
unitary efforts may help to committe time, wealth, talent
and increase the sum of human confort and happiness;
that spiritual mediums should be ashed and decouraged
that spiritual mediums should be sustained and encourage file
founding of industrial schools that shall be open Noboth
sweeping all nationalities, and that may be self-sustaining;
that spiritual mediums should be sustained and encouraged
that help in a spiritual self-dimensed of press and communicants of such individual thoughts or unitary
plans of action as persons dwell

"At a meeting of the Board, held at 631 Race street, Phila-delphia, April 5th, 1873, the following resolutions were unanimously adopted: 181. That Henry T. Child, M.; D., be continued as our Missionary, and authorized to hold meetings and collect 184. That tremy a comment of the Missionary, and authorized to hold meetings and collect funds in any part of the State, 2d. That Caroline II, and John M. Spear beniso appointed State Missionaries, with like authority, 3d, That the stated meetings of this Board be held on the first Saturday of each month.

HENRY T. CHILD. President, Mitadelphia, 631 Race street, Philadelphia, CAROLINE II, SVEAR, Secretary, 114 Callorbill street, Philadelphia.

SPIRITUALIST MEETINGS.

ALBANY, N. V.—"The First Society of Spiritualists", neets every Sanday in the Perry Building, No. 12 North Pearl street. President, A. Crocker; Secretary proton., Mrs. Wilhe B. Coleman; Treasurer, A. Crocker; Trustees, P. Lapt, H. Holdridge, J. M. Briggs, M. V. B. Cornwell, Jonnannfeations addressed care of J. M. Briggs, 55 South Down Cheef.

carristreet.

Addrax, Mich.—Regular meetings are held on Sunday, at 105 A. M. and 7 P. M., at Berry's Had, opposite Masonic Femple, Maumee street. M. Tuttie. President. Communications should be addressed to C. H. Case, Secretary, lox 164, Adrian, Mich.

Box 16f, Adrian, Mich.

A NDOVIE, O.—Children & Progressive Lyceum meets at
Morley's Hall every Smiday at 112, A. M. d. S. Morley,
Combinetor; Mrs. T. A. Knapp, Guardian; Mrs. E. T. Cole-man, Assistant Guardian; Harriet Dayton, Secretary;

RANSAS CITY, Mo. The society of Progressive Spiritualists meets regularly Sunday mennings and evenings in Mechanics Institute Hall, Main street-batwoon oth anolyth streets, A. L. Morton, Corresponding Secretary.

Lot Isville. Ay. The Young People's Spiritual Association meet in their Hall, corner of attend Walminstreets, Lectures every Sunday morning and evening at 11 and 75 of those Countries Progressive Evenue every Sunday morning at 90 elock. Regular meetings of the Society every Tunisday evening, at 75. R. V. Snodgrass, President, Mrs. Mary Jewiell, Vice Prisident, L. P. Barnamin, Recording Secretary Mrs. Nature Diagnosis, Corresponding Secretary R. R. Konder Corresponding Secretary R. R. Elow, Treasurer of the Tycenner's R. Remain, Conductor; D. J. Diagnosis, Assistant Conductor of R. V. Snodgrass, Secretary.

Lawell, Mass. The first Spiritualist Society meets in Wolls Hall: Lectures at 2 and 7 r. w. A. R. Pyundon, Prosbbent; John Martiol, Jr., Corresponding Secretary; N. M. Greene, Treasurer, Christier Spiritualist Society meets in Molls Hall: Lectures at 2 and 7 r. w. A. R. Pyundon, Prosbbent; John Martiol, Jr., Corresponding Secretary; N. M. Greene, Treasurer, Christian Scienty holds meetings overy Sanday at Old Ferbows Hall, Isaac Frizzber Presisoner, Sanday at Old Ferbows, Hall, Isaac Frizzber Presisoner, Sanday at Old Ferbows, Hall, Isaac Frizzber Presisoner, Ger President, A. C. Robinson, Recording Secretary Sanday at Old Ferbows, Hall, Isaac Frizzber Presisoner, Sanday at Marshall, Treasurer, The Spiritualist Association Indiangening severy Sanday and Martinon and Sanday Association and Sanday Herrina meets at 10 celock.

Mayeritis Fig. N. H. The Spiritualist Association and Sanday and Sanday at France and Sanday at Sanday

gressive Lyceum meets at Foliock,

Maxettistian N, H. The Spiritualist Association hold
meedling every Smaday affection and evening at Smythe.

Half, A, W. Cheeny, President: Mrs. Cool, B. Anundon,
Secretary,

MHAN, O. Society of Spiritualists and Liberatists and
Children's Progressive Lyceum meets at the A, M. Hudson
Tittle, Conductor, Emma Tuitle, Gunidam.

Mittitionico, Mass. Meetings are held in Soule's Half
every ofber Sanday at V_B and 6 p. M.

Nourill Septifall, Mass. The Saddinguity of the second

Adding a retearch Assistant (no.) E. C. Townsein, Corresponding Secretary); L. A. Nobasa, Recording Secretary; Master Harry Warren, Postmaster,
Newworktyourn, Avss., The Children's Progressive Lycenin means in Lycenin Hall overy Sanday at 2 P. M.
T. C. Carter, Conductor; Mrs. F. N. Landon, Guardian;
J. T. Loving, Secretary; A. Lane, Treasurer; D. W. Green, Libeardan.

Librarian,
NATICK, MASS, "The Spiritual Association meet every similay in Good Templars' Hall, Salney Howe, President; Geo, A. Fuller, Secretary,
New Onleafass, L.A., The Contral Association of Spiritualists of Louisiana hold legical meetings every Sanday.

NEW ORLEANS, LA. The Central Association of Spiritmalists of Louisana hold regular meetings every Smalay
at HAA, and 75 g. 9, at Monerva Halt, on Clib Street, footween Prytainla and St. Charles, Good speakers may always be expected. Capt. John Grant, President; John
McDongal, Vice President; C. H. Silliman Secretary, 12
Dryadesstheet; E. R. Benton, Treasurer.

PORTLAND, MB. The Spiritual Association meets regularly at Temperance Halt, Eddy Congress street; Children's
smalay hastitute meets in the same halt every Smalay, at
15 g. M. Joseph B. Halt. President; Miss Etta Yeaton,
Corresponding Secretary,
Army and Nacy Hall. Spiritual Frateruity neets every
Smalay, at 3 and 7 g. M. James Furbush, President,
George C. French, Secretary, Children's Lyceum meets
at same place each sanday, in 165 g. M. Win, E. Smith,
Conductor; Mrs. Thomas P. Beals, Guardian; Miss Abble
H. Farrow, Secretary.

PLYMOTTH, MASS. The Spiritualist Association hold
meetings every Sanday in Leyden Halt. Bern, Churchill,
Treasurer, Children's Progressive Lyceum meets in same
halt.

PHELADRIPHIAA, PA. The First Association of Spirit-

BILL ADELPHIA, PA. The First Association of Spirit-PHILARILERIA, P.A., The First Association of Splittanists hold regular meetings on Simbays at heg A. M. and and T. Jr. M., also on Thursday evenings, at his three Hall, corner of throad and Spring Garden Streets, H.-ma T. Child, M. D., President, 63t Race Street; J. E. Shumway, Secretary, 1425 Honyer Street, M. Lewden, Engle, Conductor, No. 155 North 6th Street; Mrs. S. M. Shumway, Garadian, No. 156 Rouvier Street, Mrs. S. M. Shumway, Garadian, 1426 Rouvier Street, Lyceum No. 2 meets at Thompson-street Church, Thompson street, below Front, Sundays, at 1965 A. M. Geo. Jackson, Conductor; Mrs. Hartley, Guardian.

PAISESVILLE, O. Progressive Lycentia meets Sundays, at 10 A. M. A. G. Sudth, Conductor: Mary E. Dewey, Guardian. Guardian.

SCITUATE. — Jonkins's Holl? Mostings at 1002 A. M. and 1142 P. M. every other Sunday. Speakers engaged: May Rh. Miss Nellie L. Davis: 18th, Miss Susic A. Willis.

tth, Miss Nellie L. Davis; 18th, Miss Sush, A. Willis, S.ALIM, Mass., Lycomo Hall, "The spiritualist Society hold meetings every Sunday, at 25 and 7 r. M. N. P. Alden, President; S. S. Johnson, Vice, President; Abbott Walker, Treasurer; Alex, Reed, Receding Secretary; Henry M. Robinson, Gagresponding Secretary, Gooded Hall, "Free conference meetings are held by the Progressive Spiritualists every Sanday, at 5 f. p. M. Spiritualists every Sanday, at 5 f. p. M. Spiritualist sectory Sanday at Gilmore's Hall, at 2 and 7 o'clock p.m. Speakers engaged; Giles B. Stelbins during April; Mir. M. S. Townsend during May; C. Famire Allyn during June, Harvey Lyman, Secretary.

June. Harvey Lyman, Secretary.

Spiningfillin, O. The Spirimalist and Liberalist Society of this place meets at Alen's Hall Sundays, at 11 A.M. and F.P. M. Mrs. Sarah J. Lewis, President; J. P. Alfen, Vice President; Mrs. May A. Henry, Secretary, Mrs. Ruth Feet, Treasurer, The Lyceum-meets at 10 A.M. George M. Taber, Commetor.

SAN FRANCISCO, CAL. Theor the patronage of the San Francisco Spirimalists, Union, a Children's Progressive Lyceum is held at 10½ A.M., and a Conference at 2 P. M.; also regular Smday evening between are given at Charter Oak Hall, on Market, near Fourth street.

TRAIRE HACTE, 1810. The First Spiritual Society hold regular meetings in Pence's Hall every Similary, at 11 A. M. and 7 P. M. Jahoz Smith, President; James Hook, Secretary; Allen Pence, Treasurer.

and 7 p. M. Jabez Smith. President; James Hook, Secretary; Allen Pence, Treasurer.

They, N. Y. The Progressive Spiritualists' Society meets every Sunday in Lyceum Hall, Nos. fo and 12 Third street. Lectures at 10% A. M. and 7; M. Speakers engaged; Mrs. A. E. Mossop during April: Wm. Brunton during May. The Cultidren's Progressive Lyceum meets in same hall at 20 clock P. M.

VINILAND, N. J. - The Society of the Friends of Progress hold meetings in their hall, Pinn street, at 10% A. M. and 7, P. M., for feetures, conference or free discussion. Mrs. Elien Dickinson. President; H. H. Ladd, Secretary; Mrs. Julia Fellows and Mrs. Jennie Dixon, Corresponding Secretaries. The Progressive Lyceum meets at 12% p. M. Dr. D. W. Allen, Conductor; Miss Eva M. Holten, Guardin; Lucius Wood; Musical Director; Miss Kate Ingalis, Libratian; Elvia L. Hull, Corresponding Secretary.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in Harmondal Hall, at 11 A. M. and 75 p. M. John Maybew, President; F. Barfingame, Vice President; O. R. Witting, Secretary: Elichard Roberts, Treasurer, Friends visiting the city will obtain all needed Information by calling on any of the above-named officers. Speaker engaged: Moses Hull during April.

WORGESTER, MASS, "The Spiritualists hold meetings of-ery Sinday, afformon and evening, in Horticultural Hall, evening in Mostay afformon and evening, in Horticultural Hall, evening in Mostay afformon and evening, in Horticultural Hall, evening in Masses and the progression of the shows and the progression of the control of the shows and the progression of the shows and the progressi

Contents of this Number of the Banner. First Page: Poem ... Spiritual Powers, " by T. L. Harthe Source of Human Responsi-

for 177 Linder S. Richards, No. Perm (18) may " Reports of the Colombia of the Twenty-6th Arriversary of Modern Spiritaalism in St Louis, Mo., Wat its vis, X. Y., Horschads, X. Y., San San Francisco, Cao, Cleve and O., Baffic Cook, Moh., San Francisco, Carl, Cave and Co., Barnet P. R., Stein-and Law, i.e., Kept C.O. a Children C.C. Manufestations at Dr.S. and S. C. de London A Volovico Programmy Spiritual Phonomenia at Tradeston, C. F. at Berner Cent Spirit-encer (Classes) Proude 48, Using H. F. M. Brown C.A. Physician are resonanced with the Property of the Property of the Property of the property of the physical Association of Sparty above the property of the physical Association of Sparty above the property of the physical Property of the P foreign dwy. Promeations etc. So early Advants ments, $(L/g) r^{\mu}$. We stern Cottes spendence, by Weren Cres (1) district to the Indians. special control of Williams Chas in the description for Endlands. The George A. Rassett of Paragraphs of the by do O. Barrett.

administrating the BANNER OF LOGHER care should

Banner of Light.

BOSTON, SATURDAY, APRIL 26, 1873.

Office II Hanover Street, Up Stairs. THE AMERICAN NEWS COMPANY, TO NASSAUST

WILLIAM WHITE & CO.,

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH,

By All letters and communications apportaining to the Editorial Department of this paper must, in order to receive prompt attention be addressed to LATHER COLRY, All BUSINESS LATILITY, should be addressed, "BANNER OF LIGHT, BOSION, MASS."

All notices of other matter intended for Saturday sissue of the Banner of Lapid accept be totwarded us in time to arrive by Tu salay night previous.

45 THE BUNNER OF LIGHT PREE CIRCLES are held on Tuesday. Wednesday and Thursday | now in England accompanying the Crown Prince Afternoons of each week at Fraternity Hall, 551, of Wirtemborg, having been introduced to me, I Washington Street, Roston, Mass.

The London Saturday Review on Spiritualism.

The London Saturday Review is the oracle of the collectate classes in England and assumes the high tone of an arbiter on all questions pertaining to Church and State, and matters temporal and spiritual. In a recent number it graclously tells the world how much or how little it. His daughter, who was present at the interview, must believe on the subject of Spiritualism. We quote from its protound utterances the follow- Reichenbach, a sensitive. Some years ago his

In the first place, if there is anything in Spiritualism, nothing could be easier than to demonstrate its truth. Why do we believe, it is asked, in the revelations of the electric telegraph? Because we submit them to crucial experiments every day and every hour of the day. Why don't we believe in the revelations of mediums? Because they always evode a crucial resperiment. Take a simple case: President Lincoln's assassination was known throughout America within an hour or two after it had happened. quent evidence of course confirmed, the truth of the report. If a Spiritualist had air named the creat in England before it had come to us by any ordinary means, (the submarine telegraph was not then laid-down.) we should have been convinced instantaneously that Spiritualists pos-sessed some mysterious power. If, in fact, they possess the means of knowing what is happening at distant times and places, they can place the validity of their claims beyond all conceivable a lake, with such and such attendant circumstant. They can prove their power lifty times a day. But only our proof would be sufficient. If a single revelation were made such as that of Lincoln's assassination, it would be coough, fore through their entranced daughter." Why has no such proof ever been given? For the simple reason that the power does not exist. All the alleged wonders of this kind depend upon what A said to B, and what B repeated to C, and so on. If a single witness has field or made a mistake, they are valueless. I make estimate power of communicating with distributed spirits:

If it does not, they had better not waste time in examining into it. Mr. Home, indeed, suggests, currence, it would; when authenticated, have, they claim as their home, originated with parties a reply, and a wonderful reply it is. The spirits, it seems, are capricious. It may be so, but a philosopher is bound to accept the simplest explanation consistent with the facts. Perhaps, when a watch is missing from my pocket, and is transferred to that of a notorious thief by no visible agency, a spirit may have done the trick; but it is safer to assume that the thief managed to do it without my seeing it. The same argument applies to Mr. Home's spirits:—So long as their caprice leads them always to shrink from a crucial est, it is simpler to assume that they don't exist. Hire as work home one otherwise rusoluble, and we will accept your explanation; but so long as you give nothing which may not be explained by assuming a certain quantity of reguery, imbecility, or, it may be morbid action of the brain, we shall not go out of our way to assume the existence of spirits. The Spiritualists prove a great deal too much: if a tenth parts of what they say is true, they have the mean's of publicly demonstrating their supernatural powers, . They never do. What is the obvious inference? If it were, declared; that the heir to an estate who had been lost really existed: if he might recover his property by simply showing himself in Westminster-Hall: if he obstinately refused to come, but offered to produce a number of addavits from peo-ple who had met him in dark rooms, or talked to him for a minute in his attorney's office, what should we think of him?"

could be easier than to demonstrate its truth?"

Is that so? Is the truth always easily and the truths attered by Galileo and Copernicus were established? How long was it before the he is justified in speaking thus confidently, and power of-steam, proclaimed centuries before it was made available as it now is, was fully or perconservative Saturday Review say if it were called upon to be as impartial toward Christianity as toward Spiritualismaand to declare that." if there is anything in Christianity, nothing could be easier than to demonstrate its truth ?? But, Christianity has had now nearly nineteen centuries for its demonstration, and yet it has probably never had so many strong, sincere and gifted assailants as now; while Modern Spiritualism has had as yet hardly a quarter of a century for its demonstration, and if the Saturday Review is to be taken as a leading specimen of its assail-

ants, they are neither very strong nor very gifted. Saturday Review is, that mediums are the managers of these spiritual phenomena, and that they test" if it were not that they are impostors. The médiums "always evade a crucial experiment," says this oracle of the Cambridge and Oxford sophomores. Now the very thing that Spiritualism claims is, that the mediums are merely the instruments of spirits in the production of the phenomena, and that to ask why the spirits do not do so and so for the satisfaction of Saturday Reviewers is simply to beg the question and

evade the real issue.

supreme indifference to the operating spirits part of the reviewer-than of the non-existence whether the gentlemen of the Saturday Review of a power to communicate with mortals on the believe in them or not. This may seem to the re- part of spirits. viewers a very shocking lack of taste and of revshape their conditions in accordance with the ed- phenomena. itorial demand. All spirits may not have had | If a man tells me what I am thinking of, or the advantage of sitting at the feet of the sages of the Saturday Review.

"Why didn't the spirits communicate the

cause I did n't choose to. ?! .. Another might restill another might reply, "Because no suitable sume that, because the thing was not done, there- mal, fore no spirits can exist, is about as preposterous as to assume that there is no such phenomenon as somnambulism because a Spiritualist may not that the caprice of a Saturday Reviewer may

"Why has no such proof (of prevision or clairvoyance) ever been given?"

Innumerable private proofs, and some of a pubtie character, have been given: Dr. Edwin Lee. in his "Report upon the Phenomena of Clairvoyance," (London, 1843) mentions the case of the prediction of the death of the King of Wirtemberg by two different somnambulists; the one having forefold the event four years beforehand, while the other, in the spring of the same year, mentioned the exact day in the month of October, as also the disease (apoplexy).

"The exact coincidence," says Dr. Lee, "of the event with the predictions, is not doubled at Stuttgard; and a fortnight ago Dr. Klein, who is now in England accompanying the Crown Prince took the opportunity of asking him about the cir. sifted down, the reviewer's objections really physician to the king, who, on the morning of the or weighty argument against the spiritual interday on which-the attack occurred, was in very good health and spirits."

"In an afternoon talk," says Prof. Gunning. "an English author once told me a story which gave me the material of much serious thought was a mesmeric subject, or, taking the word from son-I think an only surviving son-went to Australia: his parents had received a letter from the letter, the daughter was entranced and made to write, unconsciously, a communication claiming to be from her brother Edward. The import of this communication was that he, the brother, had been drowned a few days before in a little take back in the interior. The communication was circumstantial, giving date and details of the accident. Some months would have to elapse from the date of the drowning before a letter from Melbourne could reach London. The parents waited, months passed, and a letter came from a nephew in Melbourne, bearing the tidings a lake, with such and such attendant circum

showing that the well-authenticated instances in agents among them, "It was the frauds of these dicating prevision and the transmission of intel- agents," the "Sun" proceeds to say, "that startligence from mind to mind, or from disembodied ed the Modoes upon the avar-path; and the to embodied spirits, are numerous beyond com- treacherous murder of such a man as Canby is putation.

been given in London the morning after the oc news, or it would have been set down as a lucky cenary reasons." hit, based upon knowledge of the intentions of have "given in to."

utoner, are open to him every day.".

works, or the measurement of a mammoth squash, ago: or the working of a Hoe press. How does he know what subtle conditions may not be required before a spirit can make his influence felt, or be instrumental in producing a visible phenomeence "in the most public mouner?" Are all the spirit life and action so patent to this critic, that assuming that there can be no spirits, inasmuch as they do not act after the fashion he would pretions of what a spirit might or might not do?

"Give us a phenomenon otherwise insoluble, and we will accept your solution," says the Saturday Reviewer.

The first question is, Are the facts true? And this is the issue to which we would hold our asserting, as they generally do, that our facts are not true because our solution of them is not true. The two questions are entirely distinct. If through a medium utterly ignorant of music a tune is played, or if through one utterly ignorant of Greek or German a letter in those languages The absurd assumption in the remarks of the is written, we may infer that high spiritual or abnormal powers are opened in the medium, or we may infer that the phenomena have been would have it in their power to give a "crucial produced by spirit-aid. Either hypothesis is le-fill in Norwich, Willimantic, Hartford, Meriden, gitimate, and each, we think, is conclusive as to New Haven, Winsted and Derby, Conn., and the fact of spiritual existence. But this attempt, Bridgeport, N. Y., during the next two weeks, to belittle and discredit the facts because of the She announces that she will lecture on Spiritual-

should be exposed and repelled. selves to a "crucial test" prescribed by our re- and scance combined, being the same price usualviewer, he thinks it is a fair conclusion that they ly paid for lectures alone. Societies of Spiritualdo not communicate-that they make no sign-a ists would do well to make engagements with conclusion which we think is more suggestive of her. Her permanent address is 216 North 12th. There is a bare possibility that it is a matter of the non-existence of a certain faculty, on the street, Philadelphia, Pa.

