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Written for the Banner of Light, NEW LIFE.

BY MARSHALL S. PIKE.

Oh, the bird confined in a silver cage. If loosed, on a tireless wing Will soar away to the scenes it loves, And a happier song will sing. So the hand, if tied with a silken chain

To one for the wealth it bears, Like the pinioned bird will feel new life When freed from the knot it wears.

Hate may crush the flower and bruise the stem Till its buds shall bloom no more, But the root will live and flourish again; As beautiful as before.

'Tis so with the heart; one can crush its love, And smother its joyous tone, But the soul will look o'er the golden wreck, And rule on its hidden throne.

Storms may bend the willow and rend its leaves, Till its boughs shall sweep the mire; But the withy limbs will yield, not break, And the tree will again aspire. So the gentle spirit, shorn of its joys, And stripped by the rough world's blast, Shall rise from its ruin in peerless pride, To stand in its might at last.

Written for the Banner of Light. A LINK OF EXPERIENCE AND OBSER-VATION.

A God of Mercy, not Vengennee-The Testing Time-What Old Theology Does-What Spiritualism is Doing.

I was once a member of the church; experienced what is termed conversion; strove to live the life of a devoted Christian, and to enjoy myself pleasantly while under her protection. My heart yearned over the almost hopeless condition of the world, and I endeavored, as far as my power extended, to incline others to come within the circle of the Church's benign influence. Although I saw, at that time, many errors in her practice, such palpable inconsistency in word and deed that I sometimes felt inclined to withdraw, yet, through fear of causing the silken cord by which I then considered myself bound to send forth a harsh vibration to the ears of the unconverted around me, I still clung to her with all the simplicity, reverence and hope of a confiding child to a kind and indulgent parent. Among many of the bewildering things which 1 believed was the following: All persons who

followed not in her path, believed not in Christ as equal with God, and the Saviour of man, and thence had not what is termed "a spiritual hope of salvation," no matter how moral they were in thought, word, action, or generous in heart, would, after death, be banished from all lovely associations, and doomed to eternal darkness and woe. When I reflected—not reasoned—on this doctrine, it appeared very strange; yet, as the Church proclaimed it as God's decree, I sup-

must be true.

As I looked around among my friends, this be-dief hung heavily upon my mind; for I thought of many, among whom, perhaps, would be a kind sister and brother, who would eventually be lost to all the pleasures of heaven, and east, I knew not whither — perchance into a world of outer darkness and fiery indignation. Thus my mind glided, not on the calm waters, but on the rufiled bosom of uncertainty; for I felt that, if my friends were lost, I would realize no satisfaction on account of my own salvation. In this state of suspense and anxiety 1 remained for several years, deeply concerned for the welfare of those whom I loved. A mother and sister had already departed; for them I had hope, for they died under the protection of faith, were preached to heaven, and I felt reconciled.

The fell monster, Death, so called, again came, and another loved one was smitten by his power. Alas! thought I, with tears of sorrow, he "died without a hone" But can it he that an without a hope! But can it be that an unfortuenate, yet as charitable and generous a soul as ever trod the monopolized soil of God's foot stool, has not suffered enough, but must again be plunged into renewed misery, to suffer out his portion in an endless hell of flaming wrath! Reason had not deserted me, and guardian spirits, who had departed in the faith, seemed to whisper a word of consolation. As I paused with a soul flooded with grief, a conflict ensued in my mind: the simple dictates of reason were combat ing my gloomy apprehensions; Nature was uncompromising; an incomprehensible power seemed to urge her to an unyielding contest; the victory on the side of truth brightened; and at last the iron bonds of my stoic belief were broken the prison doors of superstition were forced asunder; unsophisticated Nature assumed her sway; the simple workings of man's God-like na-ture were untrammeled; heavenly light filled my soul and dispelled the illusion; and while I was influenced to feel that the lost captive was free and happy in the midst of the redeemed, in a world of purity and progression beyond the ob-livion and lethargy of the mouldering tomb, my soul was filled with "joy unspeakable and full of glory." Thus my old belief took the wings of the morning and fled, never to return. A new inspiration controlled me; and, to ease the minds of my weeping friends, I was impelled by an irresistible power to proclaim—the opinion of the Church to the contrary, notwithstanding—his direct and safe flight to a heaven of rest, to the heavenly mansions of that God who is one of infi-

MERCY, NOT VENGEANCE. Farewell, dearest brother; a parting adieu Till the angels of light shall bid us arise; For we ne'er shall forget thee, but unchanging renew The heart's warm affection in you starry skies.

Yes, we shall meet again. The world on high would not be a place of happiness, a heaven of joy unmingled with sadness, should we be separated by a yawning gulf of dark despair from the cheering -society of those whom we loved while abiding on earth.

What! an uplifted arm of wrath in the ethereal regions of bliss, where God, they say, \$ts enthroned in robes of spotless purity! Away with such childish sophistry as to say "justice demands it!" A being who possesses such an attribute is not a God, nor would I worship him as such; I would rather bow to stocks and stones. That unchangeable being of goodness, "who maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," while they sojourn on earth, will be none the less impartial and merciful to them

tality to enter the spheres of congeniality and love beyond the tomb

Will not an infallible being, who teaches us "to forgive our enemies, to bless them that curse us, to do good to them that hate us, and to pray for them who despitefully use and persecute us"—also forgive, practice what he teaches? And is not utility, as well as design, uniformity and merey, characteristic of all that Omnipotence does? Then can there be any consistency, justice or wisdom in his creating a sphere of darkness, destitute of the least redeeming influence, and assigning it as the abode of all those whom society, by transgressing physical, moral and spiritual laws, has ushered into being with low natures, deprayed appetites and fiendish pas-sions, when, after death, when they are free from the misdirection and contaminations of this low-er world, they may be instructed and reformed by ministering angels, and sent on their way re-joicing to sin no more? Reason, all Nature, spirits answer—No! Such an act is foreign to the nature of God—a mere supposition which originated in the fancy of man, while picturing in his own dark mirror of imagination a being like himself, at times, short-sighted and uncharitable, angry and unjust, selfish and repulsive. Such a view of God is erroneous in the extreme, and can be entertained only when the mind is unreflecting, distempered, or influenced by a de-

moniae frenzy. That God can be merciful and just, and yet an avenger, is the moonshine of imagination—an idea that can find lodging only in the creviceworn, patched-up, tottering tenement of an in-donsistent faith; it is an adopted child uncounte-nanced by God—an incongruity which will soon fall before the peerless rays of Spiritualism, a blind and lifeless bugbear of Old Theology.

Do you not accept what I have asserted, my Chilefton felond row who make the Collection

Christian friend, you who make the God of the world one of jealousy and yengeanee—but the Saviour of your own household one of unbounded mercy and love? You may not thus believe while you continue as you have for years, in a sphere of contracted views and selfsh graffications; for while you thus glide through life, you are lost to all the liner sensibilities of your nature. and only "see as through a glass darkly." Hence it is comparatively easy for you to assume the contrary, to nurture a faith which makes God a being of retaliation—earth a house of wailing; and causes you, when all is bright and blooming within your own sacred domicile, to look with a cold indifference on the sufferings and fate of the

oppressed, neglected and forsaken around you.
"Let him who is innocent, cast the first stone."
Then reflect, my dear friend, and reason for yourself, for a change may yet come over the spirit of your dream. Lay the sins and loss at ur own door; place the couch of affliction and death within your own mansion, and then, per-haps, your views in reference to the condition of the erring after death may change as mine did, and vanish as a vapor before the rising sun. A tender chord may be touched, and a latent spark of human sympathy which one would suppose never had a resting-place in your fearful and seemingly unrelenting soul, may be fanned into a glowing coal of heavenly love and universal

charity. THE TESTING TIME

must come to you as well as others; a week, a month or a year hence, and your sunny home of contentment and peace may be the scene of humentation and deep mourning. A case recurs to my mind which is aptly illustrative; and while I relate the circumstances connected with the same, please consider what would be your thoughts and feelings, were you the bereaved and woe-stricken I am acquainted with a lady who once possessed

a handsome and interesting daughter an only child, one who was a solace to her amid the cares of life, the cherished idol of her heart's earthly iffections. But her child made no profession of religion, and the mother on this account felt a deep solicitude for her future welfare; and with the hope of gaining a persuasive influence over her mind, she indulged her in all the innocent desires of her heart. She was a picture of natural beauty just ushering into the full vigor of womanhood; mirthful, not glddy, and formed one of a happy, social circle. Her cheeks were tinged with a rosy hue; her eyes beamed with brightness have yellow and distinct. prightness: her voice was clear and distinct; joy llumined her countenance, and the sounds melody, were upon her tongue; and with that Buoyancy of spirit which seemed to promise a long life, she participated in all the harmless and so cial enjoyments of youth. Many months passed while she thus enjoyed herself in happy, girlish merriment. But the spell of, festive gayety was at last broken by the solemn messenger arriving to proclaim, "In the midst of life, we are in death," and an opening bud of blooming beauty was nipped in all its rich fragrance, by the cold, s frost of the night of terror, thus blasting a fond mother's hopes, and leaving her to veep the bitter tears of agonizing despair.

The circumstances attending her departure

come up vividly before me; I shall never forget

the solemn scene around THE DEATH BED. It was a beautiful Sabbath morn in autumn, and the sun, unobscured by a passing cloud, partially dispelled by its genial rays the gloom that enshrouded the chamber in which our dear friend lay awaiting the welcome hour that would re-lease her lingering spirit, and waft it to the home of the peerless on high. Among the number present were to be seen the aged, the middle-aged, the rosy youth of both sexes, and there the pale body of coming death, over whose emaciated form the confiding mether, was shouling with an orm the confiding mother was bending with an expression that indicated the inward emotions of sorrowful heart. Every countenance was veiled with sadness; and as we sat in suspense. awaiting the critical moment when the last pul-sation would sound the parting knell, tears of sympathy stole slowly down and moistened, for the first time on such an occasion, the cheeks of nany who now realized the uncertainty of life's brightest anticipations. Death-like silence pre-vailed, and not a sound was to be heard except m occasional sigh from some sympathizing friend. vhich, intermingled with the hoarse murmur of the wind as it passed around the chamber, seemed to betoken that her departing spirit would soon take its ethereal flight. She appeared to be sensible until the hour of her death; and, as she lay, she would move her feeble head around and glance at those with whom she had passed many a blithesome hour. As I gazed steadfastly upon her I perceived that peace of mind which ever accompanies the death-bed of the pure in heart, and a beam of tranquility play around her pallid countenance, which convinced me that she was reconciled to exchange this low ground of sorrow for a happier and brighter clime. As the sun gradually approached the meridian her pulse beat slower, a listless expression veiled her features, and ere the last sound of the morning bells

when their souls leave these bodies of dull morthad melted away she calmly slept, and breathed lit a matter of knowledge instead of faltering be-tality to enter the spheres of congeniality and no more. He calmly slept, and breathed life; calling forth the most sensitive feelings of our

no more.

Yes, she slept the sleep of death, but not "the sleep that knows no waking;" yet such it was to that affectionate and sorrowing parent, and the only near and dearest 'tie which bound her to earth was now severed. While with an overburdened heart and pensive tread she followed the solemn train to the narrow chamber of the 'grave, to pay the last token of respect to one who had "smoothed life's rugged path and heightened all its pleasures," and there stood, as it were, alone and forsaken, and saw the fresh, damp or a sourk of symbothy within your breast, enloyalone and forsaken, and saw the fresh damp earth close over the cold, lifeless form of her de-

the decline of life, has ceased to throb; those glittering eyes have lost their lastre; her cheeks have parted with their bloom; her countenance is paled by death; her body has become inaul-mate, and she now sleeps beneath the green-sods of the valley:

Alas! she's gone; the vital spark has fled, And your loved daughter shunbers with the dead. Called from the stage of life, she calmly sank to rest, Monraed by us all; but now, an angel blest, She soars amid the celestial throng above.

But no such bright ray of cheering belief could yet light up with joyous hope the troubled soul of the disconsolate mother. She returned to her solitary home, but it had lost all its charms. That full, sweet voice which but yesterday filled those now lonely and described halfs with life and malody was heard no more the bright flower. melody was heard no more; the bright flowers which she loved and nurtured now withered and died; even her little canaries; seeming to be conscious of the loss of a gentle hand and smiling face, ceased their warbling and appeared to droop. All was sad and dreary; and as she sat in the propolations. in the now cheerless, gloomy chamber where she had passed many a sleepless night of tender care in-ministering to the simple needs and cooling the feverish brow of her dying child, her memory flew to other days—the sunny days of youth, made up of innocence and love, when the hand of circling years had never bowed with cankering care her inmost soul, but all around was as bright and blooming as the summer rose. All the lovely associations of the pest, in quick suc-cession, came, up in their gividness before her mind. The contrast-was too great; the separa-tion was so sudden that it seemed like a dream of fancy unrealized. But stern reality tampered not to deepen the paigs of grief; all that was beautiful and lovely had really vanished, and life to her was naught. With a Christian fortitude, she strove to forget

the past, and feel a calm resignation to the will of "Him who doeth all things well;" but the or in things were an entire and full state of the generous impulses of her soul could not be repressed. It seemed as though the day-star of her existence had set, to rise no more on earth. Nature sought relief, and she again mourned as one without a hope. Nor did that sorrow cease, for the heavy clouds of bereavement still overshadowed her mind; and while she brooded over the dark forebodings of the future, a deep melancholy selzed her troubled spirit, and, bewildered between hope and fear, forlorn and distracted, an object of deep anxiety and tonder care to her surviving and sympathiz ing friends, who alone knew best how to prize her worth.

Days, weeks and months had fled, and though her faith had dwindled almost to a span, a mere conjecture, still she pined. All importunities to quiet her dismal apprehensions of the fate of her daughter were unavailing. She still remained unreconciled, and refused to be comforted. This

> WHAT OLD THEOLOGY DOES. The shining gold his crucible gives out;
> But faith, finate faith, once wedded fast
> To some fond falschood, hugs it to the last.

But it was not to be so much longer; the agony of her throbbing heart, and the low meanings of her faltering voice; had ascended and touched the very sympathy of Heaven; and while another star of Bethlehem arose in the east, a rainbow of hope hung over the green valleys of the west a Saviour passed that way; angels winged their flight to earth, and the spirit of her dear departed child hoyered around to bless her. It was a lovely twilight summer eve; the bright sun had-just sank below the golden horizon, and

the silvery moon was gently rising above the tops of the green forest to cast another ray of mellow light over the glistening verdure of the village lawn, and heighten the sweet solemnity of the scene. All Natury was hushed into a heavenly quietude, and the cool, balmy atmosphere seemed to inspire every soul with more than earthly joy and praise, even to revive the last lingering spark of consciousness which but faintly glimmered in the breast of that heart broken mother. As she reclined near the open window, out of which she had east many a glance fraught with cheering hope, and where now irresistibly led to view the beautiful pros pect before her, a heavenly influence lit up wan and care-worn features; a gentle fremothrilled her enfeebled frame; her sunken eyes sparkled with bright anticipation: lov unutterable filled her soul; and through a mysterious in fluence she was forcibly impressed with the pres ence of the loved one whom she mourned as lost and who now came, it seemed to her, and sweet ly whispered, "Fear not, dear mother; it is I reep no more, but dry your dewy eyes, relenting over the dead, for they yet live. It is untrue that leath consigns us to that bourne from whence no traveler returns,' or that the grave closes it oblivion forever any who are laid in its cold emobiryion forever any who are and in its cond em-brace. Your faith is false; your unyielding be-lief has caused you to suffer all the torture, while I have been free and happy. Weep no more, but wait a little longer, and we shall again meet with renewed affection in a brighter sphere." Oh the peace that filled that mother's soul when her sen sitive nature realized the full meaning of the spell that bound her, and felt conscious through an intuitive power that her child still lived and was happy! Her mourning was turned into re joicing, and she wept for joy; she was redeemed from the burden of her grief, and heaven seemed on earth: and she now leads once more a peace ful and contented life, and smiles with delight when she reflects on her own happy departure, on the hour when she shall be freed from the frailties of mortality, and fly to embrace her spirit-child in a world where sorrows cease and parting is no more. This is WHAT SPIRITUALISM IS DOING.

It is redeeming us from the thralldom of super-

or a spark of sympathy within your breast, enjoy life as heretofore, remain happy and contented? earth close over the cold, lifeless form of her departed child, she wept like a meck and lovely. Mary at the sepulchre of Jesus, and with uplifical and streaming eyes offered up the simple prayer of the one, pure and holy, who bowed in the lone retreat of Gethsemane. But no response came back, save the doleful reflection, "she died without a hope," which now returned with double weight to east her spirit down.

How changed the scene! The heart of her who, she thought, would be a comfort to her in the decline of life has consed to there has a first an are placed when brought to the test. When the office has consed to there has a heretofore, remain happy and contented? You need not hesitate to answer; for you could was suffering on the barbarous rack of an inhumanting in the hope in the last of here who, she thought, would be a comfort to her in the decline of life has consed to there has a heretofore, remaining happy and contented? You need not hesitate to answer; for you could was suffering on the barbarous rack of an inhumanting with the last in the lone retreat of the hope in the sum of the hope in the last of the fice your faith. This is the dilemma in which alloare placed when brought to the test. When the critical hour arrives it tries your soul and staggers your faith; experience teaches you a new lesson; your soul enlarges; God's mercy expands and bursts the diminutive shell in which Old Theology has encased it, and you cannot pass; the sentence of condemnation when the loss is your lown. Then where is that, implicit faith which you so loudly professed? It has vanished? And should I now ask you, at this stage of ed: And should I now ask you, at this stage of your experience, if you really believe that your child is lost, you would be struck as damb as is your faith, and know not what to unswer. I never knewarry one, Christian (so called) or not, who was not non-plussed when thus tried and interrogated. Some have reluctantly quilbled, saying; "I would feel reconciled, for the Lord saying; "I would feel reconciled, for the Lond-doeth all things well, and his grace would sus-tain me;" but never could they give a direct answer, indicating the firmness of their belief. No; the silent and simple dictates of their hearts, the natural revelation of God in the soul, would not allow them to speak what they did not feel, and thus, out of their own mouths, stand doubly condemned.

"Alast for the fragile and sickening faith of those" who have obscured and confounded the nature of things by their false principles and wretched sophistry; who arrogate all the right-courses of the world to themselves, yet accept its profered kingdoms, and have not charity; ing which they delusively picture on the bright canopy of heaven."

We all should love and be resigned.
Not mourn a power to save:
For guardian splitts wilsper sweet.
We "Inneed beyond the grave.
Philadelphia, Penn. V

Scientific.

THOUGHTS ON A PARAFFINE CANDLE.

BY PROP. J. BRAINERD.

Oh, beautiful cylinder of fair proportions and of alabaster whiteness! The touch of thy polish-

But thou art an admonition to me, also, that all things sublunary must have an end. Whilst thou hast inspired me with thought; whilst thy luminous rays have fallen upon the lines my pen has traced, and lighted up the page of history. and science, thy wasting, waning form shows but too clearly that thy flame will soon flicker in the socket, and thy form, once so graceful, will have vanished from mortal sight forever.

But is this all of thee? Is there no past, no future to thy history? What are the elements of thy composition? From whence came they? and is thy physical destruction their annihilation? Science answers, No!

Were we to search the mines of Golconda, and wash the sands of Himalaya, we should find gems more precious than rubles, and for which kings have fought, and nations have bled. Thou, too, art a diamond in another form and combination - more useful far, than the diadems of

The elements of thy composition enter into all things that have life, and the gases that are rising from thy combustion are only changed in formato run again the round of organic being, or, perhaps, to sleep in the solid crust of the earth for other long centuries, to be again called forth to take an active part in the busy scenes of life.

affine. Thy native home is in the deep, dark cayerns of the mine. Thy elements are joined iran embrace so strong that the most fervent heat alone can separate them. By the skill and seience of the chemist thou hast been separated from thy companions, with whom thou hast now disembodied, who hore in physical life the been, for unnumbered ages, imprisoned. Some name of Andrew Perkins—the same having passed of these, although gross and unwieldy, lay the out of the body while colonel of a regiment of whole civilized world under tribute. The rigors | Connecticut volunteers in the late civil war, of winter are modified by their use. The glowing heat of the furnace, without them, would fail. The locomotive would slacken its pace, and the: steamship would cease to plow the billows of the great deep.

The more giddy and ethereal companion of hy youth with impatience leaps from the retort, takes silken wings and soars away with about it. the aeronaut far above the Alps or Andes, returning the bold adventurer in safety to the audience on account of Mr. Twiss desiring to earth, with a mind stored with knowledge, which secure the boy with ropes and handcuffs which would otherwise have forever remained hidden, he (T.) had brought for the purpose, on the from mortal view; or when imprisoned in its iron cell, and conveyed in tubes along our streets, Huminates our path, and sheds its effulgent rays like upon the humble and the proud. 😁

The gay parlors of the rich are made more gay by its presence, and by its mellow light the artian can pursue his wonted avocations.

But thou, oh! Paraffine Candle! decked in rich drapery, and seated upon a neatly gilded throne, waitest but the touch of the taper to shed thy soft and pure light upon surrounding objects, when I medium, "to prevent his seeing the knots," as ever the prison gates of thy buoyant sister, he expressed it. The Committee then reported stition; bringing immortality to light by making | Olifeant, shall refuse to let her pass!

Spiritual Ubenomena.

PHYSICAL MANIFESTATIONS TRIUM-

" Seven Devils Worse than Herself !!! - " The Only Way to Stop It is to Hang Some of Them! Do Witt C. Hough and Mess. R. K. Staddard ex H. D. Twiss-The Challenger Put to Rout-Mesmo vic Passes from the Incarnated Foiled by the Stronger Influe of the Executarity !- Pairness of the Daily Press.

Reported for the Danner of Light by John W. Day.

Nassau Hall, situated on Washington street, Boston, was the seene, on the evening of Monday, April 21st, of one of the most remarkable cindications of the claims of physical mediumship to the credence of the thinking public which has occurred in this city for years. On that evening the well-known medium, DeWitt C.: Hough, and his mother, Mrs. R. K. Stoddard, appeared to answer a challenge issued for a testing of their powers by H. D. Twiss. The matter had been mooted in the public press for several days, and as a result a good audience-in which the believers of Spiritualism and its most bitter opponents were about equally divided—assembled to witness the result.

The preliminaries, adjusted before the assembling of the parties, at this test scance, can be best conveyed by the following from the daily press of Boston, inserted by the respective individuals affected thereby:

Must R. R. Stobband.—: Madame: Thereby challenge you to meet me at such time and place as may be mutually agreed upon, to hold a Test Scance of the powers of upon, to noid a Test Scance of the powers of yourself and your son, DeWitt Clinton Hough, in the production of the so-called Spiritual Physical Manifestations; Eshould prefer that the secures should take place in public, and as soon as may be convenient, and I desire no conditions other than those accompanying this challenge.

