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## Foreign Correspondence.

LETTERS OF TRAVEL. NUMBER SEVEN.

Prepared expressly for the Banner of Light BY J. M. PEEBLES.

EDITORS BANNER OF LIGHT-Constantly summering, and wintering too, under the Southern Cross, the evergreen foliage of New Zealandthe Britain of the South-literally charms me. The scenery is a beautiful blending of the Swiss with the Scottish Highlands. As I see the clear waters and the fern-clad hillsides from the windows of "mine host" (Mr. Redmayne) this sunny February morning, they remind me not a little of deeply-wooded isles reposing under Ionian skies, rough, rugged, and yet inviting, in some respects, as the Gardens of the Hesperides. God be praised for every hill and valley and tree and flower. Our last was written from Australia. "So in this pleasant islet, oh, no longer will I stay— And the shadowy summer-dwelling I will leave this very

The steamer Albion was five days from Melbourne to the Bluffs, a small town on the west coast of New Zealand. Twelve hours brought us to Port Chalmers, where, after clasping the fraternal hands of several friends, a new railway dropped us down, in less than half an hour, in Dunedin a city of some eighteen thousand inhabitants, sitting like a young queen, overshadowed with mountains and crystal waters ppling at her feet.

Though but a few days since the Unding, I have met many pleasant people at Messrs. Logan's, Hill's, Beverly's, and other places. The of Victoria. It is Scottish; and, though sterner, it is morally superior. The convict element in years agone tinetured and toned Australian soam credibly informed that New Zealand was settled by a better, higher class of Englishmen and Scotchmen than the neighboring colonies in Australla. It is evidently the case. Speaking of ses reminds me of the original Australians.

THE NATIVES.

The residue of a very ancient race, there are only about one thousand of these aborigines left in the Colony of Victoria. Some twenty years since there were estimated to be fifteen thousand natives in the Colony of New South Wales alone. These have decreased rapidly each year. In all of Australia there are probably less than a hundred thousand natives at this date. In neighboring Tasmania there is not even one. is real, that "the fittest survives." Is it not antispiritual to say that "might makes right?"

PHYSICAL APPEARANCE.

The aboriginal inhabitants of Australia are called "black men," and yet they are not black, but dark, olive-complexioned, bearing no real resemblance to African negroes. Seen walking from you, their physical appearance is fine and commanding. They are straight as arrows, and flexible in their motions. The skin is brown and smooth, and the hair straight, black and glossy. Their forcheads are rather low, eyes full and far apart, nose, broad, mouth wide and filled with large, white teeth. When sporting, using the boomerang, or throwing the spear, their attitudes are exceedingly graceful. Many of the men not only have sinewy and finely-chiseled limbs, but long beards that would naturally excite the envy of smirking fops.

Sir Thomas L. Mitchell says: "They are a fine the groups which they formed, would have der lighted the eye of an artist. Is it fancy? But I am far more pleased in seeing the naked body of the blackfellow than that of the white man. When I was in Paris I was often in the public baths, and how few well-made men did I see."

Dr. Leichhardt, when visiting Australia, thus notes his views : "The proportions of the body in the women and the men are as perfect as those of the Caucasian race, and the artist would find an inexhaustible source of observation and study among the black tribes."

MORAL CHARACTERISTICS.

Travelers and Australian residents differ in their estimates of the native character. Certain missionaries, pronouncing them the lowest'speciconception of Jehovah, innate depravity, justification by faith, nor pardon through a sacrificial redemption." This is quite likely; all of which, putting the evangelical construction upon these terms, is quite to the credit of these aborigines.

It is the united testimony of thoughtful, honorable men, however, that aboriginal children are noted for retention of memory, quickness of perception, and readiness to ac uire the usual elements of education. This was demonstrated by the experimental school at the Merri-Merri. And a few years since an aboriginal boy, in the Normal School of Sydney, carried off the prize from affectionate among themselves, strictly observing the social relations. Respect to age is rigidly enforced. Without the hollow fashions and jealousies, without the conventional decorum and restraints of civilized society, they sing and gambol in evening-time as though life were a continuous carnival. Suicide is unknown among them. Some of them tattoo themselves. The women use other and other colored ingredients to paint their faces. English, French, and American women quite generally paint and powder. What a

Australian white women, studying the ancients the Magdalens of Murillo, are imitating the style to show low foreheads. It is maryelously pretty, they think, to have low, white foreheads and temples gleaming like pale crescents 'neath dark clouds of glossy braids, while rising pyramids of stinking dead hair, shaped like peck baskets, capped with jaunty, nondescript rat-trap hats, tower and tottle upon the summits of their half brainless craniums.

But I am wandering. Archbishop Polding, of New South Wales, said to the Sydney Legislature, "I have no reason to think that the primitive natives, uncontaminated with modern civilizations, are much lower than ourselves in many respects. The Missionary Ridley, noted for his candor, declared that in mental acumen and in quickness of sight and hearing, they surpass most white people."

Mr. Batman, not inaptly denominated the William Penn of the Colony, finished an interesting account of the original inhabitants many years since, in these words: "They certainly appear to me to be the most superior race of natives which I have ever seen.'

This gentleman, brimming with benevolence and kind-heartedness, probably erred upon the side of charity. The Maoris, of New Zealand, and certain races in the Pacific Islands, are vastly their superiors. European interference here, as elsewhere, has proved a destructive curse to the original inhabitants.

Certain essayists of materialistic tendencies have strangely, though doubtless undesignedly, underrated the intelligence, the moral and relimagnetic atmosphere differs materially from that gious position of the wild Australian tribes. Mr. Whitman, writing in the Boston "Radical" upon the ideas of immortality, says:

"The intellectual plane of the Hottentots, Anclety. The infectious virus I ngers, especially in the Melbourne City Press. New South Wales and Western Australia were penal settlements. I tralian savages cannot count their own fingers, not even those of one hand."

If this writer had ever conversed with old colonial residents, and read the carefully-written works of Mitchell, Sturt, Leichhardt and Governor Gray: or if he were conversant with the history of William Buckley, who lived with the Australian natives thirty-two years, never secing during this time a white man's face, he would not have written thus disparagingly of these aborigines. Long acquaintance and study led Sir Thomas Mitchell to exclaim, "They are as ant and intelligent as any other race of men I am acquainted with," Mr. Burke bears this testimony before the Committee of Council upon the aborigines, in 1858: "I believe," says he, Though the logic is rigid and heartless, the fact "the intelligence of the race has been much misunderstood. The introduction of civilization has not tended to develop their character advantageously; but, on the contrary, they have suf- nect them to the primitive races, have failed of fered a moral and physical degradation, which satisfying even themselves. The structure of the has reacted upon their intellectual powers."

CLOTHING, COOKING, HOMES, Tacitus informs us that the ancient Germanic tribes spent "whole days before the fire altogether naked." The old Caledonians, of Scotland, were described by the Romans on this wise 'They live in tents, without shoes and naked.' Governor Hunter thus mentions his glance at the natives of Jervis Bay, New South Wales, Australia, in 1789: "They were all perfectly naked, except one young fellow, who had a bunch of grass, fastened round his waist, which came up

behind like the tail of a kangaroo." The climate being temperate or tropical, they require but little clothing. In the colder portion of the season they wear rugs made of opossum race of men. Their bodies individually, as well as and kangaroo skins. They are not given to finery. The feathers of the emu, swan, cockatoo, &c., are their ornaments upon important occasions. Some tattoo themselves. This custom prevailing quite generally among uncivilized nations inhabiting warm countries, owes its origin probably to a want of mental resources and more attractive employment of time. They have the cartilage of the nose to suspend bones and shells. American ladies prefer having the ears bored. The Chinese compress their feet, and the French women their waists.

Nutrition was abundant till the invasions of the Europeans. They pitched their kangaroo meat upon live coals, steamed their fish and baked their turtles in the shell, Hunting wild honey was a favorite pursuit. The mysnong mens of humanity, declare that they have "no root, the ends of tender grass-bulbs, the tops of certain palms and various wild berries also constituted articles of diet. Their dwelling-places, though unsubstantial, were sufficiently comfortable for such a fine, warm climate. Sticks, reeds, boughs and blankets by the side of a rock or tree, with opossum rugs for breakwinds, were about all they desired. These homes, though comparatively transient, were made musical and happy in early night-time with the relation of droll stories, the appearance of weird apparitions, the song and the dance. The learned Dr. Lambie, visiting and spending a long time either with or in the vicinity of the natives, gives this interestall his white companions. They are trusting and | ing description: "In some places large, wellconstructed habitations, shaped in the form of a span-roof, thatched with reeds, pleasantly situated on the verge of a lake, though quite unique, were highly creditable to their industry and skill." They are very warm-hearted in their natures, and kind to their aged; they seldom have but one wife at the same time; they will always generously divide with each other, and especially with Europeans who visit them. "These Australians drank only water," says Mr. Thomas, "till white men introduced their poisonous liq- erangs. A dozen or more were looking on. Sudmerciless tyrant is fashion! Forgetting the uors; and imported private diseases also, that are | denly, from under a sheet of bark darted a man, | sion upon these propositions;

from Venus down to the Marys of Raphael and | that "nine-tenths of the mischief charged to the ference with the native women.

RELIGIOUS NOTIONS AND CUSTOMS.

Worship in some form is natural to all grades of humanity. There have been found among the aborigines in portions of Australia remnants of ancient faiths and traditional mythologies. Caves have been opened along the coast, on the walls of which were drawn unique and telling figures. The bottoms were handsomely paved. Mystic circles have been noticed on the tops of hills, the stones of which were arranged after the Druidical fushion. Enough has been discovered to indicate their connection with the civilizations of the most early Asiatic races.

Though probably dimty conscious of an indivisible deific presence, they evidently adored the starry hosts—believed, in a multiplicity of gods and in some sort of a future existence. "Go down black-fellow, come up white man!" Is at present a common saying among them. That critical observer and able ethnologist, Strzelecki, says in an exhaustive volume, p. 339: "The native Australians recognizing a God, whose duty it is to supply them with all the necessaries of fffe, regard themselves as his servants. They believe in immortality, and locate their heaven in the stars; they do not dread God, but reserve all their fears for the evil spirit. To this spiritthe 'debble'-they render a sort of worship."

springtime-these natives hold the grand festival of the Pleiades, called the "Corroboree." It was a matter of regret that I could not have personally witnessed it. Those in Northern and Northeastern Australia are far the most interest- it did not exist in the past. At present halfing. These "Corroborees"—celebrated only in caste infants appear to be the most exposed to the spring, when this cluster of stars is most this fate. Chiefs, living and roaming back in distinct—are evidently a kind of worship paid to the mountains or interior districts, acknowledge the Pleiades "as a constellation announcing the that they cannot stop the murderous practice. spring season." Their monthly festivals and dances are in honor of the moon. An intelligent native said to me in Sandhurst, "The Pleiades are the children of the moon, and very good to us black people." The regark reminded me of a line in that biblical drama, the Book of Job-

"The sweet influences of the Pleiades." These, called by the Romans "Vergille," the Stars of Spring, appear above the horizon at evening-time in November, and are visible in these regions all night. The prophets of the tribes believe that these stars rule natural causes. Some of their festivals are connected, with the worship of their dead ancestors. These last three days.

FROM WHENCE THESE NATIVES? Their origin is involved in impenetrable oband those who have atte scurity their migrations or detect the links which conlanguage is said to be the most nearly identified with the Sanscrit; others choose to connect it with the nomadic Tartars. They have religious ure lovers. It is the Jerusalem of wicked men; mysteries, and a fearful method of initiation, and thither the tribes go up like Israel of old, mysteries, and a fearful method of initiation. They practice, like Jews and Mohammedans, the rite of circumcision. They wear charms upon their persons, and certain of the old chiefs, looking into rock crystals, profess to see the future. They find the bodies of murdered men by watching the trail of beetles. Mourning paint to be used for the face is invariably white. Young mothers used to very frequently name their children after flowers. A surname was sometimes added, descriptive of personal peculiarities. When a child is named after another person, and this person dies, the name dies also. The dead are never spoken of by name, nor referred to, only by implication. They refrain from touching dead body, as did the ancient Phonicians. That a bond of brotherhood exists among the dark races of Australia and the Indian seas is indisputable; but whence they originally sprang, and by what circumstances they became scattered over thousands of miles, through seventy degrees of latitude, remains a problem to be solved, Doubtless, the Australian country was peopled long before Abraham went down into Egypt, or before the walls of ancient Nineveh and Thebes

were raised to their proud position. BELIEF IN SPIRITUALISM. In their "ceremonies, superstitions and beliefs, there may be traced," says Mr. Parker, "relies of sun-worship, serpent-worship," and the worand others still wander about among the grasstrees. These natives seldom quit a camp fire at night, for fear of encountering malignant spirits. Mr. Benwick, among other marvels, writes this: 'A spirit appeared to a lubra—black womanannouncing her speedy death. She related the occurrence the next day, with serious forebodings. Two days after seeing the apparition, she died. Believing in demoniacal possession, the mediumistic 'medicine men' of the tribe 'exorcise the evil spirits' something as did Jesus and the apostles in New Testament times. This class of men also alleviate pain, remove disease, and heal the sick by charms and magnetic manipulations. They dance within the enclosures of mystic rings, fall in the trance, and describe the marvelous visions beheld." The Rev. Mr. Ridley gives the following account of a "corroboree": 'At Burndtha, on the Barwon, I met a company of forty blacks engaging in a ceremony of some mystical purpose. A chorus of twenty, old and young, were singing and beating time with boom-

now rapidly sweeping them off from the face of the earth." Mr. Protector Robinson assures us painted yellow, and a tuft of feathers fastened upon the top of his head. He stood twenty minated "evangelical theology" is true, and King phrenological lessons of Gall and Spurzheim, the | now rapidly sweeping them off from the face of | with his body whitened by pipe-clay, his face aborigines is the result of the white man's inter- utes gazing upwards. An aboriginal who stood | James's Version supports if. by me said he was looking for the spirits of dead men. At length they came, proving to be evil spirits, and a brisk conflict followed. Others of the party folined in this warfare with the 'powers in the air,' driving the ghosts away." They have a singular ceremony called Ye peno unit gai, or dance of separate spirits. Holding branches in their hands, they dance in measured tread, and sing till they fall prostrate in a sort of eestatic trance. While in this condition, they hold converse with spirits and utter prophecies.

> THEIR DECLINE AND DESTINY. Nominally, the aged men are their chiefs, exreising the principal influence in the tribes. Civilization is a very indefinite term. The aborigines, believing it to consist in being and doing as white men do, engage in smoking, swearing, tricking, drinking and gambling. The Rev. J. C. S. Handt, Lutheran missionary, bears this testimony: "A principal cause of their decrease is the prostitution of their wives to Europeans. This base intercourse not only retards the procreation of their own race, but almost always tends to the destruction of the offspring brought into existence by its means." Mr. Cunningham, well-known in England and the English colonies of the Pacific, wrote Thus: "Personal prostitution among those associating with the whites is carried on to a great extent, the husbands dispos-In each returning November-the Australian ing of the favor of their wives to the convict servants for a slice of bread or a pipe of tobacco. The children produced by this intercourse are generally sacrificed."

Infanticide is very prevalent: 'Tradition says When the parties are reproved for the unnatural crime, they at once respond, "We have no country now, no good children, now, and nothing to keep them on." A glance at daily journals reveals the fact that infanticide is not an uncommon occurrence, even in Victoria. Christian Melbourne is the Paris of the colonies, Knots of "larrikins," stalwart, well-dressed ruffians and street-walking women, pouring out of lanes and alleys in early evening, increasing as the hours pass, reveal the social rottenness of the city. And, what is fearfully deplorable, ladies, con-sidered respectable, and whose toilettes publish the wealth of husbands, have actually been bittell with the mania of gambling. The carnestness with which they plend of men to put in for "sweeps" oversteps all decency and morality as well as womanly modesty. And further, it is quite common for women to not only attend but to "bet" at horse-races in Australia. Will they read this from one of Beecher's sermons:

"As crows to the cornfield, or vultures to their prey—as flies to summer sweet—so to the annual races flow the <u>whole tribe</u> of gamesters and pleasbut for a far different sacrifice. No form of so cial abomination is unknown or unpracticed."

Without hope, without seeming ambition, the remaining Australian natives have sunk down into a state of stupid listlessness. They know that aboriginal races must, in every instance, either perish or be amalgamated with the general population of the country. In Tasmania, originally known as Van Diemen's Land, there is not a native left. The bell of fate has tolled, and the last man of his race, putting down his rude pilgrim staff, has gone on to the shadowy land of

THE NEW ZEALAND ISLES.

the Middle, constitute the English colony of New Zealand, sunnily situated in the South Pacific Ocean. It is very nearly on the other side of the globe from Great Britain, the precise antipodes. being, I am told, a small island, seven hundred miles to the southeast. The two islands, separated by Cook's Straits, are over a thousand miles in length, volcanic in formation, and contain about sixty million acres. Seen from the disease, cured in nine days through spirit influocean, the land is rough and barren, and yet the | ence. The testimony of the attending physician country has fine plains, open valleys, beautiful is given. The article on the fluid action of man springs and rivers, and is unsurpassed in value for agricultural purposes. I have met wool-buyship of ancestral spirits whom they profess to ers here from New York and the New England dismembered by brief extracts. frequently see. They believe that one class of States. Having a sea-board extent of some four spirits dwell in the air, another in the mountain, thousand miles, with several splendid harbors, this country is destined to occupy an important pages, is before me with its cheerful friendly position in trade and commerce. Auckland, greeting, After an interesting article in which Christchurch, and Dunedin are the three largest

THE SPIRITUALISTS.

of liberal thinking souls in Dunedin organized the more worthy of the light. "The time was, Mr. Redmayne was elected President, Mr. Wil- in all its aspects, whose brilliant history placed son, Secretary, and Mr. Beverly, Treasurer; it at the head of ancient civilization, though in Messrs. Logan, Stout, and Carrick were the courday it has somewhat retrograded in the road Committee. Until our arrival their lecturers had of progress; but seizing the new ideas as they been Redmayne, Stout, Wilson, Christie, Meers rise out of the fount of truth, it will again adfrom Christchurch, and Smith from Melbourne, vance to the front." Its articles on "What is The speakers have presented Spiritualism fairly Man?" and "Spiritualism," though short, have and sometimes fully. In the meantime cringing much sweetness of diction, and will be read with Christians have kept, up a continual attack on interest. I have no doubt that the editors of the the Society in their papers, over fictitious signa- Banner of Light will tender its fraternal salutatures. Such shots only rebound to hit and hurt; tions to and rejoice with this new journal of Corsectarianism. But to test the mettle of the clergy | dova—rejoice in these new evidences of advanceand put a stop to this anonymous writing by ment in the realms of the spirituelle and in the churchal cowards, I expressed the desire publicly to meet the clergy in a four days' oral discus-

As yet none of the clergy have summoned sufficient courage to enter the arena. Feeling the ground trembling under them they are hytrouble: Orthodox churches now a days are only in fact the churches of the tombs. All that Christians can say is, "Come and see where our Lord lay," while Spiritualists exclaim, " He is not there, but risen." Angels and spirits are with us, and the golden future is musical with promised beauties. and beatitudes,

Dunedin, New Zealand, Feb. 27, 1873.

REVIEW OF OUR FOREIGN SPIRITUAL. ISTIC EXCHANGES.

> Written expressly for the Banner of Light, BY DR. G. L. DITFON.

The Spiritisch rationalistische Zeitschift, by Jul Meurer and O. Mutze, of Leipzig, is one of those judiciously prepared pioneurs in our cause destined to awaken public aftention and do good throughout the German-reading world. Its first article is a strong and hold "Criticism on Prof. Czermakaon Spiritualism," its second, an "Answer to an article on Nature's Laws and God's Grace;" its third, a "Scientific consideration of the mysterious, and its relation to Religion and Philosophy." From its last and more lengthy article my friend, Mr. J. F. Seman, has kindly made the following extract: "Confucius says that heaven and earth are Father and Mother of all things in creation, but of all created beings, the power of reason and to discriminate differences is given only to human beings. Each man has his Thai-ki idea of a universal order, or the highest laws which cause the harmonious action of the universe. The nature of man is Thai-ki, as this cannot contain anything that is not good; so Nature must be good from its beginning. All human beings are alike good when born, but soon after the external world began to act upon it. In consequence of this influence the perfectness of the child is lost. Before the soul manifests itself in the child it is as perfect as Nature; because its source is equally perfect. Thought. is a manifestation of the soul; whosoever does not exercise it sufficiently cannot improve its higher aspirations, but those who do will endeav-

This journal announces among its works on hand, "Spiritualism," by Judge Edmonds; the "Great Harmonia," by A. J. Davis; the "Debatable Land" and "Footfalls," by R. D. Owen; while the "Banner of Light" and the "Present Era," with price, are on its list of periodicals.

or to reach and ultimately regain the original ex-

cellence of the new-born.

The Revue Spirite, of Paris, continues in its April number the very interesting investigation before the Court of Assizes, of the mysteries of Milon-la-Chapelle. The strange and strongly abusive posters continued to be affixed to the walls, to be strewn even about the court-room, to be scattered over the fields and gardens, and in some cases were made to penetrate houses; as that of Camard and the Count d'Abzae. One particularly noticed, attacked the character of a lady seventy-nine years old, but who had in ear-Her days been known to have had some intimate relations with Baron de Kalb, father-in-law of they are declining, and are conscious of their this Count d' Abzac. At another time they foldestiny. It seems an inflexible law of Nature lowed the magistrates about, and seemed to be dropped in their way by some invisible hand. A vigilance committee was appointed, but with no profitable result. By and bye appeared the following: "Young girl, you prefer Leon Camard to all the other young men because he is more learned. Well, put this problem to him: Divide fifty into two parts, so that the two numbers, multiplied by a third, give 596. If he does this, you are right." This only served to draw atten-Two large Islands, denominated the North and Hon to Leon, in one of whose works on mathematics was found the above problem: but as he was a dutiful son, a good youth, and had been mysteriously poisoned with the rest of his family, it was hardly possible to consider him guilty, of the great trouble and scandal awakened in the village. Investigation went on, and the Court till had hopes of a favorable solution.

The Revue cites a case of serious pulmonary upon plants and the atmosphere is continued at considerable length, and is too suggestive to be

La Fraternidad, of Cordova. The first number of this periodical, of sixteen double-column Spiritualism and Magnetism are questioned to elicit the truth regarding the former, it opens a chapter that has a touching depth of pathos, but Something like a year since, a goodly number lifts its horn of hope toward a future that may t "society for the investigation of Spiritualism," it says, "when Cordova was an illustrious city new efforts to establish Truth,

La Luz en Mexico (No. 14) has its second "Dissertation on Spiritualism," beginning: "In our anterior article we said that the spirit must of necessity, for progress and perfection, be reincarnated many times in this world or in others Our object is to demonstrate this. . . . Nothing in nature has been improvised a: ' (We have

no word for it in English) but will say, spontaneously produced in completeness. j. "Hence in the physical as in the intellectual, all Jias, had itdifficult infancy. This we have seen in the sei ences, in the arts and also in nations, in the growth of cities, in their civilization, etc., conforming to a perpetual law of progress. . .

This slow road humanity has traversed up to where it to-day finds itself; " and from analogy we are doubtless to infer (the article is to be continued) that, as we have not in our line of life reached the ultimate, re-incarnation becomes inevitable. After a short article on "Persecution," and the "Martyrs of Spiritualism," in which the mission of Christ in opposition to the old Mosaic authority is presented, a quotation is made of Wm. Orford's late communication on "Human Nature."

La Rustración Espiritista, of Mexico, (Nos. 27 and 28) renews the theme of "Modern Magie!" and "Lucifer," in which the Vaz is again handled with becoming dignity and power: "According to our critic," it says, " we ought to conform to this miserable material-in which we are transitorily clothed, and not aspire to anything higher; without doubt this would be in admirable conformity to the Roman theology regarding the is it repugnant to our consciences." Referring, then, to those unfolded through defect of sight, of hearing and the like, it holds up those imprisoned faculties that in the future are for the soul's nourishment, growth and advancement. "The Voz comes," it continues, "with St. Augustine in hand, and says; it is not the body itself that "submerges the soul, but its evil deeds." Why, Homer, the four laugh from thy Olimpios ? Whatever the cause, is it for this less certain that the body is a burden to the soul? Or perchance are there some organized bodies not corruptible? Or there some organized bodies not corruptible. Or shall we have that benumbing science that before the council of Miletus prohibited the teaching over our home, shall gleam over our bone, shall a prohibited the teaching of our our home, shall a forget thee or our childhood's bliss-that death is a meressity of pature? that death is a necessity of nature?' . . .

Man is the terminus of creation, if we are to believe the Voz. Man may be the best expression of divine work in this sublunar sphere, but how significant is this earth in the archipelago of worlds! less than a drop in the great ocean. The article on Satan illuminates him more than can possibly be desired by the opponent of the Ibustracion.

Lo Missager, of Liege (Nos. 18 and 19), contains the usual amount of important matter. "In the scientific world," It says, "the spread of error is soon reduced to an impossibility, for one cannot, for a long time, entertain an article of faith that is false; hence the Church, condemning, en principe, scientific studies, proves to the least clairvoyant that investigation curiosity is called temptation, solicitation, and takes away our faith. . . . . No spirit whatever according to Jeshit teaching, can scrutinize an article . With the modern idea of the sovereignty of the people, the first and last word of polities directed by reason, it is folly to attempt to impose upon us the plantoms of the Middle Ages, prescribing faith absolute, obedience, humility, &c., putting the spirit under an effectual yoke that quenched all judicious reflec-. . After referring to the liberty that should be granted to all, giving some severe castigation to those who make grimaces at what they do not comprehend, pitying those who profess absolute incredulity, it says ? that with some exceptions, the language of these last is always the exaggeration of an ignorant person?" ? Then again it adds: "The social litterest is also a pretty expression by which one is denied the

The Messager is publishing "The Phantom," by Charles Dickens; and its leading article in No. 19 is "Conscience and Free Thought," from a French journal already reviewed. Its directions to media for enring diseases of many kinds may be of no little importance, but are too lengthy to be copied here. The main things are, however, magnetized water and passes from the head downward. The article on "The World of Plants" is full of poetry. One paragraph begins: "Under these manifestations of an unknown life the philosopher cannot but recognize in the world of plants the song of a universal

liberty:of thought."

