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Spiritualism.

OF THE Advent of Modern Spiritualism.

Accounts of Celebrations of the Event in Boston, Troy, N. Y., Viceland, N. J., Philadel-phis. Pa., Torre Haute, Ind., New York City, Watkins, N. Y., and Detroit, Mich.

Exercises at Music Hall, Boston.

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

Agreeable to previous arrangement, at about seven P. M. of Monday evening, April 1st, the stirring strains of Carter's Band announced the opening of the meeting. After some preliminary remarks of a congratulatory nature by the Chairman, Daniel Farcar, Esq., Prof. William Denton was introduced to make the first address.

PROF. DENTON.

Rapidly casting a glance in mental retrospect along the years of the past, the speaker sketched the advance in public sentiment, the broadening out of theologic views, and the loss of arbitrary thought-who gave the subject no consideration, but depended upon the priestly ipse dixit-was going down; but it was going down as the oak roots in the soil, gradually penetrating deeper and claim was set up were numerous in the extreme not stay excluded.

Spiritualism had given man views of the present existence, the change called death, and a there were still those in the land, claiming to be flesh and living on earth as we to day. teachers of man in moral ethics, who still clung to We have that cosnel, and shame moon us it -it is our duty, and the privilege as well.

will not denounce you, Jewish worthles cling- | change all is life-eternal life! [Applause.] ing to the skirts of Moses; we will not blame you, oh Jesus, because you gave to mankind Messes. Turner and Metzger, assisted by Miss some small ray of light, which, however, compared with the present, is but the trembling ray of the day-star to the hold flush of the rising morn! Good enough, all of you, for your time, but thanks to the glorious messengers that came twenty-four years ago from the bending beavens to modern, homes and hearts, we are enabled to see more clearly the path of duty and progress, Upon the darkened soul of man the dawn has burst in kindling clorv:

"MIt breaks! it comes! the misty shadows fly! A rosy radiance gleams along the sky l The mountain tops reflect it calmand clear— The plain is yet in shado-but day is near!'

We are even now rejoicing in its rosy beams. It has brought us a welcome revelation so much superior to all those of the past that they are as his household, who acted directly upon the nerutterly unnecessary to us as the stars are to the man who is walking in the unclouded light of a tropic noon! [Applause] What care we whether the Bible teaches the doctrine of a future existence, or not? What care we whether the stars shine, or not? No matter to us... We have the revelation of eternal life in our time-we have all the sunlight our souls can need. If men lived only in the darkness, then they might justly be fulfillment of a succession of progressive movethankful for the stars, and lift up their trembling ments along the years. A little child welcomed voices, saying, with truth, "Oh Lord, we bless thee for the revelation thou hast given us in thy ligence concealed beneath the mysterious raps; word!" Very well, my brother so circumstanced. but now the story, and the light it brought, had You need it; but when you call upon me to reioice in the light of its twinkling beams, I say, made such rapid strides toward acceptation and "No, I thank you, Mr. Owl!- [Lughter.] I am influence as Spiritualism; it had gone on peneliving in the sunlight. To me your sters are trating all disguises, entering into all classes of utterly unnecessary: I am in possession of a grander revelation which shall yet reach the ing not to the wise man alone, but to the ignohearts of the people, giving them light unspeaks- rant; acting in every practical department of life. ble, and proving a blessing to every human soul!" and giving inspiration to the mental laborer, and [Applause] I am not here to night to deny the health to the sick. It had raised the fallen and beauty or the necessity of all the old religious. I ministered to all who needed its sustaining 1 owdo not deny them their place. They are just as much a part of Nature as the trilobites that fully use them. [Applause.] What other reliwalked the arly seas, or the mailed monsters of gion to-day existed upon the face of the earth the Devonian period. I used to say to an old Methodist friend, "Methodists are just as necessary as mosquitoes; they are to be outgrown as the race advances to a higher position." [Laugh-

When I look abroad through the civilized world, and see what Spiritualism has accomplished in breaking the chains of priestcraft and resurrecting trumpet of Spiritualism, which in releasing the captives of bigotry, I cannot be too thankful. Before the advent of Spiritualism, I to the mind of the true investigator, beyond doubt, for the capabilities given. The work is but just birth into this beautiful religion of Spiritualism. was outside the church. I was born a Methodist, as no other faith has done, that the soul survives and bave often been told that I was a terrible the stroke of death, and that spirits-unchanged

went in by one door, and out at the other. Ijoined the Methodist church to grow, and did not stop thinking or reading or hearing when I en-TWENTY-FOURTH ANNIVERSARY tered it. I made up my mind, if there was such a thing in the universe as truth, I would have it, cost what it would. [Applause.] I was outside the Methodist church almost before I was aware. and mesmerism came to save me from being a materialist. We have not begun to do justice to mesmerism. It prepared hundreds and thousands to receive and recognize the truth of Spiritualism; it demonstrated to me the existence of a spirit in man distinct from him as a physical entity, having eyes that could see when the body saw not; and when I examined into modern Spiritualism, I found it to be in harmony with the teachings already imparted by mesmerism; and, having taken steps to prove the matter, I was satisfied beyond doubt of its truth, as any individual honestly investigating cannot fail to be. [Applause.]

The speaker was glad to see that scientific men were gradually overcoming their prejudices, and that overweening confidence in more materiality which too of en attended their vocations, and were investigating, even in limited degrees, the hitherto tabooed subject of spirit power and compower by the Church over thinking minds during munion; but notwithstanding their discoveries in the last twenty-four years. Spiritualism, some the field of its examination, they were as yet unwilling to acknowledge that the phenomena witnessed were produced by spiritual agency. They had hastened to bantize the new power as "psychic force." But in what had they bettered the matter. deeper, and grasping more and more firmly with or how far had they cluded the acknowledgment? the resistless hand of reason the hearts of human. Pscuke, from which psychic was derived, was a ity. Spiritualism was declared by many to have Greek word signifying soul or spirit - so that been exploded. The instances wherein such a psychic force literally signified soul or spirit force after all, and the ideal theories of the scien--the only difficulty in the case was that it would | tists were crushed to atoms in an instant, to every reflecting mind-in presence of the failure of the attempt to blind the unthinking with a highsounding appellation. [Applause.] He was glad continued conscious life beyond the grave-which | that Messrs, Crookes and Cox had taken hold of were consistent with the deductions of logic as d the matter, and if they would taithfully follow the flashes of intuition. It gave us no nar- the investigation to the end, they would find that row, impossible beaven, no crowded eternal bell, there is an intelligence in man, and that those but a progressive future based upon the direct who manifest after death are what they profess sequences of the deeds done in the body. But to be-the spirits of those once clothed upon with

Referring to the demonstrations of spirit presthese exploded dogmas of the past, still cherished ence granted in our times, the Professor said the the symbol of three in one, still talked of salva- invisibles had not only rapped, tipped tables, tion by the blood of the Nazarene, and warned written messages, etc., but they had now gone so the people in times of public calamity of the dire- far as to be able to show themselves, as at Moraful wrath of an avenging Deity. Were these via in the physical guise they once presented to men to be blamed? Not for an instant! Do I the friends they loved, and had to been unqualiblame the minister, who still holds to these sur- fieldy recognized by a multitude of credible witviving outgrowths of the past barbarous condi-nesses. Fifteen years ago he know that spirits tion of the race? Not for a moment! He is to be could materialize ha ids and arms, for he had not pitied, not to be condemned. A better gospel only seen them, but had had the proof also of the than he can preach is in the world to day, and I sense of touch by freely manipulating them in. would send its enliveding beams into his inmost broad daylight; and the 10 ver to materialize we do not sureed it brondeast applicating the deeds having of late received ocular proof theredarkness that has been cast like a pall over the of. He had no hesitation in prophesting that beeyes of the people. [Applause.] We are to do it fore the expiration of the next ten years this phase of spirit-communion would become com-Along the past we can trace the coming of the u on among men, so that we shall notoned dawn. Star after star arose in the heavens of able to obtain the benefit of mental converse beman's moral conceptions, each necessary in its tween mind embodied and disembodied, but place, each foretelling the advancing light. We also to gaze upon the angel-faces of those we will not corse you, blind fetich worshipers; we loved, and to know that beyond death's chemical

The quartette - Misses Loud and Thomas Crossman, planist-then rendered a song," Sunset," in a highly artistic manner, after which Mr. Farrar introduced as the next speaker, Mrs. Nellie L. Palmer, of Portland, Me.

MRS. PALMER.