Yours respectfully, 11, D. Twiss.

Yours respectfully, Boston, April 15th, 1873."

**CHALIENGE ACCEPTED.—A challenge that was glyen me, Mrs. 11. K. Ocoddard, on hot Smidny evening, at Massau Hall, and now tound in the Herald of the 15th, will be accepted. The scance will be held at Nassau Hall, 663 Washington street, next Monday evening, April 21st, when every opportunity will be given the public and Mr. Twiss to test the power given to her son. Mastac Handy and challeng the work to stee the power given to her son. Master Hough, and challenge the world to stop the manifestations, given by his, guides, when he is bound in a helpless condition. This scance will positively be the last held in this city. Commence at 8 o'clock.''

As a result the following was prepared and duly endorsed by both parties:

MEMORANDUM OF AGREEMENT BETWEEN IL ed sides is as soft and delicate as the hand of youth. Thy dazzling light has chased away the true form of hight, and rendered cheerful my lonely abode.

In this first first first first first first by the capinet and paraphernalia usually employed by her at the ordinary public section. ances, and is to have the privilege of describing and prescribing the details of the duties expected of the committee selected for the occasion to serve as supervisors.

The committee to serve shall consist of one gentleman on behalf of Mr. H. D. Twiss, of Mr. Twiss may serve himself in his own behalf.

After the liquidation of the bills for rent of hall, advertising, printing and other expenses, the proceeds to revert to Mrs. Stoddard, to be devoted to such purposes as she may doen proper—Mr. Twiss to be free of all responsibility for bills, and to have no claim on the proceeds.

MRS, R. K. STODDARD.

(Signed in presence of)
Geo. B. Haley,
S. A. Whittier.

On the evening in question, as an introductory proceeding, George A. Bacon read the above articles of agreement to the audience, in presence of Mrs. Stoddard and her son and Mr. Twiss. and stated that, in accordance with the provislons of that instrument, Mr. George F. Pike had consented to serve as committee for the mediums -Mr. Twiss preferring to act as committee for himself.

Mrs. Stoddard then addressed the people, stating that herself and son had accepted the challenge for the purpose of conclusively proving In the language of Science, thou art called Pars that whatever occurred at their scances was accomplished by a power outside of themselves; that both herself and son were influenced during the occurrence of the phenomena, and that they claimed the controlling intelligence conducting their scances was a spirit once living on earth,

The Committee proceeded to examine the cabinet, and Mr. Twiss himself reported to the audience that he found it to be simply a frame of wood, covered with some description of cloth, and to be totally free from any machinery, wires, or other means for the production of deception. He was satisfied that there was nothing wrong

The first ripple of excitement here arose in the ground that there was some "sleight-of-hand" connected with the ropes generally used by Mrs. Stoddard. Mrs. S. refused, planting herself firmly upon the articles of agreement before read. After some demonstrations of heated interest, the two parties in the audience became silent, and the Committee passed the next ten minutes in binding Master Hough firmly, and even the precaution was taken by the challenger to fasten a handkerchief over the eyes of the that all was in readiness. Mrs. Stoddard took

doors, while Mr. Twiss at first placed himself opposite one of the ends of the cabinet-afteroperator, and, placing his head against the cloth, as near the boy as possible, continued to make! and made counter movements from the position

The usual operations so often described as octhen followed in quick succession, with the addi- but Mrs. Stoddard objected would be well with him if he only had the assistobjected to his bringing a fresh competitor upon 1 the platform when the scane's was nearly done.

A pair of steel handenffs, obtained from Stand, the medium almost entirely exhausted. Mr. from Two, were placed upon his hands, the waxed Twiss gave a chiefful view of the music furgorishmat and his fast and because the property of the pr nished from the harmonica when placed in the cabinet with the securely bound medium, alleging it to be produced by ventriloguism, (?) which assertion elicited shouts of laughter from the assembly. He was finally oldiged in view of continued defeats of his efforts to "expose the fraud." and the continued queries from the audience as to what he was making mesmeric passes for, if the phenomena were attributable, to ventriloquism, and, sleight-of-hand-to acknowledge that the hypothesis upon which he had commenced. however, that Spiritualism was a system of deceit, and finally gravitated to that stronghold of Orthodoxy-the devil, There he felt safe(?)the devil, or as he expressed it "Seven other devils worse than herself," (meaning Mrs. Stoddard) and been summoned to assist her in the manifestations now being witnessed, and that his power as a psychological operator was not sufficient to conquer them alone. "This same sleight-of-hand, or Spiritualism, has been going on (he said) since the days of Saul; it has always appeared at intervals in history, and what was called Salem witchcraft about a hundred years ago was only another form of it. The only may to stop it is to hang a few of them;" thus showing The genuine creedal feeling toward his opponents on the platform who had conquered him fairly, and also to the great bulk of the Spiritualistic media. Some remarks were made by Mrs. Stoddard with reference to the kindness of the audience, and her satisfaction at the candid manner in which Mr. Twiss had expressed his mind. Mr. Pike, her member of the Committee, also made a briof speads, setting forth that he favored the truth wherever found; that as far as his knowledge went he was a Spiritualist, and had never denied it; but that if he had detected fraud anywhere-either on the present occasion, or any other-he should have been the first to denounce it: Words of an inflammatory nature were then offered by two strangers, denominated respective ly Stetson and Smith-one a representative of the student element, and the other of one en-

the hour. The daily press of Boston gave fair and candid accounts of the scance; those from the Globe and Daily News (the latter a journal of the strongest Orthodox proclivities, being edited by a elergyman of that faith) are subjoined :

tirely opposed to it—both of whom were confident

that they could expose the trickery performed at

the scances, if allowed to try; but the audience

seemed thoroughly convinced of the honesty of

Mrs. S. and her son in their allegations concern-

ing the workings of a power outside of them-

selves in the performance of the manifestations,

and whether Spiritualist or skeptic, passed quiet-

ly out of the hall to ponder over the lessons of

SPIRITUAL SEANCE. - The Spirit of a Connecti cut Colonet at Work.—A company of two or three hundred curious persons—assembled in Nassau Hall, last evening, to witness a test of the spirit manifestations in the unitying of the bonds of Master DeWitt Hough. Mr. George A. Bacon appeared upon the plafform, shortly after eight o'clock, and read certain agreements between Mr. H. D. Twiss and Mrs. R. K. Stoddard, which were the cause of the test meeting. Upon Master Hough's appearing, Mr. Twiss requested the right to handeun him, and bind him with cord furnished by himself previous to his being placed in the cabinet. This request was refused, and the boy was bound with cord furnished by Mrs. Stoddard, Mr. Twiss and Mr. George F. Pike assisting in the operation.

The operation of tying continued ten minutes. and after the doors of the cabinet had been close six minutes, the doors were opened and the boy was found to be entirely stripped from all the cords placed upon him. The gas was allowed to remain lighted as usual, and no one appeared to be near the cabinet except Mrs. Stoddard, who went through all the operations of untying imaginary cords, and Mr. Twiss, who seemed to be endeavoring to counteract whatever influence was at work inside the cabinet, by pressing his hands and head upon it, and throwing off the power soreceived. Wireframes were then bound over the boy's head and arms, and the boy further bound with the cords furnished by Mr. Twiss. A hand-kerchief was also bound around the boy's neck under the wire. The handket hief was removed without disturbing the wire. A stool was placed in the cabinet, and in a moment after it was found upon the boy's head.

Other equally peculiar operations followed, while the utmost freedom of conversation was tolerated between those on the stage and the audience. After some time had elapsed the cabinet was again opened, and the boy was found free again, which fact caused the wildest enthusiasm among the audience. The "intelligences" were theory quested to bind the boy, even if the circulation was stopped; and after the cabinet had been closed two and a half minutes, the boy was indeed in the land. indeed tightly bound. All these manifestations were stated to be the work of the spirit of Col. Andrew Perkins, of some Connecticut regiment, who was killed in the late war. Further manifestations were given of Col. Perkins's ingenuity in taking off from the boy and putting on a coat tightly sewed across the front, without breaktightly sewed across the front, without treas-ing a stitch. The audience were good-natured throughout the scance, and although Mr. Twiss could not explain why all these things were so, he professed to be able to bring forward have man from Tufts College who would make everything clear, and prove that spirits had nothing to do with the operation."—Globe.

SPIRITUALISM — A "SEANCE" AT NASSAU HALL—For some time past Mrs. R. K. Stoddard and her son, Master DeWitt C. Hough, have been giving wonderful exhibitions of so-called spirit power at Nassau Hall in this city, and last | bound to respect. "The earth is the Lord's," | "Macedonian," cry still continues, and I have

the exhibition came off in the above named hall, opposite one of the ends of the cabinet—after—in the presence of some three hundred persons, ward in front of it—where, in direct contradic— Mrs. Stoddard introduced her son, through whom tion to his first assertion concerning sleight-of-the manifestations were to be made, to the audihand, he assumed the character of a mesmeric ence, and the article of agreement was read by Mr. George A. Bacon, prescribing the conditions of the trial, which provided that Mrs. Stoddard should have the choice of the articles to be used passes. Mrs. S. was also powerfully influenced, in the scance, and that a committee of one and made counter movements from the position should be selected by each of the interested parocennied by her. In six minutes the doors were ties. Mrs. Stoddard accordingly selected Mr. occupied by her. In six minutes the doors were George F. Pike to represent her, while Mr. Twiss suddenly thrown open, and, amid a perfect storm acted for himself. An ordinary cabinet of frame of excitement on the part of the audience, the work some five feet high, covered with velvet, medium was found to be free from all the elaboration was placed upon a platform resting upon wood. en horses at the rear of the hall, and in this the lemonstrations occurred. Mr. Twiss stated that he had brought a cord and curring at the scances of this remarkable medium handenn's of his own to use upon the medium, tional safeguard against deception of a strong ment occasioned considerable hissing, but the experiment finally proceeded. Young Hough was rope bound about the neck of the boy and brought placed in a chair in the cabinet and firmty bound outside the cabinet, the end being field by Mr., to it, his arms and legs being secured. Ten min-Twiss, in order that he might detect (though he tites were occupied in this when the doors were was obliged to acknowledge that he could not) closed, and in six minutes thereafter the medium any movement on the part of Master Hough. In bound with Mr. Twiss's cord, a handkerehief no case was the challenger, Mr. Twiss, allowed a placed over his mouth, and a wire netting and "hook to hang a hope on," although he lamented armitets covered his head and breast. The hand near the close, in lugubrious strains, that all kerchief was removed in a short space of time, a stool (which was in the cabinet) was found upon his head, and a lady's finger ring that was put in ance of a gentleman from Tufts College, who his month, was discovered a moment after on his was present in the audience. But as he (T.) had head. After a longer period the cord was re-commenced the evening by declaring that he moved. A coat was firmly sewed together and A coat was firmly sewed together and would act for himself, the audience very properly blaced upon the young man, and was almost imported to his belonging a trial convention men being broken.

cabinet, and his feet and knees bound together: In this condition, with his hands behind him, various mysterious changes in the position of a finger ring decurred, it—being clauged about his person with great rapidity. A-bell-was loudly rung, "Home, Sweet Home" played on the barmonica, and the young man finally stepped out from the cabinet free from his bonds.

At the conclusion of the exhibition, Mr. Twiss acknowledged that there was some outside power which influenced Mrs. Stoddard, although not willing to admit that spirits caused the demon-stration. There was considerable excitement all: the things were done by some power that he did through the evening, and frequent interruptions not understand. He still clung determinedly to from both parties in the audience, who, at times, were quite carnest in their expressions of ap-proval or censure.—News.

Free Thought. "CHEEK."

The above word formerly meant simply a part of the face; but times change, and words change with the times. It now denotes a "feature" of American social life not easily expressed by any. other word. By referring to Matthew iv: 9, you will find an illustration of our meaning. "All these things will I give thee, if thou will fall. down and worship me." This was considered at the time quite a clever exhibition of "cheek," but it was in later days celipsed by the Frenchman who assaulted an antagonist with a red hot poker, and when ingloriously defeated, charged he individual fifty cents for his trouble in heating the poker. It remained, however, for this present year 1873 to produce an amount of facial development hitherto unattainable, and to plan and accomplish feats beside-which the puerile attempts of the Devil and the Frenchman dwindle into combarative insignificance. The foregoing remarks are suggested by a recent Christian "coup". d'état" in this place, of which the writer was a witness, and which by your permission I will relate. Near the village of Li—C—, Clearfield County, Pa., lived a farmer by the name of Isaac 5-, formerly a member of the Society of mind, he diligently applied himself to the task of solving the mysteries of Nature by which he was surrounded. In the course of his investigations he encountered and early embraced-Spiritualism, (then extremely unpopular in this section.) Loving truth for its own sake, and being satisfied of the soundness of his faith, he modestly yet earnestly avowed his principles on all proper occasions." Honest, carnest, benevolent and charitable to all, he won the respect and confidence of even those who despised his faith. Thus he lived, and on the 18th of March passed to the "Summer-Land." A few hours before he breathed his last. he said to a friend, "Yes, I will come to see thee

whether I live or die." Being late to the funeral; I found the house occupied by about twenty-five Spiritualists, and perhaps an equal number (of all shades of belief) of the friends of the deceased. Amongst the Spiritualists present were three or four "speaking mediums." while all the relatives of the deeased (with but a single exception) were Spiritualists; so it seemed to be unanimously conceded that the funeral would be conducted jinder the auspices of Spiritualism. Laboring under this impression myself. I entered the outer room, and heard with astonishment through the öpen chamber door, such words as these; "There is no other name given under heaven whereby we can be saved. Faith in Christ and him crucified alone can secure us a home in heaven, from which none will desire to return; and here let me add, no one can return from beyond the grave, and no one ever has yet so returned." Perplexed beyond measure by such language at such a time and such a place, I pressed forward and saw standing near the coffin—whom do you suppose? A Christian minister.

Now, Messrs. Editors, I do not claim to be a Spiritualist, but I do claim to love justice, and honor fair play, and I felt that propriety was being outraged, and the memory of my dead friend insulted. I could only account for this extraordinary proceeding upon the hypothesis that the Spiritualists had all suddenly deserted their col-

ors and "joined the Church." Learning, however, that they were as much astonished as myself, the mystery remained as: impenetrable as ever. A little judicious inquiry, however, revealed a plot which for completeness of detail and smoothness of execution I have seldom seen equaled. It was this: A few pious neighbors, full of zeal for their Master's cause, viewed the ground, and reasoned thus: Hereis a man whose life is without reproach, and his my good fortune to meet. If such a man could death a fitting sequel to it-but he was an Infidel! Now lest it be inferred that his blameless life and its peaceful close was the result of his principles, and infidelity be encouraged and justified thereby, we must contrive to make it appear that he recanted his heresies and died in the true faith; so shall infidelity be crippled, our Master glorified, and we shall lay up for ourselves treasures in heaven. No better means to accomplish this than to get up a Christian funeral. 'T is true there are some difficulties in the way; his friends are principally Spiritualists; but Infidels have no rights that God's people are

need the benefits of Isaac's life, and we will have | turn to the East. At Wenham and Swampścott

knowledge of the individuals referred to, they lilege of presenting the evidences of the spiritual would consider themselves (unjustly criticised. phenomena, together with our philosophy, to If so, let me ask, them: Who authorized you to many who could not, under other circumstances, thrust your religious views upon a people whom have been induced to listen. At each of these you knew to entertain opinions in consonance discussions many came to see Spiritualism anniwith the professed faith of the deceased? Sup-1 hilated, who went away declaring "There are pose a Methodist class leader dies; the house is indeed more things in heaven and earth than filled with sympathizing church members. The bave been dreamed of in our philosophy." Some minister is present, expecting to perform the last (who, as a result of the doctor's denials, formed sad rites, but in slips a Spiritualist, glides quiet- circles to put Spiritualism down, found that they ly up to the minister, and snavely whispers, "It had "caught a Tartar." It will not "down" is thought best for you not to say anything to- worth a cent! It is strange how one can persist day, as it might give offence to some," and then in denying facts. The man who was my oppointroduces a spiritual medium, who proceeds to bent in all these debates stands exactly where he harangue the mourners on the New Gospel of stood twenty-five years ago. No amount of evi-Spiritualism, or the superfluity of a vicarious dence will reach him. It is always, "Produce atonement. How would you like it!

Oh, wad some power the giftle gie you.
To see yourselves as ithers see you."

You seem to forget that the end (however desirable) does not sanctify or even justify the means. I said the individuals who figured in this arrangement were pious people. So they are even good people; still the above incident serves to demonstrate what mistaken zeal, unaccompanied by liberality, is capable of. It shows, too, ability needed or available to an opponent of that, under the auspices of Christianity, offences against conscience and in violation of the common courtesies of life are committed, which Spiritualism (despised as it is) would scorn to be guilty of. When will Christians learn the meaning of the word, toleration? Yours, &c.,

SPECTATOR. NOTES FROM A WANDERER.

BY MOSES HULL.

EDITORS AND READERS OF THE BANNER OF LLOBT-Thus far the year 1873 has been one of the most linsy of my life. Besides, my regular round of Sunday work. I have held six debates. lectured evenings, attended funerals, written letlers, and read the proof of three new books. Be assured, I have had no time to play; and it is just possible I may have been kept out of mischief by an overplus of work. We all remember the old couplet:

This is true. Many people are reckoned as temperate, honest and virtuous, simply because poverty keeps them so constantly at their hourly task that they cannot find time to indulge in sin. Really, I do not know whether I am a sinner or not; have not yet had time to test the matter. Give me one month of inertia in the direction of hard work or hard thinking, and I fear for the result. The truth is, I am afraid to stop work for a single week. I have been told a hundred times during the past winter that I was killing myself. 'I usually respond, "That may all be true. I grow fat and healthy under my labors, and decidedly prefer to wrestle with the death which is now on my track, rather than to rust out and die for want of energy to go out into the great white harvest-field." The fact is, the birds sing because they can't help it; so I preach because I cannot help that. I am fated. I was made for a preacher, and can no more live out of it than a fish could live out of the water. I preach because I am compelled to do so. Salary or no salary, I must preach. "Woe abldes me if I preach not the gospel." Yet I confess the Lord always calls the loudest where there is the most money. I need money; I want it and will have it, and am not ashamed of it. I work for humanity; and as my wife and children belong to Friends. Being a man of a philosophical turn of the genus home, I work for them. If people want my gospel, they can have it for their money. The gospel of Spiritualism will feed, clothe and educate my daughters, and I preach it to little purpose if I do not make it do so.

There! I did not think I would digress so far what I intended to say This has said it self. See-where was 12 Oh, I remember.

My Sundays this year have been spent in Lynn and Springfield, Mass., Stafford Springs, Conn., Manchester, N. H., and Washington, D. C. As they say in Methodist class-meetings, "I have no evil report to bring." In all these places, our cause is onward. At Lynn, the cause had been so popularized by the speakers who preceded me that hundreds were compelled to go away for the want of even standing-room in the Odd Fellows commodious hall. At Stafford, my audlences were as large as ever known there in the winter time, At Springfield, the interest, good at the first increased to the last. Arrangements are being perfected there to bulld a hall for the Spir-Rualists. I hope to dedicate it during my stay there next October. At Manchester, my audiences increased from the first to the last meeting. During my stay there, Mrs. Stoddard and her son, DeWitt C. Hough, visited the place and gave scances. I think all who visited them were compelled to acknowledge that the manifestations, if they did not convince, baffled them One evidence that our cause everywhere is on a firmer, basis than ever before is found in the fact that I have spoken at no place for the past six months where I have not been engaged to return. Heretofore I have found societies more or less afraid to launch out and employ speakers a year ahead. Now, my positive engagements include every Sunday for a year, and I have unanswered calls for almost another year.

I find the society in Washington in a good condition. They now talk of securing a more accessible and commodious hall for the next yearthough Harmonial Hall is a pleasant place-and I hope they will succeed, for Spiritualism is worthy the best halls, speakers and audiences in the country. Our good brother, Dr. Mayhew, who has ever led in every good cause, is still the wheel-horse in the Washington spiritual movement. Four months I have preached under his administration, and I assure you, Messrs. Editors, that I only give the minds of those who have labored in his diocese when I say he has a peculiar way of making an audience and speaker feel perfectly at home. He is one of the most earnest and efficient local workers it has been be found in every community, how soon the spiritual element could be organized, wheeled into line, and made to do effective work for the right.

My week-day debates and lectures have apparently done proportionally more for the cause than has been accomplished by my Sunday work. I have spoken and debated week day evenings since January 1st, in Wenham, Essex, Swampscott and Wyoma, Mass., at New London and Stafford Springs, Conn., at Concord, N. H., and at Vineland, N. J. At all of these places, as in places where I have done Sunday work, the

evening—the lady having been challenged by and "the wrath of man shall praise him." "We promised to help them more as soon as I shall re-Mr. II. D. Twiss to a public test of her powers—need the benefits of Isaac's life, and we will have turn to the East. At Wenham and Swampscott it," and a Christian funeral we had accordingly. I debated with Dr. Moran. Good was the result I doubt not, should these lines come to the of all these debates. They afforded me the privyour manifestations here;" "Let me see the things done of which you speak; one man has as good a right to see them as another, and one place is no better than another;" "If it can't be done here it can't be done at all." He usually succeeds in convincing Spiritualists who have so often witnessed the manifestations, that a certain class of people are not yet all of them dead. Meantime the doctor's friends learn that the only spiritualism is the talent to deny persistently and wer and tell a few coarse and stale jokes and thus get up a kind of a braying laugh from that portion of the audience whom Sir Charles Darwin could well use to illustrate the connecting link between Balaam and the beast upon which he rode. I hope to continue my debates with Dr. Moran as long as he lives. He is one of the strongest opposers of Spiritualism there is in the world, and serves well to illustrate the weakness of a cause which, after a research of a quar ter of a century, can find no better argument than he produces. At Swampscott the whole tide has turned in

favor of Spiritualism. Brother Charles Leavitt has stood almost alone there for twenty-five years. He has been the butt of all religious fun and persecution, has been called a fool, a fanatic, and crazy. His neighbors have given him the cold shoulder, his family has been mistreated, and his house stoned because of his Spiritualism: but the rock of Gibraltar never endured buffetings more firmly than he has endured it all Now, to use a biblical phrase, "The whole world has gone after him.". The interest has increased until it amounts to a perfect enthusiasm. No one church, nor all the churches combined, can begin to command the attention, respect and influence wielded by Spiritualism and its Bishop Leavitt. When the meetings were commenced last fall the people tried to suppress them as a public nuisance. Such a change in public sentiment is seldom seen. I am to have a debate in Swampscott in July; on the comparative merits of the Bible and Spiritualism, and to speak there every Friday night during September.