El Criterio Espiritista, of Madrid, has its usu ally faseinating aspect. Under the head of the "Spiritual Society" are taken up and considered many of the important questions of the day; for example, The Social Question; Notions of Right and Duty; Law of Love; Spiritual Theories; Modes of Combating False Beliefs. Here we read: "The manifestation of the right, in the absolute, has no limitations in the conditions of life, In duty is the right, in the right the duty: a complex idea. Exercising it is the completion of the right and the duty, there being no higher obligation, none more important than duty itself. With existence came the rights, not only initiated in the manifestation of our being, but as a conclusion of the object for which life was created. But there is a diversity, or, perhaps better, there are distinct manifestations of the right," etc. After referring strap is passed round hor waist, then through to the equilibrium to be established between the two holes in the bar across the back of the chair, and the strap is bandend halded. material and the moral, that they may advance to and the strap is buckled behind; either a thread gether, the writer says, "Here is the reason why Spiritualism has appeared to day, and the field of the philosopher is opened. Nothing is born into life that has not a special significance; and Spiritualism, the philosophy of being, studied we hear her voice and the creaking of the chair and prepagated everywhere, is the response of a necessity, the completion of a providential de-

But the most lengthy and most important article in El Criterio, for March, is that under the head of "Catholicism and Spiritualism." Here are two brilliant communications that have all the force of the Spanish language and scholarly capacity, though one has a modest paragraph tape. opening thus: "I fear that my intelligence has not embraced, in all its extent, the grand doctrine that comes to offer itself to this present held by anybody present, she is raised three or generation, with the shield of ransomed thought four feet from the floor and floated backwards trine that comes to offer itself to this present and a freed conscience, to invite us, as in a vast and forwards in suspension, without any per-crusade to the conquest of eternal truths, to the crusade, to the conquest of eternal truths, to the immutable laws that govern the universe, . . .

And it is certain that all the great madmen of humanity, from the most remote time, translate themselves in scientific and historic events, and to-day the most timid wish to partake of the glory pertaining to those demented ones such as Anaxagoras and Newton, the persecuted Galileo, the contenued Copernicus and Leibnitz, Norman, Volt, Fullon, Jansen, Kepler and Horke, and a thousand others whose misfortune it was to see further than others beyond the clouds that surrounded the traditions of the people

I hope to have space and time for a further notice of this number of the Criterio.

Albany, N. Y., April 30, 1873.

THE GLACIERS OF PARADISE.

The state of the s

BY HJALMAR HJARTH BOYESEN.

Spring is waking, and the Yokul lifts on high his glittering Par and wide in sunny splendor gleams the ice-engirded Tild the swelling freshet murmurs gay spring-dittles as it Till its noisy life it inlingles in the ocean's grand repose,
And in silence,
Dream-trianght silence,
O'er its course the billows close,

On the strand they gayly played, where the trembling blich-trees grow, Chiblien both with golden ringlets and with cheeks like dich-ties grow, ten both with golden ringlets and with cheeks like midden snow natiden snow,
Whereto blushed tresh, spring-like roses—blushed and hid,
and bushed again,
While they pineked the shinding pebbles, smooth-worn by
the storny main:
And in slience,
Rypping slience,
Chants thy sea its old refrain.

She, the 'tale and gladseme malden, raised her head and called his name; called his name;
The was deeperyed, light and slender, shy of interiand slight of frame.
Like a laughing brook, she skipped to and-fra along the strand;
The was grave, like nodding fern-leaf, gently by the breezes faithed.

Which in silence, Persive silence, Pensive silence, Grows upon the brooklet's sand,

"Ragnas," said she, i when God's angels visit will this world of ours.
They descend so mother told me on the Yokul's shining towers.
Now, If I should die, then promise thou will climb the mosts of her. Deaks of lee.

And my hand I'll reach to help thee up to God's bright paradles.

Itut in silence.

that in slience, Wondering slience, Gazed he in her innocent eyes,

It was summer. Thrush and limet sung their gladsome summer-lay; Through the dir-trees' cooling vista rose the cataract's resurfection of the flesh, but not the less for that And the light blue snoke of even o'er the darksome forests

Rose and lingered like a lover leath to hid his love farewell;
And hi silence,
Wistful silence,
Shed its peace o'er smilt dell,

On the pleasant billside sat they, where the slivery birches And the eternal sun of midnight bathed them in its fifth she, a maid of eighteen summers, fresh, and falf as Nor-way's spring;
Tail and dark-browed he, like plue-woods in-whose gloom the Huiders's ing.

When in silence,

Nightlets from her dusky wing.

It was now that he must leave her, and the waves and tem-pest breast! Heavy-hearted sat they, gazing on the Yokul's daming

am,
Until silence,
Death and silence,
Freeze my heart and memory's stream,\*\*

Up he sprang, and boldly looked he toward the midnight-lighted west; Setzled her white; soft hand, and pressed it, closely to his throbbling breast! And the love his childhood fostered, and in-youth made, wayn his blood. Trembled on his lips, as trembles bursting flower in freez-ing bud;

Ah, but silence, Fateful silence, Held the mighty feeling's flood,

Years had passed with autumn's splender. like a glistening Doubly rich the stillight streamed from the Yokul's dia-Once again, in joyful ranture, he his native vale beheld, For the love long years had fostered whispered still of faitl unquelled,

ded,
Spite of stience,
Haptess stience,
That the timid-tongue had spelled.

And his boat shot swiftly onward; well the rowers plied Till a heavy folling reached them from the church-tower on the shore; And a solumn train of barges slowly wound their pensive Through the husbed waves that glittered over their image in the bay;

And the silence, Elstening silence, Dimmed the spindor of the day.

ther the barge that now drew near, countless virgin lilles Wept. Telling that some white-souled malden in the snowy bower' Damb he stood, and gazed in terror on the shroud and liftes And a drend foreboding filled film, and his heart forgot to beat

And in silonce, Deathlike silence, Fell he at the boatman's feet,

So the parish-people told met and as years went rolling by; Oft they saw him sadly starting on the daiming sunset sky; Watched the purple-stained Yokul, half in joy and half in As if hoped he there to see her coming back to earth again;

Mourned in silence,

Fateful she.

That had rent two lives atwain.

Till, at length, one Sabbath morning—deep-volced church-bells shook the air— While in lest all garb the church-folk wandered to their— house of prayer. Reached their ears a hollow thunder from the glacters over-heat. And high blocks of lee came crashing downward to the

s bed; And In sil mee, Wrathful slience, Down the seething stream they sped,

Ah, the breathless hush that followed? for amid the ley waste. They a human shape discerned, madly, as by demons chasel. Up the crystal ledges climbing, pausing now where icewalls screen
F1 in the blast, then upward springing o'er abyss and
dread ravine.
Until stiences
Gilltering stiences
Reigned and the leebergs' sheen.

They have searched for him, they fold me, sought him far and sought him near; Ne of a, trace was found to tell them of his grave so lone and drear; But the legend goes that angels swift the shining other And with them his youth's beloved bore him up to God

Where shall slience, Never sander hearts that love. - Lippincolt's Magazine,

\*The Hujder is the spirit of the forest, and is represented as a virgin of wonderful beauty. She plays her k or-a long birch-bark horn-at evening, and is the protecting genius or the early.

t From the London Medium and Daybreak, 1

Well-tested Cases of Levitation. To the Editor-Sir: A young person, aged bout eighteen, living in the neighborhood of Braintree, is possessed of the rather uncommon power of levitation. Allow me to state how she has been tested:

1. She is seated in an ordinary cane-bottomed chair; her hands and feet are secured tightly, or a strip of paper is run, along the strap and sealed; her hands are filled with peas or tiny bits of paper. We retire to the opposite side of as she is floated about. After being buoyed up for a few minutes, she asks for a light, and is found seated in the chair on the table, with all

the tests in perfect order.

2. At the last sitting we slightly altered the conditions of the tests. Instead of binding her hands and feet, we placed her in a long calico bag; her hands were partially filled with peas the tape of the bag was drawn up close to the neck, and a seal was affixed to the knot of the tape. The leather strap and strip of paper were used as before. The result was similar in all

respects. When standing up, and while her hands are

As to the truth of this statement, I am pre-As to the truth of this statement, I am prepared to produce testimony competent and trustworthy; as to the occult causes of the phenomena, I venture upon the responsibility of no opinion whatever. I am, sir, yours obediently,

Alfred Durell.

Bocking, near Braintree, March 10, 1873.

[The above system of testing is thoroughly ommendable. We know the parties well; and our readers may place implicit confidence in the truthfulness of these statements.—Ed. M.]

The gem cannot be polished without friction, nor man perfected without adversity.

\_ free Thought.

BAPTIZING THE CONSTITUTION.

Yes, baptize the Constitution of the United States in the name of the Father, Son and Holy Ghost! or in any other name by which any particular sect may try to represent their own peculiar notions of the Godhead, and we shall in declare such a purpose beforehand, but would that day have a government committed to the interests of that particular sect.

And what next? It will be like the image which Nebuchadnezzar, the king, set up, proclaiming that whosoever would not fall down and worship it, should be cast into a burning, fiery furnace. Woe be to every man in that day, who will not worship before the strong enshrinement of Orthodoxy! Is this but the foreboding of a morbid fancy? Let history bring forth her testimonies and answer the question.

We have already too much assurance that all governments of the past have turned out to be religiously tyrannical, persecuting and bloody, which have ever been baptized in the name of the bloody Trinity. And I think I speak advisedly when I say that nothing better could reasonably be expected, when the devotces of a scheme of salvation which is made to restentirely on the murder of an innocent man, or as they render it, on the murder of the Omnipotent God himself in the form of an innocent man, are allowed to sit at the helm of state.

And how very suggestive is this first strange principle of their faith of such things as torments, inquisitions, dungeons and blazing faggots as fit instruments for man's spiritual illumination and control. Well may we beware of the tender mercies or that form of religion whose boasted corner-stone is its Deicide.

Such seems to be the lesson of history and experience, to say the least; and from these lessons, no doubt, our fathers who framed our civil government learned to act more wisely than to peril the liberty and life of individuals by subjecting them to the merciless mercy of a crucify ing church.

When we look around and see how well organized the self-styled Orthodox churches are-how thoroughly subservient to authority are their humbler devotees, and how united and persistent in their purposes, it might not be surprising if they should accomplish their object before the reason of the masses is aroused to a sense of its real meaning and danger.

How long would it be before every citizen would be excluded from participation in the civil government who would not swear by their idol! -how long would it be before they would prohibit all public religious worship that was not measured and bounded and limited by their creed? Does any one think this impossible, or even improbable?

Thirty years ago there were men who said in our streets they wished it was the law that no man should hold an office who was not a member of an Orthodox church! Later than that have not leading churchmen wished and prayed that teachers of a more liberal, merciful and genuine Christianity might be paralyzed or otherwise put to silence? Only a few months ago was there not exultation in some flery hearts because the fire had consumed the Banner of Light? And these are significant symptoms, yea, the living witnesses that Orthodoxy has lost none of its hursher metal since the days of Calvin, or even since it wedded itself to the civil power of pagar

That man must have but little faith in history, and but little insight into human nature, who does not foresee that such men, when they get the nower, will be sure to suppress, if possible, but to oppress, at any rate, whatever is not direetly subservient to their creed.

Now the secret of all this ambition to accomplish this measure evidently lies in the wish and determination to nationalize their creed by the influence of the civil government. Multitudes no doubt would innocently aid in the movement, without any forethought or judgment of their own, but simply because a few designing leaders will assure them it is an eminently Christian measure. And probably scarce one in fifty of those whose religion has taught them the fatal habit "not to stop to reason, not to stop to think," will fail to be lured by the "tinkling sound" of "God in the Constitution," to betray, so far as their votes can-do-it, both the civil and religious liberty of millions of their fellow citizens, unless they can be aroused beforehand to a sense of the worse than folly of such a measure in such a country as ours.

Our Pilgrim fathers learned by experience to despise religious dictation at the hands of men as fallible as themselves. But some of their descendants, who have enjoyed the inheritance of religious liberty so long as to have forgotten the passive meaning of oppression and persecution, are now plotting means to gratify their love of power by dictating religion to others and lording it over other men's consciences. Will it be said that this charge is without foundation and false? Then let me attempt to sliow that there can be no other sensible demand, no other reasonable object of sufficient magnitude and importance to furnish any motive for a party or a sect to attempt any such one-sided, sectarian measure.

Consider a moment. What can be the necessity or propriety of altering the preamble of our common Constitution, by inserting the names or describing the special office of the deities which one class of citizens have chosen or been trained to worship, and not do the same by all other classes of citizens? Why not put in the "One Father, the all-in-all," for the Unitarian; the Impersonal, Overruling Forces of Nature," for the school of Philosophers; the "Good and Evil Spirit" for the Indian; "Confucius" for the Chinese, and the Holy Virgin for the Roman Catholic? Would this be asking more than fairness under a common government? But what need is there that any true, honest, just, humane may-should ask for anything of this sort, since his line to the end of the kingdom. the whole of it is already embraced in the very heart of the Constitution, in the most full, free and catholic manner? See the third article of the first series of amendments: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press.? Now this virtually says to every individual, Worship God as you best can conceive of him, in such way as you think right, according to the dictates of your own conscience; and none shall be allowed to molest or to interfere with your sacred right. Can anything be more fair and equal and just between man and man, between Christian and Christian, than this? And is it not enough?

less it be the power or privilege to interfere with others' rights? And is it not plain, then, that a sect which seeks to insert its own peculiar notions of Deity in any department of our common that particular sect?

Those who aim at such a monopoly would not of course be simple enough to boldly and frankly disguise their object under the most artfully studied pretensions, and skillfully mask it under the garb of the most pious eloquence. In this way leading men may and often do accomplish wonders among the masses, that are habitually led by sound rather than sense.

To avert such a calamity as even the most partial union of Church and State must necessarily be, to such a mixed people as have been made citizens under our common government, the habitually unthinking and blindly submissive need somehow to be made to think-to think and act for themselves.

How to arouse men's dormant reason, and induce them to test this question by their own individual good sense and judgment, may be a difficult problem; but it occurs to me that a few well pointed questions and a few well placed criticisms may be as well calculated as anything to wake up the slumbering reason and dispelits fatal dreams.

And first I would ask, If you love liberty, and specially religious liberty for yourself, why not love it for your neighbors, also? Or do you repudiate the command to "do to others as ye would that others should do to you," and still claim to be, "pur excellence," a Christian?

If such be one's condition, he may possibly find, at some future day, that he is one of those who have "turned their ears from the truth, and been turned unto fables."

And why do you wish, at this late day, to incorporate any insignia of your particular views of Delty in our Constitution, when that Instrunient already virtually acknowledges, in the article I have quoted, all the Gods that you or any other citizen can even be supposed to know and worship? Is not this broad enough, and comprehensive enough, and liberal enough, and just enough for all practical purposes and all parties concerned? Does it not secure to you equal and sufficient privileges with the rest to worship God in your own chosen way? And if this is not too great a liberty for you, is it too great a liberty for others to enjoy?

What, then, can be your aim but to force your views and interpretations of Christianity upon those who cannot conscientiously receive them? And what does history teach us has been the spontaneous fruit of all such efforts but bitter conflicts, cruel persecutions, and horrid martyr-

Again, what, at this late day, has so suddenly findled your anxiety concerning the honor of God or of the Government in this matter? Have any of the Gods expressed or manifested any dissatisfaction that their names were omitted in the preamble to our Constitution? Have any of them taken offence and withheld their bless ings or multiplied their judgments especially on that account? Have any of the nations dishonored us for that reason? . Indeed, when we contemplate how our Government has been prospered and the people blessed, how we have been able to live in peace, to worship under our own vine with none to molest, how the fugitives from oppression in other lands have flocked nither and found protection and rejoiced in our liberties, we have every reason to infer that that omission must have been a sacrifice peculiarly well pleasing and acceptable to God. Why then, should a few fanatical partisans seek to alter the form of that which our fathers were in spired so wisely to devise, and to which, by his unparalleled blessings, God has so signally set

the seal of his approbation? that God and Christ are the immediate institutors of civil governments and the rules of nations, a real, practical truth, or is it but a rhetoriteal sentiment, a scholastic unbiblical fiction?

If God institutes all civil governments, why are they so experimental and unlike? And if Christ is the ruler of nations, why should his administrations be so unstable and fickle and vari-

Let us go back and consult for a moment some primary authorities — those ancient landmarks that long preceded the perverse interpretations of conflicting councils, of sectarian colleges and theological seminaries.

Let us go to the original source for ourselves. and see if we cannot find some lessons of truth. before they are mystified by paganish interpretations, or perverted by spiritual pride, or defiled by passionate controversy:

"And God said, Let us make man in our own image, and let him have dominion over every-thing that creepeth upon the earth."

Now, if this means anything intelligible, it means that man is left to institute such modes and means of government, as his divine gift of reason-and intelligence may move him to devise and adopt. This is the one hypothesis that explains the most of the phenomena of earthly governments; the only one that exhibits the basis of human accountability.

It is worthy of notice that history claims but one theoeracy in the whole wide world; and even that on so limited a scale, and of so short duration, as to make it almost liable to the charge of delusion. It might be a human government wearing a divine mask. Moses might have been as a king in disguise, as also the few judges who followed him.

But these Israelites soon desired to have a king openly, like the other nations; and the Lord granted them their desire, letting them have their own way. Their first choice was Saul, whose chief recommendation seems to have been that he was a head taller than his fellows. Is it not a little strange that God should abdicate the civil throne for such a man? Then they had man—be his dory what it may, or his ism what it David; and after him a succession of kings in

Bift the record of their various administrations furnishes strong evidence that God neither ruled the kings nor the people; but, though he counseled them by his prophets, still he left them to shape their institutions as they would, only holding them responsible for the results of their choice. And this is in harmony with the decree, "Let man have dominion," etc.

As to Christ's being the ruler of nations in any such practical sense as to make it expedient or necessarily proper to name him in connection with the organic civil law, it seems to be a claim long been at the helm to be deceived by pious without any clear or valid authority. Jesus himself testified that his kingdom was not of this teachers for the clergy that forced dogmas down world. What, then, has he to do with the civil Does it leave anything to be asked for more, un- government of these United States? .

Let me not be understood to ignore the true supremacy and sovereighty of Jesus; but let it be placed and recognized where it belongs, and where himself placed it, not of this world. His Constitution, can only be aiming to enlist the kingdom pertains to the divine, spiritual, moral power of the civil government in the interests of realm. He was made the head of all things to the church, but not the head of all things to civil governments.

"And one of the company said unto him, Master, speak to my brother that he divide the And the said unto him, Man, who made me a judge or divider over sou?"

As much as to say, your civil matters are not the objects of my mission or the immediate subjects of my authority.

Some may suppose that, as Josus never graduated from any sectarian theological seminary, he had not learned and understood the nature and. sphere of his mission and office quite so well as some dubiously converted pagans could tell him two hundred or two thousand years afterward.

I verily believe, if Christ were on earth to-day, he would utterly protest against associating his name with any civil government, which is always liable to be prostituted to the vile purposes of slavery, war, intemperance, licentiqueness, oppression, persecution, martyrdom. An earthly rown would be an insult and a mockery to our King of Righteousness. Then be content to leave him in his glory in his moral kingdom, and let his name remain in his own moral constitution, the New Testament, where he himself hath chosen to leave it. It is a remarkable and wonderful phase in the

mental characteristics of those who, by the help of corrupt civil powers, have so long been able to maintain the ascendency in propagating their own peculiar interpretations of Christianity, (which, by the by, they arrogantly claim to be orthodox and infallible,) that they exhibit the strange mental phenomenon of accepting and believing (?) an almost entire list of opposites to what Jesus himself plainly and expressly taught. For examples: they believe (?) that Jesus is the ruler of nations, though he taught that his kingdom was not of this world; they believe (?) that Jesus is equal with the Father, though he taught: that his Father was greater than he; they believe (?) Jesus had supreme power, though he taught that of himself he could do nothing; they believe (?) Jesus is their moral substitute, though he taught that, unless their righteousness should exceed the righteousness of the scribes and Pharisces, they should in no case enter into the kingdom of heaven; they believe (?) (worst of all) that works are of no consequence in the sight of God, though he taught that God would render anto every man according to his works. (I do wish dint every man-especially every pretended Christian would take pains to study thoroughly Christ's ription of the final judgment—Mat. xxv:31-40, also, St. John's vision of the same thing-Rey. xx:11-15-and see for themselves how this matter is illustrated in the courts of heaven.) They believe(?) in exercising dominion over other men's faith, though Jesus taught o do unto others as ye would that others should do to you. So have they multiplied discrepancies till reason is atterly confounded. So have they morally expatriated themselves from a world of practical truth and reality to a realm of impractical fiction and fancy.

How, in the name of humanity, such glaring contradictions could so long have been entertained and made popular, can be accounted for only on the humiliating ground that men hav been forbidden to think und Speak. But now, since rational minds are breaking clear from the bonds of superstitions submission, and daring to study the truth of God and Nature for themselves, and declare it, we do not wonder that the fabulous system of popular religion (which seems too much like an elaborate perversion, not to say subversion, of much truth) trembles at the shock, and anticipates its coming need of extraneous help in order to be able to maintain its wonted . And, still again, is the high sounding claim authority and domineering position. And we need not wonder if we soon, very soon, should see its devotees making some most daring and desperate efforts to wed their cause to the civit government.

But I pray all the Gods whom the nation worships that such a union may never be consummated. It could not sanctify, but be sure to defile the whole people. The nuptials would be the herald of the wildest passions, the bitterest strifes, the bloodiest conflicts. God save the United States of America! Shades of our honored fathers, throng ye the halls of our nation and forbid the banns.

Washington, Adams, Jefferson and noble compeers; ye whose broad and lofty inspirations gave us liberty of conscience, liberty of speech and freedom of the press, command now, like those other servants of God, Moses and St. John, that the special work of your special missions shall be left unmarred; and bid the restless fractional elements of the Church be pacified and satisfied with the righteous boon of equal liberty. Δ. Β.

ANNIE T. DWYER ON THE LIVING ISSUE.

EDITORS BANNER OF LIGHT-Since my name has gone forth to be numbered with active workers in reformatory movements, I have endeavored to conquer circumstances that retard my efforts in the direction that is most congenial to my mind. However, being mortal, and governed by temporal affairs, I must defer my hopes for a season. But Spiritualism, finding that woman has a soul capacitated to develop into higher relations equally with man, is a grand argument for her to work in its behalf, refuting by facts the apostolic injunction so many ages overpower-

Will the Burleighs, Hanafords and Smileys keep silence after tasting the luxury of expounding the gospel in the pulpit? After God ascends the throne at Washington, Paul may revive in his glory to their debasement again. Church and State rule is significant to carry out Christian ideas of subordination. Though Lam on the shady side of life, mine eyes will not grow dim nor hair become gray before the Christians will necessitate all Liberalists and Spiritualists to enter the arena to battle for the right of private opinion. Many believers in human freedom are preparing for the Orthodox ceremonics of riveting anew the chains of bigotry and superstition. The non-conformists are being arraigned for their blindness in not seeing the theological breakers ahead; but let not Revs. Tyng and Fulton be so sanguine of their false colors, sent up to mislead the earthly voyagers. Reason has too subterfuges. If precedents for liberty be not the enlightened throats, the people will remind them again of the precious boon, and give them a les-

time—"That the Lord has delivered us from priestly doctrines and dictation." That fremendous "shall" that the Christian Convention in New York laid their heads and hearts upon, may, and may not, put God in the Constitution.

It is so inherent in human nature to rebel against methods to dwarf selfhood, that the intelligence of the nineteenth century would be a contradictory statement did the bigots succeed in this, their last grasp for power. Though the Young Men's Christian Association may send may be apocallyptic, but it is our advice. emissaries to intimidate infidels by eausing arrests of the fearless in this struggle for free speech, as soon as the collision sends its warning sounds to the distant shores, the clergy will not ask in such sareastic tones, What has Spiritual-Ism done, and what will it do? By anticipating Christian movements, the reply will be demonstrated by unmistakable proofs of spirit power, that has suffered sectarianism to make its own into the Constitution

In this prospective strife for the right, woman with mind and body for liberty of conscience, but, with pen and voice, labor side by side, sustained by the invisible Power that knows no distinction of sex in securing eternal justice. Years ago, the mediums predicted that the next conflict would be begun at the North by religious fanaties. It is too soon verified, according to accounts from New York City and vicinity. The South may be spared the fury of the storm, in this second awakening of America's republic; she feels that she has nothing to risk nor nothing to lose, yet the future will demand her talent all

The spiritual lecturers from the North have generally been well received. A few time-serving bigots rattled a remonstrance to the truth that was an innovator on ancient doctrines; but it remains to be seen when a clergyman will manfully meet the champions of progression in public discussion of the question. They know too well the quicksands of Christianity would sink with the spiritual footsteps; whereas, discretion being the better part of valor, they have maintained a stolid appearance toward reason MRS. ANNIE T. DWYER. and progress. Memphis, Tenn., April 12, 1873.

# "TAKE ANY FORM BUT THAT."-Macbeth.

BY JOHN WETHERDEE.

An instance of the renewal in sleep of an im-An instance of the renewal in sleep of an impression of memory, calling up an apparition to enforce it (it is the impression which causes the apparition, not the apparition which conveys the impression), occurred near Bath half a century ago, and is related by Miss Cobbe, in an article on "Unconscious Cerebration," in the last number of Macmillan's Magazine. Sir John Miller, a very wealthy gentleman, died, leaving no chil-dren. His widow had always understood that agen. His widow had always understood that she was to have the use of his house for her life, with a very large jointure; but no will making such a provision could be found after his death. The heir-at-law, a distant connection, naturally claimed his rights, but kindly allowed Lady Miller to remain six months in the house to complete her search for the missing papers. The six months draw at last to a close and the province. plete her search for the missing papers. The six months drew at last to a close, and the poor widow had spent fruitless days and weeks in ex-anining every possible place of deposit for the lost document, till at last she came to the conclusion that her memory must have deceived her and that her husband could have made no such promise as she supposed, or have neglected to ful-

The very last day of the tenure of the house had just dawned, when, in the gray of the morning, Lady Miller drove up to the door of her man of business in Bath, and rushed excitedly to his hedroom door, calling out, "Come to me! I have seen Sir John! There is a will!" The lawyer hastened to accompany her to her house. All she could tell him was that her deceased husband liad appeared to her in the night, standing by her hedside, and had said, solemnly, "There is a knowledge and wisdom of to-day shall have will!" Where it was, remained as uncertain as close to other and bottom this metablished. before. Once more the house was searched in vain, from cellar to loft, till finally, wearled and in despair, the lady and her friend found themscives in a garret at the top of the house. "It is all over," Lady Miller said; "I give it up; my husband deceived me, and I am ruined!" At that moment she looked at the table, over which she was leaning and weeping. "This table was that moment she looked at the table, over which she was leaning and weeping. "This table was in his study once; let us examine it." They looked, and the missing will, duly signed and scaled, was within it, and the widow was rich to the end of her days. It needs no conjurer to explain how her anxiety called up the myth of Sir John Miller's apparition, and made him say precisely what he had once before really said to her, but of which the memory had waxed faint.