Scarce a quarter of a century has passed since modern Spiritualism came, but more than one, two, or three centuries ago, spirit power and inepiration dawned in all their freebness and beauty on the world. Those Christians, who did not believe in Spiritualism were referred to a manifesta t on recorded in the life experiences of one who was to many a bright and shining light-John Wesley - who was oblight for some time, to struggle with a "de non" (undeveloped spirit) in yous system of his daughter, and whose unpleasant, not to say dangerous, freaks were only discontinued after he was enlightened as to the nature of what he was doing, when he became quiet, and was afterwards welcomed as a friend to the family circle, being regarded as a messenger charged with-the demonstration of immortality. Spiritualism, in its modern phase, was only the the angels, and was the first to discover the intelgirdled the world. No religion of the past had society, invading every science and belief, appealers as far as they were able to receive and rightwhich came so near the heart of humanity, and, while it fed the hunger of the soul, also provided for the ailments of the physical frame? Religion, as a mere system of faith in immortality, had died long ago, and the wrecks of its systems were strewed upon the sea beach of time. Nothing could appeal to the mass of mankind but the our age; sounded all over the land, demonstrating

progressing only as they rise by their own exer- ; to the very furthest boundary of conception! [Aptions-exist in the spirit-world, much as do their plause] brethren yet in the flesh and chained a little longthe reasoning mind discovered indubitably that Chairman to the audience, its leaders and priests, having laid down premises, were unwilling to accept the logical sequence of their declared belief, and endeavored to curb the spring tide of human aspiration when it sought for knowledge from beyond the veil.

The various and multiform phases of modern Spiritualism were briefly alluded to by the speaker, she saying that they all existed because of needs for them; not one was in vain. The proof which would carry conviction to one mind, would fail to reach another dissimilarly constituted. The gift of mediumship was in accordance with the constitutional make-up of individuals. A person might say to her, You can see spirits; why cannot I?" To such she would reply that, by reason of peculiar conditions in her own organism, her spiritual sight was opened, and the clairvoyant gift bestowed; just as one-man was able to build a ship, while he could not make an address, write a book, or perform anything else which required different characteristic mental development. Each spirit controlling a medium. also, could make use of and bring into action only those faculties possessed by said instrument which it could comprehend.

Truly, Spiritualism, with its wide-reaching, farsearching influence upon the powers of man's higher nature, was the foundation-stone planted by the hand of the Almighty, upon which would be reared the glorious fabric of the years to be. [Applause.] By its beneficent unfoldment man is taught that he is but a spirit now. We are nothing but spirits; if we die in a moment, shall we be anything more? If we go from one room to another, in our earthly dwellings, are we less men and women, because we do so? I ask, if a man shall lay aside his coat, is he any less or more a man for so doing? is he any more honest, any more intellectual, any more advanced in the path of development than before? And you answer, no. And so it is when you have outgrown your house of clay-when you leave it for the sphere of grander possibilities; does the mere act of so leaving bring with it any added advancement, any more truthfulness, any more aspiration to higher things? I tell you no! It is but a step - and a short one - toward what may be achieved, but must be won by diligent endeavor. But some one says: Why are there so many lying spirits who communicate from the spirit world? I answer, because there are so many liars on earth! [Applause.] Then go there clothed with overy trait of character they nessessed on earth, They lie down to sleep at night, and awake in the morning the same men and women still. The same natural tendencies which marked the indiridual in the fields of time go with him or her to those of eternity—the good to be strengthened and matured, the undeveloped to be broadened, into usefulness in coming experiences.

The same soul, the same acting spirit, the same living entity lives on and progresses in accordance with its own efforts-so you are taught by Spiritualism-and what is the consequence? Are you better men and women for it? are you striving to live purer and holier lives? are you working for the highest interests of the soul? What was only a feable infant twenty-four years ago has become gifted with a vigorous power, and is now doing its work irresistibly. Has humanity been bettered hereby? I answer unhesitatingly: It has! [Ypplause.] It has not only made millions of Spiritualists, but it has taught men and women a firmer and wider belief in God and in one another. It has not only brought unchallengable testimony to the fact of immortality-that we live again-hut that taught us that we live on unchanged, having the same individualized intelligence, the same reaching out after life, the same desire for knowledge. It teaches us in this the grand fact that we are the deathless children of a common Father. [Applause] All this has been ecomplished by the steady and untiring efforts, primarily, of the angel bosts. Tuey have never been idle; they are ever ready to do good, ever ready to impart to all who ask in sincerity of heart; and the harvest now nodding in the breeze

And now let me, in conclusion, impress upon you believe that spirits in the body can communicate at h those beyond the pale of materiality, or no; whether you hil eve that you will live hereafter Deity-the great truth, that you must ascend here or in another sphere of being. You are not to be saved by another. The speaker then referred to the great work accomplished by the revelations of man salvation-the keystone of every theologic arch-and said that the certainty of there being no redeeming "scapegoat," thoroughly mirrored to the mind, had saved thousands of souls from the slough of idleness and a superstitious dependence upon and reverence for the teachings of other men employed to do their moral thinking for them. If Spiritualism had done nothing more than to teach the world that each man must be his own saviour, it had accomplished a work counseled the liberal support of its public advocates, both socially and pecuniarily, as what it had done was only a faint foreshadowing of what might be accomplished, if added advantages were given by its believers. Let none be discouraged at the limited aid they may affird the cause of spiritual progress. Let them remember that degrees

A fine solo by Miss Thomas followed. Mrs. J. or mid"earth's revolving gloom." Christianity was H. Conant, of Boston, under the inspiration of rapidly losing its hold upon the masses, because Toeodore Parker, was next presented by the pitying skies. As the Alpine height towered

MRS CONANT.

We are gathered hero-the living, and they wlon the living call doul-to celebrate the anulversary of the advent of modern Spiritualismthat child of truth who lisped its first utterances in modern days twenty-four years ago to a mortal maid of nine years. But all through the ages its words have been pronounced, and these same dead men and women have striven to make their presence known to those on earth. The light has shone in darkness, but the darkness comprehends ed it not; therefore have its duciples in every generation been crucified and sparned; the medlums who from time to time were sent by the spirit of life to unfold this truth to humanity, have been by that humanity imprisoned as the proclaimers of heresy, tortured as the atterers of blasphemy; and stoned or burned as the incarnate representatives of treason to the government of stern theology, which in some form or other has ever held the reins of temporal as well as spiritual power. So was it with the movement denom-inated witcherart in the early history of this country. The spirit inaugurators of that movement were forced by persecution to retire, and to await the time when humanity should grow wiser, and mount still higher the hill of scientific unfoldment, thus becoming able to understand something more of its relations to the angelworld. Twenty-four years ago, a little child, like a modern Samuel, heard the voice of the spirit calling in the night. She felt in her epiritual being that there was an intelligence, a something individualized, which was making the mysterious sounds and she said: "Come, old Split-foot! do as I do.". The spirit answered, demonstrating its power to count, and the little one earnestly replied: "There, mother, I to'd you it knew some thing." And from that hour the door between the world of spirit and the world of matter has been not only siar, but wide open, and millions of souls have revisited the earth, manifesting their presence in various forms, leading humanity to bigher aims, and revealing to man an understanding of his own divinity. [Applause]

I need not at this time extend my remarks to a wider history of the past. I need not tell you, to-night, that this Spiritualism has made great and wonderful advance over all the world. Your spiritual literature will tell you that; the literature of this and all other nations will so inform you: every sneaker who mounts your rostrums, giving to the multitude the much-needed spiritual food, will so inform you. You have only to look about you to behold the sizns of the times. As Spiritualism has advanced so rapidly, bringing to the human soul its powerful demonstrations and philosophical deductions during the last twenty-four years, what, as reasonable beings, think you, will be its triumphs in the quarter of a century next to come? Why, you are to expect more absolute knowledge than any, however gifted, possess to-day. I am aware that many suppose that they now know all concerning the height and breadth and scope of the spir-Irual dispensation; but I say to such, even they shall nossess more positive knowledge in the future than they have ever dreamed of hefore.