At Wyoma, two miles from Lynn, Bro. Pen dexter has undertaken to emulate the example of his friend Leavitt, and I went there regularly as long as L could. The first meeting was tried merely as an experiment, and succeeded so well that meetings were continued for several successive Thursday evenings. I regretted very much to be compelled to say No to their call for more lectures. I have, however, promised to be with them every Thursday night during Septem-

Our meetings at Wyoma were probably rendered a little more interesting by the attacks made upon us by a Bro. Berry, an old-fashioned infidel of the Abner Kneeland type. Brother Berry had been so accustomed to attack Orthodoxy and come out first best, that his pugilistic propensity has become chronic. Now that he can get no more battles with Orthodoxy, he is content to come out second best in his attacks on table. Spiritualism. I understand, however, since my last lecture there, that the old gentleman has 'unconditionally surrendered," and now proclaims himself a Spiritualist.

This week I am at my own home in Vineland, N. J. I have spoken twice here, and found a butter interest than I anticipated. There has been such a perfect avalanche of good lecturers and lectures here the past fall and winter, that I did not expect much interest in my lectures. I have been happily disappointed. After two more Sundays in Washington I go to Harrisburg, Pa. : thence to Nashville, Tenn., where I am to debate with Rev. Dr. Harrison, of Atlanta, Ga. He is said to be the greatest Methodist minister in the South, and it is supposed the debate will be the most interesting of any ever held on this continent. The best hall in Nashville has been secured, and every arrangement made to have an interesting time. Hundreds of Methodist ministers are to be there from different States, and I hope to see a few of 'our lecturers and mediums' on that battle-field. More anon.

Vincland, N. J., April 19th, 1873.

Social Hypochondriaes.

There is no love wasted on the croakers in any numan society. People obey a native instinct in shunning them. They darken when illumination is most needed, and depress when courage wants to be built up. Yet a little healthy criticism is not to be suppressed from a timid indisposition to be classed among the croakers. There are times when the truth has a right to be spoken, occause it has patiently waited for that right The New York Tribune disavows all connection with any hypochondriachal spirit in presuming to comment frankly on the wrong tendencies of the times in some noticeable particulars. But it insists that corruption rules in our politics, that money governs society, that the standard is low in journalism and literature, and so on to a considerable extent.

For all that, it refuses to believe that the country is going to the bad. And what is the reason? Why, in general terms, that "there is a healthy pulse under all, that responds to every truthful and earnest search ;" that "beyond indolent unbelief, stony moralities, and mere pew-liolding piety, there is a warm and simple faith that bids us hope." It does not think there is any use in being cynical or despairing. There is, indeed it adds-a coarse, shallow, money-getting spirit in the nation, but the fact that men realize and discuss it brings the certainty of redemption. That is true to the letter. The germ of reformation lies in this continual protest against sin and wrong; but better still by far, in organizing a more spiritual way of life, that shall leave the wrong and make opposition unnecessary.

To dispel darkness from about you, make light of your troubles.

The superiority of some men is merely local. They are great because their associates are little. Johnson.

Bunner Correspondence.

California.

SAN BERNARDINO. - Editors Banner of sight: We are happy to say that the good work in the cause of progression is going on in South-ern California. Bro. C. A. Lohmueller, an ableworker in the cause, has been laboring with us about five weeks, lecturing and holding discus-sions. At the close of his lectures, the Spiritualist Association of this place adopted the follow-

Whereas, The labors of Bro, C. A. Lohmuellor, which have closed in this place for the present, have not only accomplished good for the Spiritualists, but have awakened an interest in the cause of progression, by setting other people to thinking; therefore, Resolved, That a report of his labors be made to the Banner of Light " and "Religio-Philosophical Journal," with a request formublication.

Bro. Lohmueller is an eloquent inspirational speaker. He is about twenty-four years of age. He commenced lecturing here in Liberal Hall, Jan. 26th. His large audiences, were held in silent and close attention. His lectures and discussions were wholly devoid of rasping sarcasm, while his frequent sallies of wit and mirth moved his hearers to laughter. He is a close, keen ob-server; has clairvoyant and the psychometric faculty. At the close of each lecture he would delineate the character of three or four persons by the back of their right hand, which science said had been taught him by the spirits; in

reading character he gave perfect satisfaction.

At the close of his second lecture he received a challenge to hold a discussion with R. Varley, an elder of the Church of Latter-Day Saints, on the following proposition: Resolved. That the King James version of the Bible sub-tantiates Modern Spiritualism.

The discussion was held on the night of Feb.

3d. Lohmueller affirmed; R. Varley denied; the affirmative was proved in a clear and comprehensive manner. The next evening the following proposition was discussed : Resolved. That the doctrines promulgated by Jesus Thrist are the only ones that will save mankind.

R. Varley affirmed, Bro. Lohmueller denied, and showed the excellency of the teachings from the angel-world—the fallacy of a belief in a mediator, and that every one must atone for himself. It is admitted by the majority of persons, including many of the "church members," that Bro. Lohmueller gained the victory, and they were well pleased with the courteous and gentlemanly manner in which he met his reverend opponent and alluded to the churches.

Subsequently a challenge was given by Judge Swift, of this place, to discuss the following: Resolved. That the best proof of the immortality of the oul is found outside of the Bible.

Bro. Lohmueller affirmed, the Judge denied. The discussion lasted two evenings. This was followed by another, which also lasted two evenngs—proposition :

Resolved. That the doctrines taught by Jesus Christ and ils examples are better calculated to raise the moral stand-ird of man than Modern Spiritualism in all its phases. Judge Swift affirmed, Lohmueller denied. The attendance was large, and deeply interested, radical, original, and able manner in which Bro. Lohmueller handled: the subject, made it appear that the Judge was on the wrong side. After the discussion, the hidles of the Association, including some outside, gave at Liberal Hall a grand social ball for the benefit of Bro. Lohmueller, which came off on the night of Feb. 28th. The supper which the ladies gave for the occasion vas a credit to them and to the place. was crowded with the most respectable portion of the community. On Sunday, March 2d, the amount received at the ball was presented to Bro. Lohmueller by J. D. Potter, our local lecturer, who made a few very appropriate remarks for the occasion. Bro. Lohmueller, in reply, said the amount presented him was more than he had received at any one place on this coast, but that he valued the sympathy and regard of the people of San Bernardino more than the money. He left here March 3d for San Diego, and will return in two or three months. He will be welcomed with greetings whenever he returns, and we unhesita-tingly commend him wherever he may go. WM. HEAP, President.

J. A. VALDER, Sec. pro tem., March 10th, 1873.

Wayside Pencilings.

DEAR BANNER-Some weeks since, while in New Bedford, Mass., I attended a scance at the house of Mr. Bowle, where I witnessed some of the most remarkable manifestations that ever came to my notice. There were seven persons-besides myself composing the circle around the

- I understand that these parties commenced sitabout three years ago with promises from time to time, if certain conditions were complied with, that wonderful results would follow. The predictions proved true.

Very soon after the room was darkened, a small bell was raised in the air at quite a distance above our heads, and, by request, spirit lights were produced—in some instances so brightly that we could discern a portion of the hand holding the bell. A violin was raised and the strings thrummed while the bell was ringing. Spirit hands came in contact with our arms and faces.

Upon the table had been placed two scrolls of paper, which, after a time, were raised and used in the place of trumpets, by the invisibles, by which to convey their voices to us. Many a kind word and mirthful saying were given us distinctly, with now and then an expression of laughter with clearness; and even singing was reachest heart exactly. rendered very sweetly.

Every week individuals are welcomed to our

good brother's rooms to investigate these things, and go away convinced that something outside

and beyond human agency produces them.

Since the first week in April, I have been on the wing. Stopped in Brooklyn, N. Y., over one-Sunday. Spiritualism in this city is at "low tide" as far as works are concerned. The Lycan holds its regular sections but the whatfarm ceum holds its regular sessions, but the platform s not sustained.

From Brooklyn to Philadelphia. Here one finds Spiritualism to be in the ascendency. finds Spiritualism to be in the ascendency. Crowds congregate every Sunday at Spring Garden and Broad-street Hall. A "Philosophical Debating Club" has been organized in this city, which promises to become a grand spoke in the wheel of progress. I would recommend them everywhere, in connection with or independent of Spiritualist organizations, as a means of culture and growth. We demand and will have freedom in its grandest qualification.

Mrs. M. E. B. SAWYER, Philadelphia. Pa., April 14, 1873.

Philadelphia, Pa., April 14, 1873.

Ohio.

ROOTSTOWN.—A. M. D. writes, April 9th : Calvin Ward celebrated the ninetieth anniversary of his birthday, March 16th, 1873. whole affair was very pleasant, and we hope we may chronicle other proceedings of as pleasant a character. Mr. Ward was born in Connecticut, March 16th, 1783. He is the father of eleven children, eight of whom grew to man and wo-manlood, four of whom are now living. He has been married fifty-eight years, and his wife is still living with him to steady his tottering footsteps, which are nearing "the valley of the shad-ow of death" He says he "fears no evil." He served three months in the war of 1812, and came to Ohio in 1814, which was then little else than a vast wilderness. He had always discarded all churches, theories and isms with regard to the higher life, never joining any seet, creed, or so-ciety, until the subject of Spiritualism was pre-sented to him. This, he said, filled the long vacant spot in his soul, and he has ever since been an active worker in that cause. He loves to hear the pages of the Banner read carefully to him, and we might add the Banner is his idol. We hope he may long remain with us with the full enjoyment of his faculties, and when he passes to the higher life may his dream become a reali-

Illinois.

GUILFORD.-Sylvester Scott sends us an account of scances by Mrs. A. E. Blair, the spirit, artist, who is now on a tour through the Westand meeting with excellent success. He describes in detail some of her paintings and meth-ods of procedure, &c., which we have not room to print. Mrs. Blair's phase of mediumship, however, is well known to the readers of the Banner. Mrs. Blair painted a beautiful picture, 22 by 24 inches, for Mr. Scott, which contained representations of a dozen or more members of the family, living and in the spirit-world. Considering that the parties were all entire strangers to Mrs. B., the test is most excellent, and is evidence that the medium is aided by spirits.

New Hampshire.

MANCHESTER. — A correspondent says: 1 have read your paper for some time with interest, and look anxiously for its weekly arrival; for its pages contain so much calculated to inspire the reader with the earnest desire to seek and find new and truer ways of living, free from old conventionalities and bigotries, that every one who is a friend of progress, whether Spiritualist or not, cannot fail to give it their hearty support.

The Index is a noble paper, but the certemely radical opinions expressed through its pages are governed to frighten many who would be gained.

very apt to frighten many who would be gained by a gentler persuasion. That position *you* hold. å gentler persuasion. You let us down more gently from our preconceived notions of religious matters, and help us to feel our way, where the Index pushes us out darkness, and tells us to grope for our light until we find it: at least, that was my experience on my first acquaintance with that little paper. However, I am a little surer of my foot-hold now, and can read it with both pleasure and

But as your paper is the recognized medium for the masses between the angel-world and our little sphere, so also you hold the medium place between the old-time religious opinions and the present extreme radical ideas. "In your two-fold capacity 1 bid you God-speed. I wish that 1 could give you something more substantial than good wishes, but my means are so limited at present that everything outside of absolute necessity is forbidden. I am glad you were enabled to continue your paper, and hope those who have been entrusted with a goodly share of this world's goods will feel the obligation which rests upon them to assist it may a mean astablishing the Ranthem to assist in once more establishing the Ban-ner upon a firm financial basis.

PORTSMOUTH,—Joseph G. Harvey writes, April 14th: Spiritualism in this city is receiving a new impulse, and the baptism of "spirits" is descending upon us with much power, especially in the past two weeks under the mediumship of Mrs. Emma E. Weston, of East Boston. From a small beginning of thirty or forty, in January last, our hall is usually crowded, especially in the evening, at an admittance fee of twenty-five cents when we have test mediums; our lectures are free and well attended, and skeptics are being awakened to the beautiful truths of our philoso With such mediums as Mrs. N. J. Willis, phy. With such mediums as Alis. A. of the of a Cambridgeport, who is our favorite lecturess, Mr. Arthur Hodges, of Boston, and Mrs. Weston, an as test mediums, many are being brought under conviction, preparatory, we trust, to a blessed conversion to the higher truths of immortality.

Louisiana.

NEW ORLEANS.—C. H. Silliman, Secretary, writes, April 4th: Last Sunday, the 30th of March, the Central Association of Spiritualists held their annual election of officers and anniversary commemoration at Minerva Hall, which passed off pleasantly, and terminated with the most happy results. In the morning, Dr. U. R. Milner unde a valedictory address to the Asso-ciation, which was followed by the usual reports and the election of the following officers for the ensuing year: President, Capt. John Grant; Vice President, John McDougal; Secretary, C. H. Silliman; Treasurer, E. B. Benton; Managers, Spencer Field, R. F. Harrison, W. F. Perkins, Mrs. J. R. Walker and Mrs. E. L. Saxon.

Capt. Grant is an old veteran in the cause, and one of the leading men in the South. His name travels the world over with Spiritualism: Mr. McDougal, a prominent gentleman of culture and progressive thought, will give able support to our worthy President.

A better selection could not have been made

than E. B. Benton for Treasurer, who is President of a city bank, and an energetic worker.

The managers are gentlemen and ladies who

are known to wear, and will work harmoniously with the other officers for the promotion of truth This year we have ladies occupying official po-sitions, and with their wise counsel and keen discernment for the best interests of the Society, I believe we will flourish much better than here

tofore.

Mrs. Walker is a worker. She has presided at the organ and suing in the choir during the past year, and having been developed as a writing medium, has written many beautiful poems, sev-eral of which have been published in the city papers. Mrs. Saxon is also a writer of considerable distinction, and her sledge-hammer blows at the citadel of Orthodoxy and superstition, which have appeared in the papers from time to time, never fail to command the applause of al

progressive minds.
In the evening Dr. Y. A. Carr made some well timed remarks, stating the nature of the meeting, and was followed by Mrs. Walker with a beautiful anniversary poem written for the occa-sion. W. F. Perkins read an interesting paper on the principles of Spiritualism, after which Dr. J. R. Walker occupied the attention of the audi once with a brief history of Modern Spiritualism.
Dr. U. R. Milner gave his interesting experience
of a year, and thus ended our twenty-fifth anniversary commemoration.

New York.

WEST WINFIELD.—Dr. E. F. Beals writes, March 23: The tentral New York Association of Spiritualists see doing a good work in this part of the State. We have held three two-days' meetings in Norwich, New Berlin and West Winfield, this water. Our halls have been crowded to hear the soul-inspiring words that flowed from the lips of Warren Woolson, A. E. Simmons, Mrs. S. A. Byrnes, and Mrs. Kimball's soulstiring tests that she gives in a public hall at the cose of each lecture. At Joslyn Hall, New Bein, at least two hundred persons stood up for thee hours to hear Mr. Simmons and Mrs. Byrnes. thee hours to hear Mr. Simmons and Mrs. Byrnes,

and the tests given by Mrs. Kimball.
Our Association has done more than its best friends dared to expect. If Spiritualists in every county would organize and hold meetings quarterly, if not oftener, they would soon be strong enough to support a speaker one-fourth or one-half of the time, and build up and strengthen

cach other in a good cause.

Our next Quarterly Meeting will be held at Peterboro', Madison Co., the home of Gerritt Smith, the philanthropist and reformer, on the 7th and 8th of June next. Mrs. Nellie J. T. Brigham is engaged to speak at that time, and

NEW YORK CITY .- A. A. Thurber, having written to the Banner several times in favor of Dr. H. C. Gordon as a medium, now semigens a letter in which he states that he was duped by Gordon, and repudiates him in toto as a disitorest medium. He was present at the time of the exposure of Gordon. He has been a friend to all true mediums, and shall continue to be.

Pennsylvania.

PHILADELPHIA.—21 North 7th street, March 30, 1873. Dear Banner—Mrs. Delia Hull, a lady well known in many sections of the country as a successful clairvoyant physician and medium, is now lecturing and giving tests at Columbia Hall, in this city, and will do so until the first of May. Will you please do her and her friends the favor of inserting the accompanying letter, and add that after May she will go to Harrisburg, and from thence to Western New York and Canada? By so doing you will confer a favor upon her, as well as upon your obedient servant,

HORACE M. RICHARDS.

Thompson-street Society, Philadelphia, February, 1873. }

DEAR MRS. HULL—Our Friend and Sister: We cannot permit the very pleasant connection which for the past few months has existed between yourself and its to end without tendering to you our sincere thanks for yourninistrations here while lecturing for us, with the assurance that we cherish an earnest respect for you as a woman, and a sincere appreciation of your gifts as a speakor and midlum.

And it likewise affords us the highest pleasure to commend your services to all friends of progress, and to bid you Godspeed in your mission to humanity.

J. S. WHITEMAN,
SARAH C. HARTLEY,
JAMES MARLOW,
JAMES MARLOW,
MARY PRITCHARD,
S. H. ATKINSON,

THOMAS LEE.

MARCETTA,-Wm. II. Grosh says if some "good speaker would come along this way be could do much good, as many want to hear about Spiritualism. Tenclose amount for a renewal of the Banner, and fifty cents to the fund suggested by 'W. D. Y.' of thirty cents from each Spiritualist to help replace the Banner's loss by fire."

The Twenty-fifth Anniversary in Buffalo, N. Y.

From the columns of the Buffalo Courier of March 31st we condense the following account of the anniversary services in that city:

The Spiritualists of Buffalo and vicinity held their anniversary exercises yesterday [Sunday, March 30th], the day being advantageous to a good attendance. St. James Hall was the place of meeting. Three sessions were held-forenoon, afternoon and evening.

Morning Session .- At half past ten o'clock in the forenoon, about two hundred of the Spiritualists had assembled in St. James Hall. Miss Cornelia Maynard, of this city, called the meet-ing to order, and Mr. J. W. Seaver, of Byron, Genesce Co., was then appointed Chairman.

Mr. Seaver, upon taking the chair, made a brief introductory and congratulatory address. Bishop A. Beats next sang "Beautiful Hills" in yery good style. The same gentleman's vocalism, as will be observed, was several times called

ism, as will be observed, was several times canculated into requisition. Following the song, an inspired invocation was made by Mrs. Carrie Hazen.

The meeting was then addressed by Mr, S. H. Wortman, of this city, who spoke generally about Spiritualism, and the progress it has made since the time of the Rochester manifestations. He prophesied that it must in time become established and recognized as the true faith,

The next speaker was Mr. E. C. Hotelkiss, also of Buffalo, who referred to various late acts, governmental and theological, which indicated a novement toward the revival of religious perse cution and barbarism.

At the conclusion of Mr. Hotchkiss's remarks

another song was sung by Mr. Beals. Brief addresses were then made by Mr. Cande, of Angola, and John Kernahan. goia, and John Kernahan.

Afternoon Session.—Began at half-past two o'clock, and was-opened with the song, "I Live for those who Love Me," sung by Mr. Beals, The singer played his accompaniments on a cabinct organ located on the stage. The Chairman then announced that Miss Cornelia Maynard, of Buffalo, would read a poem written under inspi-

ration. Miss Maynard made a few introductory remarks regarding the good wrought by Spiritualism since its advent, and then proceeded to deliver the following poem:

r the following poem:
Then hall to the glorious noon-day
Whose broad einigent beams
Licht up our solemn churchyards
Licht up our solemn churchyards
With grandest glory-gleanns;
Whose sinile hall kissed the shadows
That wrapped our souls about,—
For angels take our sorrow-clouds
And turn their linings out,
Showing the path our loved ones
Trod on that darksonic day,
When God's white angels called them
To where Life's waters play,
No longer the dark story
Of 'Infants damned' is told,
Of Satan's talous gory,
Andsouls to bendage sold;
No lofger flames ascending
With sulphurous fumes on high,
Or writhing sinners groaning
Whose shrieks would rend the sky;
For these old fables vanished
Despite the priests' Intent,

Whose shrieks would rend the sky;
For these old fables vanished
Despite the priests' Intent,
Who told us of Hell's pavement
Of bones a span in length;
For lof the "Age of Reason"
Hath dawned upon our race,
And "Gommon Sense" at last has brought
Truth with us "face to face,"
Old Bigorry would shield itself
In garments rich and fine,
And from gitt-edged Bibbes
Proclaim its truth divine,
And amid loud-realing organs
And giltering gilded sham,
Maken "Christian Constitution"
To crush the "Eighte of Man,"
Whon Error thois its weakness
And feels phont to die,
It seeks a robe of Sanctity
To cover up the lie;
While Right encased in armor
Outside of Church and State
Can dare to cast the gauntlet
And then afford to out!

Outside of Church and State, Can dare to cast the gauntlet And then afford to wall! So we through years of "waiting" Have seen God's truth expand Until to-day, fair freedom's bell Rings out o'er all the land; Freedom from slavish bondage. To creeds and dogmas old, For whose weak and foolish fables Fair Reason's light was sold. To-day our mourning Rachels

To creeds and dogmas old,
For whose weak and foolish fables
Fair Reason's light was sold.
To-day our mourning Rachels
Look through their tears and see
No cherished one has fallem,
For immortality
Hath crowned each brow with glory,
And from God's sunny-side
They come with gladsome story.
Of where they now abide.
Through occan-depths of feeling
Strong cable cords of love
Bind this our world of sorrow
To the angel world above
The light, the eyes of worldlings
Are yet too dim to see,
That from transfiguration-mounts
Is flooding you and me,
Hath conquered man's last enomy,
And made the echoes ring,
Oh, Death, where is thy victory?
Oh, Death, where is thy victory?
Oh, Death, where is thy sting?
Then hall to the glad memory
That brings us here to-day,
And lot white-handed charity
A holy tribute pay
To the trio of fair sistors—
That persecuted band
Who threw the door of Heaven wide
And clasped the angel's hand;
Let the little home at liydesville
Our recollections share,
And show our memory in our deeds
As well as in our prayers.
No longer sit we mourning,
But songs of joy and praise
Are swelling from our hearts and tongues
For this that crowns our days;
No narrow road that leads to heaven,
No broad, alluring path,
No Saviour crucibed in love
To satisfy God's rorath.
No Saviour crucibed in love
To satisfy God's rorath.
No Saviour crucibed in love
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When Miss Maynard had concluded her recital Mr. Beals sang "The Off Sexton." Mr. Seaver, the Chairman, was then called upon to relate some of his Spiritualistic experiences.