We copy the above from the Boston Transcript. We wonder what would tempt it and other such "proper" sheets to have printed it as a testimony of human existence the other side of the grave. We do not know whether this incident was fact or fiction. It will answer our purpose either way, for there are plenty of such that are facts, and some within our own experience, and we will use this as such for our text, because it opened to us a train of thought, and which, if worth while, when it takes shape we will print. Why was that apparition of Sir John Miller a

myth? He communicated a natural and intelligent thought to his disheartened widow-just what we would suppose any spirit similarly situated would do if he could. Instead of a myth, then, why may it not have been the late Sir John. Why should not respectability think that it was he coming on that errand of mercy? To call it "an apparition caused by impression, not an impression caused by an apparition," seems to us like "straining at a gnat and swallowing a camel." Of course we have in our mind many and varied incidents of a similar character to the | items (accented for respectability to read), may one referred to, growing plentier every day, but the only thread that does not break, in solution of the general question, is, that it was Sir John and not Sir Memory.

"Take any shape but that," said Macbeth to the ghost of Banquo. Take any shape but that, says culture, science, religion, to all apparitions of our departed friends. It is the only thing wanted to reconcile us to the experiences of life -that one should return from that undiscovered country; but we, or they, say, "Take any shape

But the cry is, Still they come! in every form except to sight; there are exceptions even to that, for the poet Longfellow says:

# "At times A most mysterious Providence permits them To manifest themselves to mortal eyes,"

They have never manifested themselves to our eyes, wished we ever so hard. They did to our grandmother from her childhood to old age; she saw them, described them; we know it. They spoke audibly to her mother in beautiful verse and soft music; others heard it not, though present, but paused from respect when she listened, with finger upraised; and they heard the words related. They called them "Songs of Palestine;" in future generations.

son to insert in their Prayer-book for coming but, that mysterious Providence not permitting our senses that privilege, we called it "second sight" to the one, and, for the want of a better word, "second hearing" to the other; we know better now, for we know the spirit-world is very near this, and the multitudinous voice of its denizens is heard in raps, in tips, in trance, in tests; in dreams, in reverie, in influence, in impressions, in premonitions, in prophecy, in symbols. He, then, that both ears to hear, let him hear what the spirits say to the children of men. This

We welcome these voices that lighten our pathway, that have made us a philosopher, that have explained so many mysteries, that have illumined not only our Bible, but our literature, that has made rational much that was superstitious—we welcome them! they were against our education and our notions of things, but our matured convictions compelled us to receive them for what they purported to be-intelligences of the past halter. It is only the rapid progress of the spir. insisting upon a hearing before the intelligences itual philosophy that arouses the creed-bound to of the present. We have listened thoughtfully, action; Therefore they will be the first to feel and would belittle ourselves to reject them upon Orthodox power should God ever be ingrafted the evidence, for we ever follow where truth leads, and it pleases us to say, in this connection, "Blessed be the name of the truth!" Yet, will not languidly weep while men are working as we said, culture, science, and religion (ourselves excepted in an insignificant sense) say with Macbeth, "Take any form but that." Sir John Miller was only an apparition of memory. They hall delusion, devil, jugglery, large wrists, machinery, or anything; and, when circumstances will not stretch into any of these "forms," then it is electricity and mind-reading—any shape but a disembodied mortal proving himself something more than a bundle of flesh and bones.

We have lived to see doctors disagree in medicine, in law and in religion—yes, and in science : and, outside of a very circumsembed area, these four quarters of the globe of knowledge are very unreliable. The domain of theory and demonstration is all mixed up; yet we follow our fancy as to each, and all, more or less, receive their teachings or deductions as reliable knowledge.

Now, we are not disposed to doubt the number of invisible colors in a ray of light for which we have no organs, nor the number of miles between this earth and the sun-no two agreeing exactly, nor stellar distances, with magnified variations, nor the niceties of chemical equivalents, nor of hundreds of other settled-things in positive knowledge, more or less to be unsettled and changed and improved upon as the years roll on. We will call them all science; that is the record of things found out and proved. Now, we are so made up that, if the evidence given to us by our experience in spiritual manifestations, that they are what they purport to be, viz.: spirits in the spirit-world, was not better, more convincing of their reliability than three-quarters of what is called scientific knowledge, we should have our doubts; but, as it is, we have none. With Thoreau of Walden, we consider that the priest is still only a pow-wow, and the physician a Great Medicine; so we rule them out of this argument; but we think science has made great progress, and is on the road to more. But we feel bold just now, and will prophesy that our Tyndallic knowledge of light which we have referred to, our miles of distance from the sun, our stellar distances, our atomies and dynamics, our chemical conivalents, which we all receive to-day with slight variations, will all be found imperfeet, and the future Darwins and Tyndalls and Liebigs and Lyells will correct the present ones almost out of sight; but the fact-our fact-that education, culture and religion are so slow to perceive, preferring it to take any form than the true and reasonable one, will still be a fact. When much that is positive to-day will be overruled by further progress in the line of respectable knowledge, the fact that that was the apparition of Sir John, and not Sir Memory-using the expression in a generic sense—will be more and given place to other and better, this unadmitted fact, viz.: that the dead are alive and within reach, will have come to the front. This much we say prophetically.

With all respect to science, to the good it has done in disabusing the world of its theology, we are surer of our fact than we are of the facts or opinions of scientific men. These shall pass away or be changed, and others or modifications will take their places; but our fact will remain. These are our sentiments.

We are puzzled not that people are cautious, but that they are unreasonable. Believing as we do, or pretend to in this Christian community, that we rise from the dead or that the soul never dies—the spirit being somewhere—what is the objection to supposing it can, under some conditions, communicate with and be interested in the friends left behind, instead of straining to solve these mysterious manifestations otherwise under such great difficulties, making electricity a general solvent, ignoring the intelligence in connection, or calling it mind-reading, when a very little observation will show, whatever else it may be, it is not the latter, and no serious observer will hold on to that thread as unwinding it to the end?
We know a man who had a dream once, and

his "Sir John" told him of something as important as the ancient Miller did to his widowwhich never was in his memory-and yet the apparition proved an intelligent prophet. What' caused the apparition in this case? Certainly not the memory. We must not play fast and loose with logic. Miss Cobbe must have wider experience in that line before she generalizes, and the "nice and proper" papers that quote such not have the pleasure of laughing last on this subject.

It appears to us rational to attribute these phenomena to the source that fits the case every time. We have studied these things carefully, and we remember that Hamlet said, "Frailty, thy name is woman!"-and we include man, too -and, making liberal allowance for all human frailties, will say with extraordinary assurance, that the only explanation that holds good in

every case is the spiritual one. If we are not sure on this point we carnot swear to anything as being sure in this world except that two and two are four. When, therefore, we see people and papers strain so hard to give it any form but that we laugh, but with sorrow, but can wait.

Japan has adopted the English language. The laws are to be written in it; the printers will adopt it; it is everywhere to be taught; and, in fact, the next generation will not speak Japanese at all, but English. But it is to be a new kind of English. It will be written on the phonetic principle—every word spelled as it is pronounced. This is the style in which the language ought to be everywhere, and it is destined to come to that

# Banner Correspondence.

Utah.

SALT LAKE,-Mrs. L. T. W. Congar-writes: The Twenty-Fifth Anniversary of Spiritualism was appropriately observed by the progressive minds of this city at the Liberal Institute. The evening from 7 to 9 o'clock was devoted to an intellectual entertainment, consisting of wellselected and finely-executed songs by the choir of the Society, led by Prof. W. D. Williams; O. Pratt, Jr., organist; select readings by Prof. T. A. Lyne and W. A. Shearman; short and Messrs, C. B. Kelsey, W. H. Searman, A. Lyman and E. L. T. Harrison. Next followed the reading of resolutions, and the closing song,

"Sweet By-and-Byo," rendered in a most effective manner amid lond applause.

The audience then repaired to the gallery while the hall was being cleared for daming, which, with an excellent supper, served at the American House, of which nearly two hundred American House, of which nearly two hundred partook, consumed the pleasant hours till 3 A. M. If the old-adage is correct, that "What every-body says must be true," this was a very pleasant, as well, as profitable time. The proceeds of the party were appropriated toward the purchasing of a library for the Children's Progressive Lyceum, which we have organized and expect to

open the first of May.

Thus the work goes bravely on, and the old must ever give place to the new, provided the latter carries more of truth, as the bread of life, to the hungering souls of the anxious multitudes than the former. SALT LAKE .- A correspondent writes : "We

have organized a Children's Progressive Lyceum here, to be opened about the first of May. The leading officers are Mr. W. H. Shearman, Conductor; Mrs. L. T. W. Congar; Guardian; Wm. H. Godbe, Librarian; H. W. Lawrence, Treasurer; Miss E. J. Whittier, Secretary. Häunted House in North Carolina.

DEAR BANNER—Believing your paper to be levoted to the cause of Spiritualism and its manifestations, I take the liberty of addressing you on the subject of some ghostly visitations that ave taken place for some time back and still continue at a house near Concord, N. C.

I have just returned from that section of counry, where I was examining some of the gold nines, and accidentally heard of this haunted house whilst conversing with one of the natives. I made further inquiries, and found that some fifty or more reliable witnesses could be obtained who had heard the peculiar noises that occur. Many, I was told, had gone to the house for the purpose of discovering what they thought was a trick performed for sulte of notoriety, or to serve some purpose, but all have been utterly baffled. As haunted houses are rather scarce in this country, and volunteer manifestations such as these are said to be are somewhat unfrequent, I told the people bleard the story from that when I got back I would address your paper on the subject, and as you were doubtless in communication with most of the media of the country you could suggest the investigation to some good medium in North Carolina, who might spare the time to inquire into the matter and set the people

of Cabarrus County right on the question.

The house (not an old one) is on what is called the Charleston Rond, leading from Concord, and is occupied by a man named Caleb Smith. I only got an outline of the case. Should you deem the got an only importance, and desire further in-formation, you can address Capt. W. H. Orchard, (in charge of the Phanix gold mine property,) at Concord, Cabarrus Co., N. C. What has been heard at this house seems, from all accounts, to be quite startling, and droyers

and peddlers who have occasionally spent the night there have sworn they would never do it again for the whole country. •
A desire for "more light" must be my excuse

for troubling you with this scribble.
Very truly, ROBERT W. NEWBERY.
P. O. Box 1388; New York City.

Michigan.

MANISTEE.-Wm. E. Polhamus writes, April 10th: We are having too good a time here. In investigating. Spiritualism not to report. Since I wrote you before, we have been able to see the spirits of our departed friends and others; and of the red man, in all his paint and pride of his na-tivity; and we are bearing spirits singing in accompaniment of the plano. Like the Jews of old, we have to thank a Methodist minister for our joys in spirit manifestations; for had he not thrown his vite standers on the theory, we should not have been awakened to the truths to be found in Spiritualism. We have every reason to feel influences, as a general thing; are of a high order of the developing class, and as the mediums become advanced, the influences are of a higher order still.

PORT HURON. - W. F. Jamieson writes: Last evening, (Sunday, April 27,) I had the pleasure of addressing the people of this place on "The Tendencies of Modern Spiritualism," a review of Rev. A. F. Bourns's. (Methodist cler-gyman) sermon of the Sunday evening previous. The platform was filled with people, the aisle and norch likewise, and there were more than a hunore interest, and there were more than a min-dred who could not effect an entrance. On the Sunday previous Mr. Bourns addressed a church-full. To the credit of the Methodists, they were out in strong force to "hear the other side." As is my custom, I endeavered to treat my opponent with courtesy, while I showed his arguments no

Spiritualism is the all-absorbing topic in Port Huron, and has been for several weeks. My three months' engagement with this Society expired last Sunday evening, but I am to remain with it two more Sundays.

New York.

TROY .- A correspondent informs us that "the Children's Progressive Lyceum of this place still lives. Last Sunday [April 6th] was Convention Day, and we had with us some of our Shaker brothers and sisters from Mt. Lebanon. The day was stormy and very unpleasant, but we had a good attendance and very good recitations amongst the best of which I would mention Gracie Lodowick in River Group; Bertha Rogers in Sea; Carrie-Brophy in Beacon: Betsey Myers in Banner; Eddie Galligow in Star. An original poem and several very good pieces were given by Liberty, and then the entire Group arose and presented their worthy Leader, Elisha Waters, with their photographs, fourteen in number, sur-rounding his own, handsomely framed. Jennic Galligow, one of the members of the Group, made the presentation in an appropriate speech. The Leader was taken altogether by surprise, and unable to reply, so Prof. O. II. Holcomb with his fine Lyceum Band struck up, and with beautiful and harmonious music calmed the troubled 'Waters,' then a few words from our Shaker friends, the Banner March, and all went away rejoiding.

### Massachusetts.

LYNN, April 1st, 1873.—At a meeting of Spiritualists, convened at the residence of Mr. Henry 3. Smith, the following was passed:

C. BHILH, the 10110WHIII WAS PASSQI:

Whereas, Our esteemed sister, Mrs, Mary Gould, is about to extend the sphere of her usefulness as a public chairyoyant and medium, by removal to Boston; and, Whereas, We have found her to be honorable and straightforward in her nediumistic relations; therefore, Resolved, That we recommend her to the notice of all who may be desirous of securing her services in the capacity of her calling, feeling confident that the same honesty of purpose will characterize her mediumship as has been manifested in her relations with us.

A. C. Routnson,

In behalf of the meating.

Georgia.

ATLANTA.—The First Association of Spiritualists appointed. March 4th, a committee of three to draft suitable resolutions in appreciation of our sister Ballou.

Like an easis in the desert of our lives, have been the comforting and soul-inspiring words spoken to us by our beloved sister, Addie L. Ballon; and in appreciation thereof, let it

Resolved, That we have been materially as well as socially and spiritually benefited by her lectures, and that the manner in which she handles the questions of moral

and social reform 18 an honor to herself and a blessing to humandry, and the day must soon come when such self-denying and disinfere-stedness for the good of her sex and the elevation of the monal and intellectual standing of man and woman will be telt and appreciated, and that when that time comes none will be more deserving for the good they have done than our dear sister; and be it turther.

Resulved, That we confusily endor e and recommend her to the whole traderity of Sulvinarities at home and about Resolved, That we cordially ender e and recommend to the whole tratereity of Spiritualists at home and abroad as a pure, noble, high-minded woman, the nobley light of God to man.

Resolved That the Religio-Philosophical Journal and Banner of Light be turnished a copy of these resolutions

and requested to pical shifteen.

J. M. Tallas,
F. F. Tallas, M. D.,
Vanamiller,
W. G. FORSYTH,

Indiana.

LOTUS .- E. M. H. writes: Our elderly friend and brother, Jonathan Swain, passed from the physical to the spirit sphere on the 27th of last September, aged seventy-nine-years. Some six weeks after his entrance to the spirit spheres he manifested at a circle at our house, fully identifying himself, and improvised a short poem, for a greeting to the circle, which he gave through the mediumship of Mrs. Huddleston.

From the London Medium and Daybreak, April 18, 1873.

Mr. Home on the Present State of Mediumship. Dear Mr. Burns+1 have read with much interest your article "How should Spiritualists

treat imposture and protect themselves against it?" I have also read a pamphlet called "Initations of Spiritual Phenomena." I take it for granted the deposition in this pamphlet by "J. C." is by the same youth, Clark, to whom you allude. I must confess that anything more markingly about 15 to mawkishly absurd than the whole deposition can scarcely be conceived. Imagine this sweetly sensitive youth being "impressed to go to" a public scance; and of course he must have been "impressed" to buy a box of "Bryant's match-or". At the course matches." At the scance conditions are arranged, but, "under some pretence or other," he frees his hand and gets out his match-box, but his "hand somehow appeared restrained from striking them." When at last he is "impressed" to strike a light, the mediums are supposed to be caught out of their original positions. In the selfsame pamphief there is a touching sequel which this pamphief there is a fouching sequel which this impressionable youth ought to have added to his statement; it is by Mr.— (the name of the gentleman is not given, but I have no doubt he will come forward without hesitation)—"I was at a scance at Mr. Guppy's, and I caught hold of Mr. C. ("J. C.," or Clark, the trick detective,) throwing pepper, soot and birdseed." A fitting specimen, certainly, to be "impressed;" and I should say that in throwing "soot" at others, a little might cling to his own hands. The good old adage of "glass houses" and "throwing stones" might well be taught to this youth, and others of like stamp. If a collection of depositions were to be made, I could furnish some very eurious cases—of "leaves and flowers" being tions were to be made, I could furnish some very eurious cases—of "leaves and flowers" being taken from "red cheeks," and the "withered ends of gooseberries from pockets," and other mediums might make use of the phrase used by this supposed medium, "Some bad spirit put them there, for I know I did n't." You may remember, in the exposure of H. C. Gordon, published by you on the 4th, he also says, "the spirits made him do it." Henry C. Gordon has been a medium, and one of the best we have—an undisputedly wonderful medium. How shall we solve mysteries like those? like these?

The question of imposture has now become (what it ought to have been from the very first) one of the most vital importance. To my way of thinking, the fault is wholly to be attributed to the class of wonder-seeking investigators who surround the mediums. Spirit intercourse is not only restricted, but it is exceedingly rare in its perfection; and I argue that people going every night, and either scating themselves in darkness, or under such conditions where a careful investi-gation is out-of-the range of possibility, simply court imposture from spirits carnate and incar-nate. In an investigation fraught with such importance we require facts; and when phenomena occur where the most ample opportunity has not been allowed for testing them, certainly the bet-ter way is not to report them. I do not and would not relate to my wife or my child any startling incident occurring to me when alone The mission of Spiritualism is so great and glorious that it pains me-as it must pain any be llever-when an opportunity is given to throw

distrust and obloquy upon it.

I am most fully persuaded that the present crisis is wholly due to these wonder-seekers whose results end in "a muslin mask," or an overimpressionable, youth throwing "pepper, soot and birdseed" in the dark. All this is alike an insult to our God-given reason and degrading to a great truth. Let one and all seek to rectify it and instead of "live lobsters, colsa(with a tub in the room ready to receive them,) sparrows, pigeons, rosin, soot," and other like absurdities, ending by "a muslin mask," we, may have the solace and consolation of hearing from those who were and are still dear to us, whose gentle voices still ring on within our souls, \* \* \*

Since this would-be phenomenal wave of Spir itualism has been sweeping over us our cause ha not progressed. Do you think the names of such men as Owen, and scores of others equally important, would have been added to our list by liese throwers of "pepper and soot," or by those who use "muslin masks?"

These men\_such as Professor Hare, investigat ed with an earnest desire to know the truth, and the most ample opportunities had to be afforded them. I think I can see how they would have stared had they been told that they had either to be in perfect darkness or the medium locked up in a punch-and-judy box.

Now-a-days our enthusiasts either write or obain introductions to men whose names they consider would do good to our cause; and when they consent to investigate, one or the other of the bove-mentioned processes is presented to them and in one instance known to me the waiting maid of the late Adah Menkin (who herself told me she could do all the rope tricks) was not only living with the supposed medium, but was introluced as being a niece of the master of the house The two gentlemen I have mentioned-Robert Dale Owen and Professor Hare—were convinced, the former through the mediumship of my good friend, Mrs. Hayden, and the latter through Mrs. Gourlay. I have purposely alluded to this as I am supposed to be "jealous of other medi-ums," and to think "that there is no medium in the world but myself." This is very far from being true; but I am jealous, most jealous I may say, of one thing, and that is, that the name of Spiritualism should not suffer through those who brough it seek to enter society or gain a reputa-

I want investigators and also believers to be content with even the faint rays of the dawn and as they become accustomed to this the day light will surely come. In all probability my da of work is drawing to a close, but, thank God I know where I am going, and many of the love ones who will welcome me. I do not in the vleast dread the change. Yours for the truth, I do not in the ver

D. D. HOME. 24 Molcomb street, Belgrare square, April 12th, 1873.

### Whom to Trust.

The Philadelphia Press, alluding to the devel pments of rascality in Congress and in State legislatures, thus answers the questions-"Who are we to trust? Who is faithful?"

"We answer these questions frankly, by declaring that the American people now have no truer, more disinterested or vigilant representative than they possess in the journalists of the land. The press is the most trustworthy exponent of popular rights, and in the hour of the country's shame the people turn, with increased confidence to the journalist who defends their in-lerests and denounces their wrongs. We candidbelieve that if it were not for fear of the press he corruption which develops itself in so many official places would be tenfold greater, and show itself with more effrontery. But the wholesome influence of the press is a barrier to official crime and political corruption, and as the people come to understand their representative they will increase their own safety by enlarging his powers. When the A werden press becomes what it is fast influence of the press is a barrier to official crime and political corruption, and as the people come to understand their representative they will increase their own safety by enlarging his powers. When the American press becomes what it is fast

becoming—the undaunted antagónizer of wrong in every shape—the American government will emerge from the foulness which now in part surrounds its legislative branch, and become the stronger by reason of the stern lessons the governing classes are now learning. The people are now realizing that when the press heretofore pointed to political corruption the truth was uttered; and, hereafter, when the press denomices such wrongs, the influence of the denomination will be felt in the ballot-hox. To the journalist, therefore, and not the legislator, will the people rely for a representative that is entirely houest."

#### Celebration of the Twenty-Fifth Anni-versary of Modern Spiritualism. Northfield, Vt.

The Spiritualists of Central Vermont held a celebration at this place March 31st and April 1st; to commemorate the twenty-fifth anniversary of the advent of our faith, the Universalist Socie ty here kindly granting us the use of their church for the occasion. Notwithstanding the inclem-ency of the weather and the bad condition of the roads, the friends were present in goodly numbers, and were baptized a new with the soul-inpers, and were naprized after with the something thoughts that fell from the lips of the speakers, who in glowing words reviewed the past and with prophetic vision foreshadowed the future of our heautiful and soul-sustaining religion. The laboring oar was wielded most effectually by Bro. A.F. Simmons, of Woodstock, whose addresses were recibely with wholesome whose addresses were replete with wholesome truths, expressed in words which could not be misunderstood. If there are any worthless idols to be broken be can render most valuable service in breaking them. Sweet; soul-inspiring music was discoursed, at Intervals, by Misses Gregory and Marsh. In the Conference, the great leading moral, social and religious questions of the day came up for discussion. The most prominent of these was the unjust and disgraceful imprison-ment of Mrs. Woodhall, Miss Claffin, Col. Blood and George Francis Train by the authorities for alleged crimes, and for which they have not bring them to trial, and called forth the following resolution, which was adopted unanimously, save

intion, which was adopted unanimously, save one solitary "nay";

Resolved, That the imprisonment of Mrs. Woodhull, Miss Claffin, Col. Blood and George Francis Train by Rie authorities was a measure calling for our severest condemination; and as a body we extend them, our; sympathy, and warn spiritualists everywhere that the time has come for action in defense of free speech and liberty.

There was also a universal expression of disapprobation of the "God-in-the-Constitution" moyene t which the various religious bodies throughout the country are so anxious to bring about, and which it behooves all Spiritualists and liberalists to exert their utmost endeavors to counteract, ever remembering that " eternal vigi-lance is the price of liberty."

A vote of thanks was extended to the Univer-satist Society for kindly granting the use of their house for the occasion. Thanks were also voted to Bro. D. P. Averill, President of the meeting, brough whose unwearied exertions the celebra tion was made a complete success, and the exerises were brought to a close at 4 P.M. on Tues day, April 1st, in season for the trains, which onveyed the friends gathered, "from far and from near," to their respective homes:

Z. GLAZIER, Secretary.

Northfield, Vt., April 2d, 1873.

Portland, Me.

The twenty-fifth nuniversary of the advent of The twenty-fifth anniversary of the advent of Modern Spiritualism was observed with appropriate exercises by the Spiritual Association of this city, at Army and Navy Union Hall, on the evening of the 31st of March. The exercises opened by singing by the choir. Miss Ella Bonney then read a poem, by Mrs. J. K. King. Interesting remarks on the rise, progress and tendency of Spiritualism were made by Mrs. Wm. E. Smith and Messrs, Mr. A. Blanchard, Abner Shaw, S. B. Hecket, J. M. Todd, J. B. Hall, Asa Hanson and others Mr. W. E. Smith read a poem, which he prefaced by fitting observations. Elder John Vance, of Affred, a member of the Elder John Vance, of Alfred, a member of the United Society called Shakers, was introduced to the audience, and made a short but admirable address, in which he spoke of the common points of belief in the creeds which he and his listeners held, and congratulated them that the belief in the appearance of departed spirits upon earth, so long held by the Shakers, was becoming to be generally recognized as a truth among men.

Fine singing and plane forte playing were furnished during the evening by Misses Bonney,

Carle, King and Adams.
At the conclusion of the exer ises the floor was cleared, and some hours were given up to dancing and social enjoyment.

# OUR OWN PUBLICATIONS

BIOGRAPHY OF MRS. J. H. CONANT, the World's Medium of the Nineteenth Century.

This work aims to give to the general 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 poetus, and invocations or spirit prayers, are to be found on its pages. The originality of the subject-matter of the book cannot fail to arrest the attention of the curious. "A" fine steel-plate portrait embellishes the volume. Cloth, 324 pages; price, \$1,50. Published, by Wm. White & Co., 14 Hanover street, Boston. —Lawreyce Daily American.