4 Roguery, imbecility, or, it may be morbid crence on the part of the spirits, but it may nevel action of the brain," are, according to the Saturertheless explain why the spirits are not swift to day Reviewer, the sufficient explanations of the

what I have written on a slip of paper he cannot thave seen, I can surely decide how far the theory of "roguery and imbeeility" will throw light on news of President-Lincoln's assassination to Eu-the marvel. There remains the theory of "morropeans in advance of its transmission by the bid action of the brain." Well, if it is a morbid faculty which enables a medium like Foster to To this question one spirit might reply, "Be-tell what is written on a dozen mixed pellets of paper closely folded and rolled together, and the ply, "Because 1 didn't know about it." And interior of which he has never seen, then all we can say is, that the morbid faculty is a much conditions presented themselves to me." To as higher and more wonderful faculty than the nor-

It does not at all after the character of a phenomenon to say that it comes from a "morbid ac," and donation, and says, under date of March 5th: tion of the brain." Clairvoyance is none the less be able to get up a specimen to order any time a spiritual faculty, because the person who manifests it may be an epileptic. Prevision is none—and cheerful by encouraging words that demonthe less an evidence of spiritual powers because—strate life to be a reality in place—of—a dreamy ifests it may be an epileptic. Prevision is none it may have been developed in sleep or in a trance. This attempt to sneer away phenomena, by referring them to morbid action of the brain, will be found to mean nothing when pushed to the last analysis. It is like the old explanation of the earth's resting on an immense tortoisebut when the question comes up, "What does the tortoise rest on?" the theorist has no reply.

To say that a phenomenon like clairvoyance can be explained by referring it to "morbid action of the brain," is merely to remove the enigma a little further back. It is not to throw the slightest new light upon it. Still there are many unthinking persons to whom such shallow utterances as those of the Saturday Review will convey the impression that there has been a clear explanation of the whole matter. When fairly cumstance, which he acknowledged was as has amount to nothing. They throw no discredit, no been stated, saying, moreover, that his father was light upon the facts; and they offer not one new pretation of the facts.

Modocs and other Indians.

It is encouraging to learn that the Government has no intention of visiting its vengeance, or any similar sentiment, upon the other Indian tribes because of the recent atrocious conduct of the Modocs. It would be weakness itself to abandon a policy reputed to rest on reason, because of an unexpected incident that has fired the public pashim, and he had written in good health and sions. So that, unless rumor is false, no change spirits. One evening, soon after the receipt of will be made in the general policy toward the Indians, as there should not be. The Modoes are a wholly exceptional case; they are but a handfulsome say but one hundred and seventy-five in all —and if extermination is intended as their fate, it ought not to consume a great deal of time to effeet it. So far, since Gen. Canby's murder, there have been five red men killed, and the same num-lations on the subject of Protoplasms and Insect ber of soldiers. Captain Jack is reported to be no Indian at all; nothing but a painted New Hampshire carpet-bagger. They likewise say Why are not Mr. Youmans's readers as much enthat the rascally band has made its way safely titled to hear the one as the other? Ah! but then out of the lava-beds, and has gone to seek fresh that Edward was drowned on such a day, in such | fields and pastures new The New York Sun says some very plain things about this whole affair. It declares that nothing could be worse mismanaged than this Modoc controversy from the begin- be a little more courageous. ning: the Indians had no desire to make war The files of the Banner of Light are full of facts | but were pushed into it by the dishonesty of the the kess it, apportunctes for demonstrating it in the word and all day language and yet it is never done. And the reviewer says, that any one such proof as he for it will be universally regarded as for this reason we recommend ordinary inquirers imagines would be "sufficient." If the account righting a great wrong upon one side; but it can only the most shocking incident of the whole wait.
If the alleg d power exists, it will prove itself. of Lincoln's assassination, with particulars, had not wipe out the wrongs on the other. The plan of removing the Modoes from the country which been explained away, by attributing it to colli- who wished to obtain their lands; and the ension between the assassin and the recipient of the deavor to carry it out was begun solely for mer-

The truth about the matter may not make its the conspirators. "Spirit" would have been the appearance until the last one of the tribe bites the last thing that the reviewers and the surdus would dust, but it will come out in the end. It is not necessary to soften the blow that is deservedly to "A man claims a power of communicating fall for this act of treacherous cruelty, in order with disembodied spirits: if he has it, opportu- to excite those sentiments of justice which livenities for demonstrating it, in the most public though they may sleep-in every breast. One year ago these Indians, who are now being hunt-Here the reviewer brings to the consideration | ed down with mountain howitzers, were friendly of the spiritual phenomena the same weights and | and peaceful. Every one will ask the reason of measures he would bring for the verification of a so sudden a change. The Sun has unquestionareport of the size of a mammoth squash. It is bly struck upon it; it is the frauds of the Indian an altogether wild and unreasoning assumption, traders, who leave a track of desolation in every on his part, to take it for granted that the condi- Indian country they cross. These are the ones tions under which spiritual phenomena take to be "hunted down" by the Government, and place can be arranged, timed, and ordered with the country would have had far less trouble if the certainty and punctuality of a display of fire they had been summarily "cleaned out" long

DeWitt C. Hough.

This celebrated physical medium and his mother (Mrs. R. K. Stoddard) gave a scance for the "If there is anything in Spiritualism, nothing, non?" What right has this reviewer to say that testing of his powers at Nassau Hall, Boston, on if there is a spirit he can demonstrate his exist- the evening of Monday, April 21st, in answer to a challenge issued by H. D. Twiss, through the quickly demonstrable? How long was it before impsteries and possibilities and limitations of columns of the city press. The hall was well filled, the exhibitions of spirit power undeniably successful, and the confounding of Mr. Twiss was so complete that he at once retired to the usual ground occupied by the churchmen of all haps partially demonstrated? What would the scribe for them, or conform to his individual not times, and declared from the platform that "this deight-of-hand, or Spiritualism, has been going on since the days of Saul; it has always appeared at intervals in history, and what was called Salem witchcraft about one hundred years ago, was only another form of it. The only way to stop it is to hang a few of them," of course meansailants. They must not dodge the point by as- ing its mediums, as did Cotton Mather the poor form views and sentiments regarding life-soold women, with whom he and his bloodthirsty followers had to deal. Let us assure this overzealous gentleman that the day is yet in the dis- it is issued. The number before us-for Maytance when the life of Spiritualism will be choked out by the halter of priestly ruffianism!

We shall give an extended report of this re-

markable occasion in our next issue. Mrs. Stoddard left the city with her son shortly after this closing scance—having engagements to hypothesis applied to their solution, is one that ism, and demonstrate the truth of spirit return, through the mediumship of her son-DeWitt C. Because spirits do not come and submission- Hough-wherever desired, her charge for lecture

Aid for the Banner.

In our last number we presented a few of the letters of condolence, and pecumary cheer as well, received by us from friends who desired to upstay our hands, wearied by the load of adversity. We continue the golden list in the present

CALIFORNIA.

names are not mentioned) has forwarded us the sum of \$50, in donations, subscriptions, etc., for † which we desire to present our thanks.

MAINE.

CAMBEN.—The friends in this place are active, as the following brief letter certifies:

"WILLIAM WHITE & Co., Gentlemen: Enclosed lease find Post Office order for \$8,60, the contriplease find Post Omee one; 199 200 bution of friends in this place.

* Featornally, J. P. Cowles."

IOWA.

DUBUQUE.-M. M. Chandler sends subscription "I am rather tardy in responding to the call for help to the dear Banner, that has enlivened our fireside for so many years, and made it bright uncertainty. The Bauner must live; we cannot do without it; our spirit friends cannot do without it: it is a necessity that should nerve every true Spiritualist to action. You have had my prayers in its behalf, and shall now have a poor woman's mite. I wish it was one hundred times as much. You can count on my being a life-subscriber, and whenever and wherever I can say a good word in its behalf, it shall be said."

CINCINNATI.-W. W. Ward, 52 York street, writes as follows :

"MESSRS. WM. WHITE & Co.-Gentlemen : I send you a post office order for \$13; \$3 for renewall of my subscription for one year, the balance (\$10) as a donation to the Banner, and you may cancel my old subscription if you like. One word more: I am an old man, and could easily persuade myself that I could do no more than to renew my subscription, but it will give me pleas-ure to be one of one hundred men to donate \$100 each, as a fund to help raise the noble old Banner. of Light from its askes, and place it high up on the Spiritual Temple."

Liberality of Science.

The popular Journal of Science, published by the Messers. Appleton, and edited by Mr. Youmans, contains in its last number an able article on the Darwinian theory of Evolution, etc., by a taste of some of Mr. Wallace's very able articles on Spiritualism—one of them published, too, in the English Quarterly Journal of Science? Truly this is small business - this attempt, through mere prejudice or cowardice, to keep one's readers, ignorant of the fact that Mr. Wallace with all his science is an out-and-out Spiritualist; and that he has publicly declared that he regards the phenomena as inexplicable, except under the spiritual hypothesis. Are Mr. Wallace's specu-Transformations of any more authority or interest than his papers on the spiritual phenomena? -Spiritualism is n't yet popular or genteel, and it has an ill savor in the nostrils of scientific nobs! Very true, Mr. Youmans! And that is quod crat demonstrandum. By-and-by, perhaps, you will

Funeral of Henry C. Clayton.

On Thursday afternoon, April 17th, the last services of respectful memory were performed over the mortal remains of this brother in the spiritual faith, at his residence, 100 Washington street, Charlestown, Mass., where Dr. John H. Currier spoke eloquently to the acceptance of the Ford, Miss Mary A. Sanhorn and Charles W. Sullivan rendered in an affecting manner, "In the Sweet By-and-By," and "Gone Before." After the services, the body was taken to Lexington, Mass., for interment. The countenance of the deceased was calm and placid, even the mortal tenement seeming to harmonize and appropriate to itself the quietude from care and the. hope for the future which the spirit had gone on

New Pictorial Catalogue.

An illustrated catalogue of the publications of William White & Co., 14 Hanover street, Boston, has just been issued in superb style, and will be sent free to any person applying. Some idea of the scope and multitude of the Spiritualist and reform works issued by this active firm may be gained by the perusal of this thirty-two-page pamphlet. Send for one.

We are in receipt of letters from all parts of this country and Europe, giving us earnest assurances that the Banner is fully appreciated, and that the grand work it is so powerfully instrumental in carrying forward to the end that humanity may be brought up out of the darkness of Old Theology into the glorious sunlight of the Spiritual Philosophy, must not flag through lack of material means; that we have only to let our wants be known to find ready responses from thousands who have been spiritually benefited by the light that has already illumined their pathway through a knowledge of the great truths vouchsafed, which have for many years been spread before them in the columns of this paper.

THE SHAKER AND SHAKERESS is a neatlyprinted paper of some eight pages, and is issued monthly at Mt. Lebanon, Columbia Co., N. Y., by the United Society, F. W. Evans being its editor. It is devoted to the exposition of the recially, theologically and politically consideredwhich are adopted by the sect in whose interest has, among other attractions, a strong article from the editor upon the proposed "Union of Church and State.'

To Dean Clark is doing yeoman service in Chicago. He is an earnest soul, and our Western friends should not fail to keep him on the rostrum. Spiritualists everywhere should see to it that their mediumistic speakers are well cared for materially. They are martyrs, every one.

An interesting letter from that indefatigable worker, Moses Hull, was received too late for this issue. It will appear in our next.

Frank Whitney, an "old Beston fireman," has again elected Chief Engineer of the San Francisco (Cal.) Fire Department. Had he been Chief Engineer of the Boston Fire Department when the great fire occurred, we should not have been burned out.

The Boston Liberal League

Held a highly interesting session at Fraternity Hall, 554 Washington street, on Friday evening, April 18th. In opening the session the President, John S. Rogers, made some remarks touching the striking manifestations of the spirit of bigotry given forth by the operations of the Young Men's Christian Associations of the coun-EUREKA.-W. J. Sweasey (and others whose a try, in their campaign against freedom of thought, He did not wish to appear to dictate the courseto be taken by the meeting, but referred to the necessity of honest and earnest work for the advancement of the liberal sentiments which the League had espoused. The object of the present convocation was to consider what special action the Society should take in the premises, and he hoped to hear freely from the members concerning the matter.

The Corresponding Secretary, George A. Bacon, then followed, reading letters in high sympathy with the movement sought to be inaugurated, from William and Elizabeth M. F. Denton, of Wellesley, Mass., and the subjoined from Rev. John Weiss: WATERTOWN, April 18, 1873.

Wellesley, Mass., and the subjoined from Rev. John Welss:

WATERTOWN, Jpril 18, 1873.

tieorge A, Bacon, Esq.:

Dean Sire—It seems to me that the vigorous development of scientific thought for the past fifty years, culminating, as it does, in theories which cat away silently the foundations of the popular theology, is on the polut of suggesting a realition of all persons, of whatsoever seet, who desire to preserve their old organs, and to perpetuate their authority over their hald of man. There appears, more plainly, every day, a rivalty between the evolution of honest thinking and the acquite-scence in old-fashion-doloctine and sentiment. The supporters of tradition are quite acute enough to anticipate the sweeping series of catastrophes which will overtake their assumptions, if the drift of modern knowledge cannot be blocked or diverted. But they might as well expect to take hold of an avalanche with their fingers and settle it back again in its old site upon the mountain; for our modern tendencies are moving with all the laws of anniverse inside them. The vigilance of truth is more than proportionate to the abarn of tradition. At least, it should be set and, although I am not very well fitted to be anactive worker in the leagues, for whatever object they may be organized. Tyet repicte to observe the public spirit which brings more effective men to the front, just behind the great intelligences, who are discovering facts, reducing them to systematic harmony, and offering the results to free religion. They are our pioneers; they break the way, through land to be reclaimed; they make clearings into which the sincke of immunerable household altars, dedicated to simple love and truth, may fact o amounce man's neighbou hood to heaven. Let us follow into this fair country which is, overgrown with jungless of degraes, and routh may fall to dishifted and a republic an government, viz., that all men are entitled to the happiness of knowing what is true, what birds to have an adminated and self respect of sonly. We des

At the close of his rendering to the audience the encomiums of others upon the League and its objects, Mr. Bacon proceeded to give express-Alfred R. Wallace, the well-known English Spir-itualist. How happens it that Mr. Youmans has never yet found it convenient to give his readers to the following to practical work in this particular. Only last week it had been his privilege to attend, with Mrs. mma Hardinge Britten and John Wetherbe the preliminary meeting for the organization of a Liberal League in Newton Highlands, and from the indications presented on the occasion, he had great hopes of good results to be won in that locality. He was of opinion that liberals should meet together more frequently, and, by showing their power, gradually create a public sentiment which should frown down every attempt of bigot-near the verge of a terrible and bloody conflict-in which the dark history of the past would repeat itself—between divine progress going on in the world, and the abettors of church dominion and authority. Such conflict was at the very door, though not anticipated by many; and he urged organization everywhere to meet the efforts of the sects who were uniting to thrust a religion upon the State. Prof. F. W. Clarke then addressed the meeting,

stating that the question of the hour was: "What is the immediate and practical work of the League?" "The purpose of the League was to uphold, defend and extend religious liberty. He referred to the commencement of the formation of these societies at the instigation of F. E. Abbot, of Toledo, as an offset to the operations of the "Constitutional-Amendment" Christians. Organization and disciplined action were the requi-sites for the Liberals in their effort to maintain the gift of mental freedom now so powerfully assembled multitude of friends, George A. Bacon points to which the League might especially direct Lizzie Doten's "Hope for the Sorrowing," rect its attention for the present in Massachuand a quartette composed of Mr. and Mrs. D. N. setts: viz: first, to the procuring of the repeal of the Singley laws now on our statute books. menaced. He considered that there were four the Sunday laws now on our statute books which grievance could not be remedied until the next session of the Legislature'; second, to the abolishing of that provision of the State Constitution wherein a person to be eligible to the Gov-ernorship of Massachusetts must be a believer in the Christian religion; third, to the removal from our legal code of that infamous relic of the past, entitled the Blasphemy law, which in its literal enforcement would mean clearly and unequivocally the prohibition throughout the Commonwealth of free speech on religious matters; fourth, to repressing the forced reading of the Bible in the common schools. With reference to the Sunday and Blasphemy statutes, some objected to agitation, saying they were practically dead, but the speaker did not wish to be haunted by the ghost of any deceased laws—for such ghosts sometimes walked, to the discomfiture of too easy-minded liberals. Even if no prosecution under the latter statute had occurred in the State since the imprisonment of Abner Kneeland, that fact was not an insurance policy against the recurrence of such an outrage. He considered the enforced reading of the Protestant Bible in the common schools to be an infringement upon the liberty of (1708e histitutions, and an injustice to the parents holding other religious views, whose children were pupils—such as Roman Catholics, Infidels, Jews, etc., etc. The matter was awaking the widest interest all over the United States—inw York alone, two of the most important of the religious press—the "Independent," and the "Christian Union," (edited by Henry Ward Beecher), being in favor of any movement looking to the expulsion of all sectarian instruction from our free schools. The first three points he had cited required time, and the creation of a reformed public sentiment concerning them, but the school question he considered could be worked

on at once.

Remarks were then offered by Mr. Stone, who hought that, as the tendency of freedom was toward more freedom, and that of dogmatism was to a deeper shade of dogmatism, a conflict was inevitable between the disciples of reason. and creed in this country. The interruption of material interests could not prevent civil war for opinion's sake, for the history of the past proved that at these supreme moments men were urged on by their feelings, and religious strifes had therefore been the more bloody and pitiless, because of their appealing so directly to these mo-

r principles. Mrs. Ella Davis Rockwood followed. She did not consider any elaborate argument necessary to prove the importance of united action to for-bid the banns of Church and State. The men who were so loud in their cry for the incorpora-tion of their God into the Constitution of the United States represented a class who had been found obstructing the wheels of every reform in the past: leaving to infidels, Spiritualists and the like the task of getting man into the Constitution through the abolition movement, they were now opposing the efforts of the same liberal elements to put woman into the Constitution through the female suffrage movement: they represented the men who had discharged school-teachers for at-tending the church of Theodore Parker, and a host of tyrannical acts lay at their door. She hoped the public sense of justice would be aroused; that no "back tracks" would be taken from the high ground of liberty now held by our nation, but that free-thinkers would resist the threatened evil to the very death. She demanded of the zealots to prove whether their God, whom they desired to enthrone in the national capitol.

was a God of justice and love and humanity, or

not. Did the works of his followers demonstrate this to be a fact? If the unbiased mind judged the characteristics of this God by the position assumed by the Church in reference to all great reforms in the past, the scale of his superiority would "kick the beam."

And this method of proving a faith or principle by works she would also apply with unspar-ing hand to the reform in which, as liberals, the present audience were embarked; progress, hupresent audience were embarked; progress, humanity and free religion its disciples professed to represent; how necessary, then, that each should endeavor to set to the world an example of high courage and self-devotion, matched with spotless purity of heart and life. It could hope to successfully outstrip the sects in the race for general acceptance among thinkers, only as if showed that it tended to produce befter men and women than the churches could. It was startion women than the churches could. It was sterling character, not brilliant intellect, which had ruled

the world in the past, and the life-example of the reformer was more powerful than his words. Horace Seaver, editor of the Boston Investigat-or, was then introduced. It was to him one of the cheering signs of the times when good men and women were uniting in "defense of the United States Constitution; because that great instru-ment was originally framed, by liberals who left it for their descendants to protect and maintain. The sects were uniting to oppose the advance of liberalism, and put God and Jesus and the Bible into the Constitution — which meant, in plain English, to make it sectarian. He could not un-derstand the position occupied by the creedists. Christ — whom they professed to follow — had said, "My kingdom is not of this world"—therehe could have no desire to rule over the United States. And again, the chair was not vacant; we had a President, legally elected, upon whom the duty was incumbent. People might have as many gods as they pleased, as many bibles as they thought proper, as many creeds and saviours as they could believe in, as far as he was concerned, but he protested against the engraft-ing of any of them upon the United States Constitution—that was a political, not a religious in-strument, rendered so on purpose, from the very first, and as such had better be let alone. It was intended to defend Infidel, as well as Christian, in all the concerns and rights appertaining to civil and religious liberty. It was thoroughly a democratic instrument—it represented that democracy of Nature which was displayed in the missing fall of sain that details all the sain that democratic instrument. uniform fall of rain that visited alike the "just and the unjust," and the universal rays of the be-nignant sun, which gilded alike the dome of the cathedral and the roof of the heretic; if it meant anything religious, it was that we were all the children of the same power—the inheritors of a

common destiny.

The speaker thought it was an insult to ask what a man believed—at least, in a proscriptive way—for it was to be taken for granted that he believed what he thought to be true. John Stuar Mill, previous to his election to the British Par-Hament, had answered a committee appointed to examine as to whether he was atheistic in his bellef—as reported—or not, by curt sentences which came very near being "None of your business If I am elected to Parliament, it will be as a politician, not as a religionist;" and his election thereafter, with the suspicion of heterodoxy clinging to his skirts, was one of the strongest signs of progress in England to-day. He agreed with the lady who had immediately preceded him, that deeds, not words, were the grand requi-sites:

For modes of faith let graceless zealots fight;
He can't be wrong whose life is in the right.

But the popular Churches had practically reversed this, making property and social standing and blind faith, rather than a pure life, the desi-rable qualities to be sought for in persons intend-ed for its fold. He referred to the bigoted state-ment of A.A. Miner, D.D., at the God-in-the Constitution Convention in New York City, wherein the reverend gentleman had greatly be-mouncd the desceration of the Lord's Day by the opening of the Public Library thereon, and had said he had rather see every grog shop in the city in full operation on Sunday, than said Library rendered accessible to the people during that day, Whatkind of a religious teacher—and temperance man beside—could be be who would prefer to open the grog shops, and keep closed the doors of our

public free libraries on the Sabbath?

The speaker paid a high compliment to the memory of 'that celebrated philosopher, Theodore Parker," who had left his private collection as a nucleus for a Public Library for the city of Boston, and referred to the great good which had accrued—to his personal knowledge—to many parties who in consequence of hard work during the day could not visit the Library at night—by reason of wearingss, and who could not obtain admission to the place on public days. Numbers of such old residents of Boston had visited that Library for the first time, since it was opened to:

them on Sunday. He also gave an amusing description of a discussion which he attended at the rooms of the Merentile Library Association, of Boston, where the question of opening its library on Sunday was discussed. Here the Rev. Justin D. Fulton, of Tremont Temple, cutered his protest against the measure, but was told to his teeth by the young men present-members of the Association that they could obtain better instruction from the perusal of books and papers on the Sabbath

than from his sermons! The speaker did not object to Sunday-or two of them in the week, if desired-but he wished to spend the time on that day in a manner agreeable to his own ideas; and this same liberty of spending the Sabbath he wished extended to the churchman—each passing the day as he deemed best, without either interfering to force his views or all, which did not infringe upon the rights or liberties of any.