Spirits, while in bodies human, require to be approached through senses human; and the demon trations of disembodied entities have progressed in this respect from the first and elemental modes of communion, up to a point where allthese faculties can be appealed to in a conclusive manner, so that the dullest scholar in the science of life may understand. For the last twenty-four years they have been direlessly experimenting upon the most feasible methods of approaching humanity-endeavoring to decide upon the best possible way to give to your souls the highest I ght which could be imparted to you. They have blundered in giving, even as you have in receiving; but I have to announce to-night in this regard, that the earnest workers of the spirit-world have gradually approached the fruition of their plan, and that they purpose, ere long, to present is but a foretaste of future plenty that laughs at to you more remarkable manifestations than the world has previoualy known. I, myself, expect to stand on Music Hall rostrum in the full pos session of all my spiritual faculties, materialized who are here a sembled—I care not whether you lo such a degree that I shall be known and recognized for what I was in the years agone; and what I can do, others can do also [Applause.] Creeds will give place to spiritual light, and the or no; whether you deny or accept the existence of little flame, that is now burning in all the churches will grow to such exceeding dimensions that the entire religion of the world will be the spiritual religion; and all mankind will labor for one end-the good of humanity. There are now Spiritualism as regarding the vexed theme of hu- between twelve and thirteen millions of Spiritualists here in this life on earth. The spirits invisible have better opportunities for judging the number correctly than those in mortal, in that the inmost hearts of the people are to them re vealed. The majority of these believers are yet in the churches, unable to break the social bonds which hold them but still working as leaven in the mighty mass. Progress is the destiny of this movement-there is no going backward; our risen spiritual sun shall yet pierce the spreading which would stand for all time. She, however, darkness of theologic projudice, and shine in all its unclouded glory upon the hearts of men!

Song by the choir, followed by Miss Jennie Logs, the last speaker for the evening.

MISS LEYS.

She introduced her remarks by an allusion t exist everywhere, that there is no such thing in the occasion which called them together, and said the universe as equality; each is responsible only it was to her, also, the blessed anniversary of her begun-it is not for one alone, but for all-and After eighteen mouths of public ministration as in its furtherance I will join hands with you and a Spiritualist lecturer, she arose before the 'presbackslider. But I took no backward step. I save by the removal of their mortal covering go on throughout eternity; and, if that cannot be, ent audience with a heart filled with boundless of mental and moral ignorance settling rapidly

were to the noonday radiance, so were the choorless theologic ideas she chirished two years ago as compared with the haly revelations from the above the valley, so did this divine knowledge overtop the bare faith of the church wherein she as reared. Even as the song of the seraph surpassed the feeble notes of human speech, so did Spiritualism and its revelations transcend in glory the labored rhetoric and rounded sentences of the schoolmen. She felt in her heart to offer thanks for the inestimable boon of this highest system of ethics, which combined within leself the elements of science, faith and religion. Two years ago, she believed in an angry and revengeful personal God who delighted in the endless torture of his children-in a personal and utterly evil devil, whose province it was to mi lead rouls into darkness forever—in a flaming hell, to escape. from which the efforts of a lifetime seemed too brief. But her eyes had been opened to the truth; and all the grim and terrible phantoms were gone, leaving only the beautiful Spirit of the Universe transcending all human concen-tion, who comes so near to every child of mortality that each heart beats close against his loving Over-heart; so near that, in every breath we draw, there is a respiration of God! [Applause.] Were this all which Spiritualism had revealed, she should feel to utter the 'jublate" of thankfulness; but many lessons came also in itatrain. To the mind of one correctly receiving its inculcations, every brother of humanity, however fallen, was a human soul destined to a high estate, whether thirty years or thirty millions of years were necessary ere the title to it could be written on his brow. Each to il possessed within it the sacred germ of progression, and, under the action of inevitable law, required but time for unfoldment to reach its ultimate-a perfection and, The glorious religion of Spiritualism, ignoring the "total" and "inn to depravity" chimeras of the church, by which the devil was apostrophized in the breast of huminity, appealed to the auged in the heart; and strughtway the demon vanished, and slowly but surely the good came uppermost. Spiritualism taught no final separation of divided lives, but unity in freedem throughout a glorious future. These lessons she had learned in the dast two years from its beau! tiful teachings; and should she not sing thanksglying, and give back to humanity of what she had received? .

grat tude. What the first streaks of dawn light.

has been done for Spiritualism, and realize what even I have been able to accomplish, I stand mute before the picture, and feel to say, Blessed was the destiny which bereaved me of all-even of my health, at last-that I might come into the glorious light of spiritual truth. The speaker said she was sprinkled as a Congregationalist infant, and thus eaved from some possible hell, acco ing to the belief of that church; and that, one chilly day in February, years after, when she had reached years of discretion, in obedience to what she considered the example of her Master, she went down into the cold waves of Like Michigan,: over a flight of ley steps, for a like purpose, Twelve years ago, while giving mu-ld lessons, she had occasion to visit a house-where resided some of her pupils, and she there saw the first manifestations she ever sitnessed in the shape of table tionings. She was not, however, satisfied as to the matter, and decided that she would not pursue her investigations. But, on the evening of the same day, an uncontro!! this desire seized her to sit at the table, and she was entranced, beholding many beautiful sights, and explaining, "Oh, why did you bring me hack again?" when water was thrown into her face (a t' ird bantism!) by some of the alarmed household, to bring her out of what was supposed a fainting-fit. But she did not, on regaining consciousness, decide to continue in her inquiries, but was rather tempted to ascribe all-to the devil, and to defy "him and all his angels," if she died in the attemp'. But sickness and suffering came to her, and, finally, seven physicians declared that no hope of her recovery; existed. She, however, believed she should be saved, and she was saved, to thank Stiritual. ism for the glorious revelation which gradually dawned upon her mind, breaking down, one by one, the barriers of educational prejudice, and giving the "garment of praise for the spirit of heaviness." [Applause.]

When I look back upon the past, and see what

Shortly after, out of respect to one who, she considered, had saved her life, she attended a lecture by Prof Wm. Denton; and, though she could not at that time endorse his sentiments, she was struck with the boldness and fearlessness with which he delivered his earnest sentences, and set him down as an lonest man, working for what be believed to be the good of haufanity. She referred to her first appearance at a spiritual convention-which took place at the Meionaon, Tremont Temple, some time after-which she attended for the purpose of fathoming the Spiritnalists, and deciding their general characteristics by personal ki o sledge; and spoke of the strugclings which took place between berself and the mysterious influences, until she was obliged to yield. She was from that time impelled forward, notwithstanding surrounding opto-ition, to a full acceptance of the faith of spirit communion. When informed by the invisible that she was to stand, with only one week's notice, on the Spiritualist platform at Chebea in place of Emma Hardinge, she was astounded, but was sustained in the ordeal by spirit power. Since then, her life had been filled with newer ideas and grander aims; and her efforts, as far forth as they would go, had been devoted to the spread of this new gospel of Spiritualism, which inpreared is heaven sent "Banner of Light" with a blessing for all who would fearlessly welcome the truths it typified. We must go on; we have been lifted to an Acarat, from whose soaring pinnacle we may see the binul waves of the vast deluge

away, leaving each soul, in proportion to its stature, free to in incumbrance, and ready to receive the revivitying beams of the new sun of rightcoheness. To the alvancement among mankind of a knowledge of the beautiful faith of Spiritualism she should devote all the strength of her nature; and when her anission in mortal was accomplished, she should pass on, with a strain of the higher realms of life. [App ause.]

Miss Loud, of the Quartette, then sang "Angels over bright and fair," after which, the terp-ichorean exercises commenced - music by T. M. Carter's band James M. Foster, floor director-ending at 12 M.

The Festival was an entire success. Great credit is due the committee of arrangements-Daniel Farrar, Chairman, Jahn Wetherhee, Geo. Hosmer, Phineas E. Ghy, L. A. Bigelow, and Lewis B-Wilson, Secretary-for the admirable manner in which the details were carried out; all things, from the inception to the close, being marked by that barmony, quiet enjoyment and soulful inspiration which, dawning sometimes for a brief season aimid the jarring scenes of life, suggest the coding of that grander era-

When o'er the earth shall rell millennial glery, Truth's rad and kingdom come, its will be done; While liuman hearts ropeat the old, old story, Eore makes us one."

Troy, N. Y.

On Sunday morning, March 31st, a large and highly appreciative audience assembled at Lycoun Hall, to listen to a discourse appropriate to the anniversary, from J. M. Peebles.

After reading, singing, prayer and the usual exercises, the speaker announced as texts the following hiblical passages:

"And after these things, I saw another angel come down from Heaven, having great power, and the earth was lightened with his glory. And he cried indeptily with a strong voice, saying, Babylon the great is fallen, is fallen."

"Watchman, what of the night?" "The morning dawns."

dawn.

Circles, said Mr. Peebles, are among the highest symbols in Nature. Atoms gyrate upon their axes, and vines climb forest trees spirally. Civilizations and religions move in circles. Greece was in its noonday of prosperity three thousand. years since. Its religious sentiment culminated later. Religious-originating among the ancient Aryans, moved through India, Egypt, Groece, into Rome. Judaism declined as the Christian religion of the first two centuries, rich in marvels and spiritual gifts, rose in increasing splender. Printitive Christianity and Spiritualism were synonymous. "It is the spirit," said the Apostle, " that giveth life."