William White & Co., publishers of the Banner of Light, have issued a rovised and enlarged new edition of The Philosophy of Spinitual Incutton of The Philosophy of Springrah In-gencourse, by Andrew Jackson Davis, first published in 1851. 12mo., 309 pages. For sale by the publishers, 14 Hanover street, Boston. The subjects discussed are placed under the fol-lowing heads: Truth and Mystery; God's Universal Providence; the Miracles of this Age; the Decay of Superstition; the Guardianship of Spirits; the Doctrine of Evil Spirits; the Origin SpiritS; the Dogrine of Evil SpiritS, the Origin of SpiritSounds; Concerning Sympathetic Spirits; the Formation of Circles: the Resurrection of the Dead; A Voice from the Spirit-Land; How to form Spirit Circles; Facts for Skeptics in Spir-itualism; Defeats and Victories, Material and Spiritual : Eternal Value of Pure Purposes : Wars of the Blood, Brain and Spirit : Truths, Male and Kemale.—Sidem Gazette.

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

This is a calm and candid discussion of the two systems, their doctrines and peculiarities. The partisans of each will no doubt think their champion has gained the victory; but it seems to us that though Spiritualism is not the best thing we can lave, it is better than Christianity.

THE CONTRAST: Evangelicalism and Spiritualism Compared. By Moses Hull. Our allusion to the former volume will apply about as well to this, and both works will be read with interest by Spiritualists. Publis ed and for sale by William. White & Co., 14 Hanover street, Boston.-Investigator (Boston).

THE SACRED GOSPELS OF ARABULA, by An-THE SACRED GOSPELS OF ABABULA, by Andrew Jackson Davis, the New Jersey seer, and published by Wm. White & Co., Boston, is a new collection-of "wise words" from the "inspirations of original saints." Arabula is a name for the Christ adopted by the unorthedox who believe in God, and the "original saints" of the New Jersey prophet include many modern thinkseers, as well as the writters of the Yedas, the Zendaroute and the writters of Moun Confueius and ers, as well as the writings of Menu, Confucius and Avesta, and the writings of Menu, Confucius and Cyrus the Syrian. Mr. Davis's "St. John" is Whittier, the "heloved poet-prophet" of New England: his "St. Theodore" is Theodore Parker; his "St. Octavius" the Rev. O. B. Frothingham, of this city: his "St. Emma," as a matter of course, is Emma Hardinge; his "St. Ralph" is Mr. Emerson, "one of the inspired Spiritualists of this century;" his "St. Lotta" is not, we presume, the pretty little actress; and besides

#### Contents of this Number of the Banner.

First Page: "Letters of Travel," by J. M. Peebles: Review of our Foreign Spiritualistic Exchanges," by Dr. G. L. Ditson, Second: Poem of The Glaciers of Paradise, by Hjalmar Hjarth Boyesen; "Well-tested Cases of Levitation(\*) Baptizing the Constitution(\*)

Annie T. Dwyer on the Living Issue. \*\* Third(\*) \*\* Tak any Form but That, "by John Wetherbeer "Ranner Cor-respondence;" ! Mr. Home, on the Present State of Mediumshin: " "Whom to Trust;" "Celebration of the Twenty-fifth Analyersary of Modern Spiritualism in Northfield. VI., and Portland, Mo. 122 2 Our Own Publications - Opinions of the Press, " Foreth and Fifth: Report of services at the burial of the body of Win. White, editorials, Rems, etc. Stather Spirit messages; "Peparture of a Vateran," Rosolutions, List of Spiritualist Meetings, Convention Calls, Obituary Notices; etc., Sequiti: Advertisements.\* Eighte: \*\* Pearls (\*\* Western Correspondence, by Warren Chase, etc.

\* In quoting from the BANNIA OF LIGHT, care should Our columns are open for the expression of imper-free thought; but we chimed undertake to endorse the standes of optimon to which our correspondents give nece.

# Banner of Zight.

BOSTON, SATURDAY, MAY 10, 1873.

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LUTHER COLBY, ASAAC B. RICH. All letters and communications apperlaining to the Editorial Department of this pager must, in order to re-ceive promupt attention for addressed to LUTHER COLING All BUSINESS LITTLERS should be addressed, "BANNER AGILT, Ristres, MASS, "Indices of other matter intended for Saturday's issue he Banner of Light wind be forwarded as in time to we by Tuesday night previous."

### Christianizing the Daily Journals.

At the New York Ministers' Meeting, recently they discussed the question with all possible gravity-"How can the public secular press be made tributary to the prosperity of Evangelical Christianity?"—which, being interpreted, means, How can the daily journals of the country be whipped or seduced into the support of Orthodoxy? The ministers have been riding the political hobby-horse only to find that he won't go. where they want him to; now they want the State printing he also published the Chrono- widest opposition to, the spiritual belief-who denewspapers to take their turn, and embark in the: tract business. The scheme is "too thin." A rapid glance at the religious character of the minds that make American journalism what it is, outh records; and the proceedings of the Masand better yet, what it is to be, discloses the signiticant fact that there is searcely a white ecclesiastical crow in the whole flock.

Perhaps that is the reason why the ministershave suddenly waked up to the matter. They begin to realize the situation, and understand that, however they may preach and pray, they cannot begin to exert; the moral influence over the public mind that is wielded daily and weekly. by the press. A discussion like this reveals the +fact of their suddenly-awakened apprehensions. They comprehend that all power is not in ecclesiastical hands, as it once was, but that it is passing rapidly into those of the journalists. No body of men exert the influence that they do. The ministers undoubtedly wielded a more compact power when they had it, but the tendency of free journals is to stimulate thought instead of restricting and restraining it; and as surely as all expansive forces are superior to the conservative ones, so surely is a free press destined. to set uside the old style pulpit prerogative altogether.

The editor of a spirited and independent contemporary has been at the pains to run over the list of the better known journalists of the country, taking one city after another. And although he does not cong into New England to specify his conclusions-which he might have done with an equally profitable result-he shows how astonishingly true it is that the entire lead-earth; we have not to invoke thy presence to ing daily press of the country is under the direct infuister unto the needs of human sorrow, for country of that infuistes. How could it be so, nuless thou art ever near with thy cheering assurances, the spirit of their daily writing was in perfect accord with the prevailing spirit of the people themselves? That tells the whole story at once. There could not well be a more faithful representative of the dominant moral and religious sentiment of the country than its leading jour-

This being the case, how easy it would be for the united power of these journals to make a final end of all such bigotry as manifests itself in a "God in the Constitution" project, by proceeding to set forth its monstrous evils in their true light, and to denounce all similar attempts of ecclesiastical forces to vault into the seat of through the golden door only a little while besupreme power. We shalf have to depend on a free press, after all, to ward off the dangers that are so imminent from this source. Doubtless it is from the sheer habit of respect that they deal with this attempt of Orthodoxy as tenderly, or rather as negatively as they do; but whenever the awakening event shall occur that is to be the signal for the great battle between liberalism and bigotry, we cannot permit ourselves to doubt that this tremendous battery of emancipated intelligence will open with rapid and decisive effect all along the line.

It seems that "Little Frank," the New-- buryport "ghost," has fulfilled the promise given recently at our public circle, that he should again manifest in the Charles-street schoolhouse, Newburyport. The daily press chronicles the following:

NEW FREAKS OF THE NEWBURYPORT GHOST. -Ghost or no ghost, the disturbances at the Charles-street schoolhouse in Newburyport have broken out anew, for which Miss Perkins teacher, Miss Estes, the assistant, and all the pupils will youch. The following statement of occurrences Saturday we give on the authority of a member of the school committee: A party of five ladies and gentlemen, from out of town, called at the schoolroom, in the forenoon, from curiosity to inspect the so widely noted premises One of the number pulled the cord that raised the ventilator, and the instant it was open the dustpan was thrown down through with great violence, striking the only unoccupied seat in the room. The pan had been used Friday afternoon and hung up in the closet, but could not be found Saturday morning. The only entrance to the attic was securely locked and the key in the possession of one of the committee. The door was opened as soon as the key could be procured, it being closely watched meanwhile, and the party ascended, but nothing was there but vacant space. As may be imagined, the party was astounded, not having expected a performance for The quondam excitement has been renewed, and the talk now is that Miss Perkins will at once be removed.

We call attention to a letter in this number of the Banner from the noted physical medium, Mr. D. D. Home. It contains truths which Spiritualists should heed. He pronounces Gordon one of the best of mediums, and yet wishes to know who can solve the mystery of his bogus manifestations!

#### "I Have Fought the Good Fight-1 Have Kept-the Faith!"

Funeral Obsequies of William White, Senior Part ner of the Bannar of Light Publishing Company - Private Services at his late Residence - Pub-Ceremonies at Horticultural Hall, Boston-

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

O A saint has laid his burden down, And a warrior claims the victor's crown, And the soul's aspering wing Hath sour affrom affiliction's wintry frown To the bleem of eternal spring?

Thursday, May 1st, will ever be remembered by multitudes in our city and elsewhere as the date of the rendition to earth of all that was mortal of William White, whose sudden decease on the afternoon of Monday, April 28th, was announced in the la t issue of the Banner of Light, and commented upon by the Boston daily press, generally. The deceased was a man whose reputation for probity of conduct, carnestness of purpose and goodness of hear extended to a wide circle of society, embracing not only his person-out, and all that made the man is changed. He al acquaintances, but those all over the civilized world who have learned to know him as the apostle and upholder of Spiritualism, in the face | fail to bring you peace. of pecuniary loss, and, at first, in defiance of popular opprobrium.

Mr. White was born in Newcastle, N. II., and that school from which have graduated so many of America's sterling men and honored namesa printing office-at Concord, N. H.; he also, in under the style of Boyd & White. Some time in 1810 he came to Boston, and was in 1812 located for Massachusetts, and bought out the interest held by Mr. Potter. He continued to fulfill the casket to take a closing glance at the quiet form. responsible duty with which he was charged till 1859, when, by reason of failing health, he dis-1862) to the firm of Wright & Potter, the lower Horticultural Hall was thronged with citipresent State Printers. During the time of his zens-some in full fellowship with, others in the type and Washingtonian; and among his most sired to evince their sympathy with the bereavnotable works for the Commonwealth were ed and their appreciation of the deceased by their the publication of the Massachusetts and Plym- attendance. The hall was found incapable of sachusetts Constitutional Convention. He be- ent, but an audience of upward of one thousand came interested in the Banner of Light, then to his giving up the State business, and, when in various forms, prominent among them being a his connection with that branch of industry end- large cross of white blossoms, into which letenergy to the upholding, financially and other- | the words "Truth" and "Honesty,". The front which he at first felt, never slackened, but con- fachments of the Massachusetts Charitable Metinued to manifest itself to the very close of his | chanics' Association, the "Ancient Landmark" useful life. He was a man known everywhere as a peacemaker, unobtrusive, unambitious, industrious, and desirous only of what was rightfully his own by reason of an equivalent ren-

On the morning of the 1st, at 11 o'clock, the immediate friends of the deceased assembled at his late residence, 7 Indiana place, to pay their tribute of respect to departed worth-at least departed in the material sense. After a song, "Nearer, my

PRIVATE SERVICES.

God, to thee," by the Music Hall choir-consist ing of Messrs. Turner and Metzgar, Misses Vose and Thomas-Mrs. Nellie L. Palmer, of Portland, stood by the flower-wreathed casket, at whose side bent the sobbing wife and relatives, and from out which looked the pale, sweet face of

the sleeper, and delivered the following PRAYER.

Oh, thou Divine Father of Love, thou Spirit of Mercy and Kindness unto all the children of that are sufficient for all the wishes of our souls. We thank thee, our Father, that the door of ; heaven has been left ajar, and that thou hast per-mitted thy arisen children, when they have excrienced the welcome and peace of the angels, to return again to those to whom they are attached by the strongest ties of the divine nature, bringing comfort for earthly loss and a balm for every woo Our Father, we thank thee for this great lesson of existence, for it brings us nearer to thee, nearer to the Holy Spirit of Eternal Life. We ask of the angels—we ask of the pure and good spirits that their arms may be outstretched to support, in their bereavement, these children of earth; that they may sustain and strengthen and lift them to the sunshine of the future existence here to see their treasures who have passed fore them; and, oh, may the knowledge which that sight shall give bring them comfort and peace while yet in mortal they abide. Kind angels, come very near to these sorrowing hearts, bringing the light they so much need, and show them that death builds up not a barrier between them and the loved gone on before, but a temple wherein they may see the ascended one enter, there to enjoy the glory and peace that is for all. We ask it for the sake of the sorrowing, to-day, to-morrow, and evermore. Amen.

ADDRESS. It is not all of life to die. The good man, the pure spirit, has only passed out of the earth-ly tabernacle and entered into that holier mansion, a little higher than the one he before in-habited. The spirit of a good man entering into the kingdom of life, comes with joy and re-joicing, and angels with outstretched hands are ever ready to welcome his advent. And not only to those who have entered into this higher king dom are their hands outstretched, but they seek to clasp hands with mortals, that they may lead them to pleasant paths and after joys. When we look upon a good man in life we only pass him by, commenting upon his virtues, his goodness, his honor, which have made themselves apparent to the outer world; but when we enter into the spirit of things, we find there is a higher altar upon which we can place our offerings of love— the highest altar where we can beslow our reverence—the altar of truth, and he who stands be fore it as this man has done, and lives its worship in his daily life till he-becomes the embodimen of the spirit of kindness, and goodness and honesty in the eye of spiritual as well as morial lookers-on—when we look on such a man a halo of glory crowns him forever. He ever acted up to his highest conceptions of right, and was an earnest worker, ministering to every human need—no call for aid, whether from spirits in or out of the body, reached him in vain.

No man but a good man could have lived as he has lived and accomplished what he has done; no man but a good man could have written such a life-record as he has traced, illuminated by unfaltering zeul and the inspiration of the skies; no man but a good man could have unfurled as ie the Banner of Truth to the breezes of mortal existence, his own heart being filled with the sunshine of its purity! None but a good man could have accomplished all this, and he has left a record behind him that time can never sweep away. Such an example must open our eyes to a clearer view of life, and give a higher incentive to purity of thought and action—teaching us as it does that he who lives the best, the most in accordance with the dictates of purity and love, not he whose record is mere earthly fame alone, is the truest man, the noblest child of God! There can

be nothing in this man's life which is not of advantage to dwell upon; if he had errors, they vere not of his heart—they have only arisen from his ignorance of the truth in the matters affected if any shadows, they have not come from his spirit, which was pure and Christ-like in its every nanifestation, but from lack of knowledge of the laws governing in the premises. As he has gone on, learning all the lessons of human knowledge, and comprehending the truth of the divine presence continually surrounding himself and all the children of earth, he has ontwrought in his life of unobtrusive goodness the holy peace which dawned upon his soul, as he was enabled to say "I have done the best I can," and the angels bave answered: "Well done, good and faithful ser-vant! Come up higher!"

The has only risen another step—only gone on a little while before to prepare a place for you all. To those who loved him—and those who knew him best loved him most—to you who were most deady allied to bin he for which wants on closely affied to him by ties which naught can make stronger, his loving presence will come as a help and stay. He has not gone to a far-off heaven, to the presence of a judging God, to become a novice in that school of impracticable anshall return from the higher life, whither h hath ascended, laden with truths that cannot

The speaker closed with words of comfort appropriate to the loved companion of his last years and each of the mourning family and relatives was, at the time of his decease, sixty years of present, bidding them all retain his memory as a age. He fitted himself for life's active duties in sweet gift, and to know that as son, brother, husband and father he was living still; that death was not the termination of existence, but the ushering in of grander possibilities; that on time, carried on business for himself in that city, | all the road of progression there was no bridge from whence he could east himself down and be no more, but that onward and upward his freed in Spring Lane, being associated with H. P. spirit would ascend, growing brighter and bright-Lewis. In 1814 he extended the co-partnership er from the reflected radiance of spheres above under the style of White, Lewis & Potter, which him, while to those yet in mortal he would give was changed to White & Potter in December of of his knowledge in so far as they could apprethe same year, by the withdrawal of Mr. Lewis, ciate it. After a brief prayer the exercises closed In 1852 he obtained the contract as State Printer by a song from the quartette, "Evergreen Shore," and those present desiring visited the

PUBLIC SERVICES. Long before the hour for commencement the posed of his contract (which was to expire in broad stair-case leading up from the street to the containing all who were desirous of being prespersons was accommodated. The speaker's desk issued by Luther Colby & Co., some time previous | was elaborately decorated with flowers disposed ed, he applied himself with earnestness and ters in purple flowers were interlaced, spelling wise, of this journal. The interest in its welfare of the hall was occupied by representative de-Lodge, I. O. of O. F., and the "Winslow Lewis" Lodge of the Masonic Fraternity, of which Mr. White was, while living in mortal, a. member. The casket was placed before the platform and nearly hidden, by floral offerings. It bore a plate with the following inscription:

WILLIAM WHITE Passed Into Spirit-Life April 28, 1873, Aged 60 years,

The pall-bearers on the occasion consisted of Messess R. K. Potter, Alfred Mudge, Nathan awyer, M. P. Bigelow, John Wetherbee, Phineas E. Gay and Daniel Farrar. Hon. Albert J. Wright (of the firm of Wright & Potter, State Printers for Massachusetts) called the meeting to order by introducing the Music Hall choir, who executed in atouching manner the song "Gone Before," which is so well known to the believers in spirit com-"REMARKS" OF MR. WRIGHT.

It is to me a sacred privilege to unite with the an honest man-to unite to pay the last tribute of respect and honor to one we loved. He has been to me, as to many present to-day, for years a dear friend and counselor, and often has he spoken to us those calm, clear words of consideration and wisdom which have tended to strengthen the soul and nerve the body in the pursuit of the varied

avocations of an industrious life! I shall consume but a moment of your time, and yet that moment is precious to me, in honor ing the memory of the dear brother who has left us so suddenly. It seems but a few hours ago to some of us that we were talking with him and listening to his words of wisdom. Whatever there may have been connected with this brother's life of a frivolous or it may be a mistaken nature-and who of us has not such?-one fact there is, it did not come from the heart; and we stand at this moment filled with the memory of that glorious example which he has exhibited to us for so long a time. "Blessed are the dead that die in the Lord!"

It has been my privilege to know the inmost soul of this man for the last seventeen years, and there is no one with whom I would repose my utmost thought and confidence more deeply than with this brother who has departed. I know the spirit that has animated his soul during these by past years. I have heard from him never a word of blame or slander, never a word of anger or vituperation. He chose for his text in life the beautiful stanza of Pope—

"Teach me to feel another's woe-To hide the faults I see; The mercy I to others show, That mercy show to me!" and lived it to the end in good will to his fellow

But a few days since he was conversing with me concerning the losses we both had sustained by the recent conflagration, and he said to me, cheerfully: "Never mind; 'tis all right; 'tis but a little while we shall want anything here, and then we shall receive our reward!" He has seemed for many years to realize that he was near his home, and to strive by an active, useful life, and in the path of what he considered his duty, to be prepared to leave this mortal body and pass on at any moment

How the hearts of the mourning friends ought to be lifted, even in their mournfulness, with thankfulness to the Father who has so kindly taken him to his home! How he has longed to be delivered from "this body of death!" Let us thank God for his mercy, as we reflect on the supernal bliss which his spirit now enjoys!

May his friends who are left behind him be animated by his example, and be prepared, like him, for that higher and brighter home to which he has gone—that mansion in the skies—that habitation not made with hands, which he knew was the birthright of his soul. He has apparently left us pawe see only his mortal remains; but, as we look upon these, may we not feel that his spirit is here with us-his presence ready to mimate us to like deeds and purity of life?—and that he will be prepared to receive us when our work on earth shall be done? In conclusion, I can only say of our brother :

To those who know thee not, no words can paint! And those who know thee, know all words are faint.

not those who know thee, know all words are faint."

— "We've been long together,
Through pleasant and through cloudy weather;
"I is hard to part when friends are dear,
Perhaps 't will cost a sigh or lear;
Then steal away, give little warning—
Choose thine own time;
Say not 'Good-Night,' but in some brighter clime
Bid me 'Good-Morning!'!

The choir then sang "Nearer, my God, to thee;" after which, the Chairman introduced

Mrs. Nellie L. Palmer, who proceeded to deliver the following address and prayer: ADDRESS OF MRS. PALMER.

We have selected the question, so often asked by the human soul, and so rarely answered, What is death, and what is our future? The scientific tell as that man cometh up as a flower: As we look upon the child born into this life, we perceive that it possesses at the outset but few lalents; but as the sun rises, day after day, and warms into life the germs of truth that have lain dormant in the human soul, the flower of that truth blossoms out, petal after petal, and its childhood faculties become broadened into the scope of maturer years. The child of mortality is but a frail\_flower; it comes up through storms and darkness, and sorrow and disease and pain, never able to rest long upon itself, for in itself, it perceives, by comparison with surrounding things, that frailty which bids it seek a stronger staff upon which it can lean; it is therefore ever looking for some better truth, ever peering beyond for some higher lesson than that which it has yet acquired. Man is ever looking to the *future* for the fulfillment of the prophecies of this life, and what is it? All the progress in life is death to the body, as the seed-corn sowed in the earth is "not quickened except it die." The soul ripens; it develops to such a degree that the body can no longer hold it, and it passes forth to the acquir-ing of new experiences. And as this kind father, prother, friend and counselor looked upon the future—and as he assuredly looks, upon it now he wonders that he could have been restrained so long within the limits of so narrow a round of life from the grander state into which his soul Death is only the open door through which the

spirit passes into everlasting life; it is only the threshold over which it steps, laying aside its oody as a man divests himself of his garments. Death is not a matter of man's choosing; it is ordained by the God of the universe that he shall not exist in this terrestrial life always; it is not destined for him that he shall not enter into a full enjoyment of the fruition of the soul in the freedom of some brighter sphere in the future life. Death is but the fulfilling of life; it is only that which the blossom-flower casts off when it is ready to become the fruit. Death is the great emaneinator to the bond-slave of mortality—the great freedom that comes to the soul when it has thrown down its material garb, and is ready to don its resplendent robes of immortality! Death is but the earnest of peace and goodness which releases from a diseased body a glorious soul, and leads it from a home of pain to a mansion in the sun-lighted skies.

The brother in whose memory these words are spoken has lived an honest, pure and upright life, in the full consciousness of what was to come: Perhaps there was not a man in Boston—probaoly there is not one here present—who had so clear a conception of what the future should re-yeal to him. His hand was ever outstretched to those dark ones who came back to him, (seeking the light which unfortunate circumstances had deprived them of in earth-life,) to elevate and bless; and not only to spirits out of the body, but to those within, did he ever render willing assistance, while he was ever asking of the bright ones above him strength and power, that he might impart the same to those in need. His aim in life has ever been to do good and not evil. What is the future to such a man?

When in sorrow many ask this question, "Oh, if I only knew what the future contains for me! what is the future?" the soul, when left free from the transmels of superstition and unfolded in the knowledge meant for its possession though erroneous education too often deprives it temporarily of this birthright—will inevitably answer itself, when this question arises within it, saying, "I am now only in the primary school of life, and, when I have arisen from my physical tabernacle, I shall have entered into one of a higher grade in-the-great course of spiritual instruction." The soul naturally takes upon itself the promise of this life; the man works in and dies to this stage of being, and then enters into that spirit-world (of which his previous life was a prophecy) an active man still. Death not only powers. Poor, benighted, ignorant man, laying aside the habiliments of mortality, finds the light of a heavenly morning illuminating his soul, and sees the arms of the angels waiting to enfold him; some good and holy love from the mother heart of Nature is ever ready to give him wel-come into the better land, and it matters not in how undeveloped or weakened a condition he may have passed away from this life of mortality, it will be ever ready to give him broaded. mourning friends around these last remains of ty, it will be ever ready to give him knowledge, an house man for unite to may the last tribute of strength, comfort and light in the beyond.

The future is a busy life; it is by no means an inactive one. The man who has idled away a life upon the earth is thoroughly aroused to the ne essity of action in the next stage of being. And what is action? To do good-that which inspired our brother on earth, and shall still do so in the world of spirits. He is not asleep in Jesus; he is not folded in the arms of forgetfulness for a slumbrous eternity; nay, nay! but, wide awake to the needs of humanity, wide awake to the living responsibilities of the hour; fully aroused to the needs of hungering souls; he proclaims, "I will do what good I can;" and such an assurance, accompanied by an carnest endeavor to outwork it, will ever perfect and glorify humanity. This man sought the great springs of knowledge for himself; his life query was not "What will my brother man think of me?" but, looking beyond the present, he ques-tioned, "What will God and the angels think of me? and what do I think of my own life?" this way he has been faithful to his inner nature, his own pure spirit; and, as it has been suggest

ed by a friend, no truer words could be applied to his life path than "Love," "Truth," and "Honesty." Such a life is engraved upon the rocks of ages; the fact that such a man has lived on earth, and been born again, is one which no change can wear away, and its effects for good will sink deeply into thousands of hungering

Sixteen years ago he identified himself with a paper which contained the highest truth in religion that he could comprehend. To the work its gradual extension among men he devoted his life, and he has received the reward from the hands of God's ministering angels. The future not only rewards good actions—it also receive the spirits of darkness and ignorance; but in each one does this future of which we speak discern only the good which is to become every man' Death does not wipe out from man' existence the necessity of salvation, the need of nigher attainments in holiness and purity. Deatl does not remove from the soul the great want which inspires it in this life to the attainment of that which shall make it truer, better and nobler. Death does not reseind any of the rights of the human soul, or change the characteristics of the mind. This mind which stood this side the threshold, then passed over it and left his earthly form for the realities of that which was to come, is the same thinker, the same indefatigable worker for good in the new stage of action which he was while here. 'Death has not changed him; death has not ennobled him. It has only given o him a wider opportunity for the operation of the powers by which he lives and acts, that they may lift him up to higher possibilities.

The future is the noblest and fullest answer to all the longings of the human soul on earth. One man asks that he may be directed by God that is, that he may lay aside the earthly, and enter into the heavenly; that he may be baptized into the spirit of Jesus. But in the spirit-world he finds in himself the true saviour, and knows no termination to his progression; the more he accomplishes in the path of duty over which he is traveling, the more he receives; the more he gives of spiritual aid to his needy brother, the greater the supply of his own spiritual riches, and the grander and better his life.