He declared that, twenty-five years ago, the world's wisest minds—doctors of divinity, doctors of medicine, scientists, geologists, and even astronomers—had failed to discover the bourne whither the souls of all were tending, and were all equally in the dark, in ignorance concerning the future life. Indeed, to discard such a state of being altogether was becoming quite common among the learned and free-minded; but the establishment of the new telegraphic line at Hydesville had drawn aside the veil, and given mankind a glimpse of that which was to come. For that event, and for the privilege of meeting with the friends on the present occasion, he felt to praise God, angels and mankind—God, as the great fountain from whence all blessings flow; angels for their self-denial and cooperation in eaving their happy homes in the higher life, and devoting months and years to the menial service of raising a downtrodden, priest-ridden, ignorant humanity to a higher knowledge and appreciation of their surroundings and their future possi-bilities and expectancies; and praise to mankind for their devotion to truth, their perseverance amid persecutions, their boldness in declaring the glad tidings which had been revealed to them from the angel-world. Especially, said he, are we called upon to not only admire and praise, but also to bless with our most fervent blessings

protected, feeble woman and children who turned to the heavenly light which had shone in upon their previously unillumined minds, and have in its cause braved and dared all opposition, abuse and slander.

After referring in general terms to the comfort and peace bestowed by our philosophy in the hour of trial and bereavement, he stated that previous to the advent of Modern Spiritualism, occasional instances of spiritual visitations had occurred, one of which he desired to put on record; the same taking place in Byron, N. Y., in the summer of 1846, about two years prior to those of Hydesville, in the Fox family.

"It was made manifest through the agency of

clairvoyance in the following manner:
Mr. Joseph C. Walker was a school teacher in Byron in the winter of 4845-6. Within his trict resided a family of the name of Tuttle. Mrs. Tuttle was much afflicted by a complication of diseases, among which was a very large tumor upon one of her shoulders. Surgeons recom-mended its removal, which would be a very painful operation, as it adhered to the bone. Mr. Walker had given some attention to mesmerism, which then was very little known-had experimented some and developed some clairyovants He advised Mrs. Tuttle to be mesmerized to avoid the pain of the operation, which was done, and the tumer dissected from her shoulder without her knowledge or the least suffering upon her part. But the most important and best of all was, that she was found to be a very superior independent clairvoyant; that she could correctly discover and describe the ills and ails of patients present or absent, and soon her service in this respect was in great demand. She had constant calls in this direction, to examine and prescribe for hundreds, giving almost universal safisfaction. But all these wonderful occurrences were not allowed to pass quietly and unopposed: on the contrary, ignorance and bigotry were aroused, and those friends of suffering humanity were stigmatized by every foul accusation and denunciation. They were said to be in league with the devil, were humbugs, deceivers, and every other base charge in the catalogue was placed at their door. But they pursued a steady course, constantly making new converts to the then new system of clairvoyance. This was during the spring of 1846.

In the month of June of that year, an entirely new and very important feature in their experiences occurred. One evening, while Mrs. Tuttle was mesinerized, examining a case, no person except Mr. Tuttle and Mr. Walker being present, she suddenly stopped in her diagnosis and began to weep most freely. For some time she appeared almost overcome by weeping, being too deeply affected to utter a word. Finally, becoming more calm, she stated that she could proceed no further with the case she had been examining until she lead discharged aduly that for a grant lead of the case she had been examining until she had discharged a duty; that, for a number of the last times she had been mesmerized, three spirits had been there present, very unxious to communicate; that they were then present, and she must give them an opportunity to be heard.

She then informed those astonished auditors

that Mr. Walker's spirit-father and Mr. Tuttle's spirit-mother were two, and her own mother the other of the heavenly visitants. She then delivered to each of those men lengthy messages from their long previously ascended parents, and then charged them faithfully to report to herself the message of her angel-mother when consciousness should be restored; for, be it remembered, she has not the least remembrance, in her normal state, of what has coccurred while mesmerized. This concluded, she resumed the examination of the patient; and at some two or three o'clock in morning, that most interesting interview

This occurrence was nearly two years before the Rochester Knockings commenced, was previous to A. J. Davis's first volume,—was, in fact, a John the Baptist to this great universal spiritual revo-lution. Such a visitation on that eventful night was the most foreign to them of anything that could have happened gindeed, they then knew of no parallel, and had no reason to expect anything of the kind, and they knew full well, too, from the recent persecutions they had suffered, that to add to the devilment of mesmerism and clairvoyance this still more preposterous assumption might call down upon their devoted heads the fate perhaps of the witches of Salem, or if not that few indeed would believe their report, and wisely kept their own counsel, occasionally imparting the grand secret to some trusty friend, 1. well remember being informed by Mr. Walker confidentially of the full particulars within a few months of its occurrence. This is one of the authis instance to attempt to divert in the least from the selection of March 31st as the proper anniversary of the publicadvent of Modern Spir-itualism, but to place on record this heretofore unpublished concurrent testimony that the knowledge and history of these important unfoldings

may be made as perfect as possible.

He counseled purity of life, and fidelity to the trust confided, and said while we should avoid becoming crystallized into creeds or sects, still let us so concentrate our forces by association, as that our power for good may be felt, and that when the time comes—which I greatly fear it surely will, and that at no distant day, when freedom and despotism shall measure swords for supremacy—the right and just and true may be sustained and come forth from the fearful con-

test crowned with triumphant victory.
Mr. Seaver was followed by John Kernahan who related the manner in which he was brought to believe in Spiritualism, and some of his experiences which tended to prove the truth of the doc-

The meeting was next addressed by Mrs. Net-tic Maynard, of White Plain, N. Y., a somewhat noted medium. This lady narrated some of her earlier experiences, and the manner in which she, as well as her father, who had previously been an avowed Infidel, became converted to the new faith. She cited some remarkable instances of knowledge of events conveyed in spiritual communications, and said that if consulting the spirits and following their advice to the letter may be accepted as evidence, President Lincoln was a Spiritualist. We receive from our spiritfriends, she said, only the highest order of intelligence, the purest morality, and the simplest form of religious faith. Her career had been such as it could not have been but for her external friends, her spirit-guides. Hundreds, she said, had been brought from vice to virtue by her advice, and strength brought to them from the

spirit-world by her mediumship. When Mrs. Maynard had concluded, another song was rendered by Mr. Beals, and a collection was taken. Announcement was then made that communications would be given through the mediumship of Mrs. Maynard, by Pinkey, a little Indian spirit. In the words spoken, this spirit sought to picture the joys of the other and happier land, and to strengthen the faith of the believers present.

Evening Session .- The attendance at the evening session was somewhat larger than it had been either in the forenoon or afternoon. The exercises began, were interspersed, and closed with singing by Mr. Beals.

The first speaker was John Kernahan, who contrasted the teachings of Christianity with those of Spiritualism.

Next, and last, a trance address was delivered

by Mrs. Nettic Maynaid, who spoke for upwards of an hour. The lady spoke smoothly and well, and her discourse displayed marked ability. It treated of the moral, social and political condition of the country, and the need of regeneration in each department—strong laws for the suppression of intemperance and the evils of soci and Spiritualism to take the place of the religion

which the age has outgrown.

The entertainment and dance held at Co. D's hall, on the evening of Monday, 31st, was a perfect success, giving entire satisfaction to those interested in making the arrangements—among those hundreds and thousands of persecuted, revised and slandered mediums, many of them unwhom Mrs. Maypard was chief-and proving a

OUR OWN PUBLICATIONS.

Opinions of the Press.

BIOGRAPHY OF Mrs. J. H. CONANT, the World's Medium of the Nineteenth Century. This work aims to give to the general public some idea as to what spirit-mediumship is, and what it involves. In addition to the account of the peculiar experiences and trials incident to the early life and development of this lady, messages purporting to come from departed human spirits, improvised poems, and invocations or spirit prayers are to be found on its pages. Allen Putnam, in his "Prefatory Remarks," says," I am told, and believe, that Spirit Theodore Parker outlined and dictated its essential substance, and may be decided its responsible producer;" thus "a dead man describes the life lines of a living woman." It will, to say the least, attract the curiosity of some to ascertain how the departed truculent iconoclast has discharged from the unseen this special editorial work ascribed to him. A line steel plate portrait of Mrs. Commit embellishes the volume. Cloth, 324 pages ; price, \$1,50. Published by Wm. White & Co., 14 Hanover street, Boston, —The Solem Gazette.

A BIOGRAPHY OF A. B. WHITING.—We are in receipt from the publishers—Wm. White & Co., of Boston—of an elegantly printed and bound volume, with this inscription on the title-page: "Golden Memories of an Earnest Life; a biography of A. B. Whiting, together with selections from his poetical compositions and prose writings." The work is compiled by his sister, Miss R. Augusta Whiting, who dedicates it as follows: "To the Spiritualists of America, whose cause he served through life and with his last strength; to the music-loving world that claimed his fellowship; to the friends who loved him; and to the lovers of free thought and free speech everywhere. The introduction is written by Rey, J. M. Peebles. The book contains a cir-cumstantial account of the career of Mr. Whiting, from early boyhood until death, with frequent extracts from his writings and speeches. The words of all his published songs are given in the volume, together with several songs which he had no opportunity to publish. Resides, there are various poems and improvisations found among his papers, which will be read with much interest. The work is adorned with the finest and most accurate pleture of Mr. Whiting that we have ever seen. Taken altogether, it is a book which no one who has ever known and admired Mr. Whiting can well do without, and cannot fail to have an extensive sale.—Port Hu ron (Mich.) Commercial.

NATURE'S LAWS IN HUMAN LIFE. - This work an exposition of Spiritualism, and embraces in its range of subjects the various opinions of extrendsts, pro and con., and touches, in fact, upon all the principles contained in the doctrine of Spiritualism, and seems to be a sort of compendium of testimony for and against the doctrine. So much space is taken up in the presentation of charges against Spiritualism, and the refutation thereof, that but little space remains wherein to treat of the subjects contained in the index. •

The dissertation upon the "Religious Aspect and Relations of Spiritualism" is a well written article. The animus and style of the writer may

be gathered from the following extracts: "With reference to prayer, it is not hold that "With reference to prayer, it is not more that the supplications of any individual are answered by the interposition of what is called a special providence. There is no change in the operation of any natural law, for all such laws are immutable. God was the same yesterday as he is to-day, and will so remain forever.

Everything is in order, and nothing can be changed by a special pleas. The act of prayer is, however, one of aspiration; and the frame of mind in which the petitioner must be, is a condition of receptivity, and is good for the soul. it were possible to get answers to all prayers, it could only be when the being implored was like a vacillating pendulum, now having one purpose, and again another directly opposite. Nor could some of them be allowed without inhamanity; indeed, positive wickedness: Prayer, to merit an answer, should be consistent within divine law." William White & Co., Boston. — Daily Morning Chronicle, Washington, D. C.

LESSONS FOR CHILDREN, by A. E. Newton, late Superintendent of Schools at Washington, D. C. This work is arranged in the form of questions and answers, and is certainly ingenious, and in some respects original. It embraces a course of instruction in anatomy and physiology, tientic instances of spiritual visitations previous to those in the Fox Family. "As before remarked, there have been occasional visitations all through past ages, but they have been kept concealed—confined usually to the family and friends make clearer to the minds of the little students the facts presented." Its teachings are eminently approximately and tenthful though we might perhaps moral and truthful, though we might perhaps question the author's judgment in introducing into such a volume the views upon the subject of tobacco of an author whose opinions are, to say the least, not altogether substantiated by fact. The little "Robert Reid," of younger days memory, greets us with his familiar rhymes concerning the "filthy weed," and other yerses on difthe book. The book is published for the use of teachers in primary schools, and by them will doubtless be found to be of much value.—Boston Commercial Bulletin.

LIST OF LECTURERS.

[To be useful, this list should be reliable, It therefore behooves Societies, and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively. to lecturers, without charge. If the name of any person not lecturer should by mistake appear, we desire to be so informed. 1

formed.]

AMPT A. AMPHLETT, Inspirational, care Dr. C. Bunkley, Daylon, O.

Mus. N. J. Andross, trance speaker, Delfon, Wis.
C. FANDI ALLYN speaks in Wilmington, Del., during May; in Springfield, Mass., during June; in Swampscott, Mass., during July, Address box 20. Stoneham, Mass.

MRS. M. A. ADAMS, trance speaker, Brattlehoro, VI.

MRS. Emal Hambynit-Buffffer and Address care of Mr.

Thomas Rama Hambynit-Buffffer and Mass.

REV. J. O. BARNETT, Battle Creek, Mich.

REV. J. O. BARNETT, Battle Creek, Mich.

REV. J. O. BARNETT, Battle Creek, Mich.

MRS. SARAH A. BYRNES, Wollaston Heights, Mass., box 87.

Mus. Sarah A. Byrnes, Wollaston Heights, Mass, box 87.
Mus. Nellie J. T. Burdham, Elm Grove, Colerain, Mass, Will lecture during May in Hardrord, Ct.
Mus. A. P. Brown, St. Johnsbury Centre, Vt.
Rey, William Bruynton will speak in Troy, N. Y., during May: in Albary during July and August,
Mus. Abry N. Burnham, inspirational speaker, No. 523.
Mus. E. Burn, inspirational, box 7. Southford, Ct.
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W. Denton, Wellesley, Mass.

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MRS. M. S. TOWNSEND, will speak in Spiringheld during May; in Philadelphia during October and November.
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SILAS NEWTON WALKER, A. M., Dânsylle, N. Y.
F. L. H. WILLES, M. D., Willingantle, Conn., box 392, N. FRANK WHITE will speak in Chicago, 10, May 18 and 25 and during June. Applications for week evenings made in advance will be attended to: Address as above address during June. Applications for week evenings made in advance will be attended to: Address as above address during June. Applications for week evenings made in advance will be attended to: Address as above address during June.
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E. S. WHIELLER, Ellethield, N. Y.
E. V. WHISON, Lombard, Hr.
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E. S. WHITNIN, Hospitational, Rock Grove City, Iowa, Miss.
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Y. ASA WARREN, Waterloo, Iowa, Mus. N. J. Willis, 91 Windsorst., Cambridgeport, Mass. A. A. WHELLOCK, New York City, GEO. C. WAITE, Palmyra, Me. Mus. JULIETTE YEAW, Northboro', Mass. Mus. FANNIE T. YOUNG, Centre Strafford, N. H., care J. H. C. Coburn.

M. and Mus. WM. J. Young, Bolse City, Idaho.
R. W. JOHN S. ZELLER, Burlington, N. J.

Contents of this Number of the Banner. First Page: Poem "New Life," by Marshall S. Pike

"A Link of Experience and Observation;" "Thoughts on a Parafine Candle," by Prof. J. Bratherd: "Vinysheat Manifestations Triumphant," Society of theek," by "Spectator;" "Notes from (Wanderer, "by Moss Hull: "Social Hypothondriaes;" "Banner Correspondence," "The Twenty-faith Analysis at Hulling Rather Society of the Twenty-faith Analysis at Hulling Society of the Twenty-faith Analysis and But to Society of the Twenty-faith Analysis and But to Society of the Twenty-faith Analysis and But to Society of the Twenty-faith Charles of Gordons of the But to Society of the Twenty-faith Charles of Gordons of the But to Society of the Twenty-faith Charles of the But to Society of the Twenty-faith Charles of the But to Society of the Twenty-faith Charles of the But to Society of the But to Soci In Bulliato, N. A. 122 20 Our Own Publications Offendous of the Pressi' List of Spiritualist Lecturers. Fourth and Pifther Usual editored department, items, etc. Sect Spirit messages, 22 Westermet and Socassess' Convention in Western New York (2. Posm - 2) The Factory Girl's Last Day it Convention Cails, Marcia is and Obtinary Notices, Seconth Advertisements, Eighth Western Correspondther, by Warrent Chas is troughn and Progress of the contract the Chaistian God, Jesus Intistand Byde'in the United States Constitution, " by W. F. Jamieson; "Letter from Gres B. Stell'streament

** In quotast from the BANNER of Literal, care should

Banner of Light.

BOSTON, SATURDAY, MAY 3, 1873.

Office II Hanover Street. Up Stairs.

THE AMERICAN NEWS COMPANY, 19 NASSAUST

WILLIAM WHITE & CO.

1-AAC B. RICH.

Editorial Department of this paper must in order to receive prompt attenton be addressed to LTHER Colley, All Brishess Litterial Section be addressed, to LTHER Colley, All Brishess Litterials should be addressed, VBANSEL OF LIGHT, Bostos, Mess."

All notices or other matter intended for Saturday's Issue of the Banner of Light more be forwarded as in time to arrive by Thesday inglit provious.

Another Good Man Translated.

Were we yet enveloped in the mists of geelesis -with the psalmist, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." But with vision awaken; ed, at least in a measure, to the sublime comfort which the gospel of spirit-communion pours out to mourning hearts, on every hand, we can but feel to say, " Alkis well," when we inform, our readers that William White, the senior partner of this tirin, a good man in every sense of the expression, one whose purse was ever open at the eall of charity, and whose departure from the material form will be lamented by many of his beneficiaries, a sympathizing friend, a citizen who was universally loved and respected by all who knew him, whether Spiritualist or otherwise, has heard with ready car the angelic summons, "Come up higher," and entered on the enjoyment of that grander state of existence for which his unremitting labor for the truth in the past has so clearly fitted him,

- Bro. White was apparently in as good health as usual when at the office on Monday morning, April 28th, went at his accustomed hour for dinner, and in the afternoon left his home at 7 Indiana place; Boston, to fulfill a business appointment with Mr. I. R. Rich, of the firm. On his way thither he was seized with fainting in a horse-car, and endeavored to leave, it; but fell back powerless upon the seat and almost himediately expired. At the time of his decease he had but recently completed his sixtleth year.

These few words, pregnant with a deep meaning to the hosts of personal friends, and admirers of our deceased brother, are all that it seems meet that the present occasion should call forth. Silence-golden silence in the presence of the the pure and elevated example set by our deceased brother among men. To his afflicted family, who are called upon to mourn the earthly presence of one near and dear, our hearts go out in carnest sympathy.

But that this martyr to the cause of truth which he so warmly espoused, who has passed so sud-, dealy from the physical in the autumn time of his usefulness, is living still, near, as and active for the good of every principle of reform, we know and are assured. As the great apostle to the Gentiles hath it with regard, to the Deity, so we confidently say of our ascended brother: "I am persuaded that neither death, nor life, nor principalities, nor powers, northings present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from ! his love!

This Everlasting Hurry.

Some of the daily journals are studying upon it at last-upon the use of this killing haste in what we do in order to live and get through life. The fact is, we should act very differently were we to pause to consider how this harry looks and whither it tends. We drive ourselves out of the world in trying to succeed in its pursuits; and those pursuits are nothing but time-killers, for they never secure to us any more leisure, while they are universally acknowledged to be the means of getting rid of time that would otherwise hang heavy on our hands.

Occupation is a common necessity; all human experience, in a condition of civilization, attests that. But in these modern times we are thinking of nothing else but occupation. It engrosses every moment, driving out pleasant suggestions of recreation, of social enjoyment, of spiritual solitary meditations, and of intellectual progress and development. Why be slayes to our occupation? What are they, at best, but means to ends: What right have they to a place anywhere but for service? Instead of that, we elevate them to the rank of masters. We actually have no time from our occupations, and feel no shame in confessing to the servitude.

All this is but the passage of a social fever. Some day the country will get well over it, and then there will be a general outbreak of wonder at the egregious folly of obeying such a spirit of insanity. Men will be astonished that even the urgency for subjugating a new continent to the uses of civilization should have been allowed to take from them what was due to themselves as transient occupants of the continent: Why go crazy over imaginations; of work which the Almighty hever declared that he had crowded into any single generation? Let us simply do our rational part, and leave the rest to those who shall ome after.

Aid for the Banner. WORTHY EXAMPLES

In addition to the plan proposed by "W. D. Va," and which has been so generally followed by the friends of our cause, we desire to mention, awakened public sentiment which they bring. among other notable instances of generosity, the valued services of our sister in the faith, Lital our patrons an extended account of a late seg-Barney Sayles, Dayville, Ct., who has sent us, in aid of the Banner of Light, \$10 each month since shortly after the fire-for which practical manifestation of good will she will please receive our best wishes-and of our friends, William B. Birch, Newport, R. L. and C. J. Durant, Lebanou, N. H., the first of whom sends us \$2, and the latter \$1 per month for the same purpose.

voices of the people.

The following heading to written instruments and four others, Joseph Kinsey and eight others, Henry Stewart and twelve others, portrays the popular feeling in regard to the labors and usedness of this paper in the past?

Banner of Light, recognizing the deep religious instruction found from week to week in its many, ful accounts of phenomenal spiritual manifestations now so prevalent throughout the world, de-sire to share a little in restoring its prosperity, so suddonly lost in the great Boston fire, for which

ADAMSVILLE, MICH. "Enclosed find \$10 to aid in the good work of restoring the Banner to a firm financial basis. I hope your appeals in behalf of your paper may felt alike by all. The clergy, elders and laity of the different churches in this section of country, are by no means in the minority on that constant: ly increasing list of those whose minds have been darged, and their usefulness increased by listastical Aylief, we should be tempted to cry aloud ening to its lessons of truth and wisdom, and adopting the spiritual teachings of your paper. I have been a subscriber to your journal since its first publication. I am now seventy seven years of age, and. I feel confident that each paper has contained precepts that tend to ennoble hankind. Although for the past-three years 1 have been blind, I listen to the reading of your paper with increased pleasure. * * *

GEORGE REDFIELD." EAST BRIDGEWATER, MASS.

F. S. B., a subscriber for many years," sends is a donation, and says:

Please accept the enclosed trifle to assist the lear old Baumer. Its precious pages are more than meat and drink to my hungry soul, which is thirsting for more light, more truth from that spirit-world where the dear friends, who have passed on, are awaiting our coming ; and every ssue of your dearly welcomed paper renews my drength to struggle on through the toils of earth-

NEW BRITAIN, CT.

Jennie S. Rudd, forwarding us a donation, peaks of her missionary labors in that place, dso Poquonnock, Plainville, and Unionville, and says: "I find: the Spiritualist societies small in numbers but earnest in purpose. There is a great call for medjums who can give communications. The people are hungry for spiritual food. I find the Banner in nearly every home, and I only wish the 'good wishes' of the friends would. take a more substantial form, and place the paper; they profess to love so well on a firm basis.'

SPRINGFIELD, ILL.

The friends in this location are astir. Messrs. Booth, Win. C. Benin, Edward Butler, and Mrs. A. Booth have sent as \$13,50 in donations, for which our thanks are respectfully fendered.