The church people who were now endeavor-ing to engraft God upon the United States Constitution, had been a troublesome element in community ever since the adoption of that instrucommunity ever since the adoption of that instru-ment. One of these zealots, meeting with Rev. Dr. Mason after the adoption of it, said, "You have left God out of the Constitution!" to which the reply was given, "Which God? we have left him out because we did not know which one to put in P. The speaker considered those who desired to evangelize the Constitution were enesince to evangenze the Constitution were enemies of a-republican form of government, with whom he could not fellowship. In the recent petition to Congress, wherein 100,000 names had been gathered and sent forward by the Index, Banner of Tight and London. Light and Investigator against the God-in-the-Constitution scheme—and which Charles Summer said, on its being given to him, he should present with the greatest pleasure—only the adherents of three forms of thought were represented in remonstrance to the mutilation of the Constitution in the interests of the creeds, viz., Spiritualists, Free Religionists and Infidels. Was that not a fact which showed the great necessity of action to arouse the public mind to the danger threaten-ing our liberties? He hoped to live long enough to see the day when Liberal Leagues, like the one now convened, should be spread all over our country, proclaiming to the bigots "Keep your hands from off the Natio al Constitution—it was framed by the people for the people, and must always remain unfettered in the hands of the free people of the United States!"

John H. Ranney thought the subject of the nontaxability of church property demanded the atten-tion of the League. Every dollar of property not taxed, when taxable, drew a direct draft up-on those who were taxed, so that he (and all free thinkers alike) was actually obliged to assist in the support of churches disagreeing with his opinions. He wished petitions on the subject to be poured in upon our Legislature till the matter was thoroughly ventilated. His remarks also bore on the necessity of increasing the membership of the League and of the organization of the liberal element for the political advancement of its ideas.

Dr. H. B. Storer, being called on, declined to speak, after which the services of the meeting ended by brief speeches from M. T. Dole and George A. Bacon, in which reference was made to the exemption from taxation of church property, and the interest that was awakening in community upon that question, and the necessity for showing our strength, that the creedists might no longer sneer at our claims but be brought face to face with the demands of the hour.

Scranton, Pa.

An esteemed correspondent, writing from Scranton, Pa., informs us that Spiritualism there is making rapid headway; that thirteen circles have been organized since the beginning of the year ; a hall rented, and public circles held every Sunday evening. He adds: "The demand now is for spiritualistic papers and books. Lewis & Co., druggists and newsdealers, have voluntarily offered to make their place headquarters for spiritual literature. Send such papers as you can supply us with weekly or monthly." The

Scranton Daily Democrat says: "Every Sunday atternoon and evening, the up-per part of Gardner's College is thrown open to the public, and those who believe in the connec-tion between the material and invisible hereafter, gather there to hear and see what to all is either a sublime truth, or a great hoax—just as the de-monstrations strike each one present. Yester-day afternoon we attended the meeting, and found quite a large number present, many of them gentlemen of culture and given to investi-gation. The demonstrations from the Spiritgation. The demonstrations from the Spirit-Land were similar to those witnessed many times in like meetings. The table was made to move, to answer questions, and even to walk without physical help or agency. There was no collusion between those who formed this circle, and had they desired to aid the spirits by force, they were not expert enough to do it without de-tection. Names that were unknown to any of those forwing the circle work correctly stelled tection. Names that were unknown to any of those forming the circle were correctly spelled by distinct raps on the table. We understand there are some six or seven circles besides the one on Mifflin avenue, this city. Men of great intel-ligence are giving this subject serious thought, and Spiritualism, as a revolution of religion, is gaining ground in this city, and while there are thousands who scoff at the idea, there are a good many who believe in it. If Spiritualism is true many who believe in it. If Spiritualism is true, time and investigation will prove it; if false, it will live and die as thousands of other false reli-gions which have preceded it."

ALL SORTS OF PARAGRAPHS.

SHORT SERMON .- The head of the hypocrite is hid in his breast. He masketh his words in the semblance of truth, while the business of his life is only to deceive. He laugheth in sorrow, he weepeth in Joy, and the words of his mouth baye no interpretation. He worketh in the dark as a mole, and fancleth he is safe; but he blundereth into light, and is exposed to full view, with the dirt on his head. passeth his days in perpetual constraint; his tongue and his heart are forever at variance. He laboreth for the character of a rightcons man, and huggeth himself in the thoughts of his canning. On fool! fool! the palus which he taketh to hide what he is, are more than would make him what he would seem. The children of Wisdom shall mock, at his cuming; and when his disguise is stripped off, the unerring finger of Derision shall point him to scorn,

We were favored during the past week with a call rom John W. McDonald, of Houston, Tex.

Right and wrong is discussed by mortals and spirits on

Read T. L. Harris's mighty spirit-poem on our first page An account of spiritual manifestations at Dr. Slade's rooms in New York City will be found on page two.

Mrs. H. N. Greene Butts has our thanks, for literary favors. Her story for the children, entitled "EDA DAIL-LING; OR, THE LATTLE FLOWER-GIRL," is on file for The second number of The Present Ern, published in

New York, comes to us looking as fresh as a newly-blown ose, and is just as fragrant. It contains a detailed accoun of the celebration in New York City of the Twenty-fifth Anniversary of Modern Spiritualism.

The Spiritualists of Lowell are mooting the subject of ouliding a half in that city for the purpose of holding bectures, lycoum meetings, etc.

A Troy, N. Y., school-boy wanted to be an angel very much. So he procured a pair of intery's, wings, placed them in proper position, repeated the Lord's prayer, and salled off-into the circumamblent atmosphere from the top of a stairway. He flew successfully to the bottom of the stairway, but could get no further. His little body is now nted with 413 flannel bandages, and he has given up angelle aspirations.

Baron Justus Liebly, the great agricultural chemist, died at Munich, April 18th, at the age of seventy. He was the founder of Agricultural Chemistry, and his services in this particular will cause his name to be long remembered and

We have received from William White & Co., Bosion, a copy of "SKETCHES FROM NATURE," by Frances Brown, It is a collection of true stories, many of them memories of the writer's own life, full of cheerful, good and pure thoughts. To use, her own words—"I have thought ever sthee from think that a book night be written for you, children, that would help you to see "our Father in Heaven". children, that would help you to see 'our Father in Heaven,' make is, a gentle, lowing Father; a book that would make this beautiful earth brighter, and the child-heart happier and wiser. I have altempted to write such a book. 'It is filterstrated and prettilly bound, is in its second edition, and deserves the success it has met.—Little Things.

W. F. Jamieson writes: "In your message department of April 5th, the mind that dictated the answers to ques tions on the impending religious war, has, to my mind, a stear perception of the future. I wish spiritualists would be torexamed, and organize Liberal Loagues all over the land-and work!"

The official report of the horrible massacre of enfored men In Louisiana appeared in the daily prints of Wednesday last. For the honor of the nation we hope the guilty partles-whoever they may be will be dealt with according to

> APRIL DAYS. Can sorrow dwell with April days?
> Can storm and darkness blending wild,
> O'ercast the path of some earth-child,
> In-April days?
> Fair April days of smiles and tears,
> Can hearts their heavy burden bear,
> Of want and sorrow, pain and care,
> In April days?

In April days?

Can sorrow dwell with April days,
That, like the print of angels' feet,
Leave life in whatsoe ger they meat?
Fair April days,
Have they not power to cheer the heart—
Bring peace to every troubled soil,
O'er which the waves of sorrow roll,
These April days?

The present editions of PANNORMALPHA and PROGRA PHY, Issued by J. Madison Allen in the illustration of his Universal Alphabet, are nearly exhausted. The author in forms us that a second edition of each-also one of Thrief style of Normography-will be published some time within the year. Those desiring copies of these pamphlets will do well to apply soon.

Look at the bright side of everything. It don't pay to go through life with a tear in your eye and a sigh upon your ins. If your friend has a fault, do n't dwell so long upor t as to forget his virtues. It is folly to look for perfection n anything. Accept the best you can get, and be thankful for it. Humanity is not half as black as some people would paint it. Its faults are like spots upon the sun's surfaceapparent enough to those who seek them, but transticed by hose who are satisfied with the sunshines of every-day life

A Georgia ghost is endearing itself to the human beings round it. The Valdosta Times says: "We were shown this morning, by Mr. Surrency's son, several pieces of silver-currency, amounting to about one dollar and a half, that he avows were thrown into the house several nightsage by some unknown hand. It was not recognized as having heen the property of anyone on the premises, nor has it been claimed by any one."

The woman's cause is man's; they rise or sink Together, dwarfed or godlike, bond or free."—Tennyson.

The fallure of Congress to censure the Congressmen who urchased the Credit Mobilier stock and fled about it, will have a bad effect upon the young men of the country, as it will be a virtual declaration that the joining in a scheme to rob the country is too trifling a matter to be rebuked.

They have a man in Lancaster, N. H., who, like many men in other places, believes it is his mission on earth to "talk in meeting." His talk is not edifying, nobedy wants to hear him, and he is regarded as a bore and a missare. To get rid of him, he was complained of for disturbing religious services, and has been put under bonds to hold his peace for one year. What a blessing it would be to many of our churches if all the bores could be thus sileneed,—Boston Traceller.

MISS Eliza A. Dupuy's new novel, "ALL FOR LOVE; OR, THE OUTLAM'S BRIDE," Is now in press, and to be published in a few days by T. B. Peterson & Brothers, Philadelphia, Pa. It is a graphic story of Corsican life, in which the wild passions of that tameless race are vividly depicted. Miss Dupuy is one of the most successful of Amgrican novelists. Her works show great constructive ability in her p s, while her characters are real men and

women, not mere figures. "All for Love" will be issued In a large duodection volume, and sold by all booksellers at the low price of \$1,75 in cloth, or \$1,50 in paper cover; or copies will be sent by mail to any place, post-paid, by the publishers, on receipt of the price of the work in a letter to them. Miss Dupuy's books, eight in all, are put up in sets, each set in a neat hox, and are bound in morocco cloth, In uniform, elegant and durable style, with new and beau-Hully designed backs, in full gift, piece \$11,00 a set, and are published by T. B. Peterson & Brothers, No. 36 Chestunt street, Philadelphia, Pa, , who will send a set to any one, post-paid, on receipt of price, ,

See advertisement of the largest organ establishment in

The Herald says there is another photograph artist besides Mumler who makes spirit pictures. Spiritualists, be

A shocking accident took place about two o'clock Saturday morning, April 19th, on the Shore Line railroad. The bridge over a branch of the Pawcatuck river, about fourteen miles from Stonington, was swept away by the burstbug of a dam, and the Stonfugton steamboat train from New York, with one hundred and fifty passengers, ran offinto the river. The cars took fire, and six were burned. Fifteen passengers were burned to death and thirty in-

Beecher is up on Plymouth "rocks,"

n your guard.

 Λ cable dispatch from London, under date of Λ prii 47th, states the currency of a report in Alexandria, Egypt, to the effect that Sir Samuel White Baker, the great African tray fer and explorer, had been murdered, with his wife, in the Interior of Africa. Although the report had not been conbruned, there was a general belief in its correctness in Engs land, where the peculiar dangers of his mission, and the character of the tribes among whom he was sojourning

A terrible earthquake occurred April 19th, which entirely destroyed San Salvador and the homes of forty thousand people, causing a pecuniary loss of \$12,000,000.

You must catch the Modoes before you GIII'm, says a co

Rey, Dr. Wallace, Professor of Church History In the University of Edinburg, and one of the principal ministers of the Church of Scotland. Is about to be tried before the general assembly for having declared that he did not and could not believe in **a fidgety unsettled God, ** who did not know his own mind, and had to depend on hints from his creatures as to the best way of managing the world.

Movements of Lecturers and Mediums

We regret to learn that our esteemed friend and correspondent, Henry T, Child, M. D., of Philadelphia, has of late been called upon to endure a severe illness, which have resulted in the temporary loss of the use of his right hand; so he informs us. April 16th, in the course of a private let-ter, which ends as follows: "As you may see, I have been obliged to employ an amanuensis. How long I shall be but 1 intend to work here as long as I live here. John H. Liening, of Colusa, Cal., is becuring on Spirit

C. Fannie Allyn is becluring to Philadelphia this month Sidney Howe writes thus of Spiritualism in Philadelphia: "The old Society, with Dr. Child as President, meet every Sunday at hall corner of Broad and Spring Garden streets and this mouth (April) the people listen very attentively to . Fannie Allyn, with their numerous laughable questions, which are handed in for explanation, also subjects for Mrs. Allyn is always, ready for questions, and the people say they are answered well. Let the churches adopt this plan of giving subjects from the audience, and the people would be the galners thereby. The Spiritual Ph)osophic Association meet every Sunday, conducted by Dr. I. H. Rhodes. A short becture is given by some volunteer. followed by a lively discussion; free to the public. Also every Monday evening there is a public social circle, free to all. The free meetings are becoming popular. Circles at private houses are held nearly every evening in the week. giving those who want an opportunity to investigate \. The Children's Progressive Lyceum No. 1 is in a thriving condition. The Conductor promises the children the pleasure of grove meetings in the open alrat the coming of warm

From last accounts, D. W. Hull was lecturing with good success at Butler, Ind.

New Publications.

B. R. STURGES, General Agent. No. 15 doy's Building. Boston, Mass., has for sale a work published by William B. Eyans & Co., 740 Sansom street, Philadelphia, Pa., entitled "WHISKEY DRIPS," which inique title covers a series of interesting sketches of the operations of the United States Revenue Detective, James J. Brooks, ex. the "Whiskey thleves." The book, which gives an inside view of th workings of the system of lilicit distillery, and the efforts of the Government at its suppression, is written in a lively, straight-forward way, and will prove interesting to many

Received: THE BOSTON LAND COMPANY, a pampble settling forth, the plan of proposed Improvement near East Boston, by an incorporated Company of the same name.

Spirifualist Lectures and Lyceums. MEETINGS IN BOSTON,—John A. Andrew Holl.—Free Meetings,—Locture by Mrs. S. A. Floyd, at 25 and 75-b. M.—The audience privileged to ask any proper questions on spirituality. Excellent quartette studied. Public Invited. The Children's Progessive Lyceum, No. I. which formerly met in Eliot Hall, will hold its ressions at this place, certain Chouncy and Essex streets, every Sunday, at 105 o'clock, M. T. Dole, Serty.

Temple Hall, 18 Boylston street.—Every Sunday: Morning free circle: aftermon and evening, conference, Dr. C. York, Secretary, The Children's Lycenm meets very Sunday at 1 P. M. every samaay at 1 P. M.

† Test Circles are held at Lurline Hall, 3 Winter street, gyery Sunday at 10% A. M. and 2% P. M. Mrs. L. W. Litch and others, mediums. Scatsfree.

Bosron,—Temple Hall.—The Temple Hall Independent Children's Progressive Lyceniu, Dr. C. C. York, Conductor, held their session April 20th, at one o'clock P. M. with increased numbers and interest, consisting of the usual exer-cises, with speaking, reading and singing, to the satisfaction of a large audience. The Lyceum gave a concert in the evening. After singing by the choir, Nellie Sawyer sang a song and was conjillinented with a bouquet of flowers. Miss Conley, Miss Barrows and Mrs. Wentworth also sang favorite songs. Speaking and reading then followed by Hattie Wilson, Miss Conley, Effic Peabody, Mr. F. Union, Clara B. Moody, George Winston, Miss French, Mrs. Osburn. Diece was well received by the audience. hall was decorated with banners. The tables were covered with flowers, which the Conductor distributed to the children, with appropriate remarks, and was not himself forgotten by the ladies, who presented him a floral tribute.

EAST ABINGTON .- Phonix Hall .- The Children's Progressive Lycena met at the regular hour on Sunday, April 5th. The attendance was not so large as usual, and owing to the iliness of our principal musician we were obliged to omit the grand march. Recitations by Harry Fish, Daisy Trumbull, Minnic Lowell; readings by I. F. Lowell, Nellie L. Shaw, Maria Bennett. We then listened to an essay by Mrs. Susan Wheeler, entitled, "Where Are They?" It was finely written, and full of suggestive thought. L. S.

The Riography of Mrs. J. H. Conant.

This truly wonderful book-which in clear and comprehensive style presents to the world of readers a history of the strange and varied experiences encountered from childhood to the present hour by the renowned medium above mentioned—is put forth in elegant style by WILLIAM WHITE & Co., 14 Hanover street, Boston, Mass.

Those who would know of the trials and bitter experiences which, thorn-like, line the pathway along the mediumistic Calvary—and those also who would sense, in a certain degree at least, the first fresh breeze of the infinite springtime of rejuvenating reward for labors done that flows into the receptive souls of truth's workers, though the bodily powers may be abated and the physical eye grow dim-should read this plain, unvarnished tale of one who, halting in the red autumn sunset of life (while even yet young in years), is cheered by the retrospect of fields rich with waving harvests of spiritual good and advancement which shall find reapers in at least another gen-

eration of humanity.

Read the announcement on our eighth page, and circulate the book, for wherever it goes it will carry with it an aroma of purity—an example teaching higher uses for the life that now is, and a grand prophecy of that which is to be! Kansas Pacific Railway.

This favorite line extends from Kansas City and Leavenworth, through the fertile State of Kansas to Denver, in Colorado, 639 miles. Rare opportunities are offered to the public for homes in a section of country unsurpassed for produc-tiveness and healthfulness. The State Capitol, State University and State Agricultural College, are located along its fine, and the general educational facilities are unequaled. The reputation of Kansas is unsurpassed as an agricultural State. By referring to the United States Agricultural Reports, it will be seen that Kansas had a greater average yield to the acre of the cereals than any other State; and at the great fruit fairs held at Philadelphia, Richmond, Boston and Albany, Kausas took the first premiums for the finest display of fruits. For the pleasure traveler or invalid, a varied and charming landscape is presented; and the delightful air of Colorado, and the celebrated warm and hot soda spring near Denver, give renewed life to the weary, and restore health to the siek. Don't fail to take a Jrip over the Kansas Pacific Railway, and if you want a good home, settle along its line. 4w. Ap. 19.

To Correspondents.

#3 — We pay no attention to anonymous communications. The name and address of the writer are in all cases indispensable, as a guarant of good faith. We cannot undertake to return or preserve communications that are not used.

W. D. Y., PHILADELPHIA. The article you refer to will appear in the forthcoming issue of the Banner,

Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature, at and Inspiration. Published in New York, Price so

cents,
THE LONDON SPIRITUAL MAGAZINE. Price 30 cents,
HUMAN NATURE: A Monthly Journal of Zoistic Science
and Intelligence. Published in London. Price 25 cents,
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to
Spirimalism. Published in Chicago. III. Price 8 cents,
THE PRESENT LEA. Published in New York. Price 8
conts.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the lest, and diffeen cents for every subsequent in-SPECIAL NOTICES, Forty cents per line. SPECIAL NOTICES, Forty cents per line. RISINESS CARDS. Thirty cents per line. Agate, each insertion. Payments in all cases in advance.

29° For all Advertisements' printed on the 5th page, 20 (ent) per line for each insertion,

B) Advertisements to be renewed at continued ates must be left at our Office before 12 M, on

SPECIAL NOTICES.

cases that consult Dr. Pierce personally at the above establishment, many more are successfully treated at a distance by letter, the necessary medicines being forwarded by mail or express One of the largest buildings in Buffalo is wholly occupied by the Doctor's immense business. His valuable professional services may be secured by addressing him and enclosing stamp for reply and a printed list of questions to assist in de-

CHARLES H. FOSTER, 128 West 11th st.

Dr. SLADE, now located at 413 Fourth avenue, New York, will give special attention to the treatment of disease. Also keeps Specific Rem-edies for Asthma and Dyspepsia. Ap.19.

CLAINVOYANCE.—Mrs. H. N. Rend gives Tests from Spirit-Friends, Counsel in regard to Spirit-nal Development, Business, &c., &c. Scances Monday, Wednesday and Saturday, at 8 p. m. A class of ladies for development as Mediums will-meet every Thursday at 3 P. M. at Mrs. Read's rooms, No. 436 Sixth avenue, near 26th street,

Dr. Wittas has secured an office permanently at No. 25 Milford street, and will be in Boston the third Wednesday and Thursday of every month, from 10 till 4. The following Friday he will be at Dea. Sargent's, No. 80 Central ayenus, Chalam

SEALED LETTERS ANSWERED by R. W. Flint. Address Station D, Box 61. Office 1147 Broadway, New York. Terms \$2 and three stamps: Money refunded when not answered. Api2.--1w*

MRS, NELLIE M. FLINT, Healing and Developing Medium, 61 East Ninth street, New York, Hours from 10 A. M. to 4 P. M. 4w*—Ap19.

A Competent Physician.—The best and most efficient healer in Boston is Dr. J. T. Gilman Pike. He compounds his own medicines, is a mesmer-izer, skillfully applies the electro-magnetic batwhen required, administers medicines to his nationts with his own hands, has had forty years! experience as a physician, and cures into out of every ten of his patients. His office is in the Pavilion, 57 Tremont street, Room C.

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

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

BUSINESS CARDS.

WHAT TO TEACH THE BOYS. Teach the dear Boys while they are young To make good use of all their time; To watch with greatest care their tongue, And make good use of each spare dime;

To be to those around them kind;

To use to those around them form;

Do what they can each one to bless!

Thus their own happiness they 'il find

Increased by others' happiness;

And teach them when they need new **Chorites, 'Coat, Pants, Vest, that and Shoo; complete,

That they can buy them at FENN' 5;

Corner of Beach and Washington street.

SAN FRANCISCO, CAL.