Such is the revelation made us by Spiritualism, of the teachings of which belief our brother was a living and practical exemplar. By its inculca-tions we find no better thought of the future than that we shall there meet the angel of Justice, the spirit that comes not to reward us, but to teach

us that we have the reward in ourselves, and compensation for every sorrow; that for every thorn that has pierced the quivering flesh, there is born in the human soul a pure rose whose fra-grance goes out foreyer and foreyer, till the earth feels its influence for the purification of man-kind. This is what the future is to the Spiritualist: that loving hands await us, that loving souls welcome us, and that we shall receive for our own lives a compensation divine in its nature, and adapted to our every experience. ism also teaches that after we cat of the bread of life we must give of its fruit to others. This our brother has done to the full measure of his capacity; he has sat at the feet of wisdom, before the angel of life and light, and listened to the great truths that should make better his surroundings; he has sat at the doors of the kingdom of heaven, that he might build up upon the earth such a heaven as he dreamed of for the souls of his fellow creatures.

And to those he has left behind, we would say

Take up the work where he has laid it down, and strive with him to the correct solution of every experience that comes to the human soul. Ay, to the mother whose years have been numbered by the angel of time, and upon whose head the frosts of many winters are resting—to her who looks upon the son with a loving heart, as the embodiment of truth to her necessity; she communes with his soul, and with a glad heart does she look upon the pure and upright life he has traced on earth, and how bright the picture, as the thought comes up, that in a few years at the furthest he will stand in the doorway of immortality to welcome her with outstretched arms to the realm of peace and gladness evermore: To the child, who looks above and sees a father here; it matters not whether there ever will be in her heart other than that pure love, but there shall always burn upon the altar of her soul a love for her father still. And to others who were bound to him by the strongest ties of spiritual love, would we repeat the injunction. The door s not closed—he has not gone to that dreary bourne from whence no traveler returns, which has been so solemnly portrayed along the iges; he is unchanged in thought, save that it is heightened and broadened, he is more powerful "to will and to do" that which is for the advancement of truth among men, and in his inmost soul the fire of affection for kindred left in mortal burns the same. It matters nothing what we think concerning.

these great problems of life and immortality, there is within us all this spirit that is intuitively reaching out into the future and bidding wel-come—whether we know it or not—to minister ing angels who are to lead us higher. And what is it that reaches out within us? It is the spirit that is born of the Great Over-Soul of all life, co-existent with him—living, acting and moving according to its highest mandates, beginning, down in the darkness and growing upward to the light -the soul of man, growing man! And for him comes no end of all, but a boundless future of progression! Ay, out of darkness shall come the light. No truer word was ever spoken—for amid the shadows of discord and gloom there is still enough of the spirit of truth to lift up the soul and save man from the conditions of 'sorrow and loss that were born of the darkness. This growth shall go on, forever on; and its scope is only bounded by the limits of the Great Spirit, whom no man can comprehend!

Our Father and ye holy spirits: we invoke the presence of the light which ye have brought from the higher realing of life; we invoke the presence of ministering angels, that they may whisper in the ear of every child of earth, and bring to each one the consciousness of an immortality—that every one must win life's guerdon of salvation for himself. Bring to each and all that peace and love for which they are hungering and thirsting; bring that rightful conception duty which teaches that, as they here truthfully discharge the obligations of existence, as here their lives are in harmony with Nature's grand refrain, they are walking hand-in-hand with angels, and fitting themselves for the higher and purer life beyond the narrow stream of physical where him into the presence of Truth, but into that of a higher angel, Duty! Death ushers him into a brighter life, where he is not confined by the opinions or beliefs of his brother man, but is left free, to the expansion of all his inherent beginning the part of the presence of our arisen brother, and follow, like him, unswervingly in the path of duty and rectitude, assured that he has not lived and beginning the part of the presence of our arisen brother, and follow, like him, unswervingly in the path of duty and rectitude, assured that he has not lived and beginning the path of the presence of our arisen brother, and follow, like him, unswervingly in the path of duty and rectitude, assured that he has not lived and beginning the path of the presence of our arisen brother, and follow. change. May each one of this bereaved family feel the presence of our arisen brother, and folhis example in vain. May they all lift their eves to this recompensing future which is to come when they stand upon the shore of mortality and behold the bright immortals waiting for them, and listen to the solemn melody that goes out from their harmonious lives!

move on, still on, in the path of duty. May each one of his co-workers feel that, though clouds are in their sky, that, though they are treading over the same thorny way he so often passed in mor-tal, yet that he has now reached the mansion of eternal glory; and, inspired by his spirit, may they work on, living, acting as he has done, to engrave upon that rock which knows no change the same faithful life-record of honesty, truth and purity which he has left, the interior essence of which was ever his guardian angel.

May the light of heaven rest upon you all, and may that "peace which passeth understanding"; be and abide with every soul. This blessing, the highest of which we can conceive the highest which we can look upon, we ask may be upon you now and forever, for humanity's sake, for truth's sake, for the soul's sake. Amen.

The choir then rendered in a solemn and affecting manner "The Silent River," and Mrs. Palmer pronounced a brief and touching benediction, in which she besought that grace and truth from the angel-world might descend upon all, as the dews from heaven upon the flowers, till darkness and ignorance and mourning should flee away, and all souls mount upward to the fullest conception of life here and evermore.

Mr. Wright then gave notice to the audience that all desirous of viewing the remains could have the privilege. As a result nearly every individual in the large assembly passed slowly up. to where the casket was placed, and out at a side door, whereby many who were without the building, unable to gain an entrance before, availed themselves of the opportunity to draw nigh. At the close of this part of the services-which wasnecessarily prolonged because of the numbers engaged in moving through the hall-the casket was removed to the hearse, and the funeral party, composed of immediate relatives and friends. took up its line of march in carriages for

MOUNT AUBURN.

The surpassing splendor of the first pleasant May-day which our city has known for years, seemed a fitting accompaniment for the funeral rites. How appropriate that the remains of him whose soul was as pure and gentle as a child's, should be laid to rest when happy children throughout the city limits and its suburbs were uniting with songs and garlands to welcome in the earthly spring! After the usual route had been passed, the cortege halted, and the body was conveyed to the recesses of "Pyrola Path," there to be committed to the trust of that earth whose dust is the material mother of us all. A few words of comfort from the lips of Mrs. Palmer, some natural tears and sighs from the relatives and friends at gazing, for the last time, upon the physical lineaments of the loved one, and the procession took up its homeward course. Amid all the learned and cultured and rich, the famous in bar or cabinet or field, whose remains have been placed in this celebrated cemetery, there is none who held in life a higher place as a man in the estimation of those who knew him, or who had a fitter answer at death to those angels whom Mahomet places on the other side the grave, who demand of the newly-risen spirit, "Not what possessions thou hast left behind, but what good deeds hast thou-done?".

. A heart filled with that memory of the just which "is blessed," and the inculcations of Spiritualism which are comforting in the fullest degree in the hour of trial, can but close this account of honors paid to a dear and respected friend, in the words of the distinguished Western poet-senator:

Oh no! they are not dead so soon, The loved who sleep 'neath the vernal sod; Their eyes have looked on eternal June, And they live in the waking light of God!

And they live in the waking light of God!
With us they troit where our footsteps stand,
In the clouded valleys of night and pain;
But they 've wandered off to the summer-land,
Where the suns that rise no'er set again.
Oh we miss them now, but shall meet them there,
Where the soul's best hopes shall immortal be;
Where teprnal morning shall flush the air
With the 'light that was never on land or sea!!
O'er the stream of death, through the mystle haze,
Where pain trees wave on the fadeless shore,
We have felt the throb of their angel lays,
And they sang of 'the loved and lost' no more!'

#### Old Jerusalem.

It seemed that the sky was indeed about to fall, and that the time was at hand to catch a lark or two, as we listened to the recent honest confession from that very eminent French physician, Dr. Brown Sequard, of his personal experience and convictions in what Dr. Carpenter has called unconscious cerebration, but which this. French savan prefers to name the "Secret Power," because "its operation is not referable exclusively to the brain." From his position at the head of modern scientists on the nature and pathology of the brain and nervous system, Dr. Sequard was listened to very respectfully by the conservative audience gathered at the Lowell Institute last week, while he assured them there must be more than one mental power, and led his remarks close on to the verge of Spiritualism, in a way that would not have been heard so patiently by that audience, if the same things had been stated by an avowed expounder of our new philosophy.

Perhaps the lecturer would not come to the conclusion upon his facts which probably most of the readers of the Banner would have reached. but then it was comforting to hear so many facts fairly admitted, and led one to hope that light may yet break in upon old "Jerusalem," and, by its transforming power, turn even her worn old cobble-stones into pavements of gold!

Seriously, this open avowal by the learned Frenchman is of some interest to Spiritualists, as being further proof, if we need it, that our lives are something more than the outworking of an ingenious material mechanism. From his material, external standpoint, this doctor says authoritatively, there is more than one mental power, and that the action of this " secret power' quite surpasses ordinary mentality, leaving the way open for inference, that, however plausible reasons may be offered by materialists to prove that ordinary mental action is but the evolution of brain power, and so not spiritual, here is a wonder worker, in this "secret power," which cannot be referred to such physical origin. By this power, he says, comes all discovery and invention; to this source is to be referred all the inspiration of poetry and the other arts, and he would advise all to seek the aid which this power is ready to afford in every experience of life! To let his hearers understand that he was not easily humbugged, the Doctor assured them that he was no believer in animal magnetism, avowing his conviction that, in all its apparent manifestations, the parties participating were deceivers or deceived. Did he not thereby make the spiritual solution of his problem of the secret power so much the more probable?

It was interesting, too, to hear Dr. Sequard admit how little modern scientists really know about the source or action of our mental powers. As a close student and eminent teacher of the construction and functions of the brain, he knew just how far material explorers had progressed in their investigation of nerve force and mental action, and said what he knew when he-declared that they had only begun to get a little insight into the mysteries they were probing; that the rising sun of truth was still far below their liorizon, only just tinting the low clouds of a yet obscure dawn.

Believing in a science of Spiritualism as a proper foundation to any philosophy of Spiritualism, we hall with gladness this approach of material scientists to the verge of their plane of inquiry. Let us, as Spiritualists, see to it that we meet them fairly and candidly, when they are ready to step up, and that we are prepared with such scientific exposition of the facts and phenomena, as well as of the philosophy of our faith, as will give them a substantial welcome to the higher planes of being, though they do come in at the eleventh hour, while we have borne the burden and heat of the day.

Boston, May 3, 1873,

### A Deserved Compliment.

A recent number of the Religio-Philosophical Journal contains an article from the pen of Hudson Tuttle, deservedly complimentary to A. E. GILES, Esq., of this city. We make the following extract :

"We notice in the ninetieth catalogue of the Medical School of Harvard University (1872-3) the name of Alfred Ellenwood Giles, on whom Brown University long ago conferred the degree of A. B., and Harvard of LL. B., and who has, by unremitted labor as member of the exacting Boston bar, acquired reputation and fortune. For years he has been a diligent student of Spiritualism in all its phases, ancient as well as modern, and, proficient in classical literature, no fact or theory relating to this department of investigation has escaped his careful attention and criti-

Unassuming and retiring to a fault, he unquestionably is one of the most crudite and devoted scholars Spiritualism claims, and of whom it has the right to expect the ripest and richest fruits.

\* \* \* With the great libraries of Boston at his command, and his own extensive collection of rare works, no one is better qualified for the task of sifting the vast mass of phenomena, be-liefs and theories recorded in the literature of the past, and writing a history of the rise and progress of Spiritualism. Such a work is demanded and would form the foundation for the history of the modern manifestations. The material is practically inaccessible to the masses, scattered, as it is, through thousands of volumes of rare works. To perform this task as it should be done, exhaustively and conscientiously, demands unwearied research, careful and painstaking dis-crimination, ripe scholarship, mature judgment, and intuition to perceive at a glance the relations of widely remote facts; and if such a history were to be written, it could not fall to one more

Several people ask, Will the Bauner stop, now that Mr. White has passed on to a brighter field of labors? No, is our emphatic answer. The Banner of Light has too many real, true, warm-hearted friends to sustain it, to allow us for a moment to think of suspending a journal that has wielded so powerful an influence for good. THE PAPER WILL CONTINUE AS USUAL to convey tidings of great joy to many people.

#### George Francis Train Before the New York Inquisition.

He proves his sanity by his sound reasoning and sharp questioning. If anything more ridiculous than the following was ever enacted in court, we have never seen the record of it-sense and nonsense combined-and Train leading in the race. What next? We give below the result of 'Train's last examination:

At the close of an insanity expert's testimony on Thursday of last week, Mr. Train emerged once more from behind the screen, with a master-stroke of sensation. "Doctor," said he, "are not experts engaged in lunatic asylums some times-made insane from continued association with lunatics?" "Yes, sir." "Do you know a distinguished physician by the name of Banks one of the leading experts?" "Yes, sir."
"Has he not recently been sent to the lunatic asylum for insanity?" "Within a few weeks, yes." "And before that signed certificates to send men to the asylum?" "Yes." "May not Dr. Hannwond be insane?" "Yes." "Do you become whether the send men to the asylum?" "Yes." "Do you become whether the send men to the send men to the asylum?" "Yes." "Do you become whether the send men to the send know whether monomania or money-mania is his trouble?" The laughter here became so volcanic that the answer was lost.

At this juncture another curious scene was witnessed. It was the examination of Prof. Samuel Wells, phrenologist. After a brief sparring, Judge Daly consented that Mr. Train should have a verbal chart of his head taken, or rather a re-hearsal of a former examination made in Liver-pool. Mr. Wells accordingly called up the pris-oner, and resting his hand upon Train's curly, gray-brown locks, began, showman-like, to give his good points. Mr. Train's bumps were then minutely described. It was shown that he had a brain two inches larger than the average, and other marked points distinguishing him from ordinary men. He had moderate acquisitiveness, large maryelousness, and spirituality fully developed. But the witness kept the best wine till the last, when he concluded his statement with the assertion that he found moderate self-esteem.

Mr. Wells here became too much interested to stop, and seizing the hand of Train, warmly ex-claimed: "Our first operation in examining people is to take a person—by the hand, and if it is warm, there is good digestion.'' "Stop, sir! hold on!" came from the Judge, and Mr. Wells was obliged to suspend further explanation of the method of phrenologists.

#### The New York Press on Fulton.

The New York Daily Graphic, in commenting apon the recent resignation of Rev. J. D. Fulon, as pastor of Tremont Temple, Boston, says

"He resigned in disgust, and accepted a call to a church in Brooklyn, the city of ecclesiastical shows and clerical sensations. He is evidently going to his own place. But whether his new congregation will succeed in getting his sermons printed in the secular papers, and, failing in this, will publish a paper for him to conduct, remains to be seen. It is not every man who can ride two such horses as the pulpit and the press at the same time, but Mr. Fulton is evidently an excepsame time, but Air. Putton is evidency an exceptional man, and we shall not be surprised at the announcement of the 'Clerical Scalping-Knife,' better stuff him now, 'retorted the triend, 'so as to preserve him living!' or 'The Believer's Bushwhacker,' any day. It will be worth more than 'Four Yorke shillings' to see Parson Fulton in print."

#### A Sad Event.

At Dixon, Ill., on Sunday afternoon, May 4th, while a large crowd was assembled to witness the rite of baptism, the Truesdell iron bridge, elevated about twenty-five feet above Rock River (which is from fifteen to twenty-five feet deep), the scene of the ceremony, fell with its living freight, and, at last accounts, one hundred persons lost their lives. The whole city was thrown into mourning. Among the killed was Miss Bessie Payne, daughter of Mrs. M. L. Payne, editor of the Chicago Ladies' Magazine.

#### Proof of Spirit Presence.

In a private letter to Brother White, dated Detroit, Mich., Dec. 20th, 1872, Mrs. Sarah Cartwright, an excellent clairvoyant, says: "Some of your spirit friends have told me that hope is springing up in your soul, and a new life breaking in; that you feel you are nearing the brink of separation from the mortal to the immortal; and that it gives you joy to know the Banner will continue to shine and give light to many a lonely one, guiding them to the Beautiful Beyond!"

# True Spiritualism.

How could the sum and substance of the teachings of the invisible world through earthly media be more tersely embodied than in the following sentences from Rev. Henry Ward Beechor:

"As man dies, so shall be rise again. As he leaves this world, so he starts in the other. If he the name and address of the writer are in all cases indiscisenvironed with evil habits, if he is filled full pensable, as a guaranty of good faith. We cannot undertake to return or preserve communications that are not used. is environed with evil habits, if he is fitled full of sins and transgressions, that is the capital with which he begins in the life to come."

#### Funds to Keep the Banner Before the People.

We acknowledge for the above purpose through the aid of our true friend and able worker, Dr. Henry T. Child, of 634 Race street, Philadelphia-donations from Mr. Task, \$5,00; "A Friend," \$25,00; from same to Free Circle, \$10,00. Thanks, dear friends.

In a recent number of this paper appeared a communication from spirit W. H. O'Brien. formerly one of the firm of Jordan, Marsh & Co., of this city, in which the spirit speaks in derogation of Mr. Eben Jordan. We regret exceedingly its publication, as it is and ever has been our highest motive, in conducting the Bahner, to exert an influence for good to our fellow-men and we may also, with full assurance, asseverate that Mrs. Conant, our medium, would not knowingly be instrumental in injuring the feelings or character of any, even the humblest, individual in the community. Bro. White, just deceased, was Chairman of the circle at which the message alluded to above was given, and had exclusive control over the messages printed. Were he with us in the form, as he is in the spirit, to-day, he would, we know, unite with us in speaking of the individuals composing the firm of Jordan, Marsh & Co. in the highest terms of commendation. We feel that it is our duty, unasked, to make the above amenda honorable.

III It will be remembered that we published in this paper some time since a message from Father Cleveland to his son who resides in Texas. Subsequently we received from this gentleman a letter corroborative of the truthfulness of his spirit-father's message. The letter was mislaid, otherwise we should have published it ere this. Having found it, we shall print it in our next

Julia B. Dickinson, who has been laboring with good success as a medical clairvoyant in London and Liverpool, England, for the last five months, arrived in Boston per Cunard steamer Hecla, Captain Murphy, on Tuesday, May 6th. She intends to locate in Massachusetts.

Taving obtained permission from the widow of our late partner, Mr. William White, we shall for the present retain the style of the firm as heretofore, viz., "William White & Co."

#### ALL SORTS OF PARAGRAPHS.

DEATH, -As the production of the metat proveth the work of the alchemist, so is Death the test of our lives, the assay which showeth the standard of our actions. He hath not spent his life all who knoweth to die well; neither can he have lost all his time who employeth the last portion of

In another part of this paper we print a Review of our Foreign Spiritualistic Exchanges, by Dr. Ditson, which the reader will find readable.

At the regular Methodist Preachers' Meeting, held in loston May 5th, Revs. Joseph Scott and R. W. Allen were ippointed to discuss, two weeks hence, the question, he home of the saints to be upon the earth regenerated?"

In Montreal, according to an official report, six hundred children are abandoned every year. The amount of child-murder in that city is fearfully on the increase.

"The Well-Tested Cases of Levitation," which we print dsewhere from the London Medly a and Daybreak, give the He to the off-repeated statements printed in the sc lar press to the effect that such cases never have occurred.

. It will be seen by reference to advertisement in another column, that Mrs. Margaret Fox-Kane (of the original Fox Family) is permanently located in New York City.

Sleep obtained two hours before inlinight, when the negative forces are in operation, is the rest which most recuperates the system, giving brightness to the eye and glow

It is one of the most difficult things in the world to be a hundred years of age. Mr. Levi Adkins, of Northeast, Pa., has been at work at if alweity-eight years and has n't accomplished it yet,—Detroit Tribune. Opinions of the press relative to our new books are print-

ed on page three. Mr. Burns, editor of the London "Medium and Day-break," has received an invitation to accept an important position in America, in connection with a philanthropic movement, if he will relinquish his present work in the cause of Spiritualism.

W. F. Jamieson has just published a book of 331 pages, [second edition, just out.] By the aid of the facts here brought together, any intelligent reader can equip himself with arguments sufficient to demolsh any advente of an Ecclesiastical Hearchy."—Prof. Whipple, the Geologist, Send to Win, White & Co. for a copy.

John, Wetherbee talks fluently on another page of this

The mill operatives in Rhode Island May 1st entered upon a general strike for ten hours a day. There was not much excitement about it, and their prospect for success, as indicated, is not encouraging to the strikers.

The Vienna Exposition was opened formally May 1st by the Emperor of Austria, attended by numerous imperial dignituries. Speeches were made by the Emperor, the Archduke Charles, Prince you Auersperg and others. An immense crowd was present., ...

The genius of journalism, says the New York Graphic consists in knowing what not to print, and the silence of a great paper is oftentimes more helpful to the community and more serviceable to justice than anything it prints."

See advertisement of the American Liberal Tract Socie-

but kept him nearly starved, said to a friend, ""You don't know how much we all think of that horse; I shall have him

Movements of Lecturers and Mediums. Mrs. Abby N. Burnham has been lecturing in this State with marked success. She spoke at Lancaster, April 2d, and in Mansfield, April 6th, where an unusual interest is manifest. April 15th and 16th, she addressed fine audiences in Clinton. Her address is 553 Main street, Charlestown. W. F. Jamieson will receive calls to lecture in Michigan Ohlo or elsewhere in the Northern, Eastern or Western States. Has had crowded houses at Port Huron. Addres Immediately at 139 and 141 Monroe street, Chicago, 111.

W. L. Jack, M. D., Clairvoyant Medium of Philadel phia Circle of Light, will visit the East during June and July, and probably the West in August, previous to depart ure for California. Laura Cuppy Smith will lecture the second and last Sun-

days in May in Lynn, Mass.; the Sundays of June in Providence, I. 1. Will answer calls to lecture week evenings in the vicinity of her Sunday appointments. Address, until further notice, I Atlantic street, Lynn, Mass. Moses Hull is now conducting a discussion with Rev. Dr.

Harrison, in Nashville, Tenn. Mrs. M. E. B. Sawver is having good audiences and do

ing a good work in Baltimore.

Mrs. Bello Chamberlain Is expected, to lecture in Woodland, Yolo Co., California, during May.

Nellie L. Davis speaks in New Bedford, May 11th; in Middleboro', May 26th.

The Spiritualists and Liberals of Providence, R. I., wilf bear in mind that Horace Scaver, Esq., editor of the Hos-ton Investigator, will fecture in that city; afternoon and eyenling, Sunday, May 11th, at the usual hours. Subject in the afternoon-"Spiritualism, Its Nature, Tendency and Improvement on Christianity. In the evening, "1na delity and Athelsm favorable to Heresy or Progress."

Dr. G. W. Keith has returned from California, and will soon resume practice in Boston, of which due notice will be

#### \_\_\_\_\_ To Correspondents.

A. M.L .-- Some time since we received from you Nos. and 2 of a series of poetic contributions entitled "The Medlinn, or Six Séquees." Sald articles disappeared from our sanctum, and a desire that their author should duplicate them appeared in our last Issue. The missing numbers have however since been found, rendering that process unnecessary. We would be pleased to receive the balance of the numbers before commencing the publication of the first. Will the author be kind enough to give his attention to our request?

J. T. C., Cypnus Spinings Ranche, Texas.-Your letter is on file for publication.
S. W. L., HARTFORD, CONN.—What is the title of the article you wrote to us about?

#### Music Hall Spiritualist Free Meetings in Boston.

Statement of the Financial Condition of the Treasury of the Society for year onding Apr. 13, 1873. 

Recources.

· #1285,31 

Chief Justice Chase is dead-so says a telegram at the time of our going to press.

### Kansas Pacific Railway.

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

4w.Ap.19.

#### Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literatúre, Art and Inspiration. Published in New York. Price 80 ents. THE LONDON SPIRITUAL MAGAZINE. Price 30 cents, HUMAN NATURE: A Monthly Journal of Zolsgle Selenc HUMAN NATURE: A Monthly dominal of Zolstle Science and Intelligence. Published in London. Price Scients.

The Religio-Published in London. Price Scients.

The Published in Chicago, III. Price Scients.

cents,
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL
CULTURE, Published in New York, Price 12 cents,

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#### SPECIAL NOTICES.

MRS. L. F. HYDE, Medium, No. 203 West 22d street, New York. 5w\*.My.3;

"P. P. P. "-The above are the initials of Dr. Pierce's Pleasant Purgative Pellets, or Sugar-Coated, Concentrated Root and Herbal Juice, Anti-Bilious Granules—the "Little Giant" Cathartic, or multum in parvo Physic. They are scarcely larger than mustard seed, yet represent as much cathartic power as large repulsive pills, being a most searching and thorough yet gently and kindly operating cathartic. Pleasant to take, powerful to cure. 25 cents per vial, by Drug-

MRS. F. W. DODD, 19 East Springfield st; Boston. Circles Sunday and Friday evenings, 25e

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 404 Dean street, Brooklyn, N. Y., and will receive prompt atten-tion immediately upon return. My.3.

DR. MORRILL'S ELECTRICAL CURE, 2009 Vine street, Philadelphia. The only cura for Para-lytics and Dyspeptics. Strangers and Patients / My.3.

CHARLES H. FOSTER, 19 West 22d st. New York. Ap.12.

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

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. Sargent's, No. 80 Central avenue,

SEALED LETTERS ANSWERED by R. W. Flint. Address Station D. Box 61. Office 1147 Broadway, New York. Terms \$2 and three stamps. Money refunded when not answered, Ap12.—Iw\*

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

A Competent Physician.—The best and most fleient healer in Boston is Dr. J. T. Gilman Pike. He compounds his own medicines, is a mesmor-izer, skillfully applies the electro-magnetic battery when required, administers medicines to his patients with his own hands, has had forty years experience as a physician, and cures time out of every ten of his patients. His office is in the Pa-vilion, 57 Tremont street, Room C. Au31.

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

J. V. Mansfield, Test Medium, answers scaled letters, at 361 Sixthay., New York, Terms, \$5 and four 3-cent stamps.

### BUSINESS CARDS.

PLEASANT TO THINK OF.
"T is pleasant to think of those we love,

Who are our, friends \*\* hideed; \*\*

Who their regard for us to prove,

Have helped us in our need: 'T is pleasant to think when we have "erred, "

As all sometimes have done,
That we're forgiven each act or word
By the offended one.
Its pleasant for nov's who have good \*\* CLOTHES, \*\*
Coat, Pants, Vest, Hat and Shors complete,
To think they bought them at FENNO'S,
Corner of Beach and Washington street.