-Under some name and in some form Spiritualism has constituted the basic foundation of all religions in their inciplent stages. The Ezyptian Book of the Dead," the Brahminical " Vedas," the "Z-ind Avesta," and the "Koran," as well as the Out and New Test ments, abound in the appearings of angels and spirits. Dreams, premonitions, trances, voices, apparitions, visions and prophecies, thish and flame like golden sunbeams through all the inspired writings of antiquity. Zoroaster the Third told Cyrus, King of Persia, that he, with the Magi, could disenthrall themselves from their bodies and converse with the immortal gods. Pythagoras and Plato taught that celestial beings held the guardian care of mortals, Jesus was a very remarkable Spiritualist. On the Mount of Transfiguration he conversed with Elias and Moses, who had been long in the world of spirits. Jesus selected the twelve Apostles because they were mediums possessed of wonderful spiritual gifts. Phenomena and signs followed not only the Apostles and first martyrs, but the early Chilstian Fathers.

Iron of us was blessed with prophetic visions, and says, " We hear of many of the brethren who speak in tongues and heal the sick." Origen, born near the close of the second century, says " there are no longer any miracles among the Jews; but many vestiges of miraculous works among the Christians," Gregory, one of Origen's pupils, was accompanied by so many "signs" and spiritual tests, that he was styled "Thaumaturgus, the wonder-worker." Cyprian, Bishop of Carthage. was gifted with clairvoyance and open converse with the inhabitants of the Heavens. Constantine, who nationalized Christianity, saw the form of the cross in the heavens; Savonaro's prophesied: Tas-o heard spirit voices: Joan of Arc had marvelous visions and heard "angel music," like John on Patmos. The Wesleys had wonderful manifestations in their own houses. Swedenborg conversed with the spirits twenty seven years of his life. George Fox, the good English Quaker, possessed the spiritual gifts of "second sight" and healing. Ann Lee, the blacksmith's daughter, was a visionist and a prophetess. Her admirers, the Shakers - and there are seventy communities of them-are all Spiritualists, endowed with the remarkable gifts of vision, prophecy, tongues and healings, according to the promise of Jesus Christ-"These signs shall follow them that believe "-and" Lo! I am with you alway."

Modern Spiritualism differs from the past manifestations only in the number of its marvels; the better understanding of its philosophy; the general concession of its naturalness, and its wider dissemination through the different grades of society. Besides being a lving proof of immortality, it is and ever has been God's visible seal of love and good-will to all humanity,

Referring to small beginnings as God's method of introducing great reforms or revelations, the speaker referred, as cases in point, to the Rosetta stone, now in the British Museum, regarded as Insignificant at first, but whose speaking hieroglyphics have permitted ancient Egypt to tell her own history, as well as of golden ages in the past; Newton's falling apple, the avant courier of the demonstration of the fact of gravitation; Franklin's flying kite, the precursor of the telegraphic wires which now girdle the globe, by whose instrumentality messages from Americans to Europeans and Asians outstrip the winds in their flight the birth of Jesus in a manger, an event wherein there lay concealed causes destined to shake the nations of the earth. He then referred to the "small beginning" of the modern phonomena at Hydesville, near Rochester, N. Y., March 31st, 1818, and of the contemptuous manner in which scientists, scholars, selfish worldings and the clergy received the new dispensation. And yet, in the face of cardinals and clergymen, pulpits and prayers, in defiance of all opposition, Spiritualism has marched through the land in rapid strides. It has already become a power in the land. Even polititicians and one-sided journals begin to understand this. The general estimate is that there are eleven millions in the country who believe in the possibility and certainty of the return of spirits to earth to communicate with the loved, yet clothed in mortality. Many believing it, howeyer, were too cowardly to express their convictions and take a public stand in its defence. Multitudes of Americans needed spinal stiffening, heeded to plant their feet more firmly upon the platform of principle, daring to think, to speak, to

live their highest conception of truth. Spiritualism was daily demonstrating its "use"

The methods of investigation employed by Spiritgby churchmen, but from facts of personal knowlglad thank-giving and a determination for further | edge-facts that any individual may see who service in her soul, to join the spirit jubilate in , really desires to witness them, and will honestly comply with the laws of their appearance.

WHAT SCIENTISTS SAY.

The distinguished London mathematician, Prof. DeMorgan, says: "I have both seen and heard, in a manner which would make unbelief impossible, things called spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. The physical explanations which I have seen are order. The Vineland Quartette Club sang an miserably insufficient.". Prof. William Crookes, anthem with fine effect. Then Mr. David W. editor of the London Quarterly Journal of Sciand the production of sounds resembling electric. discharges, occur under circumstances in whichthey cannot be explained by any physical law at of "A Song of the Summer Land," by Mrs. Mary present known, is a fact of which I am as certain | F. Davis, an address was delivered by Mrs. Brisas I am of the most elementary fact in chemist tol, in which, while doing justice to the noble try." Prof. C. F. Varley, C. E., F. R. S, the Atlantic Cable electrician, not only admits the facts. | frankly and unsparingly exposed the errors and but squarely testifies that these "spiritual phenomena are produced by disembodied spirits" matters of authority, substituting the dictum of Some of the most distinguished scholars of Europe were either mediums or had gifted mediums in their families. To those who asked, "What has Spiritualism

done?" he would reply: Better ask what it has not done. Did God ever speak in vain? Did that mighty angel come down from Heaven to return with no laurels of victory & What has Spir-Itualism done? Only a Rip Van Winkle escaped from some Sleepy Hollow could press such a question. It has demonstrated a future progressive existence, converting atheists, delsts and secularists to a knowledge of immortality, and reyealed the immutable law of compensation. It has unrolled before us a new geography of the heavens, and testified that no personal devilraves "over there," nor brimstone flames scent and soil the garments of the risen. Unbarring the gates of death, it has brought the loved inhabitants of the Summer-Land into our cities, our shining hands and listen to the music of their voices. It has given the world new inventions in mechanism, and laid open to view the hidden laws of magnetic reciprocity. On a more material plane it has traced water courses to their mountain sources, and discovered mines and oil wells, making the poor opulent. Its angels that gather" have the power, however, to reatter. It has not only foretold future events of vast moment to individuals and nations when affame with the living fires of prophecy, but it has warnclairvoyance it has scanned ocean beds, described geologic strata, suggested new planets and measured starry distances, while American scientists and to review briefly those developments which, were laggardly adjusting their instruments. Under the name of psychometry it has read by aural point throughout the civilized races, have deexaminations the unwritten histories of Egyptian pyramids and Assyrian ruins-of Grecian worship and Druidic worship-and can trace the lifelines of mortals by the touch of ringlet or garment. Each act is photographed upon the conscious sensorium. The judgment seat is within, and memory is the recording angel.

waking the dormant, unveiling the treacherous and startling the sinful, it continues to re-thunder the wilderness words of the Baptist: "Repentconfess and forsake your sins." Only the "pure in heart" see God. To "him that overcometh" is the promise of access to the tree of life. Kindling in all believing souls the loftlest endeaver, Spiritualism is the awestest answer to prayer, and the ultima thule of a religion that is philosophical, and a philosophy that is religious.

The power of sectarian Christianity was on the wane. In proof of this assertion, the speaker justed the names of many distinguished minds with the external fact. By way of modern days, whom the church could not Spiritualism may be seen asreckon as members of its fold. Alexander Humboldt, Wilhelm Humboldt, and other celebrated savans and scholars of the past, made no pretensions to Christianity, , Kepler, Halley, Newton, Locke, Leibnitz, Hume, Macaulay, Buckle, Leckey, and other philosophers, moralists and historians, making for themselves names immortal. are not claimed as creedal Christians; while the ablest scientists and most profound writers of today-such as the Carpenters, Darwins, Huxleys, Lyells, Mills, Owens, Spencers, Tyndalls, Wallaces, Vaileys, Lockyers, etc., etc.-nre-in no way connected with the popular churches of Christendom. In fact, this Christianity, whose central doctrines are the "fall of man," "total deprayity," "trinity," "vicarious atonement," "eternal hell' torments," is behind the genius of the age. It is a soulless skeleton. Scientists and Spiritualists are burying its bones. It will never hear a resurrection trumpet.

If Spiritualism advances for the next twenty years in the same ratio as the past, it will be the scientific religion of the country. It is certainly the great, growing, religious thought of America. It is deeper, broader than any one creed. Being whole, it includes all the parts-all the branches of reform. It is self-reliant, too, refusing to be weighed in others' scales. Ignoring old forms and traditions, its worship is aspiration; its prayers, good deeds; its incense, gentle words; and full of glory. its sacrament, the wine of holy principles; its . Yet the great outside world is only vexed and baptisms, the sweet breathings of guardian an perturbed by this uncontrollable demonstration. gels; its mission, human redemption, and its temple, the universe.