At No. 39 Kearney street (up stairs) may be found on sale the BANNER of LIGHT, and a general variety of Npir-Hunlist and Reform Books, at Eastern prices. Also, Adams & Co. 8 Golden Pens. Planchetics. Spience's Positive and Negative Powders. Orton's Anti-Tobacco Preparations. Dr. Storer's Nutritive Compound, etc. Catalogaes and Circulars mailed free. 45: Hemittances in U.S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

HENRY T. CHILD, M. D., 234 Race street, Philadelphia, Pa., has been appointed agent for the Bruner of Light, and will take orders torsall of William White & Co.'s Publications. Spiritual and Lib-

william White & Co.'s Promearons, eral Books on sale as above: also by DR. J. H. RHODES.
918 Spring Garden street, who will sell the papers at the Hall corner Broad and Spring Garden streets on Sundays.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

Western Agency for the sale of the BANNER OF LIGHT and all Liberal and Spiritural Books, Papers and Magazines, Also, Adams & Co.'s GOLDEN PENS AND PARLOR GAMES, the Magic Comb, and Voltae Armor Soles, DR, STORER'S NUTRITIVE COMPONENT, SPENCE'S POSITIVE AND NEGATIVE POWDERS, Congress Record Ink, Stationery, &c.
WARREN CHASE & CO.,
No. 614 North Fifth street, St. Louis, Mo.

LEES'S BAZAR.

16 Woodland avenue, Cleveland, O. Western Headquatters for all Sowing Machines, and everything belonging to them: also for the latest Spiritual and Reform Books, Papers, etc. N. B. - Needles sent by mail to all parts of the State.

AUSTRALIAN DEPOT For Liberal and Reform Books, and Agency for the HANNER OF LIGHT. W. H. TERRY,

No. 96 Russell street, Melhourne, Australia, has for sale all the works on Spiritualism. LIBERAL AND REFORM WORKS, published by William White & Co., Boston, U. S., may at all times be found there.

RICHARD ROBERTS, Bookseller, So. 1993 Seventh Street, above New York avenue, Washington, D. C., keeps constantly for sale the BANER OF LIGHT, and a full supply of the Spiritual and Reform Works published by William-White & Co.

Bookselle, Arcade Hall, Rochester, N. V., keeps for sale the Spiritual and Reform Works published by Wil-liam White A Co. Give him call

RICHARDS & CO., 383 Latimer street, Denver, I oh, keep for sale a supply of the Spiritum and Reform Books published by Wil-liam White & Co., Also the BANNER OF LIGHT. Progressive Library, No. 15 Southampton flow, Bloomsbury Square, Holberta, W.C., London, Eng., keeps for safe the HANNER OF LIGHT and other Spiritual Publications.

ADVERTISEMENTS.

THE

EVIDENCE.

THE following letter from REV, E. S. BEST, Pastor M. E. Church, Natick, Masse, will be read with interest by many physicians. Also those suffering from the same disease as affleted the son of the Rev. E. S. Best. No person can doubt this testimony, and there is no doubt about the curative powers of Viait (184).

SATICK, Mass., Jan. 1, 1873.

Mr. H. R. STLVENS:

Mr. H. R. STLVENS:

Deep Size We have good reason for regarding your VEG-LISEA in mollicine of the product rature. We feel assured that it has been the means of saying our son's life. He lst now seventien years of age! for the last two years he has suffered from necrosis of life leg, caused by scraftfolors interfedence and was so far icalic state nearly allewho say him thought his recovery inspessible. A conneited able physicians would give us but the faintest hope of his every rallying, two of the number of a faintest hope of his every rallying, two of the number of a faintest hope of his every rallying, two of the number of a faintest hope of his earlier had not save him, as he had not vigor enough to endough the opening that he was beyond the safety had seen that the we commence of giving him Vigitation. Just then we commence of giving him Vigitation, and the state yies unside as studies, thrown away crutelles and came, and walks about clearly and strong.

Though there is still some discharge from the opening where his finite was knowed, we have the fullest confidence that in a little time he will be perfectly curved.

The jars taken about three dozen bottles of Vigitative, but lately uses but ill fig as be declares that he is fon well to be taking medicine.

Respectivally yours, E. S. 118 ST.

taking medicine.

Respectfully yours, E. S. BEST, MRS. L. C. F. BEST.

The range of alsorders which yield to the infinence of this redicine, and the number of defined diseases which it never falls to cure, are greater than any other single medicine has hitherto been even recommended for, by any other than the prophetor of some quack nestrum. These diseases are Serotals and all Eruptive diseases and Tumors, Rheungatism, Gont. Neuralgia, and Spinal complaints, and all In nev and Bladder diseases. Dropsy, the whole train of paintat disorders which so generally afflict American womens and which carry cumually thousands of them to prematuro graves: Dysp. psta, that universal curse of American man-hood; Beartburn, Piles, Consthation, Servousness, finfillity to sleep and luntance blood.

The World's Dispensary, founded by Dr. R.V. Pierce, in Buffalo, N. Y., for the treatment of all any one article before the public has the power towns the manufacture of his Celebrated Family Medicines, a season of the first the excepting the Visitories. It lays the manufacture of his Celebrated Family Medicines, a season of the first of disease by first eliminating every imparity from the blood, promoting the secretion, and at its not probable that invigorating the liver to its full and natural action, cleans-Ing the stomach, and strongthening digestion. This much accomplished, the speedy and the permanent cursof not only-the diseases we have enumerated, but likewise the whole train of chronic and constitutional disorders, is cerrain to follow. This is precisely what Vicilian a does, and If does it so quickly and so easily that It is an accomplished fact almost before the patient is aware of it himself Apr. 26. 4wis

Largest Organ Establishment in the World. 7 EXTENSIVE FACTORIES.

J. ESTEY & COMPANY. Brattloboro', Vt., U.S.A. The Colobrated Estey Cottage Organs,

TMR latest and best improvements. Everything that for A new and novel. The deading improvements in Organs were introduced thist in this establishment.

Established 1846. SEND FOR ILLUSTRATED CATALOGUE.

FAMILY Ramifful over allows for marking PRINTER of The Printing Copies September 19 Control of the Printing Copies September 19 Control of Type, Production of the principal and instruction to the groung Jet Printing September 19 September 19 Copies September 19 Copi Apr. 26. - IN

CONSULT DR. L. L. COLRY, the chairent Consult Transfer fleater, on all describes whether the chicaginetic fleater, on all describes whether the chicaginetic. Treatment given and medicines prescribed a his office, No. 12 Indiana since. N. R. Patients Bylag out of town, tremed by Magnetized Paper. 30. Apr. 26.

town, treated by Magnetical Paper. 20. Apr. 26.

5. P. GRIEFNLEAF.

Tennee and trasplational Spenker.

IMENERALS altended at close notice. Residence, 27
Matterd street. Boston, Paysant rooms to rent by the day of week. 25

MILES CRUSSON, M. D.

Practicing Physician and Resting Medium.

No. 126 North 19th Spect. Philadelphan.

DARTICULAR ATTENTION given by the treatment of L. diseases inculant to women. Office hours 3 to 5 F. M., 20. (2017) P. M.

2017 10 P. M.

Section Street, Physical Physics 10 Pages 10 P. M., 26. (2017) P. M.

Section Street, Physical Physics 10 Pages 10 P. M RS, NEWELL, Trance, Test, Healing and Building, 28 Winter strept, Boston, Room 35, Acade Ap., 26, 28,

Harmonial Depot in New York City. No. 24 East Fourth street, between Broadway and the Rowery.

A.J. DAVIS & CO.

A. O. VIAVIS & CO.

COTANDARD Banks on Hammenhal Philosophy, Spiritus alson, Free Retigion, Science and Genoval Reterm, by both American and Entops an authors, at, holesale and realit. All the polonarions of Win, Whiteok Co. Lycenum Mannats, Less on Books, and Hinstrated Literature for Children, Experient attention of the biracyllhocks for Lycenum free from trackings of old-the hilogy. Subscriptions received for the BANKIR of Light, and other journals devoted to Progress and Retorm.

Mar. 15, 4-1841

LITS POSITIVELY CURED The worst cases A fee longest standing by using Dr. Hebburd's Cure. After trial bottle sent to all addressing T. H. SAYILE, Druggist, 8H Slyth avenue. New York. Earls "Apr. 12." MENTAL MEDICINE:

A THEORETICAL AND PRACTICAL TREATISE

MEDICAL PSYCHOLOGY. BY REV. W. F. EVANS,

Author of "Mental Cure: or Influence of the Mind on the Body in Health and Disease."

CONTENTS

Chop. The Gift and Art of Healing?.
Chap. 2. Qualifications of the Psychopathic Practitioner.
Chap. 3. Conditions of the Patient Paverable to a Circ.
Chap. 4. The Conscious impressible State.
Chap. 5. How to induce the Impressible State.
Chap. 6. Medical Psychology and the Einitations to Its

conse.
Chap. 7. Auto-Magnetism or Self-Healing.
Chap. 8. Phreno-Magnetism and its Use in Medical Psy-Chap, 9, Nervous Senshiveness and Inharmonious In-

Chop, 9. Nervous Sensitiveness, and Inharmonious inlinenees.

Chop, 10. The Duality of the Mind and Body, and the
Positive and Negative Distinction in the Psychic and Magnetle Forces of the Organism.

Chop, 11. The Brain, and Psychic and Nerve Centres,
Chop, 12. Effect of the Psychopathic Treatment of the
Spine and Spinal Nerves.

Chop, 13. The Application of the Psychic Force to the
Epigastrium, and the Naturey and Cure of Nervous Discases. Chap. 14. The Abdominal Muscles, and the Mechanical Displacement of the Internal Organs, Chap. 15. Nerve Conductors and their Use in Medica

Psychology, Chap. 46. The Agent in the Psychopathle Treatment and Its Road hot to the Vital Force, Chap. 47. Inanimate Objects and their Use in the Cure of

Curp. 1. manufactures. History, History, Chirp. 18, On the Law of Sympathy and its Application to the Cure of Mental and Rodby Disease, shipp. 19, How to Avoid Exhaustion and the Imbibling of the Diseased Coughliton of the Patient, thop, 20, Power from on High, or Spiritual Aid Necessary to Success in the Cure of Disease by Medical Psychology. Chip, 29, Power from on arrival sary to Success to the Curve of Disease by Medical Psychology.
Chop, 21, Miscellaneous Directions in the Treatment of Disease, i.e. huling the Method of a Correct Diagnosis, Chiop, 22, hearity and its Psychopathic Treatment, Chop, 23, Remedies partly Machanical and partly Psychopathic.
Phop, 24, Mental Medicine, or the Sanative Value of the Psyching Force.

Price \$1,25, postage ti cents.

For sale wholesale and retail by the publishers, WM, WHITE & CO., at the BANNER OF LIGHT BOOK-STORE, 14 Hanover street. Boston, Mass. !

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

while in an abnormal condition called the trance. These Messages indicate that spirits carry with then, the characteristics of their earth-life to that beyong—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 receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles.

These Circles are held at FRATERNITY HALL. 854 WASHINGTON STRILT, On TUESDAY, WEDNESDAY and THURSDAY AUTERNOONS. The Trail will be open for visitors at two o'clock: services commence at precisely three o'clock, after which time no one will be admitted.

1-17 The question's answered at these Scances often propounded by individuals among the lience. Those read to the controlling intelligence by the chairman, are sent in by correspond-

12 Donations of flowers for our Circle-Room Mus. Conant receives no visitors on Tuesdays, Wednesdays or Thursdays, until after six o'clock, P. M. She gives no private sittings.

SEALED LETTERS .- Visitors at our Free Circles have the privilege of placing scaled letters on the table for answer by the spirits. First, write one or two proper odestions, 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 scance the Chairman will return the letter to the writer.

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

Invocation. In the midst of this confusion of thought, where in the two great armies, spiritual and material, are waging warfare for the truth, we thy children, the living and the dead, come to thee in prayer asking for wisdom, asking for that holy baptism which shall lead us to truth, which shall speak words of consolation to weary souls, and shall give unto each and all whatsoever they may stand in need of. Our Father and our God; we come to thee, nothing doubting, because evcrything in Nature teaches us to ask if we would receive: and, feeling an inner consciousness of our needs, we ask, on God, our Father, on Holy Spirit of the hour, that then wilt baptize us with the truth; that thou will turn another leaf in-· Life's wondrous volume for us, and teach us how to read it, that we may walk on, fulfilling our duty toward those who believe themselves to be the living, while we are the dead. May we do our duty, and our whole duty, by them, sparing them nothing from the blessings thou hast conferred upon us as spirits. When we wander in darkness, may we know that thou art with us, If the sunlight sheds its broad, loying beams upon us, may we bless thee for the same and ever feel grateful for all which show mayest be pleased to bestow upon us. Amen. Jan. 8.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, if you have questions? I will answer them.

QUES .- [From the audience.] I would ask the controlling intelligence if he believes that any persons in the form are called upon to pass through any scenes in material life that are not for their highest good, material and spiritual?

Ass-1 believe in the infinite wisdom of the Power that hath called us into being. I believe, don't want you to be worrying about me, because also in the infinite love of that Power. Believ- I wasn't buried in the way you thought 1 d ing this, it would be impossible for me to believe that we should be called to pass through any condition that is not for our highest good, both material and spiritual.

Q:-Does the intelligence believe that we are to have a material war in this country, in regard 'to religious ideas?"

A .- I do not believe that that war will be carried to the shedding of much blood. I believe it will be more a war of ideas; for I have a better opinion of the people of this country than to suppose that they would-erab fashion-go backward into the centuries producing a religious war at the point of the sword. I know there are many who believe otherwise; but from my own point, judging from the status of the intellect of this country, it seems to me to be impossible.

Q .- If everything we are called to experience is for our best good, what right have we to punish -a thief or a murderer for the commission of those deeds, if it is for their best good?

A .- You have the same right that the thief has to steal. It is equally right, I believe, for you to punish the thief; it is for his best good and for your good. I do not believe in this halfway sovereignty of God; I cannot. To me, if my God is worth anything at all, he is worth everything, and all the events of life are in his keeping; and whether the thief hangs for his crime or goes free; it is all in the order of God's will, or by Divine law. Indeed, I carry my faith so far as to believe that, without the will and express provision of Divine law, I could not raise this borrowed hand.

Q .- If God is all, where is man's place? A .- In God. There is no escaping that de-

Q.—If everything be right, then whence come

our ideas of wrong? A .- Everything that transpires, transpires according to inevitable law, and therefore it is right. Now, these ideas of right and wrong are merearbitrary conditions which have been foisted upon the soul, or the human intellect, through education. If we would trust ourselves to our pure, natural instincts or reason in the matter of right and wrong, it would be better for each one of us. There is a guide for every living soul, but the guide for one soul is not and cannot be the guide for another soul, because every soul sees right and wrong from a different standpoint of intellect, of growth, of position, of comparison, of everything of which that individual is compounded. This doctrine, which is termed the "All-Right Doctrine," is a very dangerous one when not understood; but, to be understood, it must be seen from a spiritual standpoint. Now, if it were carried through the earth and made a general belief, in the present condition of mind. or religious and mental intelligence, it would produce the most dire disasters; and therefore I. for one, would not preach it. But, if asked the question concerning its being a truth or otherwise, I must answer as I have, to be true to my-

Message Department. Q.—Doyou believe that any person in the form ever took his own life, in his right mind—in what Q.—Do you believe that any person in the form would be called a sound, healthy state of mind?,

> A.—No, never-never. what we call insanity?

A.-Yes. The mind is for the time unbalanced book of life aright; and should we need an inter-The equilibrium of the mental forces is for the preter, may God the Spirit send such an one as time lost. I have conversed with and treated shall be able to find access to our souls, to reach many subjects of suicide since I have been a us where our part of God the Spirit dwells, and dweller in spirit-life, and they are all clearly able to unfold to us those mysterious things which so now to see that they were at the time unbalanced, | puzzle us. We bring thee our vows-some of although they supposed they were in the possess them are paid, and some unpaid, oh, God the sion of their senses. And indeed they were: but Spirit, and we ask thy blessing upon them. We these senses were warring one with the other; have sought to find thee, and we believe we have there was not an even play between them. Now I tound thee, though not in golden temples decked this may have been produced from ante-natal, with precious stones, but in the human consciouscauses, or it may have been produced from causes | ness, and in the all of life. If we are mistaken, existing at the present time. Indeed, there are on, give us wisdom-lead us out of all error, and an infinite number of causes by which this equi- give us thy truth. Baptize us in thine own clear librium may be lost; but there never was such an waters, and fold us in thine own mantle, on thou act committed when the individual was strictly God the Spirit, whom we worship. Amen. sane. That is my belief, founded upon a large. experience in spirit-life.

Annie Arnold.

One year ago, I lived here in a body of my own, but about the first of February, I was obliged to give it up by death. My name was Annie Arnold, I lived in Rochester street, Boston, I was sixteen years old. I left a father, mother, and two sisters, and there are three of us in the spiritworld-one sister and one brother. We all died of consumption, and my sister, who is now nearly twenty years old, is sick, and cannot live. She's afraid to die. I come to comfort her, to tell her that when she thought I was suffering so much, I was then past all suffering, and felt as though I was being slowly carried away—as though I was getting better every moment. And so it will be with her, and she 's nothing to fear after death.' The life here is a pleasant one. I suffer on returning here, because I think too strongly of my last days in earth-life; but there's no physical suffering there. She will be free from it there; she's nothing to fear. Death is beautiful, beautiful. I shall be the first to meet her. She talks of going alone. Why, she won't be alone, I'll take her hand, before she's half across the tide, and together we will sail out, and enter our spirithome. She won't come as soon as she expectsshe expects that she will come in March—the doctors have fold her so; but she 'll come in October. She's nothing to fear. Leave if to me, Lottie, dear; leave it to me, and I will make it a pleasant journey for you. Jan. 8.

John Hanley.

[How do you do ?] 1 am very well; I suppose verybody gets well when they get out of the body. My name, sir, was John Hanley. Tram an Irishman. I took the small pox by handling some rags, I think. I don't know. I was taken away down to the Island, and got my death by it. And now I come back here to say to the City Fathers—I hope the Lord will be good enough to send the same blessing on yourselves. See how you like it! And then, when you've got your full share, give us a call. You'll find me by inquiring-just inquire, and I in there, and we'll have a talk about it.

I was all right, and doing well before I was carried away, then somehow it took a bad turn: but it's all right. Only I would kind of like to have them fellows what 's so very fast in pitching us over, try the same themselves, a good bit of it. They would n't like it quite as well. Let one of the scamps take it, and you'd see how soon they 'd' have an upper room pade ready for on, and be carted un there. Dr. Green would n't say a word about it. Oh no, not he! He would n't know anything about it, but it sall right with us.

I want to say this much to my brother Mike. I'm very thankful for all you 've done for me. 'I anout to be. It's all right. I'm just as safe and as well off as if I 'd had a more decent burial. 1 am comfortably off, and as for priests, they are not lacking here-you meet one at every turn, and if you don't get the services of the Church in the earth-life, you can get 'em here, and that's better, a good deal.

Now, Mike, when your time comes to die, just meet the old fellow with a smile, for he 'll ferry you across in no time at all, then you'll be all right. Sister Mary sends a great deal of love, and her father and mother, both of 'em; and all of us are all right, here, and them that's thought themselves our betters in this life will find that it is sometimes a counterfeit letter that they carry about with 'em; 't aint good for anything-'t aint current in that life; it's real good that 's current there. If you aint got it, why that's the worse for you, that sall. It is best to do pretty nigh right here, in this life, if you want a good home in the other life, because there's nothing else will buy it, sir, no, sir.

[To the Chairman.] So, liere's hoping you'll have a fair time when your own time comes, and as good a home, if not better, than I have myself -that 's wishing good enough for anybody. Good-Jan. 8. day, sir. Alice Ulee.

1 am Alice Ulce. I lived in Montgomery, Ala. I was six years old, and my mother's crying a heap about me. My father lost everything in the war, and my mother said so she had me she didn't care; and when God took me, then she went most crazy. And God, you see, has sent me back to tell her she must n't cry any more, and to tell her that I thank her for the flowers she lays on my grave, and I thank her for the kisses she gives my picture, and I thank her for all the kisses she gives my shoes and all my things... And tell her that I shall grow up a nice girl here, and she'll have me sure. When she comes I shall be a nice girl; I'shall have learned a good deal. I shall have a heap of things to tell her when she comes, and I shall have a heap of places to take her to, because I'll learn all about it. And Uncle Joe says for me to tell her the Yanks aint so bad people as she thinks they are. And tell her it makes me cry when she cries, and I can't learn, and I can't do anything right while she's so unhappy! She must try to be happy, so I can be. And I love her dearly, and Old Bet says she'll have the best hoe-cake ready she ever ate, when she gets here. She's taking care of me. Mother wanted to know if she could. She's taking care of me, and she 's nicer than ever she was here. She used to wear the whitest aprons and the whitest turbans then, but she 's nicer than ever now. She got an awful cold, and it went to her lungs and killed her; but she 's alive now, tell mother—we're all alive. I send a kiss to fatner, and I'll come again as soon as I can. Good-by.

Séance conducted by Dr. S. S. Whitney, of Dedham, Mass.; letters answered by "Vashti:"

of a sort of an inkling that there was some truth in it. So I went round to find out, and I've found out, and I've found out. There 's no dodging it; it's true.

Jan. 9.

Charles E. Sise.

This is new to me, and the life is equally new.

Just as the sun was rising in Pensacola, I left my body for the new life... My name, Charles E.

Séance conducted by Dr. S. 5. Whitney, of Dedham, Mass.; letters answered by "Vashti:"

of a sort of an inkling that there was some truth in it. So I went round to find out, and I've found out, and I've found out. There 's no dodging it; it's true.

Good-day, sir.

Jan. 9.

Charles E. Sise.

This is new to me, and the life is equally new.

Just as the sun was rising in Pensacola, I left my body for the new life... My name, Charles E.

Sise. I am a native of this city—Boston., I went

of a sort of an inkling that there was some truth laded out, and I've found, and I've found out. There 's no dodging it; it's true.

Good-day, sir.

Jan. 9.

The decrased was an intelligent and practical Spiritualist, and an active worker in our little Lyceum Band. As a wolman, she was sympathetic, genial, pleasant an assi-reliance worker in our little Lyceum Band. As a wolman, she was sympathetic, genial, pleasant an assi-reliance worker in our little Lyceum Band. As a wolman, she was sympathetic, genial, pleasant an assi-reliance worker in our little Lyceum Band. As a wolman, she was sympathetic, genial, pleasant an assi-reliance worker in our little Lyceum Band. As a wolman, she was sympathetic, genial, pleasant an assi-reliance worker in our little Lyceum Band. As a wolman, she was sympathetic, genial, pleasant an destive

Invocation.