Rev. Mr. Ancient.

the one to claim nothing—a right to be called one hat that place. The list of officers reads as folof the chosen ministers of Heaven. He is of the lows: Louis Bristol, President; Ellen Dickinson, English Church Establishment to be sure, but he Eliza B. Duffey, Vice Presidents; E. G. Blaisbrings rather than borrows what all the world, dell, Secretary; Sue M. Clute, Treasurer; John recognizes as religion. So simple a life as he has | Gage, D. A. Russell, E. G. Blaisdell, Deborah L. event is the fittest tribute which can be paid to been contentedly leading, there on that rock. Butler, Augusta C. Bristol, Phobe T. W. Campbound coast, subsisting on a mengre two hundred shell, Executive Committee. and lifty dollars a year, preaching and praying |.. Accounts of a cheering nature concerning lib like a true pastor in the midst of his dock, and eral organization are afoat concerning Andover, 'passing rich" in actual poverty, because his O.—where the following Board was elected: Presisoul stays fifst at home with its allotted work, | dent, W. H. Crowell: Vice President, J. E. Cur-Until the Atlantic calamity brought him to the notice of the world, he lived unknown. Now his name is spoken with an accompanying benedictiónská ail lips.

But he becomes neither more nor less than he was before by this incident which creates such a sudden stir in the even, tranquil current of his daily life. Thousands may superficially think him the happier for having thus become more widely known, but not so thinks the man who is apable of doing his whole duty in such single ness of spirit as he has shown. He is to be honored surely, and is honored -but-were he to pause there, and by that act admit that his goal was to be recognized by the world, he would prove himself quite another Rev. Mr. Ancient from that one who proved so surpassingly true in a fearful emergency. There is a moral in it. Let every one of us seek only to discharge his duty cheerfully and contentedly, as well as faithfully, and the humblest service becomes exalted by the very devotion.

The Clergy Government.

If they can possibly compass it, the clergy inend to get possession of this Government, and, n the name of religion, establish another ecclesiastical despotism. The movement is avowedly Protestant, but those engaged in it do not see low gratified their enemies, the Catholics, are with what they are doing. All that the Cathoics ask is that the Protestants shall proceed with the driving of the entering wedge which is to rive the structure asunder. Then the one united church, whose counsels are silent and secret from vear to year, and generation to generation, will tep in and claim the right to rule, as professed Christians, of which Protestants have taught hem the foundation.

In the year 1829, when the same class of elergy arged a more rigid observance of Sunday by law, a Congressional Committee held such language as this in reply to them: "All religious despotsm commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences." The result of this priestly ambition to meddle in political affairs is well stated. Their object is not to make politics more religious, for it is notorious that it cannot be done in that way ; but to fasten their distinct influence upon the Government, until they reach out and obtain control of it. That they will never do in this country, without a fearfully costly struggle.

An Our thanks are due Jos. H. Adams for official docuents concerning the U.S. Patent Office.

Liberal Leagues.

The formation of these important agents in the advancement of free thought is going on all over the nation, and cheering are the signs of au-We took occasion in our last issue to present to sion of the Boston Liberal League, and to note the varied abuses referred to as needing the firm hand of reform for their abatement; and from an examination of that report a fair idea may be gained of the positions assumed in the defense of religious liberty by these organizations for the. preservation of free thought and conscience, free press and speech, and a free government uncursed by the taint of theological bigotry.

St. Louis has emulated the example set at Towhich we have received, bearing the signatures ledo and other places—as per announcement on of John M. Carr and cleven others, C. F. Hesser four eighth page-and now we have a note from J. Gallion, Vice President of the Liberal League in that city, giving good promise for the future usefulness of the body. He states that business meetings occur at 8 o'clock every Wednesday The undersigned, readers and friends of the evening, and "meetings for the discussion of such questions as are important to every free thinker or friend of freedom, be he Catholic, Atheist or Spiritualist," are held on Friday evening of each week. No services (up to time of the writing of our correspondent's note) had been instituted for Sunday, though indications pointed we electfully unite in the plan proposed for one hundred (thousand Spiritualists to give 30 cents to their establishment in the near fulnee. The h to make it up, and trust enough will unite. League, he says, "is growing rapidly" - 150 names being already inscribed on the rolls, "and every member is a committee of one to receive subscribers." # # # "The members are all men of deep thought and sound philosophy, makmeet with a generous response in the future. It ling no external show of their religion, but acting truly is a noble work, and its good influences are it out in their every-day lives." Our correspondit out in their every day lives." Our correspondent further writes:

"The First Free Religious Association has just entered its second year. Being somewhat radi-cal in its teachings, of course it is as yet very small, but doing active service in the cause of freedom. Spiritualism is in a very healthy condition here, as we are strong in our belief as well as in our speech, and hope to live and grow still 1 think Spiritualism and free thought the children of the same parent-although not Twins—and that they will work together for the good of the whole human family."

At Binghamton, N. Y., the liberal element has been organized under the designation of the "Binghamton Free Conference Association," so we are informed by E. C. Leonard, who reports in addition: "Our meetings are held every Sabbath at 3 o'clock P. M. We do our own preaching. THE PRINCIPLES, OBJECTS AND METHOD OF THE ASSOCIATION.

1. We believe the human mind should be free to investigate all subjects, of whatever name or nature, and that all men should have full liberty to form their own opidious and to express them without being ridlented; censured or denounced.

lenouniced.
2, Object,—Our object is mutual improvement the knowledge, wisdom and virtue, by the cultivation of our intelection, social, moral and religious powers.
3, Method,—We seek to do this, by means of meetings, onversations, readings, discussions, discourses and legues.

There are eleven articles of rules and by-laws for the government of the Society:

Article 5.—Each member of this Association may have full liberty to propound any question and to express any opinion on any subject most interesting to him or herself, but no opinion which may be expressed at the meetings shall be controverted unless brought before the meeting in time form for discussion.

smal be controverted unless brought before the meeting in due form for disensiston.

Article 7.—Whenever a person is appointed to read any printed matter or written essay, or deliver a electure, he shall not becupy more time than thirty minutes, unless by special permission. At all other times, no member will be allowed to speak more than teknamutes, unless by permis-sion of a majority of the members present.

Article 10.—The female members of this Association shall be entitled to hold office in it and to participate in all its de-tilierations, and to vote on all questions which may come before it for decision.

octore at for accision.

Article 11.—Any jerson, male or female, of whatever nationality, race or color, may become animamber of this Association by subscribing his or her name to this Constitu-

E. G. Blaisdel, of Vineland, N. J., writes April 21st, that a "most excellent organization, composed of the best elements among Spiritualists, Free Religionists, Radical Unitarians, and Lib-There is a man who can claim—but he is just erals of the Investigator type," has been effected

> tis; Secretary, A. Giddings; Treasurer, E. Wood; Executive Committee, L. B. Crowell, M. A. Giddings, and D. D. Holmes-Milan and Jefferson, O., and other localities.

The Little Bouquet.

We have on several occasions called the attenion of our readers to the certified intention on the part of S. S. Jones, editor and proprietor of the Religio-Philosophical Journal, Chicago, Ill., to publish a monthly issue to the reading worldyoung and old-which should not only be the most beautiful youth's magazine put forth, but should embody in itself both the ideal and practical of permanency. Such a publication is now about to appear-as will be seen by the statement below, wherein Bro, Jones states his plans in a clear, straightforward manner-and we wish the enterprise God-speed in its efforts to bless the little ones with a knowledge of and love for that new light with which our day and generation is

THE LITTLE BOUQUET. · The above named beautiful monthly magazine, designed for the youth and children, will be issued on the 15th of May, and will more than meet the expectations of the most sanguine Spiritualists throughout the world. It will be a work of rare beauty, and acceptable as a literary pro duction every way suited to the times. Its embellishments will be appropriate and artistic. Its publisher reserves no margin of profits—it will be furnished at actual cost estimated upon a subscription list of twenty thousand for the first

Those who order and send fifteen cents for specimen copies, will have that amount deducted from the regular yearly subscription, and secure it the balance of the year for \$1,35. The maga zine at regular rates—such as are charged on a similar monthlies, to ensure a living profit to the publisher—should be not less than \$2,50 per an-But it has been the intention of the pro prietor, för at least eight years, to publish a spir-itual magazine for the youth and children, that should not only command their respect but their admiration and love. To the end that it might become cosmopolitan, the subscription price has been placed at figures that will guarantee it to the family circle of the most humble citizens in America—ay, our spirit-friends say wherever the English language is spoken throughout the

world! We cannot send specimen numbers free; hence we have adopted the plan above-named, and we really hope to receive differn-cent orders by every mail, falling into our hands like snowphikes in March, for specimen copies, to be sent to all

parts of the country. Let those who are in comfortable circumstances remember, not only their own-household, but the little nephows, vices, grandchildren und consins who may have bright eyes and warm hearts to be cheered with the beautiful, yet have naught but the lean hand of indigence to supply mental food for their craving, hungering, stary ing souls. Send them the LITTLE BOUQUET for

a year; it will cost you but \$1,50. means of elevating them to a world of beauty-a beaven of perpetual sunshine, and of crowning them with garlands of flowers of rare beauty and of fragrance and loveliness inexpressible es, even after you and they shall have passed to pirit-life, for the LITTLE BOUQUET that first

gave them knowledge of the Sammer-Land.

Let us have orders for twenty thousand copie of this admirable work—the first of its kind ever-published—to fill with the first number. It matters little to us whether the orders be for *specimen* copies on the terms before stated, or for a year's subscription, knowing full well that no one who secures a specimen copy will hesitate to send for it a year.

The magazine will be published every month

during the *natural* life, at least, of S. S. Jones, the proprietor. The Religio-Philosophical Journal is the pride of his life, but the *beau ideal*, which has only been delayed for the develop-ment of an auspicious time for it to appear, is the Lattle Borquet.
Terms, single copies by mail, twenty cents.

Yearly subscriptions in advance, \$1,50. Specimen copies by mail, fifteen cents.

CHILDREN'S PROGRESSIVE LYCEUMS. The officers of the Children's Progressive Lyrums, everywhere throughout the world, will confer a great favor on the publisher of the forthcoming LITTLE BOUQUET by immediately sending a full report—first, of the name and date of organization; second, the names of principal ofers and numbers of, members; third, time and dace of meeting.

No time should be lost in forwarding such reports, otherwise they cannot be published in the first number of the above named magazine. Address Little Bouquet, corner of Adams street and Fifth avenue.

Woman.

Woman as a voter is an accomplished fact in England. Every woman who occupies a dwelling in any city or town of England, Ireland, Wales, or Scotland, has a vote for aldermen and town officers in general. Under Mr. Foster's new act in England, widows and spinsters who pay rates have votes in the election of school boards. In Ireland any woman who pays any sum, as poor rate, has a vote in the election of cise these rights heartily, and in many cases where saloon-keepers represented the wards of cities in municipal positions, they were finally defeated by the votes of the women. In London. as is well known, Mrs. Garrett Anderson, M. D., is one of the most useful members of the School Board, and the same is true of Miss Becker, in

The experiment of putting women into office works well wherever it has been tried. The Chairman of the Engrossing Committee of the Kansas Legislature says that the work done by the lady-clerks is worthy of all commendation. They are at their post promptly, and work faithully. It is really home-like to see well-dressed and lady-like young women, and the little pages moving about in the discharge of their duties. It also prevents much boisterousness on the part of the members. The number of applicants for clerical positions by ladies at the opening of the session was unusually large. There were many young ladies who applied, who evidently did so with great reluctance, but the hard times has compelled them to seek such positions to gain a livelihood. There are also many ladies connected with the various State offices, and they discharge their duties faithfully.

A remarkable woman upon a remarkable errand has lately been in St. Louis, says the Christian Union: Her name is Miss Gilbert; her mission, the collection of libraries for county jails. Although a stranger, she has succeeded by her energy, persistence, and power in gathering a library of eighteen hundred volumes for the St, Louis prison, which was formally opened a few evenings since with geremonies worthy of the occasion, speeches being made by several of the dergymen, an ex-mayor, and a police judge. Miss Gilbert is understood to be on her way to New York and Philadelphia to prosecute her plication for money and books, as she knows no defeat in her call to do something for the criminals of the land.

WOMAN SUFFRAGE, ANNIVERSARY — NATIONAL WOMAN SUFFRAGE ASSOCIATION.

The Twenty-Fifth Woman Suffrage Anniver-sary will be held in Apollo Hall, 27th street, New York, Tuesday, May 6th, 1873. Lucretia Mott and Elizabeth Cady Stanton,

ho called the first Woman's Rights Convention at Seneca Falls, 1848, will be present to give their reminiscences. That Convention wassenreey mentioned by the local press. Now, over the whole world, equality for woman is demanded. In the United States Woman Suffrage is the chief political question of the hour: Great Britain is deeply agitated upon the same topic; Germany has a princess at the head of its National Woman's Rights Organization. Portugal, Spain and Russia have been roused. In Rome an immense meeting, composed of the representatives of Ital-ian democracy, was recently called in the old Coliscum; one of its resolutions demanded a reform in the laws relating to woman and a reës

tablishment of her natural rights.

Turkey, France, England, Switzerland, Italy, sustain papers devoted to woman's enfranchisement. A Grand International Woman's Rights Congress is to be held in Paris in September of this year, to which the whole world is invited to send delegates, and this Congress is to be under e management of the most renowned liberals of Europe. Come up, then, friends, and cele brate the Silver Wedding of the Woman's Suf frage Movement. Let our Twenty-fifth Anniversary be one of power; our reform is every where advancing; let us redouble our energies and our courage.

SUSAN B. ANTHONY, President. MATILDA JOSLYN GAGE, Chairman Ex. Committee.

The Whole Matter in a Nut-Shell.

The following from the Boston Sunday Herald of April 27th, epitomizes the Indian question in a clear and concise manner, and states in a few pointed sentences a truth, to the dissemination of which we have devoted much toil in the past, even at the risk of pecuniary loss:

"The most respectable of the newspaper which clamored for the extermination of the Indians a few days ago begin to be ashamed of themselves. The behavior of our troops in imitating and even exceeding the barbarities of the savages toward defenseless prisoners, is a dis-grace to our civilization. The Church Journal expresses the truth, as well as the Christian sentiment of the country, in the following words If we can but get the masses to read, and so be ome acquainted with the character of the white men who have been the instigators of most of our Indian troubles during the past half century, and who will be found at the bottom of the Mo-doc difficulties, if not indirectly the cause of the late act of Indian treachery—the chief obstacle in the way of permanent peace with the Western tribes will be understood, and we shall no longer hear the horrid cry of extermination recchoed by intelligent men and Christians.'''

#35 We have received another of J. M. Peebles's Inter-esting "Letters of Travel," under date of Dunedin, New Zealand, Feb. 27th, which we shall give to our readers next

Studies from Schefer. NUMBER ONE

The works translated from the German of Leopold, Schefer by Charles T. Brooks, of Newport, and published by Roberts Brothers, Boston, are well worthy of the study of Spiritualists. Two volumes have appeared, "The Layman's Breviary" and "The World-Priest." The latter first appeared in 1846, when the author was sixtytwo years old. Schefer was a Pantheist, but full of an undoubting faith in spiritual realities. He strikes his key-note in the following lines: "God is a spirit, is a thinking thought, For he it is that lives through all that live And He is they, and they are none but He. God is enthroned in no one single place; In the whole boundless space there is no Heaven, Seeluded and partitioned to a hall— His Heaven is the whole boundless universe. No door-keepers has He, no worms of earth For champions and patrons of His Heaven; All who are born already live therein. If they could shut up Heaven against one soul, Or grant it to one soul as boon of grace, Because it had on earth obeyed their mind And disavowed God's holy majesty, Oh, He would crush them with a thunderbolt. They would not be, were they not powerless And vain against the better sense of man. How graceless were a lood who mast, by prayer, Be recorded at his one were Set?! Be reconciled to his own very Self! How shameless, if a single creature should Have superfluity of righteousness Enough to ransom others out of hell, and soul could be righteous for another! God's spirit would renounce such God with scorn, And does renounce, for God needs not a God! Only let all who live know this full well: God's spirit lives the self-of-all who live; Let each revere himself and every one, Then all the world has freedom, joy and peace.".

Here is another specimen of the quality of this brave thinker and devout Spiritualist: 'The soul of every man is his high priest, Always at band and ready at his call, Carly and late, at evening and at morn, And in the soul is all of the divine.

Then of thy soul be thou, oh man, thyself
The keeper! Thou, young man, young woman,

Confide thou all things to thy soul; with it Converse, advise thyself, instruct thyself Out of thine own full store of heavenly wealth! And as thou needest but to ope thine eyes So keep thy soul within thee clear and pure And all of God shall come and dwell in thee, And look out from thee and rejoice in thee, And thou shalt enter into all his bliss, And He shall give his peace to thee in life, And his tranquility of bliss in death !"

Surely these are lines worth quoting and worth emembering. Schefer was in favor of having every man his own priest! No wonder the regular practitioners abhor his memory, and would

We have marked other passages in these elegant volumes for quotation from time to time. Nothing could be more forcible and persuasive than Schefer's fulminations against the vicarious theory. His morality is high and noble, and no more impressive preaching than his of "good will toward men" can be imagined.

Mrs. A. E. Cutter, M. D., Electro-Magnetic Physician.

This lady has-so says the Washington, D. C., Sunday Gazette for April 20th—been doing a remarkably successful work in that city for the last seven weeks, at 4156th street, N. W., between "D" and "E" streets. Her specialty is the cure of cancer or tumor without the aid of the knife. although she has been widely useful in the general field of a physician. She is in possession of 'testimonials of the highest character, not only as to her success as a physician, but also as to her high standing in a social point of view in Boston. from which place she comes." The Gazette details one of the most surprising of the cures effected by Mrs. Cutter in Washington, wherein a lady friend of its editor, who had for twelvemonths past been "compelled to remain in bed at least eighteen out of the twenty-four hours," for six months had coughed incessantly, had lost mission in this direction, and the Union observes sleep and appetite, had become so reduced as to that there is no use attempting to resist her ap, give her attending physician but slight hope of her recovery, was, through her instrumentality, brought to comparative comfort in a surprisingly brief space of time, and now gives every evidence of a speedy restoration to perfect health.

Mrs. Cutter is about to return to Boston, and those afflicted will do well to inform themselvesof her whereabouts on her arrival.

Sarah A. Byrnes.

This well-known medium and speaker was the recipient of a pleasant surprise on the evening of Wednesday, April 23d—that date being the 19th anniversary of her first control by spiritual intelligences. Her pleasant home at Wollaston Heights, Mass., on the Old Colony railroad, was thronged by happy and congenial faces, and a nuiet enjoyment pervaded the meeting. George A. Bacon made a congratularity speech, and in behalf of some of the friends resented to Mrs. Byrnes a purse of money, for which she returned thanks appropriately. Charles W. Sylivan sang two songs, and the medium described spirits present. At 101% o'clock the party dispersed with the best wishes for the future of this exponent of the spiritual philosophy.

Liberal Lectures in Providence, Ra-

From the Boston Investigator of April 304 we learn that Horace Seaver, Esq., its active edtor, will lecture before the Spiritualists and Liberals of Providence, in their Hall, on Sunday, May 11, afternoon and evening, at the usual hours. Subject in the afternoon: "Spiritualismits nature, tendency, and improvement on Christianity." In the evening-"Infidelity and Atheism favorable to Heresy or Progress." The friends of free thought and free speech in that city and vicinity are cordially invited to attend.

Mrs. R. K. Stoddard.

This lady, whose lectures on the verity of spirit return, demonstrated by the manifestations occurring in presence of her son, DeWitt C. Hough, have created such a profound sensation wherever she has been, is at presentlying sick at No. 21 Kneeland street, Boston, and will not be able to fulfill her engagements for a week, at least-perhaps longer. Parties with whom her engagements exist will please bear this fact in mind, as an excuse for her non-appearance.

Illness of Mrs. J. H. Conant.

In consequence of the severe physical prostration of our medium, there will be no sessions of . the Banner of Light Free Circles for the present. Due notice will be given of their resump-

En Two pieces of accepted poetry, headed "THE SE-ANCE," (more being promised on the same subject by the author.) have mysteriously disappeared from our sanctum. Can the writer reproduce them for our columns? If so,

ALL SORTS OF PARAGRAPHS.

The worthy brother who took the wrong hat by mistake Is reminded that it cost eight dollars a few days before it disappeared, and that that amount will duplicate it.

The fifth edition of Dr. $A_{\rm c}$ B. Child's celebrated book, "Whatever 1s, is Right," is for sale at the Banner of

Read the letter of Glies B. Stebbins in regard to S. B. Brittan's Monthly Journal, which we print elsewhere. It does but justice to our worthy brother.

"LITTLE RUNAWAY AND HER PETS,"-II, A. Ford, Manager, forwards us from the New England office of the Christian Union, 11 Broudfeld street, Boston, a copy of this celebrated chromo, which has been procured by that paper as a premium for presentation to all new subscribers, hile some of the fossilized patrons of the journal, upon the reception of the picture, sent it back to the publishers with a great display of prurient prudery, the oleograph, as we look upon it, is a beautiful work of art, and worthy a place in any household, representing, as It does, typically, page-ip any nonsenon, representing as two systems, that "golden age" forefold by the seers, when the "flon and lamb" shall be down together, by showing "the two natural enemies, the dog and kitten, resting peacefully side by side on the 'Neutral Ground' of their little mis-

Dr. Vescelius, who is as genial as a gentleman as he is successful as a physician, is again at his rooms at the American Hotel, prepared to give his closest attention to his long list of patients who were awaiting his return. He comes from a brief visit among the grape-vines which gravarand his home in Southern New York, with an increase of good health which he proposes to distribute among those who need - giving of his own, but yet losing nothing,—The Weekly (Watertown, X. Y.) Reformer.

The attention of our New York City friends is called to Mrs. Mary Towne's advertisement in another column We learn that she is a most excellent lady.

Buy Mrs. Maria M. King's works. They are splendid reading. Send for our catalogue of her books.

China has ordered Lizzie Doten's poems.

Benj. Todd, writing from Charlotte, Mich., April 18th, requests that any person biving a spare copy of a pamphlet-entitled "Three Points of Theology: The Origin and Char-acter of the Orthodox Devil; Positive Law in Opposition to Divine Providence; and Man's Own Responsibility in Opposition to a Vicarious Atonement, "will forward it to

Dumont C. Dake, M. D., of Chicago, desires a partner who understands his business and has some knowledge of surgery. For further particulars, address P. O. Box 301, Chicago, Ill.