Communion with spirits was, to Mr. Peebles, present tangible knowledge. The lessons and ment is far from satisfactory. principles taught by the invisible intelligences ishment for sin; no mortal could escape from the the great multitude of four millions of persons inconsequences of his acts. All had their guardian terested in but not yet liberalized by modern spirits; no one could hide his secrets from the searching eyes of angels. It was good to confess and forsake sin; to return blessing for cursing; to live kind, forgiving and loving lives.

With regard to the future work devolving upon Spiritralism and its adherents, the speaker said: natural and wonderful. As Spiritualists, our work measures and overarches all the reforms of the age. To continue it shore; with expectant breathing they inhale the successfully requires brave, enthusiastic and self- atmosphere of this new dispensation; they besacrificing men and women; media passive, pure come liberalized, but not convinced; and they and holy in every aspiration; speakers with number above one million of the world's brighttongues of fire, hearts, pulsing with prayer, intel- est and bravest intellects. These are women and lects rich in genius and culture, and souls touched men of thought and action; in walks of literawith the baptism of the living Christ. We are in ture, music and art; they take part as universal the Second Coming. The angels are already in educators and inspirers in colleges and lesser inthe clouds of heaven.

There is about to be a religious revival such as the world has not seen for eighteen centuries. Christians will be converted; outsiders will inquire the way to Zion; Christ spirits will lead hem; -the white faces of martyrs will illumine

their pathway. After the cross, the crown.

and theological religious are being shaken. • • •

to mankind, by unfolding the certainty of a future | The angels of the spiritual dispensation are callexistence beyond the grave. It gave hope for deling us to judgment. • • • Let us, oh Spiritspair, trust for doubt, and knowledge for faith, unlists, be true to our convictions, true to our moral and religious natures, true to the principles ualists were purely scientific. They had observed of purity and right; then, should our mortal barks a fact -- a series of facts, and reason from them, speedily strand, or go down, even, they will only not from assumed facts, not from creeds laid down | sink to rise into those calmer seas that make divinely beautiful the love lands of the angels.3

Vineland, N. J.

Plum-street Hall was well filled all day and evening of March 31st, by Spiritualists and reformers generally, notwithstanding the violent rain-storm which prevailed; and the twentyfourth anniversary of Spiritualism was appropriately and successfully celebrated.

At precisely half-past ten o'clock, the womanly President, Mrs. Dickinson, called the meeting to Allen read an elequently written historical paper ence, says "that certain physical phenomena, on "The Day we Celebrate;" followed by Mrs. such as the movement of material substances, Augusta Cooper Bristol, who, with touching pathos and delicacy of emphasis, sang a song of affileted and resigned affection. After the reading ideas, and exalted teachings of Spiritualism, she absurdities of some Spiritualists - especially in spirits in place of priestly and book authority, which so many Spiritualists have left behind hem. She advocated more individual cultivation and more true, rational independence among Spiritualists. Her addréss'was listened to with profound respect, and her criticisms were received in the spirit of good-will.

Following this, A J. Davis delivered the following address on

THE INFLUENCE AND STATISTICS OF SPIRIT-

An event in human affairs, measured by the flight of time, is but a minute point of light shining into the world of darkness. But the imperishable inmost spirit, measured by the innumerable number of sensations and ideas which it may experience and manifest, is nothing less than a revelation of the hallowed harmonies of the universe. By various instrumentalities, however, an event, beginning as a prophetic star in the homes, our chambers, permitting us to clasp their black sky of ignorance, may be absorbed and as similated by the life of humanity, and multiplied and expanded and diversified by various individand, until it shines forth as the full-orbed sun of righteonsness with healing in its infinitely extended and lovingly brooding wings.

Spiritualism, measured by its modern history, commenced in the very bosom of poverty and ob scurity-a point of light shining into the abound ing gloom of materialism. Twenty-four years ago this day, in the Empire State which holds the metropolis of the continent, a sound, breathing ed the more susceptible of steamer burnings and the approach of "a new heaven and a new fearful railway collisions. With the wand of earth," floated down from multitudes gathered upon the resounding shores of the Summer-Land And to day we meet to commemorate that event unceasingly flowing and expanding from that stroyed both death and hell, and brought immortality to light.

First, then, as to its Origin. Spiritualism is founded upon the spiritual constitution of man. It is as natural to the essence of his imperishable inmost as materialism is natural to the instincts of his destructible physical organization. Strengthening the weak, warning the erring, The unceasing recurrence of the phenomena of death in the universe of organs and bodies is complemented in the world of essences and spirits by the perpetual manifestations of limitless and deathless powers. Hence, strictly speaking, the history of Spiritualism is cceval with the life of humanity. Manifestations of spirit commenced with the birth of mankind, at which time also commenced the human fear of figath.

But now we commemorate the origin of the modern revival, after a comparative sleep of such phenomena, following the law of tides in flooding | tuition. and ebbing through the world, and thus we begin

1st. A demonstration of a spiritual constitution within man's body.

21. A demonstration that this organized spiritual man triumphs over the death of the body 31. A demonstration that he can re-visit the earth and bring testimonies to mankind.

Thus estimated, we assemble to unite our thanksgivings, and to mingle our benedictions over one of the most memorable and illustrious events possible to the entire life of mankind. It is nothing less than a demonstration to the materialized senses of another universe, with its loftler harmonies and limitless possibilities freely opened to each individual soul!

Four and twenty years, through every conceivable agency, this demonstration has been constructing a ladder of thought and affectiona means of ascert and descent between the world of things and the realm of eternal life. Looking through the lens of time, we behold bright messengers of love from the Summer-Land, bearing the torch of philosophic truth, marching through the habitations of men, pouring a new light over science, developing into usefulness and beauty intellectual and moral powers till then sleeping in many honest souls, victoriously attacking the strongholds of oppression, overcoming pride and ignorance in high stations, and crowning and filling the whole humanity with joys unspeakable

Although hundreds of thousands, yea, millions upon millions of minds have been reached and influenced, yet the present aspect of the move-

. Second, then, as to its Influence. In surveying revealed the certainty of just and adequate pun-1 the field, in all candor I am enabled to number Spiritualism. These minds are both within and without church organizations. With these the initial phenomena have not been excelled, nor vet sufficiently multiplied and defined to convey them beyond the simple fascination of the super-

> Another multitude approach the sounding stitutions for the advancement of both sexes and all races.

There is yet to be counted another host, about four hundred thousand in this country, who are convinced, but not improved, by the influential revelations of modern Spiritualism. These investigators have breathed the air of physical The very foundations of the old social, political | phenomena, but their social and moral faculties do not feed at the reservoir of principles, in which

our Heavenly Parents hide the nourishment of most who'ly to trance, psychological and inspirathe best life for mind and for the wholesome growth of character. These Spiritualists, being perfectly convinced of the facts, are energetic both as writers and public advocates. Their thoughts are eloquent, and their discourses bright as stars. With unclouded intellects, and lifted somewhat by the under flood of common inspiration, they proclaim the truth. They effectively aid in establishing among men a knowledge of the facts, yet threaten to overthrow our temple of truth, erected in sincere and thoughtful minds, by disorderly conduct of their external lives. And yet immortal laurels bloom on the heights of Spiritualism, and what was called "evil, and that continually," is transformed to stepping-stones for the approaching feet of the faithful.

Another army is marching this way, numbering one million and six hundred adult women and men. There shine with the light of regeneration: they are each individually improved, but not inspired; they receive the exalted harmonies of does not exist because there is among us no formathe New Dispensation into their private lives; by tive soul. We are like grains of sparkling sand, experience, reason and cultivation they absorb which will not unite; not like drops of water, and assimilate the essentials of our principles; and thus, without immediate inspiration or angel- In this feature our movement is as original as help, these sixteen hundred thousand in our ranks interpret and exemplify the enrichments and exaltations flowing from the fountain around which we this day meet to rejoice.

A bright precession, numbering quite two mil-Spiritualism, with freedom and knowledge emanating from them like effulgence from the sun, proclaiming that the world's second birth is at and, prophesying of bloody struggles yet to come when despots and bigots shall combine against Progress to their own destruction-this throng in Spiritualism are inspired but not organized—individualism in its first fruition, a mighty movement sweeping across the Continent from sea to sea, terrible as a dark barbarian mob marching with gnorance, error, bigotry and superstition. The glory and beauty of free-religion, and the victori- The sacred fires of universal liberty, justice and ous development of a higher civilization, waving and expanding like a golden barvest beneath the tion. An intense fervid spiritual emotion stirs heavens of the Summer-Land, are promised by the efforts of this unorganized mob of inspired boundlessly free religion, based upon a universal women and men, to the number of twenty hundred thousand!