### SAN FRANCISCO, CAL.

At No. 319 Kearney street (up states) may be found on sale the BANNER OF LIGHT, and a general variety of Spir-itualist and Reform Rooks, at Eastern prices, Also Adams & Co.'s Golden Pens, Planchettes, Spence's Adams & Co.'s Golden Pens. Planchettes, Spence's Positive and Negative Powders, Oxfon's Anti-Tobacco, Preparations, Dr. Storee's Nutritive Compound, etc. Catalogues and Greutars malled free, \$\tilde{x}\$ Remittances in U. S. currency and postage stamps re-ceived at par, Address, Herman Snow, P.O. box 117, San Francisco, Cal.

GM Race street, Philadelphia, Pa., has been appointed agent for the Bonner of Light, and will take orders for all of William White & Co.'s Publications. Spiritual and dish-

# William Write & Co. S. 1 and the cral Books on salens above, also by eral Books on salens above, also by \$15. II. RHODES. 918 Spring, Garden street, who will sell the papers at the Hall corner Broad and Spring Garden streets on Sundays. LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

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

LEFS'S BAZAR

16 Woodland avenue, Chevelaid, O. Western Headquarters for all Sewing Machines, and everything belonging to them: also for the latest Spiritual and Reform Books, Papers, etc. N. B.—Needles sent by mall to all parts of the State.

May-10.

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

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

Bookselle, Arcade Hall, Rochester, N. Y., keeps for sale the Spiritual and Reform Works published by William White & Co. Give him call

333 Larimer street. Denyer, Gol., keep for sale a supply of the Sphritual and Reform Books published by Wil-llam White & Co. Also the BANNER OF LIGHT.

Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W.C., London, Eng., keeps for sale the Banner of Light and other Spiritual Publications.

### ADVERTISEMENTS.

N EW JERSEY LAND AND FARMS FOR SALL OR EXCHANGE, \*16,00 acros on the Rallroad between New York and Philadelphia, by B. FRANKLIN CLARK, 53 Liberty Street, New York . w\*-May 16, LYT'S POSITIVELY CURED-The worst cases

TITS POSITIVELY CURED—The worst cases of longest standing—by using Dr. Rebbard's Cure. A free rial bottle sent to all addressing T. 41. SAYHE. Druggist, 848 Sixth avenue, New York. Earls—Apr. 12.

MRS. YORK, Clairvoyant and Business Medium. Examines and heats at a distance. 344 Harrison avenue, Moston.

DROF. LISTER, Astrologer, who was 26 years in Boston, has now located at 321 6th avenue, hear 21st. Street, New York Cr. y. Terms: Oral, \$2,00; Written Nativity, \$5,60.

# MAGNETIC AND ELECTRIC POWDERSI

GREAT NERVINE AND REGULATOR.

A Complete and Reliable Family Medicine. PURELY VEGETABLE.

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TMIE MAGNETIC AND ELECTRIC POWDERS are highly Magnetiz d and Electorized. Conditing these great elements with medicine, makes them swrety the Healing Power of the age.

a mighty adaptive a and thereforded. Combining these great elements with medicine, makes them syrely the Healing Power of the age.

The Mignetic Pow The Electric Powders descent early saftive or deal cane all Negative or Chronic Discusses, such as Neuralgia. Discusses, such as Neuralgia. Discusses, such as Palsy, Parlibenmatism. Healache, 84, adyst, Dealness and While Vilus' Danice, Fits, Conyals ness, Donicle Vision, Sunsions, Colie, Crampe, Dyspep-stroke, alt Compestive Fevers, sia, all Inflammations of Live Chronic Dimeriora, Indigeser, Kidness and Rander: Feeting, Secondar and Gandular error of all Kinds, Measles, Discusse, Cataneous Empsmall Pow. Discussive, thous, Ad negative conditionships from a discurdered mess and to filmess. Exhaustroling from a discurdered mess and to filmess, Exhaustroling from a discurdered mess and to filmess. Exhaustroling from a discurdered mess and special matter. Small Post of the System, Networkers, Cataneous Statices, Cataneous Statices, Chemica, With Cataneous Statices,

For Chills and Fever, both kinds are needed, and never fall to cliert acture.

Chemica, with full directions, sent free to any address, Spécial directions given, when caled for, free of clarge, either at office or by letter, Send hilef description of symptoms and accent stamp for reply.

Each box of Magnetic and Electric Powoless contains two sheets of highly Magnetized Paper, to be used as an interal commission, where there is pain or weakness, it helps remore the pain, and challe the system. Agents wanted everywhere, particularly Medicines, A large and Rocal Canada or the state of the control of the United States, Canada or Europe.

PRICE:

I Box Half Magnetic and Half Electric Powders. I Box Magnetic. I Box Electric. Soul your money at our expense and risk, by Post-office money order, Registered Letter, or Drutts on New York, All letters and remitmance most of directed and remitmance most of directed. HULL & CHATHERMAIN, 127 East 16th street, New York Chy.

. PROPRIETORS: Magnette Physician, Branch office, 19 Chamberlain, Branch office, 19 Warren Onle, 19 Chicago, 19 Avente, May 3. - (f Annie Lord Chamberlain,

THE

# BEST EVIDENCE.

THIE following letter from REV, E. S. BEST, Pastor M. E. Church, Nattek, Mass., will be read with interest by many physicians. Also those suffering from the same disease as afflicted the son of the Rey, E. S. Best. No person can doubt this testimony, and there is no doubtabout the curative powers of VEGETINE.

" NATICK, Mass., Jan. 1, 1873.

MR. H. R. STEVENS:

Dear Sir We have good reason for regarding your VigoETINE a medicine of the gloatest relaw. We feel assured
that it has been the means of saving our you's life. He ly
now seventeen years of age: for the last two years he
has suffered from necrosis of like leg, ransed by serofulons affection, and was so far reduced that nearly all who
saw him thought his recovery impossible. A count flot able
physicians could give us but the faintest loop of like ever
raffying, two of the number declaring that he was beyond
the reach of human remedies, that even ampatation could
not save him, as he had not vigor enough to endure the epcration. Just then we commenced giving him Vialities,
and from that time to the present he has been continuously
improving. He has lately resumed his studies, thrown away
crutches and cane, and walks atom cheering and strong.

Though, there is still some discharge drion the opening
where alist fluth was lanced, we have the judgest confidence
that in a little time he will be perfectly eneal.

He has taken about three dozen bothes of Vialities, but
laking medicine.

Respectfully yours,

E. S. HEST,

MRS, h. C. F. BEST. MR. H. R. STEVENS:
Dear Sir Wednive, no

The range of disorders which yield to the influence of this medicine, and the number of defined the cross which it her-er tails to cure, are greater than any other single medicine has hitherto been even recommended for, by any other than the propeletor of some quack mostrium. These diseases are Scrofula and all Eruptive diseas seand Tumors, Rheumatism, Gont, Neuraligia, and Splinal complaints, and all Inflammatory symptoms, Uteers, all Symbilitie diseases, Khtncy and Bladder diseases. Propsy, the whole train of painful disorders which so generally auther American women, and which carry immually (how ands of than to premature graves). Dyspepsia, that <u>pulyoped curse of American man-</u> hood; Heartburn, Piles, Constitution, Nervousness, Ing-

bility to sleep and impure blood, This is a formidable list of human allments for any single middelne to successfully attack, and it is not probable that any one article before the public has, the power rough the quarter of them excepting the Victorians. It lays the axe at the foot of the tree of discase by first eliminating every impurity from the blood, promoting the secretions quenting the pores: the great groupe valve of the systemgorating the liver to its full and matural act ing the stomach and strengthening dig stion. This much accomplished, the speedy and the permanent enreof not only the diseases' we have enumerated, but likewise the whole train of chronic and constitutional disorders, is certain to follow. This is precisely what Vigerian does, and It does it so quickly and so easily that It Is an accomplished fact almost before the patient is aware of it hims if,

#### Harmonial Depot in New York City. No. 24 East Fourth Street, between Broadway and the Bowers.

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CTANDARD Books on Harmonial Philosophy, Splitting alism, Free Religion, Science and General Reloim, by both American and Taropean authors, at stude-site and quality. All the publications of Win. White & Co. Lyceum Mannais, desson Books, and Hustrated Literature for Children. Expectual atto thoughen between the solicition of Library Books for Lyceums free from teachings of old theology. Substriptions received for the BANKLOF LIGHT, and other journals devoted to Progress and Reform.

Mar. 15.—Fett

May, 15.—18tt

\$75 10 \$250 per month, everywhere, malo specified the GENTINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This Machine will stitch, hear, felt, Juck, golff, cord, blad, braid and embroder in a most-superior manner. Price only \$15. Fully themsed, and warranted for five years, we will pay \$100 for any machine that will sew a stronger, more beautiful, of more classic seam, than ones. It makes the "Eastle Lock Sittch," Every a swond silled can be cut, and soft in the cloth cannot be patied apart without tearing R. We pay agents from \$5 to \$25 per month, and expenses, or a commission from which twice that amount can be made. Address Fisher COMIC & CO., 201 Washington street, Roston, May no. 43W

# GREAT EXCITEMENT!

THE celebrated DR, S, D, MERRIAM, who has for the past seven weeks been absent on a Western-processional tour, has returned and opened like histon holimic lingionic Institute at 750 Weshington street. Those affacted with chronic diseases, which have bailted the skill of ordinary physicians, sare currently advised to call and try the Indian mode of treathent, as practiced by the Western Chipnewa tribes, "Track and down-behaun amountain himm can shiyouk." Translations—"Come, pad face, and be cured."

TARE NOTICE.

THE famous Chairvoyant, Practical Physician for Chronic led Diseases and powerful Magnetle Healer, lately practicing and performing such wonderful cures in Roston, is now traveling and can be consulted as follows:
Sagamore House, Lyain, May 13, 14, 15, 10; United States Hotel, Boston, May 17, 18, 19, 20; Parket's Hotel, Framing-ham, May 21, 22, 23; City Hotel, Probleme, R. L. May 21, 22, 23, 27, 28, 29. Dr. Sabe carries bis on bahakatory and compounds all medicines himself. Consultations free. Dr. Sale will visit each place once every two months.

THE ANERICAN PLAC

ACAINST THE CHRISTIAN CROSS. FOR particulars, address W. F. JAMIESON, 139 and 14 Monton street, Chicago, 10. 3w-May 10.

POR particulars, address of the 3w-May 10.

MRS, MARGARLT, FON RANE.

(Of the Original FON Family.)

Is permanently located at 52 West Fah street, corner of 7 they once, New York Chy, there she will she happy to receive the self-scar to of spiritual knowledge, May 50.—53w

CLAZEV (NA NW.

DERSONS do bing truthing messages from spirit friends will find a safetylardory spiritual knowledge, which addresses the find truthing ship of MRS, J. R. FUSTER, 515 Washington avenue, can or or Fution, Brocklyn, N. Y. Terms \$2.50.

# WANTED.

A MAN understanding the Milling business, with semo A capital, can find a herarior in which is a fortuge, by sidressing J. F. MCDEVITT, Hantsville, Alabana, May 10, 2848 MRS. ELDRIDGE, Test, Business and Med-leal Clairyoyant. Cheles Sunday evenings, 10akst, May 10, -3w\*

MRS L. A. SARGENT, Magnetic Physician, No. 28 Ruceland street, Boston. 2w\*-May 10.

# Message Department.

EACR Message in this Department of the Ban-ner of Light we claim was spoken by the Spirit whose name it bear sthrough the instrumentality of MRS. J. H. CONANT,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with then, the characteristics of their earth-life to that beyond-whether for good or evil. But those who leave the earth-phere 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 those 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, Widnes-DAY and Theustay AUTERNOONS. The Half will be open for visitors at two o'clock; services commence at precisely three o'clock, after

which time no one will be admitted.

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

147 Donations of flowers Sprour 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. First, write one In an envelope, seal it, and write your own address on the envelope. At the close of the scance the Chairman will return the letter to the writer. It should be distinctly understood that the answers to questions propounded by writers must necessarily be brief, the spirit addressed always writing its answer or answers upon the envelope containing the question or questions. Questioners should not place letters for answer upon our circle table expecting lengthy replies, otherwise they will be disappointed.

#### Invocation.

Thou Supremest Good, thou who art the Ruling Powersing, Church and State, and the Saviour, dwelling in the hearts of the people, we come to thee, asking thy blessing to rest upon us this hour, asking that thine angel of truth may baptize us anew and lead us into clearer light, and give us to drink of purer waters. Thou father twelve years old now. I want my mother to Spirit, we worship and adore thee, as best we learn that I can come. She thinks about me as may in our ignorance. We strive to come warer though I was a great way off. I want her to to thee in our understanding of thee; we reach: out in the darkness to grasp thee, and behold thou art with us, even though we cannot comprehend thee, even though our ignorance shuts thee out from our conscious lives, yet thou art with about the oranges. I wanted some, and they us. It is thy power that sustains us; it is thy said I should have em just as soon as I got a wisdom that guides us; it is thy love, that cares. tenderly for us, all the days of our being, and, the oranges; but I 've had 'em since then. And whether we are in what men call death or life; thou art with us. So, Mighty Spirit, thou will She d better finish it, and give it to some poorbless us, we know, this hour-thou wilt drop little girl that aint got any.

ence to ancient Spiritualism there can be no bation. It is the purgatory we have to go through doubt. It has direct reference to those persons to make us fit for the other life. Faith, I think who were enlightened in spiritual things, in those so, because the other life is just as much better days-who were possessed of spiritual gifts; and the apostle tells them, doubtless, what he begreed at all bad. Just make up your mind, and Heves to be true: if they make bad use of their | tell all the folks to, that it 's all right, and I am | gifts, if they close their hearts against the truth, all right. Good-day, sir. it shall not return again unto them; just as I may tell one of your modern mediums: If you abuse these holy gifts they will be taken from you; no repentance, no prayers of yours can bring themto you again.

Q .- [From the audience.] If a person may hear communications from a spirit in the form, as well as a spirit out of the form, how is it possible for the hearer to distinguish between the

A .- It is possible for spirits to distinguish between the two, but if certainly is not possible for mortals to do so, because the manifestations may. be identical.

Q.-What is your opinion with regard to the Hollow Globe theory? that it is true, or other-

A .- In my opinion it is not true; indeed all the facts that have been proven by science with you and with us determine to the contrary; and yet there is a foundation for such a theory.

CONTROLLING SPIRIT.—I have been requested to answer this question: What reason had the Catholics for suppressing the play entitled, "The Jesuits of America?"

Being once a Jesuit myself, and therefore familiar with the entire priesthood, it is an easy question for me to answer, although I am aware, at the outset, that I shall not satisfy my interrogator. I am bound to speak the truth, in whatever direction it may lie. The Catholic Church, or clergy at all events, desire, for the present at least, to keep peace with the Protestant Church, and the enacting of such a drama would be sure to be like a fire-brand flung in the faces of ignos, rant Catholies, who would retaliate with a yengeance, therefore the reason for suppressing the

### Katie Lechan.

By the will of God I am here, for surely without his will I should not be here. I am Katie Leelian. I was murdered at Longwood, last fall. I come at the request of some of my friends, who wish to know how much I know about my murderer, who wish that I may give some light. I am not permitted to give all that in my ignorance of what is best I might wish to give, but I will say this: They are not on the right track. They touched upon it once, and left it, because there was money and influence there.

I have nothing to fear in this beautiful angelworld, but I pray that my murderer may see himself as he is seen by the angels, and confess his crime, and pay the ponalty. It will be better en. We can come back here and influence our through the agency of his magnetic powers. for him. I have no feeling of revenge to draw friends, and be of great service to them, and we me back, bu. I feel it is a duty I owe to the pue- can, go where we like and enjoy ourselves, and

ward bringing the criminal to justice, for if so many go free, where is the safety? Even little man that has tendollars in his pocket will not senseless, and then he feared that I was dead, or | twenty-eight years old. would die, and knew that he must finish the job, for if I lived of course I should be ray him, for I ! knew him well. He was no stranger: he was no Catholic, but a Protestant, and the son of a Protestant. Had he obeyed, the teachings of his mother, and kept out of bad company, he never would have come to that. Good-day, sir. Jan. 21.

#### William H. Bush.

Well, stranger, my name was William H. Bush. Fam from Terre Haute, Ind. I said if there was anything true in these things, I would come back and let the folks know about it. It is true, stranger, there's no dodging it-it's true, though there is a good deal of truck about it that don't really belong to it, yet the doctrine is true-that you can come back ; and if there's anything I can do to help my folks get a little light on the subject, I am ready to do it; but I would suggest that they form a circle at home and see what I can do there, since they can't get at any medium very well. Form a circle at home; maybe I may upset the old cat or something else. Mother said she or two proper questions, addressing the spirit believed I possessed him, so he went and ate up questioned by his or her full name; then put them one of her mince pies. Don't think I did. one of her minee pies. Don't think I did, mother, don't think I did. However, you try him for a medium. Give him something good to eat, and set him up on the table-see what I can do. I know it's a strange request, but it is one my folks will understand, and that cat's got a good deal of my magnetic life mixed up with him and his life, and I aint sure but what I can do something with him. . The angel did with Balaam's ass, why not I with my old cat? don't know as there's anything more singular about the one than about the other. I'll try it, anyway. I was seventeen years old, seventeen-most eighteen. Jan. 21,

#### Annetta Ames.

My name, sir, was Annetta Ames, I have been gone three years. I lived in Lynn, I am know she's mistaken. I'am sometimes close by, and she thinks I am far away. [Can't you mention some little incident by which your mother can identify you?] Well, I'll tell her little better. I never got better, so I did n't get about my new dress-she's never finished it.

Axs.-That, this Scriptural passage has refer- that here's the place where you are put on pro-

### William Carter.

My name was William Carter. 1 am from New York City. I have been waiting about two months to get straight enough to get here-to get so I dared to come. They said I died of inflammation of the brain; but I died of delirium tremens, if you please, sir. My friends-who are still on earth-my mother and sisters, have but faint hopes of any future happiness for me because I went out as I did, and because 1 led the life I did for the last two years I stayed here, but they have this to learn: that life anywhere and everywhere is one unending scheme of progress, and I shall get out of my conditions. I paid the penalty of my sin as I went along; I suffered enough. Every one who makes such moves in this life as I made, is sure to suffer.

I want my mother to feel certain that, when her times comes to die, she will meet her son, not as he left her, but redeemed-entirely regenerated. This is as certain as that life, after what you call death, is certain. Now, mother, go to Mr. Mansfield, and I will communicate with you from there. Good day, sir. Jan. 22.

# Bridget Cline.

My name, sir, was Bridget Cline. I died of consumption, at the Sisters' Hospital, about five | day, asking where I could find Dr. J. R. Newton, months ago, in Boston. I come back here to say it is right with me, and that I am happy in this had not received an answer. To-day I received new life, and that many things that we wanted a letter from him at nine o'clock in the morning, so much here in this life-and it didn't afford and now (ten o'clock) I am talking aloud. This them to us-we have them, thank God! in heav-

lie to do whatever I may be permitted to do to I not be always put down and worked till the life goes out of us. It is a blessed world, and I've seen the Blessed Virgin-yes, I have; oh, yes, I shildren are not safe, and by and by an honest have-and she's a meek, dark little Jewish woman, who don't know at all about the honors dare to go on the street, for fear he will be mur. I that's paid to her. I've seen a great many dered. It was not for money that I was nurdered. I things in this other life. I was poor here, but I This field struck me one blow, and rendered me am rich now, thank God! Good day, sir. I was Jan. 22.

> Scance conducted by Theodore Parker; letters answered by "Vashti."

#### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Thursday, Jan. 23. Gen. D'Anfree, for Louis Napoleon; Marcela Scott, to her haboul; Adan Kandee,
Thusday, Jan. 25. Johnny Sleat, of New York City, to lifts nother; delan Friederic Kerts (1) William M. Prieri.
Bessle Long, of South Boston, to her slater; John Phieter,
We Involvy, Jan. 25. Ms. Harrison Gay Otis, to her friends in Boston; Nerhe Prime, of Norwich, Conn.
Thursday, Jan. 25. Mse Freming, of New York City, to her siter; Debound Mason, of Boston, to her decrendants: Martin Fodey, to his brother.
Thusday, Fib. 4.—Abraham Lincoln; Thomas Lincoln, Clod.) by his mother; Annie McArsen, of New York City, to be risichler; O of Mother Underbill.

Widnesday, Fib. 5.—David Dunbar, of Glasgow, Scotland: Senator Lanc, of Ohlo; Oolumweh, to Red Cloud, Cylef of the Sloux,
Thursday, Fib. 6.—Thomas Owens, of Port Huron, to his brother; Edizabeth Francis, of Boston; Ediphadet Hill, of Barrington, N. H.; Elder Calch Dyer, to his friends in Enfield.
Thereday, Fib. 11.—Anguage Clark of Fast Boston, to her Thereday, Fib. 11.—Anguage Clark of Fast Boston, to her

Embedd, Feb. II.—Augusta Clark, of East Boston, to her mother; John Harrington, of Boston, to his wife and sister; Sayowa alaz, to Senator Pomeroy; John Bonnett, of Boston; Edza Lane, of East Boston; Thomas B, Lane, of Boston; Ston, Wednesday, Feb. 12, Deborah White, of Boston; Alfred

Hoxt, of Portsmouth, N. H.
Thursday, F.b. 13. - Eithu Trundy, of Portsmouth, N. H.
Thursday, F.b. 13. - Eithu Trundy, of Portsmouth, N. H.; E'len Brady, of Boston; William Murdoch; Jennie Arnold, of Chehrffath, O., to her mother.
Thosbuy, F.b. 18. - Jacob Temple, of Boston, to his sons; Antone Corill; William Harris, of Hayerhill, Mass., to blaberdue.

Antone Corne; Woman traits, or marken, this brother.
B'Admoday, Feb. 29, -A. B. Whiting; Fanny Fern; Chache Breed, of Lynn, to his mother; Pan Larrabee.
Thursday, Feb. 29, -George Wallace Shephard, of Lawrence, Mass, to his mother; Poly Kimball, of Boston, to her sons; Mu Burgess, to James Myrse.
Thereday, Feb. 25, -A. W. Fenno; Phil Carter, of New.

Tracsday, Feb. 25.—A. W. Fenno; Phil Carter, of New York City.
Walnesday, Feb. 26.—Margaret Owen, of Boston, to her brother; Adelaide Porter, of Nashua, N. H., to her mother; William Bennett, to his son.
Thursday, Feb. 27.—Emma Freeman, of Boston, to her sister; Polly Varney, of Barrington, Mass.; Capit. John Collin, of New Bedford, Mass.; Harriet Edmonds, of Chicago, Ili.
Thesday, March 25.—Clementina Van Dorn, of New Orleans, La.; William Poacemaker, to his mother, of Hamilton, Canada East; Virginia Walker, of Albany, N. Y. Wednesday, March 26.—Edwin Forrest; Margaret Bulliyan, of Isston: Frank.

n conessay, marca 25.—Edwin Forrest; Margaret Balllvan, of Ibeston: Frank.

Thursday, March 27.—Nathaniel B. Shurtleff, of Boston,
to his father; Emily Howe Watson, of Norwich, Conn.;
Will. Thackeray: Betsey Cooper, of Boston, Mass.

Taesday, April 1.—Ellen McAvoy, died at Carney Hospital, to her mother; Bill Brownlow, of Minnesota, to his
sister; Eleanor Kelsey, of New York City, to her mother;
Wolnsday, April 2.—Emma Sinclair, of Boston, to
relatives; Matthew Kelley, to his brother,
Thesday, April 3.—April 2.—Engale, Newths, of Boston; AnnEigabeth Barrard, of New York City; Henry C, Wright,
Wolnsday, April 9.—Apral; Sally Dedrein Redibild,
Thursday, 'April 10.—Aurelia W, Snow; J. P. Deane,
of Portland, Maine; Moketavata; Alida Spencer, of Tartytown, Penn.

of Jortland, Maine; Moketavata; Alma Spencer, of Farrytown, Penin.

The salay, April 15,—Charlotte Woods, of Peekskill, N.

Y.; Phipp Crossman, of London, Eng.; Lucy Warrington, of New York City, to her mother.

Wednesday, April 16,—Henry Chyton, of Boston; Lucy
Tarbell, of Baston, to her mother; Joshua Pike, of Hampton, to his children; Albes Sevens, of Bridgeport, Comn,
to her father,

Thorsday, April 17,—Prof. Alexander Fisher, of Yale;
Margarel Stillman, of Moultonboro, N. H.; Clark Brewer;
of Boston; Daniel McCann, to his brother, in Ireland.

#### Departure of a Veteran.

S. II. Morse, of the "Radical," contributes the following sketch to the "Index" of a gentleman well known in this community, whose life here and recent transit to the summer-land exemplified, in a remarkable degree, the true philosophy of our faith:

bless us, we-know, this hour—thou will drop seeds of goodness into each heart present, that by and-by will spring up and bear fruit an hundred fold; of spiritual worth. And to thee be all the thanks, all the praises of our souls, forever and ever. Amen.

Questions and Answers.

Questions and Answers.

Controlling Spring—If you have questions, Mr. Chairman, I am ready to hear them.

Questions E. Mitchell. Please explain the following passage of Scripture—Hebrews vii the following passage of

in think it 's very good—very good. The priests here tell us that this earth-life is the purgatory; that here 's the place where you are put on probability that here is the purgatory we have to go through bation. It is the purgatory we have to go through it is make us fit for the other life. Faith, I think so, because the other life. Faith, I think so, because the other life is just as much better than this as you can think. So, Jim, I do n't is the purgatory we have up your mind, and it fell fill the folks to, Jim it 's all right, and I am all right. Good-day, sin.

Scance, conducted by Father Fitz James, flet-ters answered by Thomas Lane.

'Invocation.