May the peace of God the Spirit be with us, while we shall worship him this shout. May some of the errors of our lives take their flight, Q.-Then it must be done under a species of and something of God the Spirit's "truth find a place in our souls. May we read God the Spirit's

Questions and Answers.

Ques.-[From a correspondent.] Will the controlling intelligence, please tell us if man existed upon this earth before Adam's time? If o, in what part?

Ans.-If I have read your Bible aright it has

taught me that this man Adam had an existence on the earth somewhere about five thousand nine hundred and eighty-six years ago; and if I have read the natural book of this earth aright, through geology and chemistry and other kindred sciences, I am taught that this earth is more than millions of years older than that which is given is to understand by the Bible. Now if the Bible is at fault in one regard, may it not be in another? I think yes. You are at liberty to think no. This man Adam is an allegorical myth, a man of straw, the illustration of an idea which every race of human beings have had and believed in. It is suite possible that there may have been some spiritual foundation for this allegory; indeed, Lthink there is; but to suppose that this man Adam was the first of the human family is to suppose a something which cannot be demonstrated except as a falsity; for the truth is, that human beings existed on the earth long before the biblical period of Adam, thousands and thousands of years before, and the truth is that human beings have gradually grown up out

numan when he reaches that condition; anything below that is not hunga. Q .- Will you inform us if spirits from other planets can come, and communicate through an

of the lower species of life, and have attained

their humanity by slow degrees of development.

The human being is distinct from the other ani-

mals in this sense-in this one only; he worships

and aspires; in other words, he has reached the

highest point of human life, not in mentality,

not in intellectuality, not in morality, but he is a

earthly organism to us? A .- They certainly can ; and the probability is that spirits from all the inhabitable planets have returned to earth, communicating in some way through mortal media. The mission of the soul is to seek, seek, seek, to penetrate the mysteries of the Infinite, and so we, who received our natural birth upon this planet, go to others and communicate with the inhabitants we find there, and they, in turn, come to us.

Q.—[From the audience.] I have understood that there was a circle held at the Banner of Light office, on the morning of the fire, at three o'clock, and that, spirits being consulted, they advised their friends not to move the appurtenances of the office. Was this so?

A .- At or about three o'clock on the morning of the fire-so, I am informed-a band of spirits from the higher circles met there in council, to determine what should be done. Their deliberations were short and to the point, and they soon tions were short and to the point, and they soon over, that in their attempt to exalt exclusively retired. The result of them we do not know, or either extreme, the parties are playing into one only guess at. Perhaps that is what you refer to. another's hands. So far as the pathological and nly guess at. Perhaps that is what you refer to. Q.—Then am 1 to understand that it was in no

connection with parties on earth? A.-Yes.

Tom Allen.

I am from Lascelles, Ill. My name was Tom Allen. I went out with a congestive chill; was sick about three hours, so I am told. I have to rely on the word of others, because I was unconscious most of the time.

My brother Sam and I had a good many talks about these things. I was rather inclined to believe in 'em, and he had said there wasn't a word of truth in 'em; but we finally agreed that whichever of us went first should come back to the other and report about the thing. So I am here, Sain. It is true; there's no dodging it-it is true. And I have got a little bit of news, Sam, to communicate to you. My mare, Sally, who died yesterday-earth-time-1've got, sound as ever. Now speculate on that. You know, as I do, when she died. You believe that, as a beast, she 's no more. I tell you solemnly, and swear to it, by Heaven, I've got her, and she's all sound and right, and I trotted her, this morning, over one of the handsomest roads, the spirit-land affords. Now, refute it, if you can. If you can't do it, lay it on the shelf, and wait till you can; but don't go to crying out "Humbug!" because that is n't the fair way to deal with a fellow. If you can burst up the humbug, why, just go to work and do it; prove it so as well as you can. You may say you do n't believe it. Well, just

lay it on the shelf, and wait till you can. Now, this 'ere affair-this Spiritualism-will give you something to do in your spare hours; and in the first place, Sam, read your Bible carefully. See what it tells you about this same Spiritualism. Read it by the new light I've given you this afternoon. See what it tells you. Then go from your Bible through Davis's works; see what they tell you, and then go down through all the line. I am not very well posted on the spiritual Aterature, but you can easily find out all that It's necessary for you to know, if you try. Try half as hard, Sam, as you did to save the mare, and you will be sure to find out whether

it 's true or false. Here I am, in Boston, talking through a woman. You can't understand it? No, of course you can't; do n't expect you will-not just now. But look into it; then you will. I did n't understand it when I was here, but then I had a kind of a sort of an inkling that there was some truth

to Pensacola to seek health. I had a weakness of the lungs, and had four hemorrhages before leaving here: and, like every other consumptive, was deluded with the expectation of getting well if I could only find a genial climate. But I have found one now; I shall get well. I come here, this afternoon, that my friends here and in New Hampshire may realize, for the first time, that there is some truth in Modern Spiritualism.

Seance conducted by Rahmohun Roy; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

Wednesday, Jan. 15. — Anna Melleg, of Chicago, Ill.
John W. Dearborn, of Haverhill, Mass.; Horace Greeley,
Thursday, Jan. 16.—Orrin Warkins, of East Boston;
Capt. George W. Nevins, of East Boston, to his family;
Elibela Warrington, of Brunswick, Georgia, to her mother;
Thomas McFadden, of Boston.
Tursday, April 8.—George W. Nevins, of Boston; Ann
Elizab (th Barnard, of New York City; Hony C. Wright,
Wednesday, April 10.—Anrella W. Snow; J. P. Deauc,
of Portland, Malne; Moketavata; Alida Sponcer, of Tartytown, Penn.

of Portland, Malne; Mokenavata; Anna spansy, of Trytown, Penn.

Tursday, April 15.—Charlotte Woods, of Peckskill, N. Y.; Phipp Crossman, of London, Eng.; Lucy Warrington, of New York City, to her mother, Lucy Wednesday, April 6.—Henry Clayton, of Boston; Lucy Tarbell, of Roston, to her mother; Joshua Pike, of Hannion, to his children; Alice Stevens, of Bridgeport, Conn., to her father.

to her father, Thursday, April 17.—Prof. Alexander Fisher, of Yale; Margaret Stillman, of Moultonboro', N. H.; Clark Brewer, of Boston; Daniel McCaun, to his brother in Ireland;

OUR OWN PUBLICATIONS.

Opinions of the Press.

BIOGRAPHY OF MRS. J. H. CONANT.-This book gives an account of the peculiar experiences and trials incident to the early life of Mrs. Conant. On its pakes are messages purporting to come from departed human spirits, poems and invocations or spirit-prayers. The book will interest the curious, as well as those believing the spiritualistic theory. Published by Wm. White & Co., 14 Hanover street, Boston. Price \$1,50.— Bangor (Me.) Whig and Courier.

WHICH, SPIRITUALISM OR CHRISTIANITY?-A friendly correspondence, between Moses Hull, Spiritualist, and W. F. Parker, Christian. Bos-

ton: William White & Co., publis ers. The above is a work of 178 pages. The object of the correspondents respectively seems to be to convert each other. Mr. Parker desires to make a Christian of Mr. Hull—he in turn begs leave to be left out, and at the same time shows the superiority of Spiritualism and beckons Parker into the folds of Spiritualists.

We do not see that either gentleman appears to be convinced of the error of his ways or of the beauty of each other's faith. It will be a profitable work for such as desire to know the argu-ments those gentlemen used to convert each other, however great their failures in their respective at-

tempts.

Mr. Hull, in concluding his last letter, says:
"I still expect to hear-of your conversion to Spiritualism;" to which Mr. Parker, in his last letter, replies and says, in speaking of Spiritualism: "I do not and cannot feel any interest in these matters."—Religio-Philosophical Journal.

THE MENTAL CURE, Illustrating the Influence of the Mind upon the Body, both in Health and Disease; and the Psychological Method of Treatment, By Rev. W. F. Evans: The American News Company. [Published and for sale by William White & Co., though the Christian

"Union "reviewer omitted their imprint.] The author of this work employs the mental philosophy of Swedenborg as the basis of his argument. According to this philosophy the mind is immaterial, but substantial; it possesses the form of the body, and is located in the whole body, and not in any one-part of it; and hence it is indissolubly connected with physical experiences. The ris incilicatrix nature is a mental force; the external man lives from the internal, etc. We do not find special novelty in such propositions; they are familiar to students of the school of thought to which Mr. Evans belongs. This book, however, sets forth the Swedenbor-gian scheme of the relations of spirit and matter, health and disease, virtue and sin, in a compact, clear and forcible way. Dogmatick is, of course, like all systems which pretend to completeness, explain the whole mystery of life, and base themselves upon complex intuitions. The way in which the discoveries of physical science are pressed into the service of this ultra-spiritual philosophy is amusing enough, and hints, more therapeutic portions of Mr. Evans's book are con-cerned, much might be said in its praise, despite its transcendentalism, superstition, and manifest devotion to an *a priori* 'hobby. The mental hygiene is certainly a good thing; the "therapeutic power of kind words" is not to be despised; but these and many other excellent thoughts of the author would be more effective for good if they were less entangled with clairvoyance, animal magnetism, psychometry, and similar vagaries of science, prematurely so called.—Christian Union.

Passed to Spirit-Life:

From Leavenworth, Kansas, Friday, Feb. 23th, Horace Dunlap, aged 73 years 1 month and 8 days.

Our good brother, passed away full of years, and in the full possession of his faculties to within a few hours of his departure. About five years ago his wife preceded him to Spirit-Land, since which time Bro. D. has given considerable attention to the Harmonial Philosophy, and become fully imbued with its sublime teachings; and being fully aware of his departure, disproved the so off repeated assertion, that "Spiritualism was well enough to live by, but would not do to die by."

Mr. Dunlap was a man of more than ordinary ability, as his frequent contributions to the daily paper—under the cognomen of "Juntus"—fully prove. As an officer and citizen, he had few superiors; quiet, unobtrustve, and gentlemantly in his intercourse with his fellow men, whether in a private or official capacity, he commanded the unqualified respect of all who had the pleasure of his acquaintance. He died full of years and of honors, respected and regretted by all who knew him.

Linve his returned from performing the last kind offices From Leavenworth, Kansas, Friday, Feb. 28th, Horace

and regretted by all who knew him.

I have just returned from performing the last kind offices to the body of Mrs. Emma T. Baston, aged if years and 10 days. She was born in Boston, Mass., Journeyed from there to California in November, 1864, passed to a higher life Sunday morning, 23d alt., in the full onloying to the resenses and a knowledge of the truths contained in our beautiful philosophy. It might truty besald of her: "She warphed the drapery of her couch about her and laid down as though to pleasant dreams." She watched the post morten examination of her own body, talked with her sister, Mrs. Col. C. P. Hatch, (who kindly administered to her through her last lilness,) and assisted in her own funeral services.

To her many friends in East Boston she sends greeting, and to her daughter, Mrs. Hattle J. Hamilin, this message: "I am not dead, nor sleeping, nor intaughble, but a real, living individual, of which facts I mean to convince you," Wettten through the mediumship of Mrs. Belle A. Chamberal services were performed, to the wonder of the skeptics and general satisfaction of all.

From Welr Village, Mass., March 20th, Lames B. Packer

From Weir Village, Mass., March 30th, James B. Packer aged 52 years.

aged 52 years.

The departed was a true advocate and follower of Spiritualism. True to every conviction of right, he endeavored to make his beautiful philosophy practical. It was his crowning blessing in carti-life, and although he was the victim of suffering for menths, even years, it enabled him to go down to the "silent river," calmly and without a fear, leaving with his companion, children and friends, the tenderest and hollest of memories. "None knew him but to love him, none named him but to praise." Funeral services conducted by the writer, and that his family may often be reminded of his spirit presence is her carnest prayer.

M. E. B. SAWYER.

. From his home in Lunenburg, Mass., March 15th, Moses IcIntyre, aged 45 years and 4 months. McIntyre, aged 45 years and 4 months.

He was a devout Spiritualist, an earnest worker and a true man. He leaves a wife and one son. The funeral sermon was preached in the town hall, from the text: "There is a spiritual and a natural body." The place was filled by persons of all denominations and beliefs. Our cause has lost a good worker, his family will miss his tender and loying care, but the glorious knowledge that he is still living on that fairer and brighter shore, is the "balm in Gilead" for our loneliness and grief.

J. WM. FLETCHER.

From Cleveland, O., March 31st, Mrs. M. J., wife of J.

oothed and sustained by the sweet presence of the minis-ering angels as they throw their influence around them. Resolved, That the above be read in the Lyceum next anday, and that a copy be sent to the husband and rela-ives of the decrased.

From Upper Lisle, N. Y., April 4th, Mr. John Ames, in

the 84th year of his age.

Mr. Ames was the first in the town to investigate Spiritalism, and for twenty years enjoyed a knowledge of its divine truths; was a constant reader of the Banner. He passed away firm in his faith, knowing he would find rest and peace. Funeral discourse by R. J. Ketcham. L. D. Rouse.

PUBLIC MEETINGS, ETC.

To the Spiritualists of Massachusetts.

To the Spiritualisis of Massachusetts.

At the annual meeting of the Massachusetts Spiritual Association, held in Eliot Hail, Boston, on the 28th day of May, 1872, the time of the Convention was largely occupied with the consideration of the subject of the present condition, prospects and destiny of the Association, and the duty of the Spiritualists of the State in relation to the same. The following resolutions were introduced:

"Resolved, That we carnestly recommend to all Spiritualists in the State to proceed at once to organize local societies in every city and town, for practical work in Spiritualism, and when so organized, to notify the officers of the Association of their action.

Resolved, That if, in the opinion of the officers of this Association, a sufficient number of local societies are formed to constitute a delegate convention, they shall call such convention, to assemble in Roston, on Anniversary Week, May, 1873, for reforganizing this Association.

Resolved, That for the purpose of carrying out the spirit of these resolutions, we urge upon all Spiritualists here present, who are willing to labor to form local organizations, to notify the Secretary to that effect.

After an animated discussion of the above resolutions by several members of the Convention, and an earnest desire expressed by each of the speakers that organizations, as recommended, should be formed in every city and town in the State, the resolutions were admended by an unanimous vote. In view of the above recommendation of the, Association, and the determination expressed by amany of its members to enter at once upon the work of forming local societies, the board of officers regret to animay of its members to enter at once upon the work of forming local societies, the board of officers regret to animay of its members to enter at once upon the work of forming local societies, the board of officers regret to animay of its members to enter at once upon the work of orming local societies have been received. This fact indicates an almo

before "Anniversary week complished.

With this circular we send a copy of the D charation of Principles, Constitution and By-laws of the "Hoston Spiritualists Union," not to urge it as the form of organization to be adopted by you, but as a help to those who desire to organize. A much shorter form will answer all practical

organize. A much shorter form win answer as property purposes.

All societies of Spiritualists in this State are carnestly invited to send delegates to the Annual Convention of the Massachusetts Spiritualists. Association, which will be held in Fraternity Hall, 53 Washington street, Boston, commencing on Sainrday, May 31st, at 10 o'clock A. M., and continuing over Sunday. Let there be a full representation from every town in the State, that we may be prepared by concert of action to defeat the armies of bigotry, who are being marshaled for the contest.

H. F. (LARDNER, President.

H. S. WILLIAMS, Secretary, Boston, April 5th, 1873.

Boston, April 5th, 4873.

P. S.—The Secretary has been unable to obtain the address of any person in many of the towns in this State, which fact will explain the non-reception of the above Circularin such cases. The call is to all Spiritualists, and if many town thus omitted the friends desire a capy of the Constitution of the "Boston Spiritualists" Union, "I will be sent to them by their politying the Secretary, 11, 8, Williams, No. 21 Temple place, Boston.

Spiritualists' Convention.

Spirituinlists Convention.

The Meri Imae and Sullivan County Association of Spiritualists will hold their Quarterly Convention at Bradford, N. H., on Friday, Saturday and Sunday, the 9th, 10th and 11th days of May next. All interested in this and the State Association are respectfully requested to attend, for the purpose of accomplishing a more perfect organization, and transaction of other important business. Mrs. S. A. Wiley and Mrs. M. E. B. Sawyer, with others, are selected as speakers on the occasion. Per order of the Association, HARVEY HUNTOON, President.

BANNER OF LIGHT:

AN EXPONENT

OF THE SPIRITUAL PHILOSOPHY

NINETEENTH CENTURY

PUBLISHED WEEKLY

AT NO. 14 HANOVER STREET, BOSTON, MASS. WILLIAM WHITE & CO ..

Editors and Proprietors, AIDED BY A LARGE CORPS OF ABLE WRITERS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

THE BANNER OF LIGHT is a first-class, eight-page family Newspaper, containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING, classed as follows: LITERARY DEPARTMENT.—Original Novel-REPORTS OF SPIRITUAL LECTURES.—By

able Trance and Normal Speakers.
ORIGINAL ESSAYS.—Upon Spiritual, Philosophical and Scientific Subjects.
EDITORIAL DEPARTMENT.—Subjects of General Interest, the Spiritual Philosophy, its Phonomena, of c., Current Events, Entertaining Miscellany, Notices of New Publications, etc.

MESSAGE DEPARTMENT.—Spirit-Messages from the departed to their friends in earth-life, given through the mediumship of Mus. J. II. CONANT, which demonstrate direct intercourse between the Mandane and Suner-Mundane Worlds.

Super-Mundane Worlds, ORIGINAL CONTRIBUTIONS from the most

talented writers in the world, All which features render this journal a popular Family Paper, and at the same time the Harbinger of a Glorious Scientific Religion.

TERMS OF SUBSCRIPTION, IN ADVANCE. Per Year \$2.00
Six Months 1.50
Three Months 78 By There will be no deviation from the above prices.

In remitting by mail, a Post Office Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of WILLIAM WHITE & CO., is preferable to Bank Notes, since, should the Order or Draft be lost or stolen, it can be renewed without loss to the sender.

Subscriptions discontinued at the expiration of the time publifor.

paid for.
Subscribers in Canada will add to the terms of subscription 20 cents per year, for pre-payment of American postage,
POST-OFFICE ADDRESS.—It is useless for subscribers to
write, unless they give their Post-Office Address and name

of State.—Subscribers wishing the direction of their paper changed from one town to another, must always give the name of the Town, County and State to which it has been sent. AT Specimen copies sent free. Subscribers are informed that twenty-six numbers of the BANNER compose a volume. Thus we publish two volumes aven.

BANNER compose a volume. Thus we publish two volumes a vear.
Patrons of the BANNER when renewing their subscriptions should be careful to aligays state the place to which the paper is mailed; and the same care should be exercised when a change of location is desired. By particularly attending to this, our mailing clerk will be relieved of a great amount of extra labor in hunting through the thousands of names upon our books before the name required can be found and the alteration made; whereas, if the full address is given, he has only to consult his alphabet of towns to turn direct to the name upon the subscription book.

ADVERTISEDENTS inserted at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

All Business Letters must be addressed:

BANNER OF LIGHT, BOSTON, MASS." WHOLESALE AGENTS: NEW ENGLAND NEWS COMPANY, 41 Court street,

Boston.
AMERICAN NEWS COMPANY, 121 Nassaustroot, Now York City.
WESTERN NEWS COMPANY, Chicago, Ill. WESTERN NEWS COMPANY, Chicago, Ill. A. WINCH, Philadelphia, Pa.

RETAIL AGENTS:
NEW ENGLAND NEWS COMPANY, 41 Court street,

MEN ENGLARD AND FOUR AVENUE. New York.

C. W. THOMAS, 449 Fourth avenue, New York.

HENRY WITT, at the Brooklyn Progressive Library.

179 South 4th street, Brooklyn, E. D., N. Y.

GEORGE H. HEES, westend Iron Bridge, Oswego, N. Y.

E. E. ROBINSON, 8 Market street, Corning, N. Y.

WARREN CHASE & CO., 614 North 5th st., St. Louis, Mo.

MRS. LOU H. KIMBALL, 225 West Randolph street,

Chicago, Ill. Chicago, Ill. W. R. ZIEBER, 106 South 3d street, Philadelphia, Pa. HENRY BORROWES, East of Custom House, Phila-

elphia, Pa. D. S. CADWALLADER, 1005 Racest., Philadelphia, Pa. W. D. ROBINSON, 20 Exchange street, Portland, Mo. DAVIS BROTHERS, 53 Exchange street, Portland, Mo. ROBINSON, 20 Exchange street, Portland, Mc. IS BROTHERS, 55 Exchange street, Portland, Mc. ADAMS, corner of 8th and F streets, (opposite the ice,) Washington, D. C.

SUBSCRIPTION AGENTS: ALBERT E. CARPENTER, 437 4th avenue, New York. HENRY T. CHILD, M. D., 634 Race street, Philadel-

ohia, Pa. WARREN CHASE & CO., 514 North 5th st., St. Louis Mo. HERMAN SNOW. 419 Kearney st., San Francisco, Cal. MRS. LOU H. KIMBALL, 225 West Randolph Chicago, III.

J. BURNS, 15 Southampton Row, Bloomsbury Square,
Holborn, W. C., London, Eng.

RY Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, shall be entitled to a copy of the BANNER OF LIGHT ONE year, without sending theirs in return. It will be forwarded to their address on receipt of the papers containing the advertisement, marked.

Mediums in Noston.

Office of Dr. H. B. Storer, 137 Harrison avenue, Boston.

CLAIRVOYANT EXAMINATIONS DAILY BY MRS, GEORGE W. POLSOM, o'clock A. M., to 5 o'clock P. M. Terms \$1,00 When written, \$1,50. DR. STORER'S New Vital and Organic Remedies, adapted to every diseased condition of the human system, sent by Express, with full directions, to all parts of the country.

Apr. 5.

Dr. Main's Health Institute, AT NO. 362 HARRISON AVENUE, BOSTON, THOSE requesting examinations by letter will please en-close 61.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 3m - Jan, 25.

MRS. BELLE BOWDITCH, ROOM No. 1, hip one Hight, corner Harrison avenue and Kneeland street, entrance on Kneeland st. Hours 9 to 4, Public Sciences Sunday and Thursday evenings, at 8 o'clock, Apr. 19, -88°

WIRS. HARDY, NO. 4 Concord Square, Boston. Hours 9 to 4. Public sé-ances Sunday and Wednesday evenings, admittance 25c. Mar. 8. – 13w

MRS. CARLISLE,
TEST, Businessand Clatrvoyant Physician. Hours from
0 to 6, 94 Camden street, Boston. 25w*-Feb. 1.