Here is a summary of the vast hosts to which have briefly called your attention:

Of adult persons interested in Spiritualism, but not mentally liberalized by it. 4,000,000
Of adult persons interested, but not yet fully convinced of Spiritualism 1,000,000
Of adult persons convinced, but not improved in life

and character. 42: 400,000
Of adult persons improved by Spiritualism, but not inspired 1,600,000
)) adult persons inspired by Spiritualism, but not 2,000,000

A somewhat different recapitulation of the modern achievements might illustrate and exhibit the situation and effects in a more intelligi-

ble light; thus: 1. Spiritualism has converted four hundred thousand (400,000) from dark skepticism to a full knowledge of the soul's individual existence after

2. Spiritualism has attracted the serious attention and interested four millions (4,000,000) of minds vho were indifferent to the vital interests of hu-

3. Spiritualism has rescued from the barren doctrines of Orthodoxy and liberalized at least one million (1,000,000) of thoughtful earnest men and women, and prepared them for the reception and comprehension of higher ideas of truth and iustice.

4. Spiritualism has awakened from dumb slumber and manifestly developed into nobler characters at least one million and six hundred thousand (1600,000) souls, fortifying their interior faculties with rational conceptions of our Heavenly Parents, bringing to light the harmonies of the universe, by and through the harmonial philosophy, which is at once a science, a theology, a religion and a revelation of Nature, Reason and In-

5. Spiritualism has lifted out of ignorance, poverty and obscurity, and filled ized (because unorganizable) inspiration not less than two millions (2000,000) of the earth's present inhabitants. It has confounded the wise and learned out of the mouths of the world's un schooled babes and unwashed simpletons!

These are some of the achievements of the new joy-inspiring dispensation, which has dawned upon the old dead world of theological fossils and

We have said nothing of our active efforts in healing the sick, and in lifting up the down-trodden in every department of society. The chief manifestations of the mission and powers of Spiritualism are exhibited in mental rather than in physical regeneration, although it is popularly and erroneously believed that angel-ministrations are directed for the most part to the augmentation of the worldly comforts of true believers.

Notwithstanding the truthful array of figures ere presented, the fact remains that human communication with the inhabitants of celestial lands s exceedingly rare, mixed and frequently unremands of the public: In private home retreats, whither the cautious and cowardly gather for investigat.on and the gratification of insatiable curiosity, we can number at least three thousand (3,000) on both sides of the Atlantic, whose names have not yet been catalogued among professional and publicly accessible mediums. The proportion is only one medium conscious of an experience in Spiritualism, to hundreds of thousands of adult persons as yet both unconscious and unmindful of what we this day assemble to celebrate, Of speakers and ministers of Spiritualism, in-

cluding editors and publicly avowed advocates, continually in the field, either settled or traveling, the number is exceedingly limited, compared with the ministerial force of any prominent denomination of Christians. So far in our history the public demand for abnormal speakers is greatly in excess of the supply. Inspirational discourses, especially if developed successfully by questions sent to the rostrum by the audience-thus conveying at once a test and instruction, both through prose and spontaneous verse-possess undiminished charms for those who take deep interest in the claims and ideas of Spiritualism. This popular want has been and is being met by about forty men and sixty women, whose ranks are continually recruited from circles, in which speakers receive their first lessons under psychological control, and out of which they graduate to the conference-room and public rostrum. This widespread demand of the popular appetite, for spontaneous prose and inspired verse, has shut like an iron door against the approaching ministry of cultivated normal teachers, who write under the productions from manuscript. These, consequently, believing in subjective mental industry and &c., surrendering the spiritualistic platform al- and fifty thousand persons—a potential power,

tional advocates. By this means converts are multiplied, while the standard of individual and self responsible spiritual culture is being steadily Nowered to a level with popular Methodism. The societies and corporations of Universalists, Unitarians and free religionists reap large crops out of our harvest fields from this cause alone. Spiritualism fails to utilize normal talents freely offered from the ranks of scholastic and self-educated women and men. They are compelled to find omployment and adequate remuneration in liberal but less congenial associations. Spiritualism will accomplish nothing more than an ordinary victory over superstition until its enlightened friends raise the standard of social, moral and intellectual culture. Then, and not till then, will our immortal principles interest leading minds, and lift

mankind toward unity and happiness! Four and twenty years find us with only the semblance of organizational existence. The form which inevitably flow into cooperative fellowship. are the most of our cardinal propositions.

Moreover, Spiritualism has not (excepting the Children's Lyceum) made its name one with any important public enterprise or great effective labor of beneficence., It is also exceedingly poor in real lions, capproach through the golden gates of estate, owning no grand structures adapted to any purpose, and contenting itself with meeting in crude halls and in out-of-the-way rooms, unworthy of ideas and believers so magnanimous.

'And yet, in view of the vast and grand developments in the philosophical and spiritual domain of this twenty-four-year old movement, we bail and invite the coming multitudes of earth; we offer them drink at our flowing fountains, and we set before them a feast of wholesome things; we give them joy that the Star of Truth, heralded. ever-increasing power against the strongholds of by the choral angels, has so brilliantly arisen above the hor'zon of our new modern Bethlehem! love burn upon the altars of our western civilizathe great heart of the nineteenth century. A recognition of human equal rights, and promoted by a perpetual expansion of equal principles through human souls, is this day the demand of the entire world. And we behold in the manifestations and unorganizable inspirations of modera Spiritualism the preparation for the establishment of a nobler and happier life on earth, for which all living sinners and saints unceasingly pray.

> The singing, by the quartette and congregation. of an "Anniversary Song," written for the occasion by Mrs. S. C. Payne, closed the morning sea-

Afternoon Session .- This was most profitably and acceptably devoted to the Children's Progressive Lyceum. Officers, leaders and children were out in full force, and equally participated in an appropriate programme. Addresses were delivered by Mr. and Mrs. Davis. After adjournment of the Lyceum, the balance of the time was consumed by free conference, in which a number of the audience took lively interest.

Evening Session.—Services commenced with a Song of Freedom," by the Quartette Club. After the reading of one of Lizzie Doten's poems, by Dr. Allen, an address on "What Spiritualism has done for Woman" was delivered by Mrs. Mary F. Davis. She eloquently described Spiritualism as a source of knowledge of immortality, and also as an unfailing fountain of consolation to earth's inhabitants. She demonstrated that Spiritualism had inaugurated the era of woman, giving her not only equality and great prominence, but also decided predominance, in every position and in all possible relations. She showed a remarkable coincidence in the fact that the birth of modern Spiritualism and the first woman's suffrage convention occurred in the same year-1848; since which time, Spiritualism has promoted the cause of woman far more than any other movement.

A. J. Davis followed in an address on "Spiritlistened to with marked attention; and the sketch he gave of his early experience in clairvoyance was generally regarded as explanatory of the relations of the Harmonial Philosophy to modern spirit manifestations. His autobiography, the "Magic Staff," contains the outline of matters presented in his discourse, but there were items and links brought out in his speech which interested the audience more than anything to be found in his published works.

The meeting adjourned at a late hour, amid mutual congratulations and a general feeling of gratitude for the blessings freely showered upon mankind by Spiritualism.

Philadelphia, Pa.

Our correspondent, " Reichner," gives the following account of the anniversary services, Sunlay, March 31st, held in that city:

This has indeed been a gala day. At their hall, northeast corner Broad and Spring Garden liable. Not more than one hundred and fifty test streets, the Spiritualists assembled in goodly mediums devote their time exclusively to the de- numbers to celebrate the twenty fourth anniversary of the modern phase of Spiritualism; not the birth of a "new religion," as a few who ought to know better are foolish enough to contend, but the inception of a new or an additional influx of a power for which humanity had long been in process of preparation by the spirit power that also made itself known so emphatically at Rochester twenty-four years ago, and by manifestations and signs indubitable and innumerable since—a power, indeed, coëxistent with life.

At the afternoon meeting several addresses were given. Mrs. S. A. Anthony gave an interesting account of some peculiar phases of mediumship; Dr. H. T. Child was felicitous and happy in his remarks; Prof. Isaac Rhen was very entertaining in historical reminiscences of Spiritualism; Messrs. Osborn and Alfred Justice imparted much interest to the occasion.