APPLE FRITTERS SIMPLIFIED .- When peeled and cut, put sugar over, and add a little lemon juice or spirits. Let the pieces soak, two hours: then dip each piece in flour, and have ready a frying pan with at least two inches deep of When hot, put the apples in, one at a time, turn over with a slice as they are doing, and serve with sugar over. All kinds of ripe pears may be done in the same way.

"Doctor," said a sick man, "what is the matter with me?''. "Cerebro-spinal-meningitis," said the doctor, solemnly. "Ah!" eried the patient, with a sigh, and instantly fell back and expired. No man could be expected to hold out against such a disease as that. He died of die-

A woman has Just been received at the Worcester Asy hum, hopelessly crazed by long-continued excitement at the regival in Webster. None but tolerably well balanced inlinds could stand such a pressure as is forced upon them. through the outrageous managuverings of the (so-called) Christian revival meetings.

The national pair o' does—Pub. does, and Modocs.—Dan-bury News.

SECTS IN BOSTON, -The Boston census shows that the denominations, as to organizations and places of worship rank thus: Unitarians, 26 edifices and 1 unhoused society Methodists, 21 edifices and 1 unhoused society; next in order, Congregationalists, Catholics, Baptists and Episco pallans. In value of church property they stand thus: Unitarian, Trinifarian, Catholic, Episcopalian, Baptist, Meth odlst. In number of persons accommodated they rank Catholic, Trinitarian, Unitarian, Baptist, Methodist, Episcopalian.

THE BEST SPIRITIAL PAPER IN THE WORLD.—To know what a church is, read their own publications, not what prejudiced persons (often enemies) say of them? By far the ablest and best exponent of the spiritual fallth is the Banner of Light, a well-conducted and very able weekly newspaper published at Boston, Mass, at the small price of \$4.00 per year, or \$1.50 for six months. See prospectus in the advertising columns of this paper.—The Old Soldier's Advocate.

An incidental inquiry-Would artificial teeth enable : person to sing false-sett-o'?

Prof. Delissier, who has accurately predicted the occurrence of numerous earthquakes, now predicts that the New England States will be shaken up by the action of the earth on the 20th day of August next,

FOUR DOCTORS. Four bocroits.

Four declors tackled Johnny Smith;
They blistered and they bled him;
With squllis and anti-biflous plis
And becare they fed him.
They stirred him up with calomel,
And tried to move his liver;
But all in vain—his little soul
Was wafted ofer the river.

It is said that from is a good tonic for debilitated young ladies. That may be so, but froning is a better one.

Gerald Massey, the poet, has been lecturing on Spiritualism in England. He sails for the United States Sept. I.—Rowell's Newspuper Reporter (N. Y. City.)

A LABOR REPORM MASS CONVENTION IS announced by E. M. Chamberlin, Chairman State Central Committee, and Charles T. Grane, Secretary, to take place at Codman Hall, 176 Tremont street, Roston, on Thursday, May 20th, at 10 A.M., to continue through the day and evening for the purpose of considering the question of mominations for State and other officers, and transact such other business as may properly come before it.

A man advertises for a competent person to undertake the sale of a new machine, and adds that "It will prove highly lucrative to the undertaker."

P. T. BARNUM.-This celebrated showman, unintimidated by his recent severe losses by fire, is out again before the country with a combination of attractions in the way of wild animals, birds, talking machines, curiosities, etc. togetner.with a triple circus numbering three hundred performers. A twenty-pole tent capable of scatting fourteen-thousand people, is the scene of his remarkable exhibitions, which are afforded the public at a price no larger than that demanded by the ordinary traveling circus. He will be in Boston at the Collseum grounds for ten days—commencing Monday, May 12th. together with a triple circus numbering three hundred per-

Movements of Lecturers and Mediums.

Henry Barstow, of South Duxbury, Mdss., writes, April 23d, saying. "Should any of the friends of liberal Christianity desire my services to lecture on the Sabbath

James M. Peobles can be addressed for the present, Cairo, Egypt, care United States Consul.

H. M. Chapin, writing us under date of Albany, Barch 30th, informs us of his resignation as Corresponding S tary of the Spiritualist Society there, and requests that all tary of the Spirituanst Society there, and requests that all speakers who have been previously orgaged by him should write to either Mr. A. Crocker, Fresheat, or J. M. Briggs, Trustee, 62 South Pearl street, for information concerning the future intentions of the Society.

Dr. W. Persons will remain in Richmond, Va., until time first, when he will leave for Philadelphia, Pa.; thence June first, when I to Buscon, Mass.

to Boson, amso.
4. E. Carpente is lecturing in Newark, N. J., for the present: 119 may be addressed care Banner of Light. oresent. Hy Mrs. M. E. B. Sawyer speaks in Institute Hall, Phila-telphils Pa., May 4th.

Pof. E. Whipple lectured during the month of April, in waterster, to large audiences. He is resingaged to speak to two first Sundays in May. The two last Sundays in May he will speak in Stafford Springs, Count.

Cephas B. Lynn will remain with the Detroit, Mich. friends through May. He is addressing crowded houses. Mr. L. is ready to make engagements in any part of the country for the coming fall and winter. He would like to secure engagements in New England during July and Au-

gust. Bro. Lynn's permanent address is Sturgis, Mich. Mrs. M. E. B. Sawyer will lecture in Philadelphia May 4th; in Washington, D. C., the 11th; in Baltimore, Md. the 18th and 25th. Address her, until further notice, at 125 St. Paul, corner of Centre street, Baltimore, Md.

Mr. R. G. Eccles will commence a series of meetings at Union Hall, Farmington, O., Thursday evening, May 15th. to continue over Sunday. Also, Mr. J. H. Hartley, recently of London. Eugland, will hold meetings in same place the first and second Sundays of June.

R. H. Ranney will lecture on Darwinism on Sunday forenoon, May 4th, at Hospitaller Hall, Boston.

After June 1st, Cornella II. Maynard can be addressed. White Plains, Westchester Co., N. Y.—herself and parents intending a removal from Buffalo, their present residence,

New Publications.

THE ATLANTIC for May-James R. Osgood & Co., 124 Premont street, publishers contains poems by Henry W. Longfellow, "B. W.," Thomas Bailey Aldrich, James F. 'olman, "M. A. T." and "M. B. C."; Robert Dale owen treats of "Emanuel von Fellenberg and his Selfgoverning College; " "Specie Resumption" is discussed by Samuel R. Reed; James Parton Traces "The Presiden-tial Campaign of 1796;" Cella Thaxter sketches "Child-Life at the Isles of Shoals, " and other articles by Lucretia P. Hale, W. D. Howells, E. C. Agassiz and John A. Coleman, together with the regular departments, make up a fund of useful information and mental recreation.

LIPPINCOTT'S MAGAZINE for May-J. B. Lippincott & Co., 715 and 717 Market street, Philadelphia, Pa., publishers—offers the following table of contents: "The Rount in Kabylla"—Third Paper. Hlustrated: "Our Home in the Tyrol" Chapters I and II by Margaret Howitt, Illustrated; "Wilmington and its Industries" Confuding Paper. Illustrated; "Marie Famette and her Lovers," by Katherine S. Macquodt; "Salmon Fishing in Canada," by S. C. Clarke; "A Princess of Thule" Chapters VI, and VII sby William Black, author of "The Strange Adventures of a Phaeton;" "At Odds," by Howard Glyndon; "The Philadelphia Zoological Gardens, " Illustrated; "Berrytown Chapters VI and VII by Rebecca Harding Davis; "Overdue," by Mary B, Dodge; "Queen Victoria Davis; "Overlane, by Mary B, Honge; "Queen victoria as a Millionaire," by Reginald Wynford; "Cricket In America," by Albert A, Onterbridge; "Our Monthly Gooshp", Irish Agents; Random Biographics; Cries of the Marchands; Angel Hussar; Notes; "Literature of the

THE GALAXY for May Sheldon & Co., 677 Broadway, New York City streats of 55 the National Assembly at Versailles" -- Justin McCarthy stating the subject in his usually thorough manner; Gen. G. A. Custar relates further incidents of "Life on the Plains;" "The Letters of Junius " are considered in an able article by Thurlow Weed; "The Wetherell Affair," and "A Vagabond Heroine", are continued: Gideon Wells details. "The Cap-ture and Rélease of Mason and Slidell:" and the names of Carl Benson, Edgar Fawcett, L. Clark Davis, John Blgelow, Junius Henri Browne, Ed. S. Gregory and T. W. Parsons, attached to the other articles, together with the well-sustained reputation of the "Drift Wood," "Scientific Miscellany," "Current Literature," "Club Room" and "Nebulae" departments, youch for the interest and value of the present Issue.

OUR YOUNG FOLKS for May-James R. Osgood & Co. 124 Tremont street, Boston; publishers—opens with an H-lustration by Hoppin, entitled "Polly," the same being-poetically treated of by Nora Perry, and presents, in addition to puzzles, continued stories and miscellant, a choice piece of illustrated versification, by J. T. Trowbridge, en titled "The Goat and the Swing," containing advice suited to old heads as well as young; a "May Polka" is also furnished, which was composed by Mary A. Leland, aged

PETERSON'S LADIES' NATIONAL MAGAZINE for May -Charles J. Peterson, 306 Chestnut street, Philadelphia, Pa. - Is received. A steel-plate picture, entitled "The Tambourine Girl," leads off a collection of Interesting noveltles in the way of colored fashion-plates, patterns, prose and metrical articles, music, etc., etc., which canno fall to render it a red-letter specimen of this public favor

THE HERALD OF HEALTH for May-Wood & Holbrook, 13 and 15 Laight Street, New York City, publishers—opens with an article on "The Blessings of Temperance and Moderation"—on this occasion Senera being the author, who continues the Series of Remarkable Essays on Health and Morals by ancient and modern writers, which has for some time been running through this magazine, and which is alone worth the price of a year's subscription; Rev. Wil-Ham R. Alger treats of "The Cure of the Insane," and much healthful advice is given in the other articles which fill the pages of this number.

THE FOLIO for May-White, Smith & Perry, 298 and 300 Washington street, Boston, publishers∓has come to hand. In addition to much miscellany of interest, it presents nine pages of music of a high order, by popular writers and

THE NURSERY for May-John L. Shorey, 36 Bromfield street, Boston, publisher—comes out in fine shape— "Ma-bel's Cow" constituting the frontispiece. The little ones cannot fall to welcome its clearly-printed pages, filled, a they are, with choice sketches (both in prose and poetry) interesting cuts, and good music.

RECEIVED: THE CHICAGO PORTFOLIO-Elwell & Gow ell, proprietors-for April,

en, proprietors—101 April. Publishers: Blanks for the Trade Circular, F. Leypoldt, 25 Bondstreet, New York City. The New Church Independent, for April—Weller& Metcall, Laporte, Ind.
THE INDUSTRIAL MONTHLY, for April-Issued by the

industrial Publication Company, 176 Broadway, New York. ELORIDA AND SOUTH CAROLINA AS HEALTH RESORTS. By Wm. M. Morland, M. D. Boston: James Campbell

Spiritualist Lectures and Lyceums. MEFTINGS IN BOSTON, John A. Andrew Hall, Free, Medings, -Lecture by Mrs. S. A. Floyd, at 2% and 7% p. M. The audience privileged toask any proper questions on spirituality. Excellent quartets singing. Public invited, The Children's Progessive Lyceum, No. 1, which formerly met in Eliot Hall, will hold its sessions at this place, corner Channey and Essex streets, every Sunday, at 10% o'clock. M. T. Dole, See y.

Temple Hall. 18 Boulding street.

Temple Hall, 18 Boylston street,—Every Sunday: Morning, free circle: afternoon and evening, conference; Dr. C. C. York, Secretary. The Children's Lyceum meets every Sunday at 14. 3. Test Circles are held at Nassau Hall, corner Washington

and Common streets (entrance from No. 8 Common street), every Sunday at 10½ A. M. and 2½4°, M. Mrs. L. W. Litch and others, mediums. Scats free. Boston.—John A. Andrew Hall.—On Sunday morning, April 27th, the Children's Lyceum met with full ranks, under conductorship of D. N. Ford. The exercises, in addition to callsthenics, marching, Silver Chain recitations, and singing by the school, consisted of declamations by Lulu Harvey, Cora Stone, Jessie Kimball and Lin-wood Hickok; instrumental selections by Misses, Alice Cayvan, Belle Bacon, Nellie Harding; songs by Mrs. D. N. Ford and Miss Hattle Newmarck, and an essay by Alonzo Danforth. Good music was furnished by the orchestra, T. M.

Carter, leader. Benefit Concert. - One of those all-absorbing concerts—as to interest—given by the Old Folks' Choir connected with this Lyceum, will take Choir connected with this Jeethin, Wil day place in this hall on Priday evening, May 9th— proceeds for the benefit of that popular singer, Charles W. Sullivan. Let there be a good at-

tendance. Mrs. Surah A. Floyd.—A correspondent writes: "John A. Andrew Hall was well filled Sunday, April 27th, afternoon and evening, to listen to the lectures by this lady, which were quite inter-esting and instructive. Many questions were

inswered, also sealed letters. These meetings are to be continued through the summer months. The fine quartette singing is an attractive feature of these services."

Is an attractive feature of these services."

Larline Hall.—On Sunday, April 27th, the course of Spiritualist meetings under direction of Messrs. Bradford and Jones, held at this hall on Winter street for some time past, was closed, to be recommenced on Sunday, May 4th, at Nassaulial, corner Washington and Common streets, Boston. This seties has been well patronized and productive these streets are supported to the street of the seties and productive the street of these services. Boston. This series has been well patronized and productive of marked results, and its removal to a larger place of heeting is indicative of its still wider expansion and success. We are pleased to note the signs of advancement among our Spiritualist societies wherever located.

The Ladies' Spiritualists Aid Society will hold an Apron Sale on Monday, Xay 5th, at Fraternity Hall, commencing at 12 M. Also in the evening an Old Folks' Supper and Dance. Tickets for supper and danting—Gentlemen, 50 cents; ladies, 25 cents. All are invited. Mrs. E. M. Mond Sporefary.

Mead, Secretary. EAST ABINGTON. — Phanix Hall. — I. S." writes: "Lyceum called to order at 1/2 s'clock, Sunday, April 20th, by the Conductor. The fine weather tempted out many who have been ab-sent for quite a while. The speaker's stand was profusely decorated with flowers, and their sweet faces and soft perfume added not a little to the general harmony. Speaking of flowers reminds us that we are to hold a May Festival on the first of May—our Queen and Consort being chosen on the 20th. Recitations were given by Harry Fish, Minnie Lowell, Daisy Trumbull, Belle Holbrook, Olive Holbrook, Cora Beal, Nellie L Shaw, I. F. Lowell, Noah Shaw. The essayis of the day was Mrs. Lanna Shaw. Subject: Does man exercise as refining an influence over woman as it is claimed that woman does overman" essayist argued that he does, from the fact that both are needed to the full perfection and refine-ment of the whole. Parker Pillsbuy spoke in our hall this morning and evening. It has sel-dom been our lot to listen to a clearer or more thorough statement of the needs of woman and her political position than he gave us"

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J. WM. VAN NAMEE, M. D., would respectfully announce to friends, patients and correspondents that he will sail for England the first week in June, accompanied by his Secretary, T. R. Poul-terer, and will return early in July. All corre-spondence must be directed to 401 Dean street, Brooklyn, N. Y., and will receive prompt attention immediately upon return. My.3.

Mrs. F. W. Dodd, 19 East Springfield st., Boston, Healing and Test Medium, (late of N. Y.) Séances Sunday and Friday eves; admission 25c.

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*DR. WILLIS 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. Şargent's, No. 80 Central avenue, Chelsen

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hology; tharp, 9, Nervous Sensitiveness and Inharmonious Influences,

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

The range of disorders which yield to the influence of this medicine, and the muliber of defined diseases which it never talls to cure, are greater than any other single medicine has fifther to been even recommended for, by any other than the proprietor of some quark mostrum. These discass are Serofula and all Empliye discases and Tumors. Rheamastism, Gont. Neuralgia, and Spinal comblaints, and all Inthan finitory symptoms. Cheers, all Symittre discusses Kid-ney and Bladder discusses. Dropsy, the whole train of painful disorders which so generally afflict American women, and which carry annually thousands of them to premature graves: Dyspejisla, that universal curse of American man-hood: Heartburn, Piles, Constitution, Nervousness, Ana-

bility to sleep and impure blood. This is a formidable list of human attments for any single-medicine to successfully attack, and it is not probable that any one article before the public has the power to cure the quarter of them excepting the Vignristic It lays the axe at the root of the tree of distant by this climinating every impurity from the blood, promoting the secretions, opening the pores the great escape valves of the system-Invigorating the liver to its full and natural action, cleansing the stomach and strengthening digestion. This much accomplished. The speedy and the permanent curved not only, the diseases we have enumerated, but likewise the whole train of chronic and constitutional disorders, is reftain to follow: This is precisely what VEG171881 does, and It does it so quickly and so easily that It is an abcomplished fact almost before the patient is aware of it himself.

SECOND SERIES. Incidents in My Life.

BY D. D. HOME.

All readers of Mr. Home's flist volume will desire to peruse the continuation of the marrative of "Incidents" in his "Life," "He says In his freface: "About after years share I presented to the public a volume entitled "Incidents in My Life," the first relition of which was specifly exhausted, and a second was issued in 1863. During the years that have since clarsed, although many attacks have been made upon me; and upon the traths of Spiritualism. Its opponents have not succeeded in producing one would of evidence to dissertiff, the fruth of my statements, which have remained uncontradicted. Meantime the truths of Spiritualism have become more widely known and the subject has been forced upon public attention in a remarkable manner. This was especially the case in the years 1867-186, Inconsequence of the sun! "Loones, Home," which most productly was the indirect cause of the examination into Spiritualism by the Committee of the Dialectical Society, whose report has recently been published. Coincident with and subsequent to their examination; a series of investigations, was carried on in my presence, by Lord Adare, now Earl of Duriaven, an account of which has been privately printed; an examination, especially sclentific in its character, was also conducted by Prof. Crockes, who has published his conclusions in the "Journal of Science." I now present the public with the second volume of "Incidents in My Life," which continues, my narrative to the Price \$1.50, postage 20 cents.

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Mar, 15.—istf.

Message Department. 1 Q1-How are the vast munitime of have left the earth-life employed?

"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 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, 554 WASHINGTON STREET, On TUESDAY, WEDNESDAY and TRUESDAY AFTERNOOSS. The Hall will be open for visitors at two o'clock; services commence at 'precisely three o'clock, after which time no one will be admitted.

347 The questions answered at these Séances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspond-

ents.
147 Donations of flowers for our Circle-Room

MRS. 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. Eirst, write one or two proper questions, addressing the spirit questioned by his or for full name; then put them th an envelope, seal it, and write your own ad-dress 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 an-

bwers to questions propounded by writers anst 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 miswer upon our circle table expecting lengthy replies, otherwise they will be disappointed.

Invocation.

Oh God, our Father, thou who clothest these lovely blossoms failluding to flowers on the fable I and forgetteth not our souls, in all humility and faith we come to thee in prayer, and we ask thee to reveal unto us those things which thou dost, hide from the wise and prudent. Lead us in, oh Lord, to thing inner temple of loveliness and glory, that we may the better worship and adore thee. Give us to know all those grand and beautiful truths that have been forever shining upon the brow of eternity, but all-misunderstood. Father Spirit, we have trusted thee all the days of our mortal lives; we have gone down through death trusting thee; we have arisen again in the immortal life trusting thee, and still we trust thee. Clasping thy right hand amid the darkness of our own ignorance, oh Lord our God, we shall go onward and upward forever and forevermore. Amen.

Questions and Answers.

CONTROLLING SPIRIT. - Mr. Chairman, if you have queries in hand, I will endeavor to answerthem: Ques -[From J. M. McClure, Albany, N. Y.]

It was stated, some weeks since, that some spirits were reprimanded. Please state the kind and un ure of the punishment for disobedience in spirit-life. It also follows that some are in authority. Please state from whence their authority, and how derived-whether elected or otherwise, term of office, etc.; also, a few words on the laws of spirit-life.

Ass.—The case referred to was, no doubt, one touching upon certain revelations that the band of spirits who hold guardianship over your affairs desired to make to you. They told you they were severely reprimanded by others, wiser than themselves, for partially revealing to your mortal senses events that were about to transpire. This reprimand, as I understand it, came in the shape of a rebuke. These wise spirits gave the lower ones to understand that they had done what they ought not to have done; that they had not acted for the best; and that, in case they were not more careful in future, they would be considered unworthy of the holy trust they held-they would be removed, and others put in their places. Now, there are various kinds and ways of reprimand in the spirit-world, as there are here. Your correspondent is, no doubt, about as much in the dark as I was prior to my change. He or she imagines the spirit-world to be totally different from this world. The truth is, it is as correct a reflex of this as it is possible for Nature to make. The same desires, thoughts. feelings and conditions that exist here, exist there, only in a more spiritual state. You have been taught by St. Paul, as well as through modern media, that there is a spiritual body as well as a matural body. That spiritual body, you have been taught, corresponds to the natural body. Well, now, what may be said, in-this regard, with reference to the spiritual and natural body, may be said with reference to the spiritual and natural world. We are all the living. You are not so very much different after death, I assure you. You find yourselves about the same as you were when here. It should also be understood that the spirit-world is governed by law; that the inhabitants of that world are not in a state of anarchy, and that they who are the wisest and the best become the rulers, by virtue of their wisdom and their goodness. These are the qualifications necessary to the ruler, to the guide, to the teacher. It is not there as it is here, where, in many instances, one can be lifted into place and power and position by influence and money. Oh, no! the coin current there for such an office is wisdom. Now, then, there are societies in the spirit-world; there are governments there—all the phases of government that exist on earth, and more. The rulers are elected, not by the easting of votes, as in republican governments, not by hereditary title, as in monarchical governments, but by passing through a critical examination with reference to their soul and spiritual attainments. If they are fitted for office, they have it: not otherwise. There 's no possess the real-no counterfeit-or they cannot hold office in the spirit-world. Now, there are different grades of intellect governing different necessary conditions. The high grade of intellect that reprimanded the grade that stands nearest to you, would hardly be as well adapted to those who occupy that place. The higher, in Nature, governs the lower. God is superior. By that I mean goodness, wisdom, love and truth-all the attributes of what you understand

of the conditions in which they exist.