Thou Infinite Spirit, who art—the Father and Mother of us all; thou whose tender love ever careth for us; thou whose wisdom ever leads us; and the thou whose power-ever protects us, we come to the thou whose power-ever protects us, we come to the thou whose power-ever protects us, we come to the thou whose power-ever protects us, we come to the thou whose power-ever protects us, we come to the thou whose power-ever protects us, we come to the thou whose power-ever protects us, we come to the thou whose power-ever protects us, we come to the thou whose power-ever protects us, we come to the thou whose power-ever protects us, we come to the thou whose power-ever protects us, we come to the thou whose power-ever protects us, we come to make the power, that thou mayest bless us. We come, bringing thee all our desires, all our failures, that we may fail there not again; we shall ask thee to strengthen these, our hopes; we shall ask thee to shed light upon our failures, that we may fail there not again; we shall ask thee to shed light upon our failures, that we may fail there not again; and ever stand secure in thee; for thine is the kingdom, and the glory, this day and forever. Amen.

William Carter.

William Carter.

My name was William Carter. 1 am from

"The sun set, but set not his hope; Stars rose, his faith was earlier up The sun set, but set not his hope; Stars rose, his faith was earlier up: Fixed on the enormous galaxy, Deepir and old r scented his sye, And-matched-his, sufferance sublime. The taciturnity of time. He spoke, and words more soft than rain, Brought the Age of Gold again; His action won sach reverence sweet. As hid all measure of the feat, "

#### Resolutions of the Free Congregational Society.

At a called meeting of the Free Congregational Society of Bloomington, Ill., held on Sunday, the 13th of April, 1973, In the Church of said Society, the following resolutions were unanimously adopted:

Resolved. That in the death of Bro. M. Pike, this Society has lost one of its most carnest and active members; one who at all times catered into the spirit of its work, with a kindly sympathy and an unostentatious charity for all in most need. Resolved. That although his cheerful face and helping hand are seen no more among us, we feel assured that in his perfected life he is in harmony with all who love truth and goodness.

Resolved. That we tender to his family in their bereave Resolved. That we tender to his family in their bereavement our condolence, and also the assurance that we will cherish the memory of his devotion to his highest convictions of truth and right.

Resolved, That the foregoing resolutions be published in the city papers, the Liberai Christiau and Banner of Light; and a so that they be spread upon the journal of the Society, and a copy thereof presented to the family of Bro. M. Pike, McCann Dunn, Secretary.

# Wonderful Cure.

MESSRS. EDITORS-I wrote you a letter yesterstating I had written him in San Francisco and is the third time he has restored my loss of voice,

NANCY T. ACKS. St. Louis, Mo., April 29th, 1873.

#### SPIRITUALIST MEETINGS.

ALBANY, N. Y.—'The First Society of Spiritualists' moots fivery Sanday in the Perry Building, No. 12 North Pearl street. President, A. Crocker; Secretary proton, Mrs. Wilhe B. Coleman; Treasurer, A. Crocker; Trustees, Capt. H. Holdridge, J. M. Briggs, M. V. B. Cornwell, Communications addressed care of J. M. Briggs, 55 South Pearl street.

Communications addressed care of a. M. Driggs, or some Pearl Street.

ADDIAN, MICH.—Regular meetings are held on Sunday, at 10 g A. M. and 7 r. M., at Berry's Hall, opposite Masonic Temple, Mannine street. M. Tuttle, President. Commu-nications should be addressed to C. H. Case, Secretary, Box 161, Adrian, Mich.

Hox no, Adrian, Mich.

ANDOVER, O., Children's Progressive Lyceum meets at
Morley's Hail every Sunday at 419, A. M. J. S. Morley,
Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. T. Coleman, Assistant Guardian; Harriet Dayton, Secretary,

man, Assistant Gaardian: Harriet Dayton, Secretary, Boston, Mass.—See fifth page.
BAITLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Smart's Hallevery Sunday, at 10% A. M. and 7% P. M. A. H. Averill, President; J. V. Spancer, Secretary: William Merritt, Treasurer.
BALTIMORE, MD.—Lyric Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sanday and Wedlassky evenings.
Lyrium Hall, No. 22 W. Baltimore street, "The Harmonial Spiritualist Seciety holds meetings in this Hall. William Leonard. President; Levi Weaver, Vice President; Jalius Elinger, Secietary; Googe Broom, Treasurer, Children's Progressive Lyrium No. I meets every Sanday morning, a 9 of chock. Levi Weaver, Conductor; Mrs. Rachel Walcon, Guardian; Daniel S. Armstrong, Librarian; George Broom, Massial Dhector.
BROOKLYN, N. Y.—Brooklyn Institute,—The Children's

Broom, MSSEAI Director.
Brook Lyn. N. Y.—Brooklyn Institute.—The Children's Progressive Lyceum meets at the Brooklyn Institute, corner Washington and Concord streets, every Sunday at 25 P. M. I. A. Wilson, Conductor: J. Kip, Assistant do.; Mrs. Ada E. Cooley, Guardian; Miss Thyraz Wilson, Assistant do.; II. Dicklinson, Treasurer: Win, Willicott, Librarian and Secretary: Miss Cooley, Musical Director.
BAY CITY, MICH.—Services are hold made Sanday at 1817.

BAY CITY, MIGH. - Services are held each Sunday at 10½ A. M. and 7 P. M., at Spiritualist Hall. Hon, S. M. Green, President; Mrs. M. S. Knaggs, Secretary. CHELSEA, MASS, "The Bible Christian Spiritualists hold meetings every Sunday in Hawthorn-street Chapel, near Beilingham street, at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker, Seats free, D. J. Ricker, Sup't.

CHARLESTOWN, MASS.—Meetings are held at Evening Star-Hall each Sunday at 75 p. M. All communications should be addressed to C. B. Marsh. CLYDE, O. "Progressive Association hold meetings every Sunday in Whits Hall, Children's Progressive Lyceum meets in Kline's New Hall at II A. M. S. M. Terry, Con-ductor; S. Dewy, Guardian

ductor; S. Dewy, Guardian.

\*\*CLEVELAND, O.-1. yeeum meets every Sunday at Temperance Hall, 181 Superior street, at H. A. M. Conductor, T. Lees: Assistant Conductor, I. C. Thacher; Guardian, Sarah J. File; Assistant Guardian, Thalia M. Dunhay; Masical Director, W. H. Price, Jr.; Secretary, W. W. Van Droom.

Chicago, I.L.—Spiritualist meetings are held every Sunday evening at 99 West Randolph street. S. J. Avery. M. D., President; A. H. Williams, Vice President; Wm. J. Jeffrey, Secretary; Dr. Ambrose Davis, Treasurer; Mr. Collins Eaton, S. J. Avery. M. D., Col. Cushman, J. L. Hunt, A. H. Williams, Trustees. Lyman C. Howe, regular speaker. Progressive Lyceum meets in same hall at 10 A. M.

A. M.

CINCINNATI, O.—The Society of Progressive Spiritualists hold meetings every Studay morning in Thoms's Hall, Central avenue, between 4th and 5th streets, at II A. M. The Lycenn meets at 9's. A. M. J. A. Pinnan, Conductor; Mrs. L. A. Chandler, Guardian; Miss Lizzle Keizer, Treasurer; G. W. Kates, Secretary.

CARTHAGE, Mo.—The Spiritualists have engaged the services of Miss Flora Frost, clairvoyant test medium, and, will hold public scances; every Sunday at 3 P. M. C. C. Colby, President.

will hold public, scances, every Suiday at 3 P. M. C. C. Colby, President.

Detroit, Mich.—The Spiritualists hold incetings Sunday, morning and evening in Homeopathic College Hall.

Eastron, Mass.—The First Spiritualist Association of Easton hold meetings she second and fourth Suoday in each month, at 1 o'clock, in the Unitarian Church, Easton Centre, and at 7 o'clock in G. White's Hall, South Easton.

Eastr Abington, Mass.—The Progressive Lyceum meets every Sunday at 12 P. M., in Pluenix Hall, F. J. Gurney, Conductor, L. H. Shaw, Guardian; Braiperd Cushing, Secretary.

Foxnorio, Mass.—Progressive Lyceum meets every Sunday at Town Hall, at 102 A. M. C. F. Howard, Continuous Mrst. N. F. Howard, Guardian.

GENEVA, O.—Meetings are held every Sunday in the Spiritualists Hall, at 102 A. M. and 15 P. M. B. Webb, President; E. W. Eggleston, Secretary, Progressive Lyceum meets asme hall. E. W. Eggleston, Conductory Mrs. A. P. Frisbee, Guardian; Mrs. N. S. Caswell, Corresponding Secretary; Martin Johnson, Librarian.

Hisgham, Mass.—Children's Lyceum meets every Sunday, Mass.—Children's Lyceum meets every Sunday.

HINGHAM, MASS.—Children's Lycenm meets every Sun-day afternoon at 2 o'clock, at Temperance Hail, Lincoln's Building, E. Wilder, 2d, Conductor; Ada A. Clark, Guar-dian.

dian.

HARWICH PORT, MASS.—The Children's Progressive Lyceum meets at Social Half every Sunday at 12½ F. M. G. D. Snalley, Conductor; T. B. Baker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelley, Muskal Director; S. Turner, Librarian; Mrs. A. Robbins, Secretary. HARRISDURG, PA. --The Spiritualists hold meetings every Sunday at 24, M. in Barr's Hall. H. Brenerman, President.

Hammon at 24°, a. in four Shain. Determining Fresheld.

Hammon Tox, N. J.—Meetings held every Sunday at 10's

A. M., at the Spiritualist Hall on Third street. Mrs. J. M.
Peebles, President; M. Parkhurst, Secretary. Lyceum at
11/2 A. M. Merrill Parkhurst, Conductor; Mrs. J. M. Peebles, Guardian. bes, Guardian.

III boon, Mass.—Children's Progressive Lyceum meets
in Houghton's Hall every Sunday afternoon at 2 o'clock.

J. L. Robertson, Conductor; Mrs. M. B. Leighton, Guardian; Asa Roll, Secretary.

KALAMAZOO, MICH.—The Spiritualists hold meetings
every Sunday in Burdick Hall, Main street. J. C. Moodly,
President: Mrs. H. M. Smedly, Secretary; L. S. Winslow,
Treasurer.

Freasurer, Kansas City, Mo. - The society of Progressive Spirit

KANSAS CITY, Mo.—The society of Progressive Spiritualists meets regularly Sunday mornings and evenings in Mechanics' Institute Hall, Main street, between 6th and 7th streets. J. L. Morton, Corresponding Secretary.

Logiswiller, Ky.—The Young People's Spiritual Association meet in their Hall, corner of 5th and Walmut streets. Lectures every Sanday morning and evening at 11 and 7½ o'clock. Children's Progressive Lyceum every Sunday morning at 9 o'clock. Regular meetings of the Society overy Thursday evening, at 7½, R. V. Snodgrass, President, Mrs. Mary Jewell, Vice President; L. P. Benjamin, Recording Secretary; Mrs. Minnie Dingman, Corresponding Secretary; B. B. Eby. Trensurer of the Lyceum; L. B. Benjamin, Conductor; D. J. Dingman, Assistant Conductor; R. V. Snodgrass, Secretary.

tor; G. V. Shongrass, Secretary.
Lowell, Mass. "The First Spiritualist Society meets in Wells Hall. Lectures at 22 and 7 r. M. A. B. Plympton, President: John Marriot, Jr., Corresponding Secretary; N. M. Greene, Treasurer, Children's Progressive Lyceum meets at 102 A. M. John Marriot, Jr., Conductor; Mrs. Mary J. Perrin, Guardian.

Mary J. Perrin, Guardian.

LYNN, MASS.—The Spiritualist Society holds meetings every Sanday at Odd Fetiows' Hall, Isaac Frazier, President Isaac Winehester, Vice President; A. C. Robinson, Recording Sceretary; Sarah G. Todd, Corresponding Sceretary; Sarah G. Todd, Corresponding Sceretary; J. Otts Marshall, Treasurer. The Children's Progressive Lyceum meets at 1 o'clock.

MANGHESTER, N. H.—The Spiritualist Association hold meetings every Sunday afternoon and evening, at Smyth's Hall, A. W. Cheeny, President; Mrs. Geo. B. Ammidon, Secretary.

MILAN, O.—Society of Systems lets and Allertical Science and Allertical S

Secretary.

MILAN, O.—Society of Spiritualists and Liberalists and
Chibiren's Progressive Lyccum meets at II A. M. Hudson
Tuttle, Conductor; Emma Tuttle, Guardian.

MIDDLEBORG', MASS. - Meetings are held in Soule's Hall every other Sunday at 1½ and 6½ P. M. NORTH SCITUATE, MASS,—The Spiritualist Association hold meetings the second and last Sunday in each month, in Good Templar's Hall, at 2 and 6 r. M. Progressive Lyceum meets in the same hall, on the first and third Sunday, at 13 r. M. D. J. Bates, Conductor; Mrs. Sarah J. Marsh, Guardian; Mrs. M. C. Morris, Secretary.

New Bedfond, Mass.—The Spiritualist Association hold meetings Sunday afternoon and evening, at 2½ and 7 o'clock. S. R. Bowie, President; Mr. — Haskins, Vice President; Mr. Booth, Treasurer; Mrs. Charlotte Woodridge, Secretary.

President; Mr. Booth, Treasurer; Mrs. Charlotte wood-ridge, Secretary.

New York City.—Apollo Hall.—The Society of Progressive Spiritualists hold meetings every Sunday in Apollo Hall, corner Broadway and 28th street. Lectures at 10½ A. M. Conference at 2½ p. M. O. R. Gross, Secretary, 92 Clinton Place. Children's Progressive Lyceum meets at 10 A. M. L. A. Wider, Conductor and Treasurer; J. A. Cozeno, Assistant do.; Mrs. H. J. Cozeno, Guardian; Miss Addie Fletcher, Assistant do.; E. C. Townsend, Corresponding Secretary; L. A. Nones, Recording Secretary; Master Harry Warren, Postmaster.

Newbernyport, Mass.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunfhy at 2 p. M. T. C. Carter, Conductor; Mrs. F. N. Landord, Guardian; J. T. Loring, Secretary; A. Lane, Treasurg; D. W. Green, Librarian.

Librarian,

KATICK, MASS.—The Spiritual Association meet every sunday in Good Templars' Hall. Sidney Hove, President; Geo. A. Fuller, Secretary.

New ORLEANS, LA.—The Central Association of Spiritualists of Louislana hold regular meetings every Sunday at H.A. M. and 7.5 F. M. at Minerva Hall, on Cilo street, between Prytania and St. Charles. Good speakers may always be expected, Capt. John Grant, President, John Melbongal, Vice President, C. H. Sillinan, Secretary, 12 Bryades street; F. B. Benton, Treasurer.

Portland M.—The Spiritual Association meets regu-

Dryades street; F. B. Benton, Treasurer.

PORTLAND, ME.—The Spiritual Association meets regularly at Temperance Hall, 331; Congress street. Children's Sanday Institute meets in the same hall every Sunday, at 15 P. M. Joseph B. Hall, President; Miss Etta Yeaton, Corresponding Secretary.

Army and Navy Hall,—Spiritual Fraternity meets every Sunday, at 3 and 7 P. M. James Furbush, President; George C. French, Secretary. Children's Lyceum meets at same place each Sunday, at 10; A. N. Wm. E. Smith, Conductor; Mrs. Thomas P. Beals, Guardian; Miss Abbie H. Farrow, Secretary.

PLYMOTTH, MASS.—The Spiritualist Association hold meetings in Leyden Hall. Cornelius Bradford, President and Corresponding Secretary; Benj. Churchill, Treasurer. Children's Progressive Lyceum meets in same hall every Sunday.

Sunday.

PHILADELPHIA, PA.—The First Association of Spiritualists hold regular meetings on Sundays at 10½ A. M. and and 7½ P. M., also on Thursday evenings, at Institute Hall, corner of Bread and Spring Garden streats. Henry T. Child, M. D., President, 634 Race street; J. E. Shamway, Serretary, 1426 Bonvier street. Lyceum No. 1 meets every Sunday at 2½ P. M. Londen Engle, Conductor, No. 955 North 6th street; Mrs. S. M. Shumway, Guardian, No. 1426 Bonvier street. Lyceum No. 2 meets at Thompson-street Church, Thompson street, below Front, Sundays, at 10½ A. M. Geo. Jackson, Conductor; Mrs. Hartley, Guardian.

PAINESVILLE, O.-Progressive Lyceum meets Sundays, at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian, Suituate: Jonkins's Hall.—Meetings at 10% A. M. and % P. M. every other Shalls. Speaker engaged: May

SCITUATE.—Johkins's Hall.—Meetings at 10½ A. M. and 1½ P. M. every other Sunday. Speaker engaged: May 18, Mrs. Suste A. Willis-Pletcher.

SALEM. MASS.—Lyceum Hall.—The Spiritualist Society hold meetings every Sunday, at 2½ and 7 P. M. N. P. Allen. President: S. S. Johnson, Vice President: Abbott Walker. Treasurer: Alex. Reed. Recording Secretary; Henry M. Robinson, Corresponding Secretary.

Goodell Hall.—Free conference meetings are held by the Progressive Spiritualists every Sunday, at 5½ P. M. Smithelm of the Progressive Spiritualists every Sunday, at 5½ P. M. Smithelm of the Progressive Spiritualists every Sunday, at 5½ P. M.

Spritngfield, MASS.—The Spiritualist Society meets every Sunday at Glimore's Hall, at 2 and 7 o'clock r. M. Sprakers engaged: Mrs. M. S. Townsend during May; C. Fannie Allyn during June. Harvey Lyman, Secretary. SPHINGHELD, O.—The Spiritualist and Liberalist Society of this place meets at Allen's Hall Sundays, at 11 A.M.

and 7 P. M. Mrs. Sarah J. Lewis. President; J. P. Allen, Vice President; Mrs. Mary A. Henry, Secretary; Mrs. Rath Peet, Treasurer. • The Lyceum meets at 10 A. M. George M. Taber, Conductor.

SAN FRANCISCO, CAL.—Under the patronage of the Ban Francisco Spiritualists' Union, a Culidren's Progressive Lyceum is held at 10½ A. M., and a Conference at 2 P. M.; also regular Sunday evening lectures are given at Charter Oak Hail, on Market, near Fourth street.

osa Fighiar Samay Creaming tectures are given at Charler Oak Hail, on Market, near Fourth street.

Terre Haute, Ind.—The First Spiritual Society hold regular meetings in Pence's Hall every Sunday, at 11 A. M. and 7 P. M. Jahez Smith, President; James Hook, Secretary: Alien Pence, Treasairer.

Thoy, N. Y.—The Progressive Spiritualists' Society meets every Sunday in Lyceum Hail, Nos. 10 and 12 Third, Street. Lectures at 105 A. M. and 75 P. M. Speaker engaged: Wm. Brunton during May. The Children's Progressive Lyceum meets in same half at 2 o'clock p. M.

VINELAND, N. J.—The Society of the Friends of Progress hold meetings in their hall, Plan street, at 103 A. M., and 7 P. M., for lectures, conference or fixed discussion, Mrs. Ethen Dickinson, President; H. H. Ladd, Secretary; Miss Julia Fellows and Mrs. Jennie Divon, Corresponding Secretaries. The Progressive Lyceum meets at 125 P. M. Dr. D. W. Alfen, Conductor, Miss Eval, Holden, Gnardian; Lucius Wood, Musical Director; Miss Kate Ingalls, Librarlan; Elvira L. Hull. Corresponding Secretary.

WASHINGTON, D. C.—The First Society of Progressive Washington, D. C.—The First Society of Progressive

WASHINGTON, D., C., "The First Society of Progressive Spiritualists meets every Sunday, in Harmonial Hall, at 11 A. M. and 75 F. M. John Mayhew, President; F. Burlingame, Vie President; O. R. Whiting, Secretary: Richard Roberts, Treasurer, Friends visiting the city will obtain all needed information by calling on any of the above-named officers. officers.
Woncester, Mass.—The Spiritualists hold meetings every Sunday, afternoon and evening, in Horticultural Hall.

#### LIST OF LIBERAL LEAGUES.

BOSTON, MASS,—J. S. Rogers, President; A. Davis, J., Smith, Vice Presidents; J. P. Titcomb, G. A. Bacon, ecretaries; J. A. J. Wilcox, Treasurer; R. H. Ranney, W. Clarke, H. B. Storer, Executive Committee. JEFFERSON, O.-W. H. Crowell, President; Miss Jane E. Curtiss, Vice President; Ebenezer Wood, Treasurer; Miss Anna E. Giddings, Secretary; Executive Committee -Mrs. Lida B. Crowell, Mrs. Mary A. Giddings, D. D.

Holmes,
St. Lottis, Mo. - M. A. McCord, President; J. Gallion,
Vice President; P. A. Lofgreen, L. La Grille, Secretaries;
E. K. Thomas, Treasurer.
VINELAND, N. J. - Louis Bristol, President; Ellen Dickinson, Eliza B. Duffey, Vice Presidents; E. G. Blasdell,
Secretary; Sue M. Clute, Treasurer; John Gage, D. A.
Russell, E. G. Blasdell, Deborah L. Butter, Augusta C.
Bristol, Phoebe T. W. Campbell, Executive Committee. ANDOVER, O. -- W. H. Crowell, President; J. E. Curtis, Vice President; A. Giddings, Secretary; E. Wood, Treas-urer; L. B. Crowell, M. A. Giddings, D. D. Holmos, Ex-centive Committee.

#### PUBLIC MEETINGS, ETC.

To the Spiritualists of Massachusetts. At the annual meeting of the Massachusetts Spiritual Association, held in Ellot Hall, Boston, on the 29th day of May, 1872, the time of the Convention was largely occupied with the consideration of the subject of the present condition, prospects and destiny of the Association, and the Spiritualists of the State in relation to the

ditty of the Spiritualists of the State in relation to the same. The following resolutions were introduced:

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

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

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

After an animated discussion of the above resolutions by several members of the Convention, and an earnest dosiro expressed by each of the speakers that organizations, as recommended, should be formed in every city and town in the State, the resolutions were adopted by an unanimous vote. In view of the above recommendation of the Association, and the determination expressed by many of its members to enter at once upon the work of forming local societies, the heard of officers regget to announce that VERY FEW notices of the formation of local societies have been received. This fact indicates an almost total indifference on the part of the great looky of the Spiritualists of the State, to the great and vital demands of the day, while the opponents of Religious, Political and Intellectual freesion are netively at work todeprive usofour dearest religination, by constitutional Amendments, suppression of April 5th.) Therefore we urge upon every Spiritualists romain without organization, and consequently entirely unprepared to meet the Issue, and defeat one of the investignation of Jurnal Precedom. (REF-Sec "Banner of Light," of April 5th.) Therefore we urge

complished.

With this circular we send a copy of the Declaration of Principles, Constitution and By-laws of the "Boston Spirmalists" Union, "not to urgo 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 untrooses.

organize. A much shorter form will answer an process-purposes.

All societies of Spiritualists in this State are carnestly in-vited to, send delegates to the Annual Convention of the Massachusetts Spiritualists' Association, which will be held in Fraternity Hall, 54 Washington Street, Boston, commencing on Saturday, May 31st, at 10 o'clock A. M., and continuing over Sunday. Let there be a full representation from every town in the State, that we may be prepared by concert of action to defeat the armies of bigotry, who are being marshaled for the contest.

H. F. GARDNER, President.

II. S. WILLIAMS, Secretary, Boston, April 5th, 1873. 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 Cir-

which fact will explain the non-reception of the above cular in such cases. The calf, is to all Spiritualists, and it in any town thus omitted the friends desire a copy of the Constitution of the "Boston Spiritualists" Union. "It will be sent to them by their notifying the Secretary, 11.8; Wil-ilams, No. 24 Temple place, Boston.

### Indiana State Convention.

The Seventh Annual Convention of the Indiana State Association of Spiritualists will be held at Dr. Pence's Hall, in the city of Terre Haute, Ind., commencing Fri-Hall, in the city of Terre (faute, Ind., commencing Friday, June 13th, 1573, at 10½ o'clock A. M., and continue in session over Sunday. The business will be conducted by delegates and members in attendance. Each Logal Society of Spiritualists within the State will be entitled to three delegates, and one additional delegate for each tea members over twenty. Good speakers are expected in attendance.

ance.
All friends of the cause are invited to attend: The friends at Terre Haute will do all they can to lighten the expenses of those in attendance.
Not the least among the attractions offered to those attending the Convention, will be two resident physical modiums, who are beginning to attract considerable attention outside of the city.
By order of the Board of Trustees, Attest: Indianapolis, April, 1873. J. R. Buell, Secretary.

The New Jersey State Association of Spiritual-ists and Friends of Progresss Will hold their Second Quarterly Convention in Franklin Hall, corner of Montgomery and Warren speeds, Jorsey City, on Saturday and Sunday, May 10th and 11th. The meetings will open at 10 A. M., 2 and 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 for 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, Sceretary.

703 Broad street, Knoark, N. J.

Three Days' Meeting at Sturgls, Mich. 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, Saturday and Sunday, the 13th, high of Stargis, on Friday, Saturday and sunday into star, 4th and 15th days of June, 1873. A general invitation is given to all to attend this meeting. The friends at Stargis will do the best they can to entertain strangers from abroad who attend the meeting. A trangements 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.

Sturgis, April 22d, 1873. By order of the Committee.

The Lenawce County Circle of Spiritualists Will hold their next Quarterly Meeting in Bovoy's Hall, Adrian, Mich.; on Saturday and Sunday, May 24th and WM. HUNT, President. 25th, 1873.

Mus. E. Comstock, Secretary. Adrian, Mich., April 28, 1873.

### Passed to Spirit-Life:

From Cambridgeport, Mass., April 10th, Mrs. Rachol, vife of Mr. John C. Martain, aged 64 years.

wife of Mr. John C. Martain, aged 64 years.

She had been for many years a firm believer in our glorious philosophy, and when the hour came when she must yield up the physical form, her faith failed not; but she had the assurance that though absent from her loved ones in body, she would still be able to minister to their needs in the spirit.

Scarcely had the form of the mother been laid in its last resting, place, when the angel change again entered the same home circle, and on the 12th of April bore the spirit of the daughter. Miss Almina R. Martain, to the home that had been prepared for her in the ever glorious summerland. Thirty-seven years had she battled with the rough wind and tide of her physical existence; but her spirit had grown purer and brighter by the refining process through which she had been obliged to pass. She long and faithfully labored in the Progressive Lyceum in Cambridgeport, and as its Guardian was loved and respected by all who knew her.

Out of the darkness into the light.

Out of the darkness into the light Came her spirit pure and bright. Stained by sorrow and not by sin, Weary of life, we welcomed her in.