In the evening a largely augmented audience istened attentively to a straightforward, plain, erse and telling history of Spiritualism by Mrs. Brigham, the final lecture of her course here at present. Mrs. Brigham closed her discourse with beautiful poem.

As a lecturer, we hear her highly spoken of by

very many admirers. We must note, in passing, that we are happy to observe a very decided improvement in the singing services at these public meetings. The singing is not all done by the "choir," by any means, but has become almost congregational, with of course greater liberality of sentiment. Dr. Child, the efficient chairman of these meetings, of course has had a hand in bringing this improvement about. At the conclusion of the evening exercises inspiration of great principles, and deliver their the doctor remarked that the liberal press of our country had not been sufficiently spoken of. "There are," said he, "fifty thousand copies of involuntary spirit culture, retire into other fields spiritual papers published every week, and which of usefulness, in politics, religion, social reforms, are read by perhaps not less than two hundred quietly working, but none the less effective, little Owing to the exorbitant demands of Orthodoxy dreamed of by the blatant opposers of our philosophy, unappreciated indeed by Spiritualists them-

Terre Haute, Ind.

On Sunday, March 31st, Pence's Hall was the scene of interesting anniversary exercises. In rates. the morning, at eleven o'clock, Mrs. Addl. L. Ballou delivered a lecture upon "The Advent "The Position of Spiritualism as an Element of True Religion." The hall, in honor of the occasion, was brilliantly lighted, the walls, chandeliers and rostrum were tastefully decorated with flags, pictures and evergreens; in front of the rostrum were three arches, handsomely decorated with evergreens, pictures and the national colors; at the top of the central arch was a transparency bearing the inscription-" Twenty-Fourth Anniversary of Modern Spiritualism."

Before the time appointed the hall was crowded. While the audience was assembling some very good music upon the organ was given by Mr. Kissner. At about eight o'clock Mr. James eulogy was not necessary, as Robert Dale Owen's reputation was well known to all. Mr. Owen said his visit to Terre Haute was a great pleasure—that he had feared something would occur to prevent it. He then proceeded to give a labored and argumentative discourse upon the subject named above, of which the "Daily Express," of Terre Haute, next morning said: "His address of near an hour's length was listened to with perfect attention by as intelligent an audience as the city can furnish. It was a clear, calm, intelligent history and review of modern Spiritualism of the highest, purest type."

We regret that the crowded state of our columns discourse entire, which appears in the columns of the Wabash Daily Express.

ROBERT DALE OWEN.

Starting out with the questions: "In the eyes of the civilized world, where does Spiritualism stand to-day? Is she despised? Is she respected? Has she won a reputable position among the other phases of religious faith?" he proceeded to the first appearance of the Hydesville phenome na, and to the crude notion concerning Spiritualism then prevalent, viz: that a superstitious enidemic, originating in Western New York had overtaken millions of weak men and women first in these United States, then in Europe or other parts of the world; creating in them a most unphilosophical belief, in that they held that there had appeared among us a modern dispensation, under which there were occurring marvelous events, without example in the past, and especially vouchsafed by God to this, his favored generation. The assumed theory was, that this new faith was the mania for the time, soon to pass away, like a hundred other ephemeral delusions. But after a season, and particularly during the last few years, thoughtful men have been discarding such a theory, plainly perceiving that facts disprove it.

Then came a second theory, which was now su perseding the crude notion above cited, and finding its way among thinking people, viz: without accepting the ultramundane explanation of spiritual phenomena, it assigned to Spiritualism a reputable place as one of the great religious elements of the day; regarding it, in fact, as a phase of religious faith called forth in the nineteenth century by reaction from the materialism of the eighteenth.

In fact, the triumph of Spiritualism overscience when wedded to blank materialism was acknowledged by many in the words of the New York "Home Journal," in an article concerning "The Debatable Land," wherein it speaks of scisence, as the materialistic element of the day, opposed, in its skentical tendencies, by Spiritualism, which (to use the editor's own language) "has won its successes in our own country where it arose. and in the chief centres of culture in England. France Germany and Russia, the strongholds of the scientific movement, and the very focuses o the deepest insight and severest scrutiny."

Such admissions indicate a great victory. If we follow it up with prudence and courage, no man can predict how far we may go.

He then referred to the work done by Sergeant Edward Cox, (Sergeant being an English law term signifying a person holding the highest legal rank under a Judge,) and said the "Home Journal" thought he might be reckoned-though he disavowed it-as among the unconscious believers in Spiritualism, he having by his "psychic force" theory, only substituted a generic term for a specific one:

"The password of one party is: 'Spirits, are you present? while that of the other is: 'Psychic Force, will you communicate?' * His book may be taken as the best representative of the newest phase of the movement, while the older, more sentimental and religious form of development is fully set forth in Mr. Robert Dale Owen's volume on the 'Debatable Land.' We cannot but believe that these extremes will both be benefited by their nearer relations and better acquaintance.

I should be very glad to shake hands with Mr. Cox, and to have a long talk with him, and I do not doubt that we should both be benefited. I am quite content that my book should be regarded as "setting forth the older, more sentimental and religious form of development" of the spiritual movement. Nor am I disposed to deny that I may (as the editor alleges) be too easily credulous, and too indiscriminately sentimental. We all have our idiosyncrasies. I am not sensitive about mine.

I have corresponded with Wm. Crookes, who has taken the lead in English scientific experiments in Spiritualism. Like Mr. Cox, he still ascribes spiritual phenomena to "Psychic Force;" but he is now experimenting with Kate Fox, one of the best mediums in the world; and he has written to me that he will not hesitate to give to the public whavever conclusions future experiments may justify. I believe that he will keep his word, even though, in doing so, he may, for the time, imperil a high scientific reputation.

It is to be admitted, on the other hand, that the great majority of English scientifi: men still reject the phenomena. The editor of the "Home Journal" handles their prejudices without gloves. He says:

"Where a Secrates might recognize a divine voice, or a Milton rejoice in the companionship of 'millions of spiritual capatures that walk the earth unseen,' the purblind earthworm naturally can flud nothing but delusion in others, with an addition of conceit in himself, that he accepts no revelation but that of the hammer, the blow pipe

or the scapel. Who would have believed, ten or twelve years ago, that sentiments like these would be published to-day in a leading organ of "good society," in the city of New-York. Am I not justified in saying that, if we act with foreeight and courage, we must needs succeed?

The lecturer proceeded to say that the chief accessions to the Spiritualist ranks were from what brought with them some of their old prejudices. avoid bigotry and uncharitable attacks on the

ipon human belief-it claiming for Jesus what he never did för himself-materialists had been wont; in their rejection of the position assumed, to run to the other extreme, declaring that Jesus was "no better than other men"—scarcely equal (some of them would say) to Confucius or to Soc-

Mr. Owen said he was once a skentic, but always reverenced the character of Jesus. The and Progress of Modern Spiritualism." In the after revelations of Spiritualism, showing him evening, according to previous announcement, similar wonders to those claimed to have been Hon, R thert Dale Owen delivered a lecture upon accomplished by Christ, had led him to hold a more exalted opinion of him than in his younger days. While Spiritualism did not countenance. Orthodexy-and the destrines of vicarious atonoment imputed righteonsness, original sin, a personal devil and an eternal hell, were not to be found in its communications—yet, so far as the lecturer's experience went, there was not one of the grand teachings which came to us from Christ himself -whom he regarded as the great FOUNDER OF SPIRITUÄLISM Diving to the world its highest phenomena, teaching it every one of its noblest lessons, and in attestation of its most sublime truth (the doctrine of immortality) appearing after death to his disciples—which was not endorsed in Hook introduced the speaker, remarking that a revealings from the other side. And he knew of no other teacher, ancient or modern, of whom the same could be said. Socrates (who, guided by his Guardian Spirit, might be considered as a forerunner) perhaps came the nearest to it.

Mr. Owen considered that "in the three synoptical gospels, Matthew, Mark, and Luke, the earliest records we have," the unalloyed teachings of Christ were to be found. 'Any one reading these biographies with an unprejudiced mind would become aware of the fact; but to maintain a judgment unbiased in the premises was more difficult than at first sight appeared. "Christianity has been so perverted from its original simplicity by dogmatic commentary, so overlaid and renders it utterly impossible for us to print the shrouded up by misguiding irrelevancies, and we have been so long accustomed to take it supinely at second hand, instead of free and pure from the lips of its Teacher, that it requires a vigorous effort to shake ourselves loose from the preconceptions that have led us and our neighbors grievousiv astrav."