Each Message in this Department of the Ban- or her own tastes. The artist, who is an artist care of itself, and if there was a God, why, he'd ner of Light we claim was spoken by the Spirit from love δt_f artist here; is the artist there; the mestake care of me if I got taken care of. If there whose name it hears through the instrumentality of chanic, who is the mechanic from love of the science was n't one. I should share the same fate with all chanic, who is the mechanic from love of the sci- was n't one. I should share the same fate with all er, who is the teacher because there is an inher- any difference in the matter. That was my faith, selves -God/maketh each one to do his will and did. Good-day, sir. pleasure according to the necessity of the case under which the individual exists. The doctor, who is the good doctor here, from love of his probad enough, and I think you will, even you who are the most calightened with reference to these things will need patching up in some places.

Anna Melleg.

I died on the 29th day of November, 1872, in the city of Chicago, III. My name, Anna Melleg. I was hear thirty years of age. I return to thank those kind friends who took care of nic look at, and for this life, yet it is worthless in the spirit-world. They said these words over my body: "We trust she has made her peace with God, and will sleep in Christ Jesus until the morning of the resurrection, when she will arise, clothed with the garment of the saints!" I am not asleep: I don't think I slept five minutes; 1 was conscious of a new life before they were conselous that I was gone from the body. If I did n't deem it my duty to return, speaking these words of truth, I would not; because I know they are so strongly wedded to their faith that Leannot hopeto do much for them, but it is my duty to do what I can. So I have come here with my blessing. with a thousand thanks for their kindness, and to suggest that they learn something of what the other life is, in reality, before they, too, are called to enter upon it. [Did you not believe as they did?] No; I cannot say L did; they thought T was converted to their faith, but it was a trust in God, and nothing more. Jan. 15.

John W. Dearborn.

age, twenty-one years, I like the spirit who preceded me, have only come to inform my friends. that they are wrong in their faith, and that it would be well for them to have a reason for their faith. They cannot give any now, only that they have been so educated."

I want my wife, my father, my brother and my sister to learn something of these things before they come where I am, for it will be of more value to them than all the wealth of this world. If they are prejudiced against these things—as I know they are - lay all prejudice aside - long enough to find out whether there is any good reason for having their prejudices or no. If there is, they can easily pick them up-again-they won't be lost. Good day, sir.

Horace Greeley.

One of my friends, who tells me that he is excedingly anxious to know whether this spiritual philosophy is true or false, is exceedingly anxous to be posted up in these things-requests me to come here and tell him, or repeat to him the last words I uttered to him during my earthly life. As a reward for this he is to be a believer, firm in the faith, and to work for the cause. [Not quite so easy, do you think?] I don't whole house; better have one room in some better know; I am not well used enough to these things, place. Good-day, sir. there were many promises made, on both sides, that had better not have been made. What were the last words I uttered to this friend? They were these: "Don't delude yourself, nor try to delude me, for there is n't the smallest chance for hope in that direction." I think that's the senterlee, rerbutim. Good day. Horace Greeley.

Seance conducted by Rev. Charles Cleveland; letters answered by "Vashti."

Invocation.

Thou Infinite Spirit, who controlleth the destinies of men and nations, thou who art the Sovereign Power, eyer present with us, to thee we pray, asking thee to lead us out of the darkness of our own ignorance into the light of thy clear wisdom, asking thee to baptize us with that pure and undefiled goodness which cometh alone from thee, asking thy blessing to rest upon the services of this hour. May they be like seeds sown in springtime, that the rains and summer sun may bring to fruitage, and that the autumn of death may garner in the storehouse of eternity. Come, Holy Spirit, come and abide thou consciously with us this hour. Amen. Jan. 16

Orin Watkins.

My name was Orin Watkins. I lived in East Boston. I've been gone five years. I was six years old when I died: I had diptheria, the doctor said. I want to send word to my mother that I am alive and that Uncle Silas is alive, and that all of us what got buried up are alive, and some of us want to talk to her. I do, if I can, and Uncle Si does, too. Good-by, mister.

Capt. George W. Nevins.

I am Capt. George W. Nevins. I was a coast pilot, living in East Boston. I had n't much faith in these things, but I thought perhaps they might be true. I was acquainted with this lady. this medium, and I said to her once, "If I die before you do, I'll come back and report myself." So, I am dead-she do n't know it, but I am here to keep the appointment. I have a wife and bolstering them up by any sham. They must | daughter hving, and there are a thousand things I would wish to say to them, but not in this publie way; but they are to understand that they have my guardian care, my love, and that all I can do for them I shall. There has been some doubt in the mind of my wife about my deaththat I might have been saved, or that I was n't fill the place of those standing nearest to you as | rightly treated. Say to her, my time had come; I had finished my course here, and I was to take up the line of march there. It was all right. No power could have saved me. I've been gonelet me sée—a little over two months; long enough to be God-govern, and the governments are to get well straightened out, and my sea-legs off. adapted to the needs of the people, to the needs | 1 think it pays rather better to live in this new life than what it did here. [That depends, I sup-

+ Q:-How are the vast multitude of spirits who pose, upon how we live here.] - Oh, Hived a freeand-easy-going life. I didn't trouble, myself A .- They are employed, each according to his a much about the future; thought that would take ence of mechanics, carries it on there; the teach-) the rest, and whatever I could do would n't make ent love in that direction, in the soul, is the teach. There were times, when I thought differentlyer there; because they who are truly teachers, when I tried to get religion, but I failed to run are so by virgue of an inherent wisdom in them- in that track, and I think it's just as well that I Jan. 16.

Elfleda Warrington.

My name, sir, was Elileda Warrington. 1 was fession; is the doctor there. But you will ask, as 'eight years old. I was horn in Brunswick, Ga., once did when here, "Have they need of does and I died in Richmond, Va. I want to send a tors in the soul-world?" Oh, yes: I think the letter to my mother, and father wants me to tell most of my audience will need a doctor when , her not to mind anything about Uncle Will and they get on the other side. Don't be frightened; his Georgian speculations. Make no investment at my making such a statement; I needed one in that way, because it won't amount to anything. And to Uncle Will-he'd better get rid of it as soon as he can. We both want to see mother when she comes North this summer, and she must go to some place where we can, because we've got a heap to tell her.

I know "Vashti" very well. [Do you, indeed?] Yes. She says I am a little ignoramus. Well, I have n't studied so much as she has, but I am going to. I've just entered the class. I'm going to study and be just as smart as she is. [Get up during my sickness, and to tell them that, also to the head, perhaps 21 Well, if I do, won't I though their religious faith seems beautiful to feel smart over her; because she's there now in most all her classes.

Tell mother I thank her for the flowers and for the Christmas holly-she'll know what I mean. [Did you see her?] See her! Yes, [Was she aware of your presence, do you think?] Yes, Good-by, sir. Jan. 16.

Thomas, McFadden.
My name, sir, was Thomas McFadden. I lived in Boston for fifteen years. I was thirty-oneyears old. I don't know how I took the small pox, but I got it, and I had a great deal of trouble before I got to a place where I could even lay myself down. And when I got there, the place was crowded, and it is n't very good care I got, and so I died. It is all right. I don't come back here to blame any one, but I think, for the good | ext of those what's wanted here in this world to take care of families, what can hardly be spared, they'd better make some different kind of arrangements to take care of sick folks.

The best way, to my mind, is to let 'em stay right where they took sick-that's it. Let the I died in Haverhill, Mass., last October, of ty other folks leave that's well. It's the well ones phoid fever. My name, John W. Dearborn; my turning the stek ones out when it is death to 'em other folks leave that's well. It's the well ones turning the sick ones out, when it is death to 'em, it strikes me, mister; that the well ones had better go. Certainly, it is better for the public, because if the well ones go in time, they won't carry the disease. There's always time enough after a body is taken with it, before it comes to the stage where it can be taken by anybody what 's with you; but wise folks seem to think that the best way is, to cart the sick ones all around, the city, and give the rest of the people_their share of it. Well, that would n't be my way of doing things.

And now, my brother James is here in the city, and he's in a bad way about my going as I did. Well, I am lucky to get out, any way, because, you see, this is a pretty hard world at best, upon those that aint got much money, and I was poor. I have some sick relatives that I always have to give to, so it laves me always short, myself, and don't want my brother to feel bad about it, at all. I am well off enough. Just look out for himself and his family, and as quick as he can put them up on higher ground. It's bad for 'em where they are, very bad; get 'em up on higher ground. They 're, living now in Cambridgeport, down there by Washington street. It's very low ground-a very bad place. They'd better get out of it, get into another place. They 've got a Jan-16.

Scance conducted by John Pierpont; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Tuesday, Jan. 21, -Kate Leehan; William H. Bush, of Terre Haute, Ind.; Annetta Ames, of Lynn, to her mother; Dennis Harrigan.

Wednesday, Jan. 22, -William Cartér, of New York; Bridget Cline, of Boston.

Thursday, Jan. 23.-Gen. D'Aubrey, for Louis Napoleon; Marcella Scott, to her husband; Allan Kardec.

Tuesday, Jan. 23.-Johnny Shean, of New York City, to his mother; John Friedrick Kensett; William M. Prior; Bessie Long, of South Boston, to her sister; John Phiefer.

Wednesday, Jan. 29.-Mrs. Harrison Gray Olis, to her friends in Boston; Nellie Prime, of Norwich, Conn.

Thursday, Jan. 3.-Alice Fleming, of New York City, to her sister; Deborah Mason, of Boston, to her descendants; Martin Foley, to his brother.

Tuesday, Feb. 4.-Abiaham Lincon; Thomas Lincoln, (Tad.) to his mother; Anile McArsen, of New York City, to her mother; Old Mother Underhill.

Wednesday, Feb. 5.-David Dunbar, of Glasgow, Scotland; Senator Lane, of Ohio; Ootumwah, to Red Cloud, Chief of the Sloux.

Donations in Aid of our Public Free ('ircles.

Since our last report the following sums have been re ceived, for which we tender our grateful acknowledgments We need every cent the friends can spare to keep up the various departments of this paper. It must be remem bered the cost of printing is more than double that it was when we started the Banner of Light many years ago; and our people should not forget that we are opposed by creed-ists everywhere, who layish millions of dollars upon their public organs, whilemany Spiritualists do not seem to real ize that it is a duty to uphold and adequately support their own organs, in order that they may be enabled to mor effectually combat cogmatic Error with the weapons of Spiritual Truth.

NEW YORK.

each session, giving an opportunity to hear from very many of the friends in attendance.

-J. W. Seaver read a communication, written through his hand, from Isaac Post. Dr. Murray spoke of the early and continued labors of Mr. Post while in the form, and moved a vote of thanks be tendered him for his address to the Convention.

The session them adjourned to partake of a basket lunch, which, being furnished each day in the hall, made it a so-cial repast as well.

moved a vote of thanks be tendered him for his address to
the Convention.

The session then adjourned to partake of a basket hunch,
which, being furnished each day in the hall, made it a social repast as well.

Afternoon Session. Opened with a song by the shoir. The
hour of conference was accupied by J. W. Scaver, Mr.
Gicenhow, Edward Lacy and many others, giving their
early experience in the investigation of our beautiful philosophy, the trials and polyations to which they were subpected for adhering to this newly discorfyred truth.

The song, "The Land of Bendah," by Blind Tom. was
reisbreid with fine effect. Many spirit friends and beautilut symbols were seen about him whilst singing, and deseribed by Mrs. Kimbatl and Mrs. Bazen. The latter alsosaw in attendance in convention out late ascended brothers,
P. I. Chun, Lewis Burtis. Isaac Post and Asa Anthony,
co-laborers still in our good cause.

A collection of site was taken up for the blind musician,
Mrs. Nettle C. May mad addressed the Convention in her
usual beautiful manner, Impressive to all. Mrs. Kimbatl
gave many tests to persons in the audience.

Song, by Mr. Locke, of Boston, "Journeying on."

The Committee on Resolutions reported the following:
Resolved. That we contemplate with much concern the
attempt being made by an association of bigoted sectarians
to incorporate Into our tolerant U. S. Constitution such a
pretended amendment "as will sultably acknowledge Almighty God as the author of the nation's existence and the
altimate source of its authority, Jesus Christ as its ruler,
and the Bible as the foundation of its laws, and thus indicate that this is a Christian mation, and place all Christian
institutions and usages in our Government on an unallenable logal basks in the fundamental law of the land."

Resolved. That we recognize in this pretended religious
amendment ar attempt to suppress free thought with rules he proportion of the previous of the chartes, only our religious but also our civil and political iberties, deprivi

ilful, wise and terse sayings, grand and uplifting to all who listened.

Exercing Session.—Mrs. Briggs made some remarks: Mrs. F. A. Logan space on the right of woman's equality, and kindred reforms; of her visits to prisons in the west, of her fectures to the convicts and thrilling Incidents connected therewith.

Nettle Maynard. In a brief fecture, touched upon many of the great evils which now prevail to such an alarming extent—particularly that of intemperance, with its retinue of ilis—through the undeveloped condition of humanity; and thought that this, the religion of the nineteenth century, if lived up to, would sweep from the world these evils, and raise the morals of community to a higher standpoint of purity and goodness.

Mrs. Wilson read an original poem, written in the meet-

hig. Mrs. Kimball gave the closing speech of the Convention— searching and clear—which briefly alluded to evils growing out of the present, and popular fashions in dress, now per-vading society throughout the country; and at the close of her lecture gave many convincing tests to persons in the andlence.

of her fecture gave many convincing tests to persons in the audience.

The meeting adjourned to meet at Dansville the first Saturday and Sunday of June next.

Thus closed one of the largest and best conventions of its, kind in Western New York. Subjects of great moment and interest to the public at large were freely and fully discussed in the spirit of love and harmony seldom witnessed in such large gatherings, baptizing all present with new zeal and fervor to pursue the work incombent on all true reformers of to-day in battling against great errors with the weapons of truth and progress, in which work our loved ones, who have passed on to more perfect labor, assist, strengthen and Inspire. SARALA, BURTIS, Secretary.

Rochester, March 18th, 1873.

THE FACTORY GIRL'S LAST DAY.

[Mr. Robert Dale Owen, in one of the chapters of his autobiography, published in the Atlantic Monthly, reproduces the following poem, written many years ago, to illustrate an incident of English factory life .:]

'T was on a winter morning,
The weather wet and wild,
Two hours before the dawning The father roused his child; Her daily morsel bringing,
The darksome room he paced,
And cried: "The bell is ringing;
My hapless darling, haste!" Dear father, I'm so weary!

I scarce can reach the door; And long the way and dreary-Oh! carry me once more!"
Her wasted form seems nothing— The load is on his heart; He soothes the little sufferer, Till at the mill they part.

The overlooker met her As to her frame she crept And with his thong he beat her, And cursed her when she wept. It seemed, as she grew weaker, The threads the oftener broke; The rapid wheels ran quicker, And heavier fell the stroke.

She thought how her dead mother Blessed her with latest breath, And of her little brother, Worked down, like her, to death; Then told a tiny neighbor A half-penny she'd pay To take her last hour's labor,

While by her frame she lay. The sun had long descended,
Ere she sought that repose;
Hor day began and ended
As cruel tyrants chose.
Then home! but oft she tarried—
She fell, and rose no more;

By pitying comrades carried, She reached her father's door. At night, with tortured feeling, He watched his sleepless child; Though close beside her kneeling,

She knew him not, nor smiled.

Again the factory's ringing
Her last perceptions tried;
Up from her-straw-bed springing,
"It's time!" she shrieked, and died!

That night a chariot passed her,
While on the ground she hay While on the ground she lay; The daughters of her master An evening visit pay.

Their tender hearts were sighing, As negroes' wrongs were cold, While the white slave was dying Who gained their father's gold.

PUBLIC MEETINGS, ETC.

To the Spiritupists of Massachusetts. At the annual meeting of the Massachusetts Spiritual Association, held in viiot Hall, Boston, on the 29th day of

Mediums' and Speakers' Convention in Western New York.

In accordance with the call given in the Banner of Light, this meeting convenil at Good Templar's Hall, in Rochester, on Saturday, Mirch 1st, 1873.

A large audience was in attendance at the opening of the first session, from many counties and several States, who had evidently come to labor in the great reforms of the day, to bear their testimony against existing evils—upheld both by Church and State-as well as to participate and enjoy the rich blessings whichinght be given through mediums from time to time from the celestal side of Hfe's ever flowing and unending river!

The meeting was called to order by J. W. Scaver. A. E. Tilden was chosen Hessident, and J. W. Scaver and Any. Post, Vice Presidends.

All efforts to secan musle for the occasion having falled, and whilst sadly regerting the fact, and making efforts to supply the great need, a blind muslelan was seen making his way hto the half, Thomas Anderson by name, but familiarly known incourstreets asking alms as "Hind Tom." This was his first attendance at a splittual meeting: he was at once invited to preside at the organ, and through the entipe Convention his sweet and melodious voice gave great in singing by Mrs. Kinhah of Sackett's Harbor, and Mrs. F. A. Logan, who taught him the words of musle following commend to all present.

The following commend to all present.

He was kindly assisted in the splittual test in every clip and town, the officers of the same, and through the method of the same of the special content of the preside at the organ and through the one of the same of the

tion of Human Freedom. (39 See Banner of Light," of April 5th.) Therefore we urge upon every Spiritualist who may receive this circular, to give their most earnest personal efforts to form local societies in their own city or town. Numbers are of less importance than many suppose even it three carnest workers unite, they can organize and work efficiently, and although the time is very short before "Anniversary Week" is upon us, much may be accomplished.

ize and work enterency, and armough the timel may be ac-before. "Anniversary Week." is upon us, much may be ac-complished.

With this circular we send a copy of the Declaration of Principles, Constitution and By-laws of the "Boston Spir-itualists" 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 one noses.

organize. A much shorter form win answer or preserved purposes.
All societies of Spiritualists in this State are carnestly invited to send delegates to the Annual Convention of the Massatchisetts. Spiritualists. Association, which will be held in Fraternity Hall, 551 Washington extect, Boston, commencing on Saunday, May 31st, at 10 o chock & M., and continuing over Sanday. 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. GARDNER, President.

II. S. WILLIAMS, Secretary Boston, April 1th, 1873.

Boston, April 111, 183.

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 Circular in such cases. The call is to all Spiritualists, and if in any town thus omitted the friends desire a copy of the Constitution of the "Boston Spiritualists" Fulon. "It will be sent to them by their notifying the Secretary, II, S. Williams, No. 24 Temple place, Boston.

The New Jersey State Association of Spiritual-ists and Friends of Progresss

bits and Friends of Progresss

Will hold their Second Quarterly Convention in Franklin
Hall, corner of Montgomery and Warren streets, Jersey
City, on Saturday and Sunday, May lith and lith. The
meetings will open at 10 A. M., 2guid 7 P. M. each day. The
morning and afternoon sessions will be devoted to conference and short addresses, the evening to lectures. First
class speakers have been engaged or the occasion. The
meetings will be public, and everybody invited to attend,
Platform free. The officers and Executive Committee are
requested to meet early to arrange for the services.

Per order, D. J. STANSBERY, Secretary.

793 Broad street, Newark, N. J.

Three Days' Meeting at Sturgis, Mich...

Three Days Meeting at Sturgis, 31eth...

The Anniversary Meeting of the Friends of Progress and Free Thought will be held at the Free Church, in the village of Sturgis, on Friday, Sajurday and Sanday, the 33th, 48th and 48th days of June, 1873. A general invitation is given to all to attend this meeting. The triends at Sturgis will do the best they can to entertain strangers from abroad who attend the meeting. Arrangements will be made with the hotels, so that those who cannot be entertained by the friends, can get board at reasonable prices. Able speakers will be in attendance to address the meeting. ill be in attendance to address the meeting. Sturgis, April 22d, 1873. By order of the Committee,

Spiritualists' Convention.

Spiritualists' Convention.

The Merrimae and Sullivan County Association of Spiritualists will hold their Quarterly Convention at Bradford, N. H., on Friday, Saturday and Sanday, the 9th-10th and the 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.

Married:

In Stoneham, April 3d, by Rev. E. B. Fairchild, Arthur , Rice to Miss Flora E. Holt, all of Stoneham The following lines were read at the marriage ceremony

> My sister, 't is your wedding day, When man-made laws proclaim
> That for your carriest childhood gift,
> You take another name,
> God knows if truly you are wed,
> And thne alone can prove
> If wisdom's ways have been your choice,
> Which leads to perfect love.

by the sister of the bride:

M it is the factor of the courts of heaven's richest store.
The gifts that I would offer thee Which hast forevermore.
The hollest and most sacred one.
That my fond heart would give,
Would-be a true, unchanging love
That you divinely live.

If kindness, like an angel guide, Becomes your guest for aye, Forbearance, patience, confidence, And still for,more you pray; If, when adversity's dark cloud May cast a heavy shade, You only cling more lovingly Unto the yows you've made

To love each other, care for, bless, And cherish unto death, All these but prove that God, your priest, Prepared the bridal wreath, What God hath loined, man ne'er divides, The marriage is for life, And happiness, love's constant stream, Baptizes through all strife,

Oh then God grant that on this day,
This servant of the law,
Who comes to legalize your love,
True inspirations draw;
And time but prove the folly truth
That you were wed in heaven,

And only recognize on earth This holiest blessing given. My brother—'t is a sacred name—
I place her in your care,
And pray your love and lenderness,
May keep her check still fair;
That this sweet love may stronger grow
As time's swift years go by,
Continuing on the other side:
When you are called to die.

Through all life's wild vicissitudes, Through sun, and storm, and shale,

Through sun, and storm, and shad Heaven grant you never may forget The promises you've made. A woman is no servant now, Or property in store, But is man's equal in all things, And totil be evermory,

Passed to Spirit-Life:

From Lempster, N. II., March 4th, Diodena B. W., wife of Erastus Nichols, proprietor of the Forest Hotel of that place, aged 59 years 8 months and 10 days.

place, aged 59 years 8 months and 10 days.

In the departure of sister Nichols, her companion is crushed with sorrow, her daughter mourns for a dear mother, a large circle of acquaintances speak of her worth and lament their loss. Her purse was ever open to relieve the poor, her spirit ready to sympathize with the afflicted, her outstretched hand ever welcomed the friend or stranger, and sadly will medium visiting that vicinity miss her genial smile, none more than the writer. Her smifering in her physical body was severe, but was patiently endured, and without a fear she passed over with joy. We shall greet her return. December 17th, 1672, William E., son of Nathaniel and

December 17th, 1872, William E., son of Nathaniel and Elmira Lear, of Newbury, N. II., aged 21 years.

He was accidentally killed on the Pacific Railroad. His spirit lingered seven hours in the form after the accident occurred. He spoke of home and loved ones, sending words of cheer. He early accepted the philosophy of Spiritualism. His genial nature won for him friends in a strange land; who, as far as possible, sought to soothe his sufferings, for which they will overthave the gratitude of parents and early friends. His remains were brought to his native town for interment, where a large audience were in attendance at the funeral.