MRS. E. B. CHASE.
CLAIRVOYANT AND PSYCHOMETRIST. At home Mondays, Tuesdays, Thursdays and Fridays. Hours rom 10 to 5. No. 37 East Brookline street, Boston, Psychometrical Readings, §2,00.

17-Oct. 25.

M. Sunderland Cooper, THE First Medium that gave public Séances for Spirit-ual Manthestations in New England, is located at 27 Millord street, Boston. Office hours 10 A. M. to 1 P. M. Apr. 12. 40

MRS. R. COLLINS, CLAIRYOYANT PHYSICIAN and Healing Medium. Successful with chronic diseases, 9 East Canton street. Feb. 22.—13w.

CLAIRVOYANT MEDIUM. Circle for Spirit Communion at So'clock, evening, 10 Dayls street, Hoston, Apr. 19. -7x*

Apr. 19.—"N. J. MORSE, (formerly Andrews,) Electrician and Magnetic Physician, continues to heal the sick at her residence, the "Spiritualists" Home, "46 Beach Breet, Boston, Russian, Electrical and Medicated Vapor Balbs given. Consultations free. The services of Mrs. M. A. Gould, a superior Medical, Business and Test Clairvoyant, have been secured, and will be in attendance on Montarys, Wednesdays and Fridays, from 40 A. M. to 6 P. M. Stitings \$4.00. Evanulations by lock of hair or by any article belonging to the individual, when written, \$2.00.

Apr. 26.—[W*]

DILLADELPHIA SPIRITUALIST DOC-TOR.—Seventh Wonder of the 19th Century, Seventh Son of the Seventh Son, powerfully guided by his Father Spirit to cure all Chronic Diseases and Old Sores. Advice free: S. J. E. C. WILLFAMS, 67 Kondall St., South End. Roston. 4w*—Apr. 12.

MRS. F. C. DEXTER, Clairvoyant, Business MI and Test Medium. Heals by laying on hands; examines by lock of hair; develops mediums. No. 491 Tremont street. Boston. MADAM POTTER, Clairvoyant, No. 11 Oak street, three doors from No. 650 Washington street, may be consulted on all affairs of life, day and evening, sundays included.

MRS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium. Hours from 9 to 12 and 2 to 5. 616 Washington street, Boston.

MISS S. F. NICKERSON, Trance, Test and Bushiess Medium. Public Scance Sunday and Thursday evenings. 82 Dover street, Boston. Eaw - Mar. 8.

SAMUEL GROVER, HEALING MEDIUM, No. 550 Dover street (formerly 23 Dix place). Dr. G. will attend funcrals if requested. 13w*-Mar. 15.

Tend funerals if requested.

MRS. L. W. LITCH, Clairvoyant Physiciam and Test Medhum, 163 Court street, Boston, Circles Sunday and Tuesday evenings:

MRS. E. L. WETHERBEE bins removed to to receive her patients, as usual.

S. HAYWARD, Magnetic Physician, 17 Rollins street, Boston. Consultation free. Bonrs 9 to 4. Apr. 26.

DR. F. HATCH, 35 Harrison avenue, Magnetic Physician for Chronic Diseases. Office hours 9 to 4.

MRS. DEGILBERT, Chairvoyant and Psycho metric Reader. Examinations by the Hama-Wirtin or Lock of Hulr. Enclose \$1,00 for prescriptions, and ad dress Box 452. Chelsen, Mass. W—Apr. 19.

Miscellancous.

CREAM OF LILIES.

THE all its simplicity and purity there is no article that will compare with it a a Preserver of the Skin. The tollet is imperfect without this delightful and harmless preparation. It positively removes little Marks. Wrinkles and all entaneous diseases from the skin, producing a soft and white-satin-like texture. In all cases of chapped and brittle skin it works: like magic. It is different from anything of the kind-ever offered to the public, and is free from all poisonous substances. It has given entire astisfaction in every instance, and many are the certificates expressing unqualified admiration, from which are copied the following:

Greenfeld, Mass.**, Ang. 23, 1870.

ost

ime

reet.

Ne₩

treet

N.Y.

s, Mo. treet,

Pa. Phila-

a. Pa. Me. i, Me. to the

York.

a Mo.

mare.

W. M. PAGE,
Worcester, Mass., Oct. 17, 1870.

DEAR MADAME—Having used your Gream of Littles, 1
would certify that it has taken off my face a scar that was
made in the army, and left the skin smooth and elear like
that of a child. I consider the Gream of Littles invaluable.
Yours respectfully, JAMES B. ANDERSON.
For sale by MADAME BODINES, at No. 37 East Brookline street, Boston, Mass. Price, One Dollar per box.
Sout by mail, post-paid, to any address. eow—Jan. 6.

Dr. Fred. L. H. Willis. P. O. Box 362, Willimantic, Conn.

DR. WILLIS may be addressed as above until July-levillers. From this point he can attend to the diagnosing powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and scarching diagnosing. Clairvoyance.

Or, Willis claims especial skill in treating all diseases of Dr. Willis claims especial skill in treating all diseases of Dr. Willis claims especial skill in Cancers, Scrofula in all its 111. Whits camms especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and compileated diseases of both sexes. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had falled.

Send for Circulars and References. tf-Apr. 5.

BEAUTIENDS, PROTERES. THE SPIRIT OFFERING.

This picture represents a half life-size figure of a most lovely child just blooming into girlhood. On her head, which is enveloped in a white veil, is a wreath of white roses, and in her hand she holds a cluster of lilles. Card Photograph copies, 10 by 12 inches size, carefully enveloped in cardboard, mailed to any address on receipt of 50 cents.

THE SPIRIT BRIDE.

This is the name of the beautiful crayen picture which attracted such marked attention in the BANNER OF LIGHT FREE CHRCLE ROOM. It was drawn by spirit aid through the mediumship of Mr. E. HOWARD DOANE, of Baddwinsville, Mass., a gentleman who had had no instruction in drawing previous to the Home the spirits commenced using his hand for that purpose. At the solicitation of many admiring friends, we have had photographic copies of this fine picture made, which will be forwarded, postage paid, at the following prices: Large size, 8210, 50 cents; Carte de Visite size, 25 cents.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKBOOKE, 14 Hanover street, Boston, Mass.

dr. J. R. Newton,

Practical Physician for Chronic Diseases, Cosmopolitan Hotel, San Francisco, Cal. Apr. 5.

A Paying Business

IS offered to every energette man or woman who wants to make from \$10 to \$75 a week. We want such agents, local and traveling, in every city and town in New England. For particulars, call on or address W. F. STET-SON & CO., Boston, Mass., office over Quincy Market. March 15. - 12w

WILLY

A beautiful photograph from spirit-pleture of "Milly,"
Spirit Control of Mrs. A. Morton, Clairvoyant Physician,
of San Francisco, Cal., (formerly of Boston.) 25 cents.
For sale wholesale and rotal by WM. WHITE & CO.,
at the BANNER OF LIGHT BOOKSTORE, 14 Hanover
street, Boston, Mass.

Miscellancous.

CULTURED FREE THOUGHT.

The Index Association, WITH offices at 142 St. Chair street, Toledo, O., and 26 Dey street, New York City, has been organized with a Capital Stock, of ONE HUNDIED THOUSAND DOL. LARS, for the purpose of publishing Tracts, Books, and THIE INDEX.

A Weekly Paper devoted to Free and Rational Religion.

Rengion.

It is the object of THE INDEX to give public utterance to the boldest, most cultivated, and best matured though of the age on all religious questions. THE INDEX is edited by FRANCES E. ABBOT, assisted by ABRAM W. STEVENS, with the following fist of Editorial Contrib

PROF. FRANCIS W. NEWSTAN, OF MUSICO, 1997-Mare, Eng. REV. MONCURE D. CONWAY, of London, England,

weekly letters and report the proceedings of one monochild.

M. D. Conway and Rev. Chas. Voysey will furnish every week alternately a London Letter containing matters of general interest to radical teaders.

The Index will also contain much other interesting literary matter, and various improvements will be made from time to time as circumstances render possible.

The Index teaches religion without superstition. The Index accepts every result of science and sound learning, without seeking to harmonize it with the libbe. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. over Every Liberal should subscribe for THE INDEX, as the est popular exponent of Religious Liberalism. THE INDEX for 1873 will be enlarged to twice its former

size. Send \$3,00 for one year, or 75 cents for three months of trial. All mall subscriptions should be addressed to THE INDEX, TOLEDO, OHIO.

Jan. 187-11

New Music.

I Will Come to Meet You, Darling. Answer to "Will you Come to Meet Me, Darling?" Song and Chorus, Music by B. Shraft. Price 30 cents, postage 2 cents.

Childhood's Happy Hours. Song and Chorus. Words by George C. Irvin; music by B. Shrall. Price 35 cents, postage 2 cents.

Home is Heaven on Earth. Song and Chorus. By B. Shraft. Price 30 cents, postage

Moonlight Serenade. Song and Chorus. Words by George C, Irvin; music by B, Shraff. Price 35 cents, postage 2 cents.
For sa'e by WM, WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, B Hanover street, Boston, Mass.

DAY'S EXCELSIOR BUTTON-HOLE CUTTER.

PATENT ALLOWED AUGUST 12, 1872. THIS CUTTER excels all others in simplicity, strength, safety and utility, made of the best material and in the most perfect manner, with a plannished the case; may be carried in the pocket with safety, and is a great convenience; useful for Rhipling, Cutting Thread, Twine or Selvage, Just the thing to open cavelones or cut the leaves of Periodlents. May be sharpened same as a knife. To cancassers it offers the advantage of overnying only one-fourth the space of any other Cutter. Put up in a neat boy of one dozen each.

Single Cutter sent post-paid 25 cents; one dozen plannished the post-paid, \$1.50, retails for \$3.00.

For safe by W. W. WITTE & CO., at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, Mass.

CARTE DE VISITE PHOTOGRAPHS Of the following named persons can be obtained at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, for 25 Cents Each: A. J. DAVIS, MOSES HULL, WILLIAM DENTON, ROSE, LILY, MOSES HULL, cabinet size, 50 cents; WILLIAM DENTON, with the size, 50 cents; A. J. DAVIS, Imperial, 50 cents; JUDGE EDMONDS, Imperial, 50 cents; N. FIGNEWHITE, Imperial, 50 cents; CHAS, II, FOSTER, Imperial, 50 cents; DR, SLADE, Imperial, 50 cents; THE SPIRIT BRIDE, 25 cents; do, 8810, 50 cents; THE SPIRIT OFFERING, 50 cents. OFFERING, 50 cents.

20 Sent by mall to any address on receipt of price.

SOUL READING,
or Psychometrical Definention of Character. Or Psychometrical Defineation of Character,

M RS. A. B. SEVERANCE would respectfully amounce
to the public that these who wish, and will visit herein
person, or send their autograph or lock of hair, she will give
an accurate description of their leading traits of character
and peculiarities of disposition; marked changes in past ami
future life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniousty married. Full defineation, \$2.00 brief defineation, \$0.00 and
two-fecont stamps, Address, MISA. A. R. SEVERANCE;
Apr. 5.-41. White Water, Walworth Co., Wis,

MAUCK'S HERALD

TS a large Eight-Page, Forty-Eight Column Weekly, Efich number is complete. In its columns will be found a choice variety of GEMs in every department of Literature of biterest to the general reader.

Send 25 cents for a pair of beautiful Chromos and a spectmen copy. Value and satisfaction guaranteed. Address

L W. MAUCK, Cheshire, O. Apr. 12 .-- 13wt Painless Preventive of Toothache.

THE SUBSCRIBER having been for many years a terrible sufferer from some of the worst forms of Toothelee, was at last reflexed by the prescription of an old riched of his. For twenty years he has had no toothache at the consuments who fools that he can WATRIA WITH mena or ms. - ror twenty years he has had no toothache hi H. - Consequently he feels that he can WATRANT THE RESCRIPTION AS A PAINLESS PREVENTIVE OF OOTHACIDS. PRESCRIPTION AS A PAINLESS PREVENTIVE OF TOOPTIACHE.

I will send the Prescription to any address on the receipt of \$1,00, Address W. P. PHELON,
Corner Rose and Washington Streets,
Mar. 22.—13w* La Porte, Indiana.

MERCANTILE SAVING INSTITUTION, New Bank Building, 387 Washington street, Eoston. Thills Is the only Saving Bank in the State that pays interest on deposits for each and every full calendar month they remain in the bank. The institution has a guarantic fund of \$25,000,00 for the express protection of depositors. Apr. 19.—13w

SUMMER RETREAT.

CPIRITUALISTS, and persons in delicate health, de-string to spend the Susainer in a quiet; healthy retreat, where they can have the advantages of mountain scenery, pleasant surroundings, cheerful society, and the best of magnetic treatment when needed, can learn of a most de-strable location, with full particulars, by addressing BAN-NER OF LIGHT OF FICE. Im-Apr. 5.

STATUVOLENCE. THE GREAT CURF, taught those who desire to teach others. Charges \$15. Address DR, FAHNESTOCK, Lancaster, Pa. 5w-Apr. 12.

ROCKY Oreatest Weekly Newspaper of the vertise in it. MOUNTAIN 8 per year. Standard Standard Send stamp MOUNTAIN 8 per year. BYERS, DENYER, COLORADO, NEWS.

MAGNETIC PAPER.

DR. J. WILBUR, 460 West Randolph street, Chleago, 10., a Physician of twenty years' practice, heals diseases only by Magnettsm, applied personally, or by means of Magnetized Paper. Trial paper sent by mail, Only 25 cents.

DUMONT C. DAKE, M. D., CAN be consulted at the Matteson House, Chicago, the last two days in each month. Apr. 5.

A WELL-KNOWN CLAIRVOYANT.

I NCLOSE \$1.00, lock of hair, and handwriting, with age and sex of the patient, for clairvoyant examination and prescription. Address RACHELLDKENS MOORE, care Warren Chase & Co., 614 North 5th street, St. Louis, Mo. June 17.—If

A GENTS wanted everywhere. Business strictly legitimate: Particulars free. Address, J. WORTH, St. Louis, Mo.

Louis, Mo.

THE MAGNETIC TREATMENT.

SEND TEN CENTS to DR. ANDREW STONE, Troy,
N. Y., and obtain a large, highly flustrated Book on
this system of vitalizing treatment.

If—Apr. 5. TO LET-In a fine location at the South End, A very pleasant front room and side room, with board, in a genteel private family. Application should be made immediately. Reference: WILLIAM WHITE & Co., Booksellers, 44 Hanover street, of whom further particulars can be learned.

be learned.

OLIVER SPAFFORD, the veteran bookseller and publisher, keeps on sale at his store, 6/3 French street, Erle, Pat, nearly all of the most popular Spiritualistic Books of the times.

P. B. RANDOLPH practices Clairvoyance on a subjects-sickness, etc. Send stamps for circular and address for lectures, Toledo, O., till further notice, His PROTOZOKE and other remedies can be had of MRS, SARAH THOMPSON, No., Philips court, Philips street, Boston, Mass., when ordered.

Miscellancous.

DR. H. B. STORER'S Nutritive Compound!

BLOOD-NOURISHING VITALIZING ANTIDOTE,

Still continues its beneficent work in all parts of our land, TO CURE SCROFULA In All Its Many Forms!

We must invigorate the constitution, and improve the general health, by personal cleanliness, tree exposure to the sunlight, pure dry atmosphere, plain nourishing tood, and the use of such elements as are combined in the XUTRI-TIVE COMPOUND, which the system demands,

The Nutritive Compound

In former advertisements I have abundantly shown from the testimony of hundreds of patients what the NUTRI-TIVE COMPOUND has done and is doing for suffering

In all Diseases of Women

Both Sexes, All Ages, and All Discases, . The Compound is adapted, where the elements of healthy issue are required.

TESTIMONY FROM HUNDREDS OF PATIENTS, Which the limits of this advertisement will not contain, can be seen at my office, and in the Circular accompanying the modelled.

BEGIN NOW To use the NUTRITIVE COMPOUND and let the Olds PEOPLE, whose blood is low and circulation poor, hands and feet cold, be made comfortable this winter from its warmling vitalizing influence. Let DEBHATATED WOLEN use it, and galu some clonents of strength, to replace the learnin waste and drain

of the life force.

Let the SCROFULOUS and CONSUMPTIVE, the

ULCERATED AND FEBRUAR ED OF both sexes, use
this great Restorative ATONCE, and continue it until the
restored system needs its aid no longer. THE "NUTRITIVE COMPOUND"

Is NOT IN BOTTLES, but packages, which, when dis-solved in water, make ONE PINT of Restorative. Full directions for use accompany such package of the Restorative,

Mailed, postpald, on receipt of the price,

Price \$1,00 per package. \$5 for six packages; DR. H. B. STORER, Office 137 HARRISON AVENUE, BOSTON, MASS.

For sale Wholesale and Retail by William White & Co., at the Banner of Light Office, 14 Hanover street, Boston, Mass. PATENT OFFICE,

46 SCHOOL STREET, BOSTON, MASS. BROWN BROTHERS, SOLICITORS. DROW'S BROTHERS have had a professional experience of afficen years. Send for pamphlet of instructions, Dec. 30.—2008

A GENTS WANTED. Good Pay. I. Britle's A Combination Needle Book and Parlemannale. Samples free. Enclose stamp. H. G. DEANE, 2 Walnut street, New Remount, Mass. 25w-0ct. 19.

New Nooks. NEW EDITION JUST ISSUED.

STRANGE VISITORS:

A SERIES OF ORIGINAL PAPERS EMBRACING . Philosophy, Science, Government, Religion Poetry, Art. Fiction, Satire, Humor, Narrative and Prophecy,

BY THE SPIRITS OF IRVING, WILLIS, THACKERAY BRONTE, AICHTER, BYROX, HUMBOLDT, HAWTHORNE, WESLEY, BROWNING,

AND OTHERS Now Dwelling in the Spirit-World. BY MRS. SUSAN G. HORN

Among the essays contained in it may be found Pro-existence and Prophecy, Life and Marriage in Spirit-Land, Prediction of Earthquakes,

Causes of Insanity,
Apparitions,
The Mormons,
Invisible Induces,
Locality of the Spirit-World,
Drama and Painting there, etc., etc., etc., Appended are some of the notices upon the work:

Appenden are some of the morress from the work:
"This is truly a wonderful and Interesting book. It ment
my idea of spirit-life as well if not better, than any work
have had the opportunity of perusing."—Dr. Wm. Ospoo.
Page. of Kein Tork.
"The articles are Intensely interesting."—Judge Ind monds.

**Insport to a skeptic at Mrs. Conant's circle, from Wo. E. Ruston: "Yes. I did write that article." The sentiments contained in it are in sentiments, and the truth such as I have gleaned from the spirit-world." A litter remonstrance from Byron against the Stoweshader is the best thing in the volume. "Philadelphia

Elegantly bound in cloth, beyeled boards. Price \$1,50 postage ifficents.
For sale wholesale and retail by the publishers, WM,
WHITE & CO., at the BANNER OF LIGHT BOOK.
STORE, 14 Hanover street, Boston, Mass. cow

Life--Health--Happiness. THE TRIO. NEW BOOKS.

The Mental Cure. BY REV. W. F. EVANS.

The Philosophy of Life: Illustrating the Influence of the Mind on the Hody, both in localth and disease; and the Psychological Methiod of Traument. 331 pp. The work has received the encominums of able crities, and is considered one of the best books in the English fanguage. [1r. A. Johnson writes of It thus: "I have no bestation in saying that it contains more sound philosophy in regard to the laws of life and health than all the medical works in the fibraries."

The Vital Magnetic Cure.

BY A MAGNETIC PHYSICIAN. The Philosophy of Health: A Treatise upon the Electric, Magnetic, and Spirit-Life Forces of the Human System, and their Application to the Relief and Cure of all Curable Diseases of the Mind and Body. 26 pp. 11 is a practical work, adapted to the wants of the entire human family, and deals with the natural forces, that can be entityated. "It is a work that wiff not lose its interest in an age."

Nature's Laws in Human Life.

The Philosophy of Happiness: or an Exposition of Spiritualism, embracing the various opinions of extremists, pro and con. Distinguished Theologians, Professors, D.D.s. and others in opposition to list truthfulness; Normai, Inspirational and Trance Speakers and Writers in favor. 38 pp. 18 Immortality Universal? Knowledge of Nature's laws and the destiny of the human race result in happiness, "Let truth and faisehood grapple: who ever knew truth to be put to the worst in a free and open encounter?"

The above works should be in the library of all seekers of truth in human life forces.
These trio books \$4.50 each, postage is cents each.
For sale wholesade and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, It Hanover street, Boston, Mass.

The Devil and his Maker: A Scathing Criticism upon the Deity and Devil of the Bible.

IN RHYMED YERSE, WITH A PREPACE IN PROSM,

BY BERKELEY.

This panaphlet, containing a most startling, critical and philosophical review of their characters, their acts and their dealings together, founded on Bible and Theological evidence, in a racy, lively, togical and concise manner, shows the Christian pian of salvation and most of the Bible and Orthodox conceptions of Delty to be in, conflict with the principles of selence, and widely at variance with Nature, Reason and Common Sense.

Price 25 cents, postage free,
For sale wholesale and retail by WM, WHITE & Co., at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, Mass. BY BERKELEY.

New Nooks.

DAWN.

A Novel. By Mrs. J.S. Adams.

"The world will perhaps pronounce the philosophy of this book sentimental, and in its treatment of Social existing book sentimental, and in its treatment of Social existing to the sent of Social existing and sender sended by conventional neglect see at threat of harm; but its views are sound, nevertheless, and the treath will been its weight. Daws, the heroine, is a woman will a mission at time, genile, loading treatme, bed by the higher and purer influences through severe experiences, but sowing seed of good, and strewing flowers along the way she gers with an obsorbed of unselfishness. She presents in herself a model of spiritual graces that ray her as the another of the strings and the world would would would we here. Politici, Barastoth, Wors.