From Galveston, Texas, Jan. 27th, James E. Fitzgerald,

a zealous Spiritualist, who formerly resided in Wostera New York and Ohlo.

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

# Mcdiums in Loston.

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

CLAIRVOYANT EXAMINATIONS DAILY BY MRS. GEORGE W. FOLSOM. 9 o'clock A. M. to 5 o'clock P. M. Terms \$1,00-When written, \$1,50.

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Dr. Main's Health Institute, THOSE requesting examinations by letter will please en close \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age.

3m\*--Apr. 2i.

MRS. BELLE BOWDITCH, ROOM No. 1, up one flight, corner Harrison avenue and Kneeland street, outrance on Kneeland st. Hours 9 to 4, Public Scances Sunday and Thursday evenings; at 8 o'clock, Apr. 19.—8w\*

# MRS. HARDY, No. 4 Concord Square, Boston. Hours 9 to 4. Public sé-ances Sunday and Wednesday evenings, admittance 25c.

MRS. CARLISLE, Business and Carroyant Physician. Hours from 16, 91 Camden street, Boston. 23w\*-Feb. 1.

OLAHRVOYANT AND PSYCHOMETRIST. At home mondays, Tuesdays, Thursdays and Fridays. Hours from 10 to 5. No. 37 East Brookline street, Boston, Psychometrical Readings, \$2,00.

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

Trance and Inspirational Speaker.

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CLAIRVOYANT. Circle for Spirit Communion at 8 o'clock, Filday evening. 10 Dayls street, Boston.

Apr. 19.—7w\*

MRS, N. J. MORSE, (formerly Andrews,) Electro Magnetic Physician, continues to heat the sick at her residence, the "Spiritualists" Home, "No. 46 Beach street, Boston. Russian, Electrical and Medicated Vapor Baths given. Consultations free. The services of Mrs. M. A. Gould, a superior Medical and Business Clairvoyant, 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, \$2,50. Mr. S. P. Morse, Magnetic Healer, will also be in attendance. Patients' visited at their residences if desired.

ONSULT DR. J. L. COLBY, the eminent days of the eminent of the content of the con

MRS. F. C. DEXTER, Clairvoyant, Business the by lock of hair; develops mediums. No. 491 Tremont street, Boston.

No. 491 Tremont 13w\*-Mar. 22. MADAM POTTER, Clairvoyant, No. 11 Oak street, three doors from No. 50 Washington street, may be consulted on all affairs of life, day and evening, sundays included.

MRS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium. Hours from 9 to 12 and 2 to 4 w\*-May 3. MISS S. F. NICKERSON, Trance, Test and Business Medium. Public Scance Sunday and Thursday evenings. 82 Dover street, Boston. 13w\*-Mar. 8. SAMUEL GROVER, HEALING MEDIUM, No 50 Dover street (formerly 23 Dix place). Dr. G. will at tend funerals if requested. 13w - Mar. 15.

MRS. L. W. LITCH, Clairvoyant Physician and Test Medhum, 163 Court street, Boston. Circles Sunday and Tuesday evenings. 4w\*-Apr. 19. MRS. E. L. WETHERBEE has removed to 27 Shawmin avenue, Boston, where she will be happy to receive her patients, as usual. 13w\*-Mar. 22. A. S. HAYWARD, Magnetic Physician, 17 Rol-Apr. 26.

MRS. DR. GHABERT, Clairvoyant and Psycho-metric Reader. Examinations by the Hand-Writing or Lock of Hair. Enclose \$1,00 for prescriptions, and ad-dress Box 452, Chelsea, Mass. 4w\*—Apr. 19.

# Miscellancous.

# Dr. Fred. L. H. Willis,

P. O. Box 362, Willimantic, Conn.

Olairvoyanea.

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

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

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DR.J.R.NEWTON,

No. 332 O'Farrell Street, May 10. San Francisco, Cal.

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CARAH E. SOMERBY, Magnetic Physician, 125 East-oth steed, near floadway, New York City, Apr. 26, 19

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Hustrated with diagrams and tabulated statements of the Harmonies of Nature. All the late discoveries by selectific men in light, color, the constitution of the sun, stars, &c., find continuation in this little volume. It can did need style, uniform with its sequel, "Death and the Alter-Life,"

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# Pearls.

And quoted odes, and lewels five words long. That, on the stretched fore-linger of all time, Sparkle forever,"

THE LOVING FATHER. Eternal Love doth keep

The wisest man is most conscious of his igno-

SHADOW AND SUNSHINE. Over our heart and into our lives. Shadows will sometimes fall (2) But the sunshing is never wholly dead, And heaven is shadowless overhead, And God is over all.

Conscience accompanies a man to his grave; he never outlives it; and that for this cause only, because he cannot outlive himself.—South.

MAY IS COMING. Tam so blithe and glad to-day!

My heart beside the bluebird sings, And folds serene its weary wings, And knows the hours lead on to May.

-Edna Dean Proctor.

It is with our thoughts as with our flowersthose that are simple in expression carry their seed with them; those that are double charm the mind, but produce nothing.

MINISTERING SPIRITS.

There are, who, like the seers of old, Can see the helpers God has sent. And how life's rugged mountain side Is white with many an angel fent? They hear the heralds whom our Lord; Sends down his pathway to prepare; And light, from others hidden, shines On their high place of faith and prayer.

-- Whittier.

Great is he who enjoys his earthenware as if it were plate; and not less great is the man to whom all his plate is no more than earthenware. - Sone-

THE SPIRIT WORLD. Here is no bootless quest; The city's name is Rest; Here shall no fear appal; Here love is all in all; Here shalt thou win thy ardent soul's desire; Here clothe thee in thy beautiful attire? Lift, lift thy wondering eyes! Youder is Paradise, Yonder is Paradise,
And this fair; shining band
Are spirits of that land!
And these that throng to meet thee are thy kin;
Who have awaited thee; redeemed from sin! \
The city gates unfold; enter; oh; enter in!
—London Magazine.

Take up all duties in point of performance, and lay them down in point of dependence. Duty can never have too much of our diligence, nor too little of our confidence.

# The Mest.

Warren: Chase. Regular Correspondent. Office at his Spiritual, Reform and Liberal Bookstore, 61 North Fifth street, St. Louis, Mo.

....WHALAM WHITE, our dearly-beloved Bro-THER, has left us for his Summer-Land home. Brother White had few equals in the ranks of reformers - kind, genial, generous, gentlemanly and affectionate in all his actions and transactions of life. All who knew him personally will bear testimony to the above traits of character as marking his life in a remarkable degree; . When such men die the world they leave loses, and the world they remove to, gains. He is not the losing party, but we who are left behind lingering and shivering on this rocky and ice-bound coast of mortal life.

We leave to other pens the historic record of prother's useful life, while we dip ours in the cup of sorrow to regret that he could not have been left here till the angel called us to the other shore, for such are the minds we love to live with and deal with while we stay here. The sudden transition is neither unpleasant nor to be dreaded, as it is of all others the one most of us prefer and desire, although most would choose the place to be in a quiet home, surrounded by loving friends.

Bro. White was nearly as well acquainted, and better known and understood, in the other world than in this, and hence is no stranger there, and in a larger and better circle of friends than while confined to the earth by his body. The prisondoors opened for an emancipated soul, and it was at once in the embrace of loving and dear friends who awaited the event. Who could wish for more? The cares and trials of earth are ended. the joys of a better world deserved and attained. We would advise all parties, young and old, to try to live and do as well as he did; that they may fare as well in the life to come.

Every time a brother or sister drops the body and goes to the Summer-Land, we wonder the summons had not been made for us, who have been waiting it for years and are yet at work,

# WHAT SPIRITUALISM IS DOING.

Silently, almost imperceptibly, Spiritualism i infusing itself into every department of society, and its open enemies, seeing and feeling its ef fects, are trying to arouse anew a prejudice and secure legislation against it. Last year a cunningly devised scheme, with an open pretense, in the title, of an ordinance against fortune-telling and necromancy, &c., was so framed as to include mediums in fine and imprisonment for pretending to give communications from spirits, and passed by the St. Louis City Council. It was vetoed by the Mayor, and the man who got it up and pressed it through the Council last year was run for Mayor this year, and assured his friends, when he was nominated, that he was sure of his election; but both he and they were astonished at the distance he was left behind in the counting of the votes. If any man is fool enough to put himself in the hands of bigots, to: be used against the spirit of the age and the spirit of progress, he may learn a lesson that he

cannot learn by the hearing of the ear. The press gives the echo of public opinion, and our leading papers now treat us respectfully, and those that abuse us lose their best and often, their oldest subscribers, for public opinion has so far changed that it requires for us a fair and

candid hearing before condemnation. The pulpit, the rostrum, the bar, the press, and the groups on the street corners, all discuss Spiritualism now with far more candor than they did five years ago, and it has gone quietly into hundreds of households, in literature, and demonstrations that cannot be set aside. It is astonishing to see how our Banner is spread out and worn out by repeated reading. We know one copy, again declared to be without foundation in fact.

furnished by a friend gratis, that is read regularly by four families, and another, close by, read by three, and then mailed to distant relatives; and still another, that comes back to the great valley from California, after being well worn there. We mention this for the purpose of saying it is not right, while we are struggling so hard to get out of the ruins of the great fire In his complacent arms, the earth, the air, the which buried the means of publishing it in a heap of ashes. Many who borrow could well afford to subscribe, and at most it would only cut off some little luxury that could easily be dispensed with, and it would help the publishers so much if all who love to read the Banner, and who could afford it, would subscribe. It would nearly, or quite, double our circulation at once. and then a new lot of readers would also be reached.

#### NO PEACE IN HEAVEN.

"Wars and calamities in a moral world are as necessary as storms and tempests in the natural, to keep the sea and air from putrefying; and a constant caim would introduce a general corruption." We found the above in a volume of Methodist sermons which a young minister was studying for his instruction and mental improvement. It at once occurred to us that this was the cause of the war they had in Heaven when Satan was east ont, and no doubt would be the cause of more and future wars in that same quiet kingdom. Of course the calm there as well as here will breed corruption, as it did before, and some other angel will rebel, and another necessary war ensue.

So we are never to have a universal peace, nor one of long duration in any part of the universe, according to this authority. We had hoped for better things, as the Orthodox lady said, in reply

to the argument of the Universalists showing that there was a chance for universal salvation through the Bible and death of Jesus. We had often heard there was no peace for the wicked. but supposed the righteous could escape, but to stagnate and rot is worse than wars, so it is wise to keep them up even in Heaven. What is to become of "Baxter's Saints' Rest" we do not know.

It seems by Christian authors that Heaven is a inonarchy in its form of government, and hence it will not be strange if there is an occasional rebellion, and since the King never dies, although he has given up the government of this world, and that to his oldest Son, or as they sometimes say only Son, yet there might be a rebellion in the family, since there was one or more daughters, according to the infallible decision of the parent Church on the immaculate conception of Mary, who was and still is a holy virgin, and the mother of several children. We have never been favorable to monarchies, and do not believe it the best and highest form of government, and hence if forced to go and live in one, and there is a warand rebellion, to get up a new and better form, like our rebellious war of the revolution, we shall be likely to be in it; and since we must have wars we hope to get some advantage, from them, as our forefathers did in this country, and as our race did from the visit of Satan when he brought knowledge into the world.

#### SIGNS OF PROGRESS.

E. A. Baker, of Boonville, Ind., writes: "Since you left us, our ministers have had something to preach about. There has not been a sermon preached in the place, since you left, that did not contain a thrust at Spiritualism. Rev. Mr. Wilson commenced his course of lectures reviewing your lectures on Sabbath evening after you left, and had only twenty-eight or thirty hearers, eight or ten of whom were Spiritualists, who went out of curiosity. At the close, he announced that the course would be discontinued. because the knowing ones of the town did not consider the subject worthy of serious consideration. W. W. Randall, of Grantville, also preached two sermons here and gave you'd notice in each | French of Dr. X. Bourgeots, Lauresto of the Academy of oner I find, on getting out on the street from my sick bed, that your lectures have made a lasting impression that cannot be destroyed by preaching. Men speak out boldly now, that mal, but incomparably evil if abnormal-of the sexual paswould not do it before you came. I find now I am not the only crazy man in town. A circle was formed after you left; and is progressing successfully." Bro. Wilson was shrewd, to say the least, in his reason for not reviewing us, as the "knowing ones" thought our lectures worth their attention, but not his, as it seems.

### USURY.

The Legislature of New York are at last coming to a sensible conclusion and action on usury laws by repealing them. We secured the repeal of the usury laws of Wisconsin over twenty years ago, when in the Legislature; but soon after our term expired, they were reinstated, and the speculators and money sharks have swindled the poor by them ever since, same as in other States. Usury laws never do regulate the price of money, as they are always evaded by transfers, and the horrower has to pay extra for the risk and for requiring the evading of the law, There should be no statute regulating the sale of money more than the sale of wheat, except to enforce written contracts; and all rates of interest should be specifically stated in writing as the agreement between contracting parties. Money will regulate its own value, and men are capable of transacting their business when dealing in money as well as when dealing in horses or corn. All usury is wrong, and the law wrong that fixes any rate of interest as legal; but the law of contracts is at present a necessity.

LETTERS OF FELLOWSHIP.—The Religio-Philosophical Society granted, on the 25th of April, 1873, Letter of Fellowship to Bro. C. E. Kemball, of Mohawk, N. Y., late a Methodist clergyman and to Bro. J. B. Huggins, of Wirtonia, Kan. also on the 28th of April to Bro. Grover Stewart of Newark, N. J., and Mrs. Susic Willis-Fletcher of Westford, Mass., constituting them Gregular ministers of the gospel," and authorizing them to solemnize marriages according to law.—

"IN UNION THERE IS STRENGTH."-We are glad to note the fact that our good brother—Dean Clark—the able exponent of the spiritual philosophy, was a few days since married to Miss Jennic Shilling, a beautiful and accomplished lady residing at Paw Paw, Michigan.

We take this opportunity to congratulate our brother on his good luck, assuring him that in such a "Union there is Strength." May their happiness be complete and their journey through life always brilliant with sunshine. — Religio-Philosophical Journal for May 10th.

On our features the fine chi sel of thought and emotion is eternally at work. Beauty is not the monopoly of blooming roung men and of white and plak maidens. There is a dow-growing beauty that only comes to perfection in old age. Grace belongs to no period of life, and goodness im-proves the longer it exists. We have seen sweeter smiles from a lip of seventy than upon a lip of seventeen,

The reports of trouble with the Indians in Manitoba are

Spiritualist Lectures and Lyceums.

\*\*Spiritumist Lociures and Lyceums.

Meetings. -Lecture by Mrs. S. A. Floyd, at 24 and 7/2 r. M. The audience privileged toask any proper questions on spirituality. Excellent quartette singing. Public invited. The Children's Progessive Lyceum, No. 1, which formerly met in Eliot Hall, will hold its sessions at this place, corner Chauncy and Essex streets, every Sunday, at 10/2 o'clock. M. T. Dole, See'y.

\*\*Temple Hall.\*\* 13 Boylston street.—Every Sunday: Morning, free circles afternoon and evening, conference. Dr. C. C. York, Secretary. The Children's Lyceum meets every Sunday at 11. M.

\*\*Test Circles are held at Nassau Hall, corner Washington

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 2½ P. M. Mrs. L. W. Litch and others, mediums. Seats free.

Boston.-John A. Andrew Hall.-On Sunday May 4th, the exercises of the Children's Lyceum commenced at 1014 o'clock, Conductor D. N. Ford presiding; attendance good. The services were opened in the usual form, and musical exwere opened in the usual form, and musical ex-ercises by Miss Alice Cayvan; a duett by Miss Cora Hastings and Miss N. Barrows; a song av Mrs. Ford; declamations by Miss Hattie Nov-mark, Miss Lulu Harvey, Master Lyman Hickok, Miss Ella Carr, Miss Cora Stone, and reading by Alonzo Danforth, gave interest to the occasion.

Mrs. 85-A. Floyd lectured at this place Sunday, May 4th. The hall was well filled, afternoon and evening, and her subjects were well treated. The usual number of questions and scaled letters, were answered. The single by the quartette was very fine. was very fine.

Temple Hell. — The Spiritualist Association held their meeting for the choice of officers April | 10011 | with the following result: T. E. Moon, President; J. Crillis, Vice President; Dr. C. C. York, Secretary; Mrs. M. J. Mitchell, Treasurer: William A. King, Usher.

The following persons were chosen by the Assistance of the Solidi.

sociation and Lycenm as delegates to the Spiritualist Convention: T. E. Moon, Dr. C. C. York, Mrs. S. A. Wardwell, Mrs. M. J. Mitchell, Mrs. C. Chandler.

Lurline Hall.—Mrs. Mary E. Adams, trance speaker, will lecture at this place, No. 3 Winter street, Sunday evening, at 7½ o'clock. Test circle at 8½ A. M., through the mediumship of G. R. Clark, of Malden, Mass. D. L. Wentworth,

NORTH SCITUATE. - A correspondent, "B.," orwards under date of May 4th a report that the meetings held in that place are well attended, and the interest is increasing. The following officers were chosen as an Executive Committee at the recent annual meeting of the Society: D. J. the recent annual meeting of the Society: D. J. Bates, Director and Cor. See'y; M. C. Morris, Rec. See'y; H. E. Morris, Treasurer; A. A. Seaverns; Silas Newcomb. Speakers engaged: Mrs. Sarah A. Byrnes, May 11th; J. M. Choate, May 25th; Mrs. N. J. Willis, June 8th.

"We sympathize and condole with you on the material loss to you of our dear Bre. White, with you we agree as to a subitual gain.

while with you we agree as to a spiritual gain.
Our Lyceum increases in numbers and influcace, and we hold in connection with it a Lyceum Circle, with the prospect of developing several

#### The Bible in the Schools.

On the closing day of the session of the Westrn Unitarian Conference at Chicago, Rev. J. C. Learned, of St. Louis, read a very able essay in favor of abolishing the reading of the Bible in the public schools. Dr. Bellows took the same ground, and finally the following resolutions were unanimously adopted:

Whereas, According to American principles, the province of the Church should be kept sepa-

rate from that of the State; and
Whereas, Secular instruction belongs to the
State, and religious instruction to the Church;

therefore,

Resolved, That it is neither wise nor just to enforce the reading of the Bible in the public
schools."

#### New Publications.

STRUGGLES AND TRIUMPHS: OR, FORTY YEARS' RE-COLLECTIONS OF P. T. BARNUM. -This book of 538 pages bearing the imprint of Warren, Johnson & Co., Buffalo N. Y., gives in a light, pleasant tone the record of a very busy and diversited life. The name of P. T. Barnum ! known all over the civilized world as a synonym for deter-mined action in the face of multipalnous obstacles, and the perusal of this book cannot fall of doing much good in encouraging others to resist the depressive influences of adversity. The book is sold at \$1.50 per copy at the office of Barnum's World's Falr, (now at the Collseum Grounds, Boston,) by a book agent appointed for the purpose, and a free ticket to the entertainment is presented as a premit to each purchaser.

THE PASSIONS IN THEIR RELATIONS TO HEALTH AND DISEASES, -James Campbell, publisher, No. 18 Tremond street, Boston, forwards us this translation Mrom the Medleine of Paris," etc., by Howard F. Damon, A. M., M. D. The object of the book is to portray for the benefit of the public a clearer idea of the wide influence exerted upon both the mind and body by the action-good, if norsions. The work is couched in comprehensive terms, and points in the most unmistakable manner to the necessity for chastity in the exercise of these, the holiest functions

BECEIVED: An elegant copy-full gilt-of "The Clergy a Source of Danger to the American Republic," by W. F. Jamieson, Chicago, Ill., to which we shall refer hereafter, Also, copies of two able "campaign" tracts from the same author, entitled "The Clergy and our Common Schools," and "America's Foes. !"

Also, No. 12 of Judge J. W. Edmonds's series of spiritunl tracts. The present number gives " George Washington on Government and the Future Life, "The work is a re-publication of a portion of a larger one now out of print, and is issued by the Judge because "the number of persons in this country who would read any-thing upon the subject has vastly increased, and the present condition of our people and our government render the teachings peculiarly appropriate at this time."

From the Port Huron (Mich.) Commercial, April 23, the following extracts are taken:

"Mr. W. F. Jamieson has created considerable feeing among his opponents, the church people, by giving unrestrained atterance to his anti-religious convictions in the Spiritual-Hall; and, last Sanday evening, Rev. A. F. Bourns, of the Mathodist Episcopal Church, delivered a sermon on 'The Teachings and Tendencies of Modern Spiritualism.' Mr. Jamieson announces his intention of answering the sermon next sanday evening. "CHALLENGE FOR DEBATE.

Thereby extend a kind invitation to the clergy of the city of Port Huron to meet me in Triendly oral discussion on the subjects of Spiritualism and Christianity.

Respectfully, W. F. JAMIESON.

## The Central New York Association of Spiritual-ists

The Central New York Association of Spiritualists

Will hold a Quarterly Meeting in Evans's Hall, Peterboro', Madlson Co., on Saturday and Sunday, June 7th and 8th, commencing at one o'elocky, M. Mrs. Nellie J. T. Brigham, of Boston, and Warren Woolson, are engaged to speak. Mrs. Kimball, of Sackett's Harbor, will be present and give tests after each lecture. Peterboro'is the home of the Hon. Gerrit-Smith, the Reformer, Philanthropist and Liberalist. Mr. Smith has been invibed to speak. Persons coming from the East on the New York Central Ralfroad, will stop at Camstota, Teans will be there on the arrival of the Little Falls Accommodation at 950 A. M. Those coming on the Mediand from the South will find teams at the Morrisville Station on the arrival of the morning train. Friends coming on these roads will please notify W. C. Ives, of Peterboro'. Those having teams should go with them. Friends will entertain as many as possible. A good time is expected. A cordial invitation is given to all.

Dr. E. F. BEALS, President.

L. Desmith, Secretary.

### FIFTH EDITION.

## Whatever Is, is Right. BY A. B. CHILD, M.D.

This book aims to speak of life as it is. It has approbation for everything, and condemnation for nothing. It recognizes no merit, no domerit, in human souls; no special harven for pretended self-righteonsness, and no special harven for pretended self-righteonsness, and no special held for a bleeding, suffering humanity. It accepts every creed, be left, and doctrine, every action, good and "bad," as being the lawful effect of a cause that lies in unseen spirit, which cause is above the power of human volition.

The thoughts herein written are gathered from practical life; from the kitchen and the parlor; from the garden and the barren field; from the workshop, and the playhouse; from the gambling-house and the "house of Goil;" from the life of the poor man and the life of the rich man; from lives of want and lives of pleuty; from lives of pleasure and lives of want and lives of pleuty; from the swo condemn and the wheeld man spoodness; from the sow ho condemn and the wheeld man spoodness; from the sow on demining the valleys of human distluctions; from hasphfood and from manhood; from the beauties and the deformities of nature; from the day and from the night; from the tempest and from the saushine; from taking with devis and taking with angels; from earth, hell and heaven; from tacit soulpersuasion; from a feeble thevelopment of intuition.

Price \$4.60, postage 16 cents.

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JUST RECEIVED.

#### THE CLOCK STRUCK ONE

#### Christian Spiritualist.

REVISED AND CORRECTED.

Being a Synopsis of the Investigations of Spirit Intercourse by an Episcopal Bishop, Three Ministers, five Doctors and others, at Memphis, Tenn., in 1855.

Also, the Opinion of many Eminent Divines, liv-ing and dead, on the subject, and Commu-nications received from a number of persons recently.

REV. SAMUEL WATSON, Of the Methodist Episcopal Church.

"Truth is mighty, and will prevail." TABLE OF CONTENTS:

Man and His Relations. CHAPTER II.

The Intermediate State: Place of the Departed; Bible Proofs; Samuel and Saul; Witness of Resurrection; Con-clusive Evidence: Spirits' Departure; Spiritual Body; Ascension of Christ; Success of the Gospel; Delight of CHAPTER III.

CHAPTER III.

Testimony of the Christian Fathers. Of Plato, Socrates, Pythagoras, Homer, Irenæus, Justin Martyr, Tertullian, Clement, Origen, Cyprian, Constantine, Greek Church, Roman Catholic, Malanchthon, Tillotson, Beveridge, Baxter, Dr. Hawks.

CHAPTER IV. Testimony of Methodists: Mr. Wesley, Dr. Adam Clarke, Richard Watson, Dr. Wilber Fisk; Bishop Mc-Kendre and other Bishops. CHAPTER V.

Testimony of others, S. W. Presbyterian, Dr. Barnes, Rev. II. W. Beecher, Longfellow, Channing-Necessity for Something; Spirit Communion Meets that Need. CHAPTER VI. First Investigations; Personal Experience; Communications to Advacate in 1855; Organization of Circle; Spirit Writing; Stander Refuted; Christ's Character.

CHAPTER VII.

God and Heaven; Celestial City; Providence; Intermediate State; Spirit Communion; Angels are Men.

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

CHAPTER IX.

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

Of Future State.

CHAPTER X.

'Outer Darkness'' — Trance. Nature of: Evil Spirits;
Suicide; Thomas Lay; Persons Seen After Death.

CHAPTER XI.

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

Further Investigations; Communications from Mother, Mystery, Father, Andrews; Spirits Seen; Cases; Episco-pal Clergyman. CHAPTER XIII. The Philosophy and Reliability of these Manifestations; Letters: What Shall We Dor Hon, Robert Dale Owen; Moral Gravitation; Triumphs of Christianity.

Moral Gravitation; Triumples of Christianity,

CHAPTER XIV.

CHAPTER XIV.

Communications received through Dr. J. V. Mansfield—
From my father: Rev. J. D. Andrews, and Charles ScottSecond Interview—From my Wife. Wm. K. Poston, and
Mrs. Luey Leonora Winchester. Third Interview—Molle,
Bettle, Allen, Rev. John Newland Maffit, Bishop Soule,
Gen. Rivers, Rev. J. Frazer, Rev. Moses Brock, Susannah Watson. Fourth Interview—Dr. Gilbert, Dr. Seat,
Bishop Otey, and Dr. Howcott. My Sister Mary, Rpothers
Wm. H. and John A., Mrs. Mary A. Tate, Wm. K. Poston, Bettle, Dr. Stephen Olln, Rev. Mr. Hyer, and Rev.
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