From Walpole, N. H., April 1st, Elmira Ann, daughter of Catharine Meade, and wife of Edwin B. Cunningham,

aged 31 years.
She suffered from the relentiers disease consumption, but from the prison-house of materiality she looked across the mystic river to the summer-land, where no cough would rack her frail form or sorrow dinther eye. Come, gentle spirit, often come to cheer thy congandon and widowed mother.

Packinghum April 21st, 1873.

SARAH A. WILEY. Rockingham, April 21st, 1873. From Modford, Mass., April 18th, Richard Greenlaw,

aged 75 years and 28 days.

For nineteen years he said he lived on faith in the Methodist Church, but not being satisfied with that, he sought for knowledge in regard to the hereafter, and obtained it through Spiritualism, and for the last twenty-three years he has been hear? In the possession of such knowledge.

Franges services were conducted at his late residence on Mac. My, April 21st, by Dr. J. H. Churier. The quotations rad were selected by our brother before he passed to the higher life. A fine choir sang with touching tenderness.

aged 75 years and 28 days.

From Peabody, Mass., March 30th, Matthew C. West, after a long and painful ulness of consumption, aged 44

years.

I have visited the subject of this unite almost weekly for a year past, and always found him the same pleasant, kind that a pair past, and always found him the same pleasant, kind that philosophy and religion for a year pressions to his we seldon see manifested in one that suffered so return as we seldon see manifested in one that suffered so return as forthin and make him happy. It was his delight to confort him and make him happy. It was his delight to confort him and the seldon that have the seldon that a suffered so return as forthin and make him happy. It was his delight to confort him and the seldon the se

From Atlantic, Iowa, March 17th, Cluancy H., wife a C. J. Vredenburg, in her 39th year of ago.

C. J. Vredenburg, in her 39th year of ago.

She was a confirmed believer in the Spiritual Philosophy, and made its teachings practical in a pure and noble life. Being somewhat mediumistic, she was strongly impressed of her change, and made all preparations, as though going on a pleasant journey. Promising to return often and comfort her husband and those left behind, she calmly folded her hands across her breast and went to join the angels. She has since returned with words of confort and good cheer, fulfilling her last promise. She says she is often with her companion and baby boy, watching over them.

L. H. G.

Called home to rest with the angels, Mrs. Elizabeth T. Clifford, aged 58 years, after a long period of patient suffering, (with the glorious hope of meeting with her kindred and friends on the other side).

She now makes one more in the number that have been born from death unto life. orn from death unto life.

And when the mission is fulfilled
For which this life is given,
Kindred and friends will then unito
To part no more in heavon.

Boston, Mass.

SAMUEL GROVER.

[Notices sent us for insertion in this department will be charged at the ride of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

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

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THOSE requesting examinations by letter will please enclose \$4.00, a tock of lair, a return postage stamp, and
the address, and state sex and age.

3m*-Apr. 26.

MRS. BELLE BOWDITCH,

POOM No. 1, up one flight, corner Barrison avenue and Kneeland street, entrance on Kneeland st. Hours to 4, Public Séances Sunday and Thursday evenings, at 8 o'clock, Apr. 19, -3w

MRS. HARDY, No. 4 Concord Square, Boston. Hours 9 to 1. Public s6-nices Stinday and Wednesday evenings, admittance 25c. Mar. 8, -13w*

MRS. CARLISLE,
TEST, Bushnessand Clairvoyant Physician. Hours from
9 to 6, 91 Camden street, Boston. 25w*-Feb. 1.

CLAIRVOYANT AND PSYCHOMETRIST. At home mondays, Tuesdays, Thursdays and Fridays, Hours from 10 to 5. No. 3 East Brookline street, Boston. Psychometrical Readings, \$2,052 M. Sunderland Cooper, THE First Medium that gave public Séances for Spirit-ual Manifestations in New England, is located at 27 Hilford street, Boston. Office hours 10 A. M. to 4 P. M. Apr. 12. – 4w*

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BW - Apr. 26.

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MRS. N. J. MORSE, (formerly Andrews,) Elec-RS. N. J. MORSE, (formerly Andrews,) Effective Magnetic Physician, continues to heal the sick at her residence, the "Spiritualists' Home," No. 46 Beach streef, Boston. Russian, Electrical and Medicated Vapor Baths given. Consultations free. The services of Mrs. M. A. Gould, a superior Medical and Business Clairvoyanta have been secured, and will be in attendance on Mondays Wednesdays and Fridays, from 10 A. M. to 5 P. M. Sittings \$1.60. Examinations by lock of hair, when written, \$2.00. Mr. S. P. Morse, Magnetic Healer, will also be in attendance. Patients visited at their residences if desired.

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RS. NEWELL, Trance, Test, Healing and Building, 28 Winter street, Boston, Room 35.

Apr. 26, -2w*

MRS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium. Hours from 9 to 12 and 2 to 5. 616 Washington street, Boston. 4w*-May 3. MISS'S. F. NICKERSON, Trance, Test and Bushness Medium. Public Scance Sunday and Thurs-day evenings. 82 Dover street, Boston. Bay*-Mar. 8. M 155 5. P. ATOA ERISON, TRAIRC, TEST and
Business Medium. Public Séance Sunday and Thursday evenings. 82 Dover street, Boston. [Bw*-Mar. 8.]
SAMUEL GROVER, HEALING MEDIUM, No. 50 Dover street (fornierly 23 Dix place). Dr. G. will attend funerals if requested. [Bw*-Mar. 15.]

MRS. L. W. LATCH, Clairvoyant Physician and Test Medium, 163 Court street, Boston, Circles Sunday and Tuesday evenings.

MRS. E. L. WETHERBEE has removed to 237 Shawmut avenue. Boston, whose the will be house. 1VA 237 Shawmut avenue, Boston, where she will be happy to receive her patients, as usual, 13w—Mar. 22. A. S. HAYWARD, Magnetic Physician, 17 Rol-

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

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Miscellancous.

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to the public that those who wish, and will visit her in

ourson, or soul those quatorends as look of their should be MA to the public that those who wish, and will visit her in person, or send their autograph or lock of bair, showill give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and 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 instending marriage; and hints to the inharmoniously married. Full delineation, \$2.00; brief delineation, \$1,00 and two fent stamps. Address, MRS, A, B, SEVERANCE, Contrestreet, between Church and Praftle streets, Apr. 5.—tf.—— White Water, Walworth Co., Wis,

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Mar, 22, -11w

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

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Apr. 19.

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Boston, Mass., when ordered.

3m—Mar. 15.

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WHAT IS SAID OF IT.

MART 18 SAID OF 17.

Among the books which appeared about Christmas time, none were more entitled to a hearty welcome from a large circle of readers than Allegories of Life, by Mrs. J. S. Adams. The book itself is elegantly gotten up, and the publishers are to be thanked for so line a work. Mrs. Adams has a rare insight into those liner motives which are "thibideen springs of life," and she has here, in twenty-three stories beautifully told, illustrated the nobler ways of life. —The Radical. These allegories possess deep spiritual meanings, which render them of peculiar interest. -N. Y. Republican,

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AN EARNEST LIFE.

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THE MODOC MASSACRE AND INDIAN POLICY:

riors, who were evidently unjustly enraged and as any one may see by the signs. eruelly vindictive, has stirred up, on the part of many Americans, a bitter spirit of revenge and much unjustifiable prejudice against the peace policy, which in hearly every other case has worked admirably. There is, somehow, a feeling liberal-minded of the country, and promised to of bifterness against our abused, persecuted, and lay out the truths of science regardless of the abalmost exterminated Indian neighbors, that does not exist toward, any other race, nor among ourselves. Not even the negro, who has had to suffer much from popular prejudice, arouses such bitterness in the feelings of Americans when some poor, deprayed member of that race commits a crime against a white citizen.

We can see no difference in the enormity of the crime of an Indian and a similar one by a white citizen or a black one. To us, all are alike, fory and Christian theory of the unity of races except, perhaps, that the most ignorant and least civilized are more excusable, and less to be blamed. What would have been said of a paper hand, the writer presents with remarkable clearor person who, on hearing of the nunder of President Lincoln, should have insisted on exterminating all the Booths that were in any way connected with the murderer by kinship, or even in name, as many now claim, the extermination of a sthat error is a Christian belief. all the Indians and the confiscation of all their lands? There is evidently a strong desire for plunder, on the part of many whites, connected the " Equality of the Sexes," adheres with most with the bitterness against the Indians.

son on another, some even in high life. A few line has a physical superiority. We could not years ago, Gen, Sickles pursued and killed in the streets of Washington an unarmed and unsuspecting friend whom he had encouraged in his visits at his own house; and the act is soon overlooked, and he is put in office and made a confidant of the Presidental One of the most wealthy and peaceable citizens of New York is shot dead in the hall of a popular hotel, and the murderer his old Christian theory is, that the equality of tian dogmas, even many of the clergy there presescapes the halfer through the meshes of the law; the sexes in marriage relations would make marbut when a poor, half-savage and not at all civilized Indian commits a murder fully as much jusfified, if the whole truth could be known, he anust be hanged without even a trial, and all his own business? As it now is, the man (husband tribe exterminated, and all the race be made to by law) can go when and where he pleases, and -suffer and be deprived of the benefit of the ex-2 cellent peace policy so successfully imagirated in hearly all other cases. One failure must abrogate the whole, even though there are fifty cases of and, in the mind of this writer, it would be a terrisuccess to balance it. We cannot see the justice ble calamity for the wife to have equal power in such policy as visits vengeance on the innocent with the husband to settle and dissolve their muand speaceable Indians for the crime of a guilty tual relations, in which no other persons are inone. We would not justify the murder nor the visited on all murderers, we say, and let the innocent be protected, and the Indians and negroes same as whites.

The St. Louis Globe, in commenting on the murder, says: "The sentiment among all sensible men is, that the life of the brave and noble soldier who has fallen was worth more to the the spiritual leaven is working throughout the country than thousands of the wandering sayages entire community. The churches are slowly adwho are involving the Western borders in mitting its most important truths, such as the trouble." "Worth more to the country!" Is presence of our deceased friends around us and this to be a justification for taking the lives of their occasional influence over or communicathousands of Andians, because they are not worth tion to us. The preachers are much more caremuch to the country ? Their lives are worth as ful not to offend the believers by their rude atmuch to themselves as ours are to us or Gen. tacks, especially at funerals. We often hear of Camby's to himself; and we are not to estimate some funeral sermon by a regular preacher, who the value of these lives. Probably they are as neknowledged to the friends that he believed the valuable to their Creator as we are to ours; and we have no right to estimate their value by what we call their worth to the country. The truth is, they have as good right in the world as any of us, and as good right, to the land of this country as any who have derived their title from the robberies and frauds of speculators and governments. The same paper says many who knew Gen. Canby would arm and turn out to avenge his death. On whom? Not more than four or five were so connected with it as to be guilty, and these are the only persons that can justly be punished for it; but there is in the West such a wonder. And, in still further extension of this disposition to seize the guns and rush upon the poor-Indians as soon as one of them commits a murder, or even a theft, and to kill indiscriminately all they can reach, and drive them off their lands, and in that way secure the choicest locations while in pretended service of the country to protect its frontier settlements.

We have seen too much of this; and ever though we know we are running against a popular feeling, yet we cannot refrain from speaking what to us is the truth, knowing that time will justify our statements. We are writing in a small city in Kansas which was twice destroyed by white men, and once by a general destruction of property and life as savage as any Indian massacre of the last twenty years; and yet, even here, the prejudice has nearly died out against the murderers, while there is still a most bitter and vindictive feeling against the red men, far

We cannot feet it in our heart, nor can we justify it in our head, and hence condemn it as unworthy a people whose bloody record is stained with more, if not worse crimes among theniselves, many of which go almost entirely unpunished. Of all people on earth to whom we should be charitable and kind, the Indian and negro come first: for we owe both races much that we never can pay, having robbed one of the land and the other of labor for a long time. Let us be just, at least, and hang the murderers of Canby and Fisk, if hanging is the punishment for murder when the crimes are committed, and both know it and are accountable beings, or let us give the Modoc the benefit of the law that set McFarland at liberty if he was equally insane, even though it was not a sexual insanity.

"'TIS COMING."

We watched closely the anti-slavery cause through its unpopular and its popular period and final-triumph: saw the Christians and their press | fortunes to live on.

to the cause of justice and right when the public mind was changing in that direction. For many. years, with few feeble exceptions, they all abused, ridicuted, or slandered the parties engaged in the work, but at last began to notice without comment themeetings and speeches, &c., soon after to treat them respectfully, and at last came in and claimed the victory and spoils as the work of their own tongues and pens. If they could have destroyed the records, they would have insisted on being recognized as the prime movers and principal actors in the work. When the above cause was just being accepted by the pulpit and press. Spiritualism came out and took its first position in the conflict with popular prejudice. Although not mobbed as much, yet it received as much contempt and scandalous abuse from the pulpit and press for several years as did its predcessor, but it has at length gained the position of anti-slavery in 1858 and 9-it is being treated largely by the press and smally by the pulpit, The treacherous murder of Gen, Cauby and which is slower, without slurs and abuse, con-Mr. Thomas by two or three wicked Modoc wars tempt and scandal. Its triumph is not distant,

POPULAR SCIENCE MONTHLY.

This large and well executed monthly, which gave much ground for hope to the reformers and surd popular dogmas of superstition, disappoints the hope and bends like a reed to the wind of tells much truth, but does not tell the whole truth, when it conflicts with the creeds and dogmas of Christianity. Eliza A. Youmans, writing tific truths that would set aside the Jewish hisand Garden of Eden origin of man by special creation of the Jewish Jehovah; but, on the other ness and force every fact that could harmonize with that foolish and fabulous theory, and the reason is plainly that she does not wish to attack a popular error with the truths of science, so long

Another writer, in a series of articles signed To man, because as the sexes now are, the maseudiscover an argument in defense of the present unequal relations, in or out of marriage, and against John Stuart Mill, who is attacked with equally well in defense of the slavery of the negro race by the whites. The bugbear that this writer uses to scare the timid, into acceptance of riage a civil contract, and of necessity dissoluble by the enacting parties. What if it did? Who is more competent than themselves to settle their compel him to remain with the woman he does not like, but the wife has no such right or liberty, terested. But we did not intend to enter into a murderer. Let publishment commensurate be review of these articles, but only to state that the tendency of the magazine is to conservatism, although many articles are much better than the

THE LEAVEN WORKING.

Every day brings us additional evidence that deceased was present and knew what was transpiring, &c. The cases of vision and recognized presence of spirits by persons just before leaving their bodies, are very numerous of late, and seem to be among the best and most common evidence of our philosophy that can penetrate Christian families, and penetrate them in a manner that cannot be ignored or denied. In addition to this, physical phenomena are rapidly increasing, and, in a variety of minds, overthrowing every theory of explanation except the spiritual, and leaving all but Spiritualists in doubt and subject, the press all over our country is picking up and publishing without comment the various incidents and evidences that we have so long cited, and the public laughed at or ignored. A few days ago-among many such we have heard of late—a friend, not a Spiritualist, related the following: A little boy had been promised a new suit of clothes, and; some days after, he told his: parents he should not want them, as they (the angels) were coming after him soon—naming the day—and that, two days after, they were coming after his brother. But the children were well, and no attention was paid to the remark; but before the day waned both were sick, and each died at the designated time, and were buried together by the astonished and afflicted parents. What was it? is the question with them, and no rational answer can be given by the Church, for neither the Devil nor the Lord, who is "no respecter" of persons, can be given as the origin of the knowledge in the boy. We have the answer to this and the thousands of similar cases, and none but Spiritualists have, and the "scribes and pharisees" (newspaper writers and preachers) begin to see the dilemma of all classes except the Spiritualists, and to accept their rational the ory after ridiculing it, while having no other ex-

MISS SUSIE JOHNSON IN THE WEST. We are glad to have the opportunity to bear our testimony to the useful and faithful laborers in our cause as they come into the region where we are well acquainted with the audiences. Miss Johnson has given universal satisfaction in St. Louis, Kansas City, Lawrence and Leavenworth; in the latter she spent April, and is solicited to stay during May. She is a bold, plain, clear and logical reasoner, and seems to fully meet the demands of the most radical minds, who in these localities are in the ascendant and run the meetings. Miss Johnson has been long in the field, and done good service, but her health is not good, and she is liable any time to be compelled to leave this field of labor and retire, as we all will have to at some time, and all without pensions or fortunes to live on

and the politicians with theirs, come slowly over | ORIGIN AND PROGRESS OF THE MOVE-MENT FOR THE RECOGNITION OF THE CHRISTIAN GOD, JESUS CHRIST AND BIBLE IN THE UNITED STATES CONSTITUTION.

BY W. F. JAMIESON.

In the few articles which I intend to furnish the readers of the Banner of Light on this subject—which is destined to shake our nation as an earthquake sometimes shakes a mountain-I will confine myself to a brief history of the religious amendment movement in its modern phase. A full and complete account would necessitate a beginning of the history, with the origin of our National Constitution itself, eighty-six years ago.

In a recent number of the Banner I published my conviction that the Christians will succeed in invarparating the name of God in the United. States Constitution. This is not uttered as a prophecy, in the usual sense of prophecy. It is a calculation based upon facts.

In this history I will use nothing but the most reliable data. To this end I gather my materials from official sources, such as Mr. John Alexander (who is the author of the celebrated religious amendment in its original form); Rev. T. P. Stevenson, Secretary of the National Christian Association; "Christian Statesman," official organ of the Association; Rev. D. McAllister; Rey, Dr. John T. Pressly; and other authorities that will be mentioned in due order.

The year 1863 is to become memorable as inaugurating the first public or united effort of popular opinion and sectarian superstition. It Christians, since the establishment of the Republie, to secure a legal recognition of their God, Jesus and Bible. The Movement was cradled in Xenja, Ohlo, on the third day of February, 1863. on the human species and its different races, is It originated in its modern form while the extremely careful not to present any of the scient smoke of war hung like black clouds over many portions of our Union. At its inception it was full of patriotic fervor. The Convention which assembled in Xenia was composed of representatives from eleven different denominations of Protestant-Christians, and from seven States of the Union. Its ostensible purpose was "prayer and Christian conference, with special reference to the state of the country." Thus, while the "Boys in Blue" were on the field of battle, fighting to preserve the union of States, those clergymen made their first united attempt to over F., (excusable for leaving the name out), on throw religious liberty in America. While the eyes of the nation were upon the battle-field, the pertinent tenacity to the old and already explod- first organized blow against civil and religious I nere is scarcely a day passes that some equality of theory of instice in the subjection of woman liberty in our country since the existence of the American Republic, was struck. Religious Despotism came in the guise of the Angel of Patriotism! Almost stealthily was the subject of Christianizing the National Constitution introduced to the notice of the members of that Conmuch severity of language, that would not apply vention. They had assembled to pray and confer; not to destroy the "Infidel Republic." When the proposition was first made to amend the Preamble of the Constitution by recognizing Chrisent were startled at the boldness of the innova tion. The Committee in charge of the order of business opposed its reception. It was outside of the programme of exercises already agreed upon. So declared the Committee. Hence, the stealth of the Movement in its incipient stages come back or not as he pleases, and no law can Moreover, the friends of the measure declared that no harm was meant to the Republic, and none could come to it by the legal recognition of what they all believed of vital, fundamental Christianity. Their proposition was only to honor God by inserting his name in the Preamble; "the appropriate place for its insertion." Nothing of the nature of that odious Church-and-State union. It is only to do honor to God. Per-

The original form of the religious amendment is as follows-(proposed amendment in brackets):

"WE, THE PEOPLE OF THE UNITED STATES, [recognizing the being and attributes of Al-mighty God, the Divine Authority of the Holy Scriptures, the law of God as the paramount rule. and Jesus, the Messiah, the Saviour and Lord of all] in order to form a more perfect union, estab-lish -justice, insure domestic tranquility, provide for the common defense, promote the general welfare [and in order to secure the blessings of liberty to ourselves and to our posterity], do or-dain and establish this Constitution for the United States of America."

This proposed amendment expresses the lifelong convictions of their author, John Alexander, now of Philadelphia. It will be noticed that the language has been modified, yet it is substantially the same as that published so widely for a number of years. Amendments to the Constitution have been made within a few years, and others are likely to be made soon. The Christians say to each other, "Why not have a religious amendment?",

[To be Continued.]

Letter from Giles B. Stebbins. EDITORS BANNER-No doubt you have made

mention of Brittan's Journal, but an added word may be no more than just. Here is a quarterly magazine, devoted to "spiritual science, literature, art, and inspiration," tasteful in appearance, faultless in its pure paper and admirable typography, and in all externals a fit ornament for the table of any fine parlor. But its excellence is not of the external alone, for the hundred and forty-four pages are rare in the merit of their contents. Appreciative biography and candid polities by the editor, an invaluable article on Biological Errors by. J. R. Buchanan, Living American Reformers, The Impending Question-a fair and direct word for woman, Religion and Politics, by Alfred Cridge-most thorough and thoughtful, Souls and Scenes in Spirit-Life, and other matter well written and in best taste and style, fill the April issue. Spiritual science we need indeed—that shall tell something of the permanent force which flings, up the delicate spray of the fountain, flashing and dancing in the sunlight, as well as analyze the falling waterdrops after they lie still in the quiet basin; that shall begin at the subtle vitality, ever building and using nerve and muscle and bone, and then escaping therefrom, instead of scraping a little on the shell of these poor bodies, "which are but dust" indeed when these vitalizing spirits are fled; that shall deal with intuition and deduction, as first things, and not exalt induction and logic until we tend to pride and materialism; and shall thus make the agreement of religion and perfect science possible. To the coming of the "good time," when the need and priceless worth of this ideal of science shall rule, to a finer spiritual insight, a clearer and more rational-spiritual vision, the effort of Mr. Brittan in keeping up the high character of this magazine must be a valuable work. To that class of persons who enjoy such a volume, as a fit addition to the weekly reform journals which they will still read and help, this will be welcome. Surely it cannot be truly said that there is no culture

among the Spiritualists and their free and brave co-workers equal to the best magazine writing, for here is ample proof to the contrary. An hour's enjoyment of these rich pages led to a wish to "bear my testimony," as the Quakers say, and here it is, to be flung out on the while folds of the Banner.

After a pleasant month in this fair city, and meeting weekly with a goodly company of searchrs for truth, I trust to be home, in Detroit, next week, for the summer,

Very truly, G. B. Stebbins.

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The Spiritual World; Universal Law; Progression; Be-flet not Universal; None have Game to Heaven; Dr. Wi-nans; Mental Telegraph. CHAPTER IX.

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CHAPTER XIV.

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