"This work be rest the sharp, decisive impressor thoughts which strike out like ploneers toward new social and religious platforms. As a part of a wide-spired movement of the age in the investigation of mental phenomena, and the name and powers of the human spirit, it will largely attract public attention. It is vigotors and teres in style, its characters are clearly individualized, and its page spatike here and there with genus of wisdom," Chronich, Prinn Yan, N.Y.

"Whoever the writer may be, either he or she has written a very interesting and spiritual book, that deals keeping and analytically with the linear sentiments of the soul, and touches the protoundest depths of the human heart, portional graces and passessors. The book is moral and spiritual in tone, and should rearmand a wide circle of readers." Northern Rodge, Troy, N. Y.

"As a tale, this book possesses musual interest, from its character since another sensibilities and particular of the origin of a characteristics, and it is not putting our estimated in the helps of the human heart, porting to the first part of the present time of the origin of the present of the social and the story interest, and it is not the verge of recheros.

"As a tale, this book possesses musual in

jadd. For sale wholesale and retail by W.M. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 11 Hanover street, Boston, Mass.

Mediums---Blasphemy---Moravia. THREE IMPORTANT PAMPHLETS BY THOMAS R. HAZARD.

Mediums and Mediumship A valuable treatise on the laws governing mediumship, not recounting some of the extraordinary physical mani-estations witnessed by the writer through different media. Price 10 cents, postage free.

· Blasphemy:

Who are the Blasphemers?--the "Orthodox' Christians, or "Spiritualists"? A searching analysis of the subject of blasphemy, which will do inuclegood, Price 10 cents, postage free,

311. Eleven Days at Moravia. The wonderful experiences of the author at Moravia ar-here detailed at length.

Price 10 cents, postage free.

30 The Three Sent Postpoid for 25 Cents. In order to meet the demand for these admirable articles, by Hov. Thomas R. Hazand, they have belongable in pampible form, on good-paper, and are in every way calculated to make a favorable impression as pioneer tracks. The price is fixed at this low figure. That the works may be wildnessed filly, tradeal thought, sent post-paid for 2 rents. More printual knowledge is condensed upon the seaves than can be found in twenty-five dollars worthy, less concentrated matter.

For sale wholesale and retail by the publishers, WM WHITE, & CO., at the BANNER OF LIGHT BOOK STORE, 44 Hanover strict, Boston, Mass.

SEXUAL PHYSIOLOGY,

A Scientific and Popular Exposition OF THE

FUNDAMENTAL PROBLEMS IN SOCIOLOGY BY R. T. TRALL, M. D.

The great interest now being felt in all subjects relating to Human Development, will make the book of interest to every one. Besides the information obtained by its permisal, the practical bearing of the various subjects treated in improving and giving a higher direction and value to imman life cannot be overestimated.

This work contains the latest and most important discoveries in the Anatomy and Physiology of the Sexes; explain the Origin of Human Liter, how and when Menstruation, impregnation and Tenception occur; giving the laws by which the number undex yorlds are controlled, and valuable information in regard to the begetting and rearing of beautiful and healthy children. It is high-toned, and should be read by every family. With eighty the engravings.

Synopsis of Table of Contents. Synopsis of Table of Contents.

Synopsis of Table of Contents.

The Origin of Life: The Physiology of Menstruation Pregnancy: Partnifon; The Law of Sex: The Theory of Population: Hereditary Transmission; Rights 61 Offspring, Good Children; Monstro-ther, Tengenaments; The Conjugal Relation: Court-shy: Choosing a Husband: Marrying and Giving in Marriage; Sexual Generation: Impregnation: Embryology: Lactation: Regulation of the number of Offspring; The Law of Sexual Intercourse; Philosophy of Marriage; Beaufiful Children; Woman's Press; Internationariage; Marriage the American Conference of the Choosing of Marriage and Superiodity: The Marriageada Age; The Season for the Highest Enboyment.

This work has rapidly passed through fifteen editions, and the demand is constantly Increasing. No such complete and valuable work has ever before been issued from the press.

For safe wholesale and retail by WM, WHITE & CO., at he BANNER OF EIGHT BOOKSTORE, 4 Hanove: treet, Boston, Mass.

Morning Lectures. TWENTY DISCOURSES DELIVERED REFORE THE PRIENDS OF PROGRESS IN NEW YORK,

BY ANDREW JACKSON DAVIS CONTENTS.

Defeats and Victories.
The World's True Redeemer.
The End of the World.
The New Birth. The Shortest Road to the Kingdom of

Henven, The Reign of Anti-Christ, The Heign of Anti-Christ.
The Spirit and its Circumstances.
Eiernal Value of Pure Purposes.
Wars of the Blood, Brain and Spirit.
Truths, Male and Female.
False and True Education.
The Equalities and Inequalities of Human Na-

ture.
Social Centres in the Summer-Land.
Poverty and Riches.
The Object of Life.
Expensiveness of Error in Religion.
Winter-Land and Summer-Land.
Language and Life in Summer-Land.
Material Work for Spiritual Workers.
Ultimates in the Summer-Land.

1 vol., Pinto, price \$1,50; postage is cents; For sale wholesale and retail by the publishers, WM. VHITE & CO., at the BANNER OF LIGHT BOOK-TORE, 14 Hanover street, Boston, Mass,

OUR CHILDREN.

EDITED BY MRS. H. F. M. BROWN. The editor says in the preface: "Another book for children! Yes, another. Why not another, and stiff another? Little folks see the world in books. They call for the news; they want to know what is going on beyond the garden gate. Very likely they know that the future haveomething for them to do, so the little dears are trying hard to see and to hear what the full-grown world is doing to-day. Children call for scraps of history; bits of sermonstin, song state, is of real life. They want to be amosed, instructed. I have seen the child-mind, learnd the young pligrim call for help. I am going to do my best toward meeting the demand. Some of the lovers of the fuvenile world have kindly othed me in making up this little book. We send if out, hoping it may brighten some of the cloudy winter-evenings."

inter evenings." Price, single copies, 75 cents, postage 10 cents. SKETCHES FROM NATURE Juvenile Friends. BY MRS. H. F. M. BROWN.

A new edition of this fine book for children (which has been out of print some years) has been issued by Wm. White & Co. It is full of charming stories and sketches for the Bitle ones, written in attractive style. Price, single copies, 75 cents, postage 10 cents. We will send both books, in one package, for 81.25, postage 20 cents. 51.25, posinge 20 cents.

For sale wholesale and retail by the publishers, WM, WHITE & CO., at the BANNER OF LIGHT BOOK-STORE, 14 Hanover street, Boston, Mass.

New York Advertisements.

SPENCE'S A Novel. By Mrs. J.S. Adams. Positive and Negative POWDERS.

THE mangle control of the POSTTIVE AND NEG-TATIVE POWDLINS over disease of all kinds, is wonderful beyond aft precedent. They do no vio-lence to the system, causing no purging, no unusent-ing, no vomiting no norreotizing.
The POSTTIVES one Neuralgin, Headache, Rhen-matism, Pansos at kinds; Dauthou, Dysentery, Von-ning, Byspepsin, Franchene, Womer, all Fennic, Wenknesses and detangements; Fits, Cramp, St. Vi-ins Damee, pashis all high grades of Fever, Small fox, deades, Santating, Eryspelas, all Indiummations, none or chronic diseases of the Kidneys, Liver, Lungs, Henri, Rhadder, or any other organot the body Catarria, Consamption, Bronchitts, Conglis, Code; Serofuln, Nations, Asthum. Sleeplessness &c. Consamption, Bronchiffs, Congles, Codes; Serofula, Noviminess, Asthima, Sleeplessness, Act.

The NEGATIVES care Paralysis, or Palsy, whether of the involes of spasse, as in Hillidiness, Denfiness, loss of taste, smelt, feeling at motion; at Low Fevers, such as the Typhord and the Typhus.

Both the POSETIVE AND NEGATIVE are needed in Chills and Pever.

AGENTS WANTED EVERYWHERE.

AGENTS WANTED EVERYWHERE.

Mailed Postpaid 'I Box
at these PRICES: 0 6 Boxes.

Send your meney at our risk and expense, either by
Esst office Monrey Order, or by Begistered Letter, or
by Brafton New York, or helly press, deducting from the
attenual to be sent, 5 cents if you, and a Post office Meney
Order, of 15 cents if you send by Registered Letter, Draft,
or Express. If you end a Post office Meney Order, tell
the Post master to make it payable at Station B.,
New York City.

Address. PROF. PAYTON SPENCE, M. D.,

: 37.1-2 St. Marks Place, New York City. For sale also at the Ranner of Light Office, 14 Hanover street, Boston, Mass. H. Apt. 5 MACNETISM.

DR. F. A. PULBUR, by manipalation and laying on the inflat sures of nervous afterior and prostra-tion that buffer all other methods of treatment, of a arith, theim attsin. Dissequent, Neuralem, Parety as, Consump-tion (four, Bronchites, and cases of general debility, also always benefited by Magneticing. My Ream dies khown as "Palmer's Æsculapian Magnetic Remedies,"

And bettered.

A. B. C. D.

Are purely vegetable, powerfully magnetized, at d preligated with speech teleprine to their action and other upon the speech made the entire networks latton, as well as the blood, and are used in my practice when needed or desired by pastlents. Address.

F. A. PALMER.

23 West 27th street, New York City.

Sold by druggists. Send for Circular. IIV. Apr. 19.

J. WM. VAN NAMEE, M. D., P. Dean Street, Brooklyn, N. V. Treats all classes of Chronic and Acute Diseases.
Winter Arrangments 622 Mt. Vernoust., Philadelphia, Pa., Mondays, Tussdays and Weshiesdays; Central Hotel, branges N. J., first and third saturday of each month; all other three to be found at home in Brooklyn. Office hoiry 60 A. M. to Cf. M. Evandrations made to hair. Send locational containing testimonials. Well answer calls to be increased on Sundays.

11. Apr. 5.

A GREAT OFFER APRIL! Hornce Waters & Son, 481 Brondway, New York, W. 141, dispose of 100 PIANDS. MELODEONS and W. 1416 AND MELODEONS and LATREMAN, of first-class incheding Waters & MUNTH, New yout as PIANDS, nother improvements, for \$250 and \$275, cach. THE AVERS 1008 UPID PARLOR Office of the Company of the Co

DR. GLOVER'S CHAMPION LEVER TRUSS. CHAMPION LEDUCE BUT LEDUCE AND PORT OF THE LEDUCE BUT SHOWN AS THE SHARM AND ASSESSED FOR THE SHARM ASSESSED FOR THE SHARM AND ASSESSED FOR THE SHARM ASSESSED FOR THE SHARM ASSESSED FOR THE SHARM ASSESSED FOR THE SHARM ASSESSED FOR THE S

W.M. WHITE, M. D., A thor of "Student's Monad of Medical Electricity," 6 West 39d street, New York, (av. Mar. 1, New York,

NARAH E. SOMERBY, Magnetic Physician,
Sectors otherword marchicalway, New York City.

Y 58 East 9th street, near Bi Apr., 26, 40 New Books.

Our of the Most Valuable and Important Discoveries,

NEW ALPHABET, FOR ALL NATIONS.

The secties of Alphabeth Works now ready comprises (but following).

1. THE PAN NORM-ALPHA: Paircreater Internationals Normal Alphabet, for the selentific and uniform representation at all possible languages. A stepting-stone to a Universal Language and Universal Piece. Basic element of the New Education, "One of the new element of the New Education, "One of the new element of particular outgrowths of Modern Spiritualism," Piles, post-paid, 20 cepts.

2. NORMOGRAPHY: Normal or Natural Registry, burning a beaution system of shorthand, distributed English; burning a beaution system of shorthand, distributed in a few hours without a ten dier. Price 20 cepts.

3. PROGRAPHY: Lamphand Substitution Transition Weiting, For writing English in the expansion characters, without "Silent" letters. Useful in corresponding with those who have not fearned to acmography, and distinct printer the fearn for common physical spilling. Pite 5 cents.

Eac subewholesale and retail to WM, WHITE & CO., at

cents.
For sale wholesale and retail by WM, WHITE & CO., at the BANNER OF LIGHT ROOKSTORE, II Hanover street, Rostoly Mass.

FIFTH EDITION REVISED AND CORRECTED. With a Steel-Plate Portrait of the Author.

THE VOICES.

Three Poems. VOICE OF NATURE. VOICE OF A PERBLE. VOICE OF SUPERSTITION.

By Warren Summer Barlow.

This volume is startling in its originality of purpose, and is destined to make deeper inreads among sectation bigots that any work that has voluerto uppeared. The Vote or SVETTRA-represents fool in the light of Reason and Platoanhy in its unchangeable and glorious attributes. Reason and Philosophy In His and bangcable and glorious attributes.

THE VOICE OF A PERBLE delibertes the finite hardly of Matter and Mind, traterinal Chap is visible to the folly hardly of Matter and Mind, traterinal Chap is visible the earls at their projet, and proves by reamerous process; stromains Ribbe that the God of Mores has been delegted by Satan, from the Garglen of Eden to Mount Calvay?

Printed in large, clear type, on beautiful third paper, bound in beveled hoards, heardly 20 pages.

Price \$4.25; full gift \$4.50; plst-raps (been)s.

For safe wholesale and relatibly the publishers, WM, WHITE & CO., at the RANNER OF LIGHT BOOKSFORE, It Handwer street, Boston, Mass.

THE FAITHLESS GUARDIAN:

Out of the Darkness into the Light. A Story of Struggles, Trials, Doubts and Triumphs. WY J., WILLIAM VAN NAMEL, Author of P. In the Cups: "O'The Unknown!" "Estelle Graham (A Prize Story: "Weiman's Love; "Pride and Passion!" "Majown the Tile; "O'theep Waters;" "Guardian Angel," etc.

This is a fine story, and is written in a style that at once secures the interest and sampathy of the reader. The author's one of the best-levelaged inediums of the day, and in his preface says: "I have written as I have been this preface the style of the written as I have been the stell of highly instructive as well as entertaining. This start is highly instructive as well as entertaining. For safe wholesale and tetall by the publishers, WM. HIPE & CO., at the BANNER OF LIGHT ROOKSTORE, BURNER OF LIGHT ROOKSTORE, BURNER OF LIGHT ROOKSTORE, BURNER OF LIGHT ROOKSTORE.

JUST PUBLISHED FIRST REVISED EDITION. We have just published a new and revised edition of A, J. Davis's Astro-Philosophical book entitled

"A Stellar Key to the Summer-Land," Giving the Scientific and Philosophical Evidences of a Substantial Existence after Peath.

Substantial Existence after Peath.

Hustrated with diagrams and tabulated statements of the Harmbules of Nature. All the late discoveries by scientification in Hight, color, the constitution of the sun, stars, &c., find confirmation in this little volume. Bound in good style, uniform with its seemel, "Death and the Alter-Life." Price Toents, postage 12 cents; paper edution 50 cents, postage 4 cents.

For safe wholesale and retail by the publishers, WM, WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 44 Hanover street, Boston, Mass.

Omce at his Spiritual, Reform and Liberal Bookstore, 614 North Fifth Street, St. Louis, Mo.

A BUSINESS CHANCE.

Being desirous of traveling for a few years. I am induced, to offer for sale the stock of Liverad and Spiritual Literature and the fostness we have burl up in St. Louis in the last four years by a liberal exclusion of catalogues, criefly, lars and advertisements, and by which have stoceared triale is well known. The stock is small, being conflued entirely to the above crass of liberacies, with stationery, A.c., but have be charged indefinitely. This is a valuation portunity for a young man with a since capatal, whose heart and head are devoted to the inserial carse, to build up a permanent, uses that and coresind business for lite. No person of neckeys charactery loss liabits, dissipated or saturated with forbacco, need anoty, and we shad not sell to such person for the charged indepth by A. This is a variance of performing for a young norm with a smactery rate, the condition of an I and head are devoted to the internal carse, to but dup a performent, used full and successful business for litte. Note (spin of tro kloss character, loos) habits, dissipated or saturated with to-baceo, need apply, and we shad not sell to such person for rash and to accene except for each, WRIELN CHASE, EU Noct. Patrict Street, 89, Louis, Mo.

ANOTHER MONSOON.

The labor strikes are coming again. We, in St. Louis, have not yet recovered from the coal miners' strikes of last fall. The poor have suffered all winter from the advanced price of coal from thirteen and fourteen cents per bushel (the usual price) to thirty, forty, lifty, and even sixty monies of the Churches. The liberal sentiment cents, the cause of which was originally the of Lawrence can, and we trust will, sustain this strike, followed by the horse sickness and the young and important movement in the right dicold weather. The striker have not yet made, rection. Several excellent families are engaged. up their loss of time and mon y, and the whole community suffers by the unwise strike, and the poor suffer most, as they do in famine and pestilence. If there is anything the Jaborors should avoid it is strikes. There are other and far betterremedies for all their evils, and we know they have make for complaint, and need enough of changes and legislation for them. Strikes are, like drunkenness, resorted to to drown troublebring more than they remove. We are told they have seened the ten hour law and the eight hour law, &c. What advantage these have been we do not see, since strikes are more frequent since care the feeders of their societies and their main than before, and causes for their multiply. Regulate dependence, and we ought to be as wise as they lating the hours that shall constitute a day's work can never regulate wages, as a day is not the unist the mischief they are doing. form standard for wages; the hour is far better, because it is uniform the year round, and in all parts of the country, while the day is not. Prices might with some propriety be fixed by the hour, and each branch of industry, it thoroughly or a three quarters of a million dollars in real estate ganized and well conducted, might fix a standard, in St. Louis, much of which is in the most mag. monthly, or yearly, as a rate of wages, provided they had competent parties appointed to give ing in the city, and said to be a great credit to the certificates of qualification for their workmen, city, It might bean interesting question to ask, These measures may operate for a time, while wes Whose money built this great ornament? Cerhave a gulf between labor and capital that has to tainly not the money of officers, for they take be bridged by organic action, but the evil lies too salaries for services, and certainly the soulless deep for any of these measures to cure.

ting too intelligent and ambitions to be satisfied sources, of our country, and constantly robbing with wages and service of any kind; and the the people by shrewd pretences of speculative consistent with and directly opposed to every restless spirit of opening intelligence, without profits in some lottery scheme, and by these propore inployment and satisfactory results, drives; schemes keep the laborers excited and indirectly thousands of men to reckless speculation and probbed of their earnings, causing strikes and gendissipation, and thousands of women to the "so-cial evil" vices about which our people are be-system of monopolles is not soon changed by wise coming so much alarmed. The remedy lies in degislation, we shalf have a terrible revolution complete and thorough organization of laborers, resulting from a conflict with them. of both sexes, female suffrage and equality, and such legislation (which they can enforce) as shalf place in their hands the natural elements of wealth—the soil, the mines, the animals, the water and steam power, and the equitable district his spiritual robes and passed higher. George bution of the products of labor where combined. effort is required. There is no necessity for one hundred laborers to enrich and support in idleness ten families of rich stockholders who hold a title to the mine or machinery which they workon; and there is no necessity for one thousand, the heavenly attractions of their better world, he consumers paying ten millions of profits into one, longed to go with an unconquerable aspiration. or ten men's hands, to spend in luxuries that the gonsumers never reach.

and strikes may hastened, but can never prevent, and faithful wife is now waiting her turn with it nor remedy the evils. The system is wrong an equal ardor. His children hallow his memory, where the people are intelligent, but adapted to Ignorance and dissipation. Temperance and edul-how well have be and they demonstrated the dication are opening the eyes of laborers, and they sec and feel the effects of the greatest and most oppressive monopoly of the soil by governments of his daughters (who is one of our promising which stole it from the people and parceled it out by titles to idlers who use and hold it to enrich ther; themselves and oppress the laborers. The present land-owners are not the thieves, are not to be blamed, and should not be robbed nor harmed insperson of property; but as they die, the government should abolish the titles and remuierate the theirs, and thus bring all land back to the people, who should hold it only by occupancy, and, where The fifte has been purchased by municipal or other government, for a moderate rental, which should furnish the revenues of that government. This policy in our large cities would soon abolish. all taxes and nearly all poverty, littother reforms kept pace with it. No man should own a foot of land in Boston or St. Louis. If these cities lield the titles, as they should, and rented to occupants for one-fourth what renters now pay, there would be no other taxes required. But this subject is getting too broad, and we drop it.

THE REAR GUARD.

Our friend, "R. E.," who talks through the Investigator, seems in quite a sad predicament. since he cannot see and know what some others do know; but it has always been so. It was a long time before the truths revealed by Galileo were received by all, and even how some Bible advocates reject them, plain as they are. All persons do not, get new truths at the same time. He says, "This is an age of progress." Certainly it is, and some are in advance of others. There must be a vanguard and rear guard to the army of progress; those in the rear do not see what the advance do till they reach it. He says, "I have no doubt that the thoughts of a man or woman may be revealed, by a medium in a mesmeric state, but there is nothing spiritual about: it." Wonder what a medium is, and how he or she differs from others, if there is nothing spiritual about it, since our experience proves that this, spiritual, is all that constitutes a medium. What is a mesmeric state? We have found it so nearly affed to spirit influence as to be unable to separate them by any definite line of demarcation. But now, as to what these wonderful creatures can do whose very existence as mediums, and not impostors, is both denied and admitted by those who do not believe in spirits, and rests at last with them like the existence of the mermaid-convenient when needed for a story, and non est when not needed. Now, we deny that the mediums under mesmeric influence can do what "R. E." says they can. How will be prove it without getting the spirits to aid?-and even then it is a mooted question whether spirits can tell what we think and do not wish them to know. This theory of mind-reading to account for spiritual intercourse is too much of straining

at a gnat to swallow a camel. There is very little truth in the mind-reading, according to our observation, but very much truth in spirit-life and intercourse. We have seen, heard and felt their 'evidence than the negative doubts and skepticism of a mind-reader's theory.

LYCEUM EXHIBITION.

We reached Lawrence, Kansas, April 10th, just in time to attend a most pleasant and interesting public exhibition of the Progressive Lyceum. The largest hall in the city was well filled with a fine and intelligent audience, and all seemed delighted with the excellent and completely executed part of every performermarches, exercises, tableaux, music, speeches, and a dance. We have not seen so complete an exhibition since those performed under the direction of Mr. Dyott, of Philadelphia, which were so popular several years ago. Some of the brightest and best behaved children in Lawrence belong to the Lyceum, and sustained by their parents and others, promise great and good improvements on sectarian Sunday schools and the cerein it, and seem to feel the necessity of keeping the children out of the sectarian superstitions till old enough to reason, when there will be little danger of their being caught in the meshes that entrap the young as the nets do the innocent fish. We have long regretted that our friends do not feel the importance of keeping up the Lycenus, which we consider the most important work that Spiritualism has yet inaugurated in organic form, and one deserving the best efforts and the means of all who love children, or their fellow-beings. The Churches know that their Sunday schools are, and profit by their experience, and prevent

LIFE INSURANCE.

The St. Louis Mutual Life Insurance Company. nificent and highly ornamented fire-proof buildcorporation had no money. The truth is, these The fact is, the laborers in this country are get- great monster corporations are eating up the re-

EMANCIPATED.

Another veteran of our cause has gathered up Johnston, of Plainwell, Michigan, aged 77, left carth-life on the 1st of April last, struck down by paralysis. A firm and consistent Spiritualist for twenty years, accustomed to frequent intercourse with his angels, and feeling continually His lov was supreme when his expectant morn. ing of a new day dawned, and he was free! A Monopolies are rapidly bringing us to a crisis, dear good man-his record is beautiful. His aged for his spiritual example is their daily bread. Oh! vine virtue of our liety religion, both in living nation, a Government organ thus states the matand departing-"Peace! peace! bd still!" One lecturers) thus writes us about her revered fa-

WILL WE WEEP. Oh, sweet, sad tears! oh crystal dews! Wrung from affection's purest flowers, Our hearts would break, were 't not for you, To soothe the auguish of these hours, T is not because we wish to stay Our father's spirit in his flight To those bright spheres of endless day, Where pain and sorrow ne er can blight: But 't is because this dear old-form We, 've seen and loved so long and well, Will wake no more on earth each, morn, Or in our presence longer dwell. This form is of the earth a part, This wrinkled face and whitened hair: These pulseless hands must soon depart; And rest for ave from toll and care. These eyes, where once the spirit's free Would kindle like a beaming star-Like rays of light that never tire. The darkened prisons to unbar-Are glazed and dim -the light is cone The beating heart is still and cold, The voice is hushed, the spirit born To that new life of which he told! How oft he said, "My work is done, I m only waiting on the shore To hear the augels bid me come. And lead my weary spirit o'er To that fair land, my deathless home, Where children wait and becken mel On, hark! they gently whisper, Come, Our father dear, we welcome thee!! And now he's gone, and naught is left. Save this old garb* that once he wore Faded and dim, of life bereft, He neter will need this garment more. And so we'll lay it gently by, In Nature's fond embrace to rest: Our tears should cease, and rising sigh, To know our father now is blest. L. E. Drake.

* The body, the garment the spirit wears in earth-life,

That "Proposed Debate." EDITOR BOSTON INVESTIGATOR-A copy of our paper has casually been placed in my lands, in which I am challenged to meet a Christian gentloman and an editor" of Boston, well known as a scholar and superior debater," in debate of the comparative merits of the bibli-cal miracles and the spiritual phenomena. The gentleman is just the one I wish to meet- that is, if he answers the description. So I will accept the challenge, and meet him on or soon after Monday evening, July 14th, and continue several evenings—the discussion to take place in some commodious hall in Boston. Meantime, that gentleman or any other gentleman or lady can address meat Vineland, N. J.

I am, Mr. Editor, as 1 long have been, yours

in the cause of truth against the world,
Moses Hull. Washington, D. C., April 14, 1873.

The Court of Inquiry into the cause of the "Atlantic disaster, instituted at Hallfax, N. S., have recommended that Capt. Williams's certificate as Master be revoked for two years, and Fourth Officer Brown be suspended for three

JUSTICE TO THE INDIANS. BY GEORGE A. BACON.

Seldom has the country been so exercised over existence with these three senses, and it is better any criminal event, and aroused such a general spirit of revenge, as over the assassination of Gen. Canby and others by the chief of the Modoc tribe of Oregon Indians. These Modocs are the last remnant of a tribe noted for their superior intelligence and independent spirit. Only about one hundred warriors now remain. For years, their camp has been in the vicinity of the Klamath Lakes-near the boundary line between Oregon and California-where they have subsist ed by hunting and fishing. Constant encroachments by settlers upon what they naturally regarded as their domain, have made them less and less tractable, and more and more jealous. Finally the white settlers united in a petition to the Superintendent of Indian Affairs for the District of Oregon, to remove the Modoes to the Indian Reservation on Rogue River. Upon his representations a peremptory order was issued from Washington to have these Indians placed on this Reservation, peacefully if possible, forcibly if necessary. The Superintendent in due time-proceeded to the camp of the Modoes to enforce this order, but the chiefs knowing his object refused to meet him, sending back word that they were determined to remain in their camp and would not go on the Reservation. Subsequently in endeavoring to carry out the order under command of Maj. Jackson, our cavalry were defeated. Repeated attempts to capture this band, has proved futile, as indeed was the attack of Col. Gillem, about two months ago, with a force of three hundred men. Additional troops were immediately forwarded, and a Peace Commission was organized to treat with them, all under the control of ien. Canby; meanwhile, our soldiers were surrounding the camp of the Indians, drawing the circle closer and closer. Several interviews had been held between the Commissioners and the

Modoes, and it was during their last talk that the

murder of Gen. Cauby was committed.

The nation mourns to-day the loss of a superior army officer, beloved for his genial, unpretending character, and distinguished for his accomplishments, bravery and ability. On all sides, the as appears by its statement, has invested about press, with a few notable exceptions, are urging the swiftest and severest death possible upon all who belong to the tribe. They ridicule the socalled peace policy of Gen. Grant, demand its immediate abrogation, and advocate a war of extermination generally against the Indians in every section of the country. All these snap judgments, made in bad passion, and from the worst of motives, are at the expense of soberreason and the truest sense of justice. Every manifestation of bitter prejudice, of revengeful passion, of a vindictive, savage spirit, is wholly inmoral inculcation, every teaching of religion, every principle of our higher humanity, and wars with the progressive civilization of the nineteenth century. In the light of these patent truths, how humiliating is it to witness on the part of the highest military representative of the country [Gen. Sherman] an attempt to take advantage of this atrocity, not only to "fire the Southern loart," but the heart of the American people, in favor of exterminating an entire race, with whom we have been trying the gradual process for the past two hundred and fifty years. And this diabolical sentiment is seconded and approbated by his subordinate, Col. Gillem, in his telegram of the 14th inst., that "No Indian shall boast that he or his ancestors murdered Gen. Canby." Is this the spirit that should distinguish and characterize the foremost Christian nation of the world? Practices like these in the face of such professions, are almost enough to justify one in repudiating the civilization of Christendom, and becoming a savage.

In explanation of what Gen. Grant's Indian peace policy is, which just now is meeting with such unmeasured abuse and wholesale condem

"The idea at the bottom of the President's Indian-policy is peace if we can, war if we must.

Those who are inclined to think that the murder of Gen. Canby and that of his associate should be followed by an immediate abandoniaent of the peace policy of the Government, would do well to pause a moment to reflect what that poli-

cy really is. It is generally known as the peace policy. But while peace is the end which it aims to reach, all its instrumentalities are not peaceful. It pro-ceeds on the general idea that it is better to civilize the Indians, where it can be done, than to exterminate them.

For the purpose of civilizing them, the Government undertakes to place them and keep them on reservations, by negotiation where that will answer, by force where that becomes necessary Once on the reservations, the Government essays to furnish them with the means of earning their living by peaceful arts, and to teach them how

In this connection it is most pertinent to quote the Indian Commission, who, from his official position, is supposed to know all the facts bearing on this subject. He says: "If agents and officers, having dealings with Indians, had been held to a strict accountability, all trouble wouldhave been avoided."

I quote from a Boston contemporary: "The Indians, as wards of the nation, should be treated as individuals. Good Indians should be aided and encouraged, and bad ones should be punished not as tribes, but as men-such men as they are, All tribes should be removed to reservations where they would not be liable to molestation; and there protected; that hostlle Indians should be fought until their unconditional surrender; that friendly Indians should be protected from outrages and frauds by unprincipled white men. * * * But the Indians have not been protected from white thieves and swindlers, while the army has been engaged against the few hostile bands with varying success. We are assured, upon high authority of the Indian Commissioner, that the hostile attitude of the Modocs is due to an attempt to force, them, upon a reservation where they could not live. If this is true. we cannot withhold our sympathies from the savages as the injured party. * * * It is difficult to decide whether we had violated the common law of humanity more by our Indian or our negro policy, down to the period of emancipation for the latter race. We looked upon both races as having no rights which white men were bound to respect, and it is not to be wondered at if by stealing the labor of the negro we made him shiftless, or if by violating every right of the Indian we made him treacherous. A great many unprincipled white, men shoot Indians for sport, as they would shoot wild beasts. But when they turn and retaliate, there is all at once a sudden clamor for 'extermination!'" * *

Other extracts of equal force and truth might be culled, but space forbids. In this, as in all other

matters, my inspirations and aspirations call for justice-considerate, commensurate, comprehensive justice to individuals, communities, and nations: The wisdom of many is more than that of one. With or without provocation, the people of the United States must not act with undue haste. or in an ex-parte manner toward the native aborigines of the country. Remember what our relative position was once, and what it is to-day; remember who and what we are-our claims and pretensions; remember their antecedents, and what we have taught them by precept and example for more than two hundred years; that their standard of moral action is not ours, though in numberless instances they put us to very shame; that no atrocity of theirs, however savage, can be instanced but what we have more than paralleled it; that the Piegan massacre a few years ago, by our army on the Plains, out-Herods

INTEL OLICE 1.

The book contains a history of the Mediumship of Mrs. Committine; together with extracts from the diary of her physicion; selections from letters received verifying spirit communications given through her organisms at his Banner of Light

Free Circles; and spirit mrs.

Single book contains a history of the Mediumship of Mrs. Committine; together with extracts from the being the precious from litine; together with extracts from the diary of her physicion; selections from letters received verifying spirit communications given through her organisms at his Banner of Light

Free Circles; and spirit organisms at his banner of Light

Free Circles; and spirit mrs.

Single book contains a history of the Mediumship of Mrs. Commit from childhood to the present time; together with extracts from the diary of her physicion; selections from letters received verifying spirit committees a committee organisms at his Banner of Light

Free Circles; and spirit organisms at his Banner of Light

Free Circles; and spirit committees a committee organisms at his Banner of Light

Free Circles; and spirit committees a committee organism at his Banner of Light

Free Circles; and spirit committees a committee organism at his Banner of Light

Free Circles; and spirit committees a committee organism at his Banner of Light

Free Circles; and spirit committees a committee organism at his Banner of Light

Free Circles; and spirit committees a committee organism at his Banner of Light

Free Circles; and spirit committees a committee organism at his Banner of Light

Free Circles; and spirit committees a committee organism this affair of the Modoes, fifty to one; in short 'there is not one act of treachery, or cruelty, or baseness that can be brought up against red men, though it be as black as the ace of clubs, that we could not trump with some act of treachery, or cruelty, or baseness, or all three together, black as the ace of spades, perpetrated by white men." This then is clear -- that behind the present trouble are centuries of wrongs, of which this is but one of the legitimate fruits. The les-

Polse the cause in Justice's equal scales. "-Shaks.

LIST OF LIBERAL LEAGUES.

son taught is always and forever to

Boston, Mass.—J. S. Rogers, President; A. Davis, J. W. Smith, Vice Presidents; J. P. Titcomb, G. A. Bacon, Secretarles; J. A. J. Wilcox, Treasurer; R. H. Ramey, F. W. Clarke, H. B. Storer, Executive Committee.

Holmes, Sr. J.OUIS, MO. – M. A. McCord, President; J. Gallion, Vice President; P. A. Lofgreen, L. La Grille, Secretaries; E. K. Thomas, Treasurer,

Married:

On the 67th inst., by the Rev. Warren H. Cudworth, of Boston, John J. Glover, Esq., to Mrs. Orpah B. Roundy, both of Quincy, Mass. No cards issued; friends cordially

JUST RECEIVED. THE

CLOCK STRUCK ONE.

Christian Spiritualist.

REVISED AND CORRECTED.

Being a Synopsis of the Investigations of Spirit Intercourse by an Episcopal Bishop, Three Ministers, five Doctors and others, at Memphis, Tonn., in 1855. Also, the Orinion of many Eminent Divines, liv-ing and dead, on the subject, and Commu-nications received from a number

of persons recently. BYTHE REV. SAMUEL WATSON, Of the Methodist Episcopal Church. "Truth is niighty, and will prevail."

TABLE OF CONTENTS: Man and His Relations.

"CHAPTER II. The Intermediate State: Place of the Departed; Bible Proofs; Samuel and Saul; Witness of Resurrection; Conclusive Evidence; Spirits Departure: Spiritual Rody; Ascension of Christ; Success of the Gospel; Delight of Spirits.

Testimony of the Christian Fathers. Of Plato, Socrates, Pythagoras, Homer, Irenaus, Justin Martyr, Termillan, Clement, Orlgen, Cyprian, Constantine, Greek Church, Roman Catholic, Malanchthon, Tillotson, Beverlige, Baxter, Dr. Hawks.

CHAPTER IV.

Teslimony of M-thodists: Mr. Wesley, Dr. Adam Charke, Richard Watson, Dr. Wilber Fisk: Bishop Mc-Kendre and other Bishops.

CHAPTER V.

Testimony of others., S. W. Presbyterian, Dr. Barnes Rey, H. W. Beecher, Longfellow, Channing-Necessit for Something: Spirit Communion Meets that Need.

CHAPTER VI.

First Investigations: Personal Experience; Communications to Advocate in 1855; Organization of Circle; Spirit Writing; Stander Refuted; Christ's Character. CHAPTER VIII.

CHAPTER VIII. The Spiritual World: Universal Law: Progression: Be-dief not Universal: None have Gone to Heaven; Dr. Wi-naus; Mental Telegraph.

CHAPTER IX. Knowledge of Spirits; Mystery's Opinion, Bacon's; Judge Edmonds's Letter: Different Languages; Confession; Searching Investigation; Children; Mothers; Philosophy of Future State.

CHAPTER X. "Outer Darkness"—Trance, Nature of: Evil Spirits; Sulcide: Thomas Lay: Persons Seen After Death. CHAPTER XI.

Spiritual Manifestations; Bible Proof; Law; Coming Events; Soul's Departure; Advice; Last Meeting of Circle; Bright Prospects. . . . CHAPTER XII.

Further Investigations: Communications from Mother, Mystery, Father, Andrews; Spirits Seen; Cases; Episco-

Mystery, Father, Andrews, pal Clergyman.

CHAPTER XIII. 1.

The Philosophy and Reliability of these Manifestations; Letters; What Shall We Do? Hon. Robert Dafe Owen; Moral Gravitation; Triumphs of Christianity. CHAPTER XIV.

CHAPTER XIV,

Communications received through Dr. J. V. Mansfield—
From my father; Rev. J. D. Andrews, and Charles Scott.
Second Interview—From my Wife; Wm. K. Poston, and Mrs. Lucy Leonora Winchester, Third Interview—Mollie, Bettle, Allen, Rev. John Newland Mafilt, Bishop Soule, Gen, Rivers, Rev. J. Frazer, Rev. Moses Brock, Susaniah Watson. Fourth Interview—Dr. Gilbert, Dr. Seat, Bishop Otey, and Dr. Howcott, My Sister Mary, Brothers Wm. H. Annd John A., Mrs. Mary A. Tate, Wm. K. Poston, Bettle, Dr. Stephen Olin, Rev. Mr. Hyer, and Rev. Daniel Jones; Manner of Writing; Judge Edmonds's Letter, Fifth Interview—Molle, Wm. K. Poston, O. C. Al-Rinson, Dr. Parsons, Last Interview—Molle, Wm. K. Poston, Allen Dupree, Levin Watson, Dr. Parsons.

"THE CLOCK STRUCK ONE?" Is an intensely interesting work, to which great additional interest is given from the high standing of its author in the Methodist Episcopal Church, in which he has been a bright and shining light for a quarter of a century, and is personally known to nearly all the clergy of the South and to a wide chrele in the North, and wherever known is held in the highest esteem. These circumstances cause the book to be eagerly sought for This desire is greatly increased by the action of the Methodist Conference, of which the author is a member, in disciplining him for publishing the book, thus attracting the attention of thousands of all sects who are anxious to read it and judge for themselves of its merits.

Price \$1.50, postage free.

Price \$1,50. postage free.
For saie wholesale and retail by WM, WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, Mass. JUST ISSUED.

CLOCK STRUCK TWO.

Christian Spiritualist:

Being a Review of the Reviewers of the "Clock Struck One," Charges, etc.

WITH Recent Investigations of Spirituitualism.

BY SAMUEL WATSON.

This pamphlet is a clearly-printed issue of some one hundred pages, and is devoted thoroughly to the subject-matter indicated by its fille-page printed above. It is compactly written, and contains not a single phrase which is not to the point. It deserves to be made a campaign tract, and iogether with its predecessor, "The Clock Struck One," which it is ably defends, should be circulated throughout the camp of Orthodoxy. Price 50 cents, postage 2 cents.

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

THIRD EDITION. THE

Elements of Tachygraphy Hillustrating the first principles of the art, with their adaptation to the wants of literary, professional, and business men, designed as a Text Book for classes and for private instruction. BY DAVID PHILIP LINDSLEY.

Cloth, \$2,00, postage 12 cents; boards, \$1,50, postage 12 cents.

For sale wholesale and retail by WM, WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, Mass.

A BIOGRAPHY MRS. J. H. CONANT.

World's Medium

19TH CENTURY.

ALLEN PUTNAM, ESQ.

Mr. Putnam, in his 'Prefatory Remarks,' says; 'Objection was made to styling Mrs. Comant the 'World's Medium' on the title page. The reply was that for many years the doors of her circle room have, tri-weekly, been thrown freely open to the world—to all comers whatsoever, and that it is in this sense only-viz., her accessibility by the world, and the extent to which the world has approached her, that she is here called the World's Medium.'

This volume, so long in contemplation, is at last issued by ts miblishers. In answer to a want much felt in the past of a book which should present to the skeptic, in a condensed

An Earnest, Unequivocal and Individual Example of the Good wrought by Spiritualism.

Its perusal cannot fail to

CHEER OUR STRUGGLING MEDIA, By reason of the lessons flowing from the early tribla and hardships borne by this most remarkable instrument of communion between the worlds of embodied and disembodied mind.

Read it, doubters of immortality, and refute its proofs if you can! Peruse it, hearts who grow weary of the

battle of life, whatever be your creed, and be comforted! Examine it, Spiritualists, and find therein

proof-texts, incidents and arguments which cannot fail of bringing to you even a stronger conviction & .. of the verity of your philosophy!

324 pp.; Cloth, \$1,50; full gilt, \$2,00; postage A Fine Steel Plate Portrait of the Medium adorns

For sale wholesale and retail by the publishers, WILLIAM WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, Mass.

\$1.50!

GREAT REDUCTION IN PRICE!

THE HISTORY

MODERN AMERICAN SPIRITUALISM:

A Twenty Years' Record

Astounding and Unprecedented Open Communion between Earth and the World of Spirits.

BY EMMA HARDINGE.

The great and continued demand for this book has induced the publishers to print a cheap edition, the price of which shall be within the reach of all who seek an insight into Spiritualism, for which this work stands pre-eminent. tine, and neatly bound in cloth, and the price is fixed at 81.50, postage free

For sale wholesale and retail by WILLIAM WHITE & CO., at the BANNER OF LIGHT HOOKSTORE, 14 Hanover street. Boston, Muss. IN PAMPHLET FORM.

TIPPING HIS TABLES:

Ramblings after a Rambler; Exposures of an Exposer.

Eligited by "An Expose of Spiritualism by Rev. John Gregory, Northfield, Vt., 1872."

BY ALLEN PUTNAM.

In response to a general demand, this able production, which appeared originally in the Banner of Light, has been issued in pamphlet form. Like everything of a literary nature furnished the reading public by Mr. Putnam, this work is full of interest, and bears the mark of patient and earnest thought.

Price 25 cents, postage free.
For sale wholesale and retail by the publishers, WM.
WHITE & CO., at the BANNER OF LIGHT BOOK-STORE, 14 Hanover street, Boston, Mass.

A BOOK TO SCATTER BROADCAST!

The best little work for all who wish their friends to become interested in the phenomena and philosophy of Spir-THE OF SPIRITUALISM CLAINS

EMBRACING THE EXPERIENCE OF AN INVESTIGATOR. BY A MEDICAL MAN.

This intensely interesting narrative of personal experience in the layestigation of spiritualism through mediums, by a medical gentleman of calocation and religious culture, is written in so fate and candid a spirit as most happily to disarm all prejudice at the outset, while he at once interests the sympathics of the reader in his cautious but thorough methods of investigation, so that if one does not hevitably adopt his conclusions. he at least desires to repeat the experiments for himself. The names and address of several of the best mediums are given, as well as a list of the books which the author found best to assist his investigations.

Price 25 cents, postage 2 cents.

THE HEREAFTER:

A Scientific, Phenomenal, and Biblical Demonstration of a

FUTURE LIFE.

BY D. W. HULL.

In this book Mr.-H. discusses the question by the origin of the Physical and Spiritual man, making a concise and conclusive scientific argument in favor of the development theory. One chapter is devoted-to-the demonstration of a future life by the occult sciences. Then follow arguments based on Phenomenal Spiritualism, Calirvoyance, Mesmertsm, Summambulism, and the Bible.

Cloth 75 cents, postage 10 cents; paper 50 cents, postage 6 cents.

rents.
For sale wholesale and retail by the publishers, WM.
WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, I Hanover street, Boston, Mass.

THE MASTEREON;

Reason and Recompense,

-: A REVELATION CONCERNING THE LAWS OF MIND AND MODERN MYSTE-RIOUS PHENOMENA.

BY MARCENUS R. K. WRIGHT, The Self-Made Author and Seer.

or sale wholesale and retail by WM. WHITE & Oo., & BANNER OF LIGHT BOOKSTORE, 14 Hanove ot, Boston, Mass. Price \$1,25, postage 14 cents.