He could not credit the statement of its opposers that Spiritualists were seeking to substitute Spiritualism for Christianity, "As a general rule, with exceptions however, Spiritualists are not Orthodox. As a general rule, also with exceptions, Spiritualists are Christians, in the primitive sense of the term. And, as a general rule, too, Spiritualists are Christians, not because of the istorical proofs of Christianity, but because of its internal evidences, and because of its accordance with their own highest teachings from the spiritual sphere."

Referring to the limited power of historical evilence as to the "Record" itself, he spoke of the universal sentiment among civilized nations, which, while it would cause millions to say that they were not Catholics, millions more that they were not Protestants, vet, excepting the five or six million Jews, would lead ninety nine men out of every hundred-if they possessed any religion at all—to claim to be Christians. "If the spiritual toachings, first heard in Galileo eighteen hundred years ago, (aside from allen creeds) he not the religion of civilization, it has no other"

Referring to the Ortholox idea of "the Book, he whole Book, and nothing but the Book," and to the horror of the churchmen at the temerity of Spiritualists in believing that, if sought in a fitting spirit, a supplement to the teachings of Christ could be attained from a higher phase of being, he said: "If you read the record dispassignately, you can hardly fail to become convinced that Christ never intended his system as a finality." Though Orthodoxy restricted all the broad sayings of Jesus which could be interpreted against its ideas, Christ did not, and he preferred to follow him rather than his commentators. He was opposed to having Spiritualists subscribe to any set creed, whether heathen or Christian. In the words of a modern Scottish divine: "Menthirst not less for spiritual truth, but they no longer believe in brace and contain that truth, as in a reservoir;" and he desired to speak a frank word of caution to some of our Spiritualists, who, with the best intentions, are too prone to set up and trouble themselves about filling a spiritual reservoir. All such attempts must result in evil. "Synods, presbyteries, convocations, assemble to prescribe forms of faith to their respective sects. An (E umenical Council convenes at Rome to dictate the creed of the world. Be-ye not like unto them. No general convention of the Spiritualists of the United States, numbering, perhaps, some two or three hundred-no, nor if it numbered ten times as many thousands-cap, by resolving this or that for the millions who are at home, thinking for themselves, do aught but mischief. We neither question their zeal nor impugn their motives; but we do deny their authority. We want no spiritual ruler set over us, whether his or her title be high priest or pope, ecclesiarch or president. I for one, recornize none such."

The speaker thought there was another danger incident to these self-constituted conventions: "It is that they are cometimes tempted to assume the right to endorse, for all Spiritualists, either in terms or virtually, principles and opinions-both just and important perhaps—which are not essentially connected with Spiritualism." This he considered as an unwise course. He proceeded to cite, as instances of what he referred to, the ques tions of divorce and woman's right to anfirage, upon which he entertained the most liberal views; but said that, as he would himself oppose the motion to adopt, in a convention, the " fourteen principles" recorded in his own book, The Debatable-Land, as representing the true signification of the spiritual belief, so he would protest against the arbitrary adoption, in convention, as finalities for Spiritualists, of his own views even, concerning these matters. He would have the widest range of subjects to treat upon, and the fullest liberty of speech, consistent with decorum, in any public meeting where Spiritualists came together. To an enlightened Spiritualist, nothing that pertains to humanity or its sufferings, or its improvement, can be indifferent; but he considered it as highly impracticable, even if it were expedient, and utterly inexpedient and mischievous, even if it were practicable, for the believers in the Spiritual Philosophy in the United States to electrangramme-but still our resources were sufficient set of persons empowered to speak and act for

"In the absence of any such election, or any pretense of election, I recognize neither the right, nor, of course, the propriety, that any public body -let it assume what title it will-shall take upon itself to determine, as by the authority of the Spiritualists of this country, a single article of belief; or to commit the Spiritualists, as a body, to any side issues whatever. We condemn, in the Orthodox leaders, their spiritual usurpation. Let us not ourselves imitate what in others we con-

He counseled the public lecturers on Spiritual used to be called "infidels," who very naturally ism, while ever speaking boldly and fearlessly, to

honest belief of others, and endeavor to build up Adams added much to the entertainment by the an edifice convenient and beautiful; then the old, beautiful rendering of her solos. them down. He would not, however, be unders completely satisfied. stood as condemning all unity of action.

of Spiritualists-of which our own State Associa-terce, as its members separated, with good wishes tion is an example-its Trustees incorporated for for one another, in quest of their several homes, business purposes, and the Association itself seemed to have enjoyed a foretaste of Summernever assuming to dictate beyond its proper Landglories." sphere. We shall all bid God-speed such a Society, The evening came, and with it a good audience. when it occupies itself in spreading abroad spirit. Mr. Forster's text was "Spiritualism its facts, ual tracts, or encouraging and aiding volunteer philosophy and prospects." This was fully illuslecturers, going forth as the Seventy did Egyithout trated by reference to the later discoveries in purse or scrip, too, sometimes-to preach glad selegion showing plainly the relation of true phigimilar duties. * * *

the mischievous results of a general synod, speak- or part of the day, yet the profound attention with ing and acting as by authority of the Spiritualists, which this discourse was followed, showed that of the United States, I have been governed by a they were not yet satisfied. At the close of his strict sense of duty. And what I have said has becture, C. Fannie Allyn improvised a poem in been spoken with regret, because good and true the ferm of a dialogue, which embodied upward friends of mine, who have done much for the of forty different subjects given her by the audicause, have been adding in this movement a Yet I once, and which reachedere its close one hunthink I know them well enough to say that I am dred and seventy stanzas of different metres; confident they will receive my strictures in the the production being considered by those who same spirit of charity in which I shall always re- heard it as truly ast mishing. The meeting then ceive any strictures of theirs on my own public omduct. . .

"The general view I take of the matter may be thus summed up: What may properly be called Spiritual Epiphanism is spreading as fast as its wisest friends desire; but it is spreading not as a sect-nor ever. I trust, to become such-not as a ordained ministers and its formal professors. It best literature of the day. It invades the churches already established, not as an opponent, but as an ally. Its tendency is to modify the creed and soften the asperities of Protestant and Romanist, of Presbyterian and Episcopalian, of Baptist great work. and Methodist, of Unitarian and Universalist, Its tendency is to leaven; with invigorating and spiritualizing effect, the religious sentiment of the age, increasing its vitality, enlivening its convictions.'

The speaker remarked, in concluding, that he would not be understood as expecting that Spiritualism will effect all this, except in measure as its rich mines are wisely worked; and in order that the work should be faithfully done, the one remedy was education for the masses, that they might be brought to a proper state of culture necessary to understand and rightly use its reveal-

"Though not a sect, it is doubtful whether any sect, exerting peaceful influence only, ever spread with the same rapidity, or made its mark during so brief an existence, on the hearts of so considerable a portion of mankind. It has already asserted its position. Though its truths are disputed still, yet, except by the ignorant or the hopelessly bigoted, they are no longer despised. The idea is gaining ground that its occult agencies may richly repay earnest research. The essential is that the whole subject should be studied in urged. its broad phase, as one of the vital elements of an enlightened Christian faith."

New York City.

Our correspondent "N." informs us, April 2d. that Thomas Gaies Forster, "who ministers to our spiritual necessities weekly, is gradually attracting some of the best minds and thinkers of this community, to listen to the words of wisdom, ove and comfort that flow through his organism. On Sunday, 31st ult., in the morning, he took for his text, "The Lutheran, Popish, and Calvinistic creeds." A parallelism between the Hindoo Chrishnt, the Greek Pythagoras and Christ, was elaborately drawn, and historical events and data clearly given. This was considered one of Mr.

Forster's best discourses. The occasion being the twenty-fourth anniversary of the advent of modern Spiritualism, there had been some preparation for commemorating it. Speakers had been engaged, the platform elaborately and tastefully decorated with the choicest and most beautiful flowers by the committee of ladies; we were expecting a good

Two o'clock way the hour set for the commencement of the exercises. Jupiter Pluvius was on hand outside, and Jupiter Harmonius inside. Down poured the rain, in poured the people; tion of what is termed modern Spiritualism was demonstrating that the harmony within was greater than the inharmony-without.

Dr. R. T. Hallock, a veteran in the spiritual ranks, took the chair, and, after a neat and suggestive speech, which was received with great favor by the audience, introduced Mr. Beckwith, who read, to the evident pleasure of all, an original poem-"The Burden of the Ages"-by Warren Sumner Barlow, who had intended to be present on this occasion, but was called to a distant part of the country by the very severe illness of hrother-much to our regret.

Owing to the severe storm, Mrs. Margaretta Fox Kane, the next on the programme, was prevented from attending, and Mr. C. Partridge, another veteran worker in the ranks, was brought forward, and found to be equal to the occasion. In his remarks -- which were frequently applauded -he gave a history of the rappings through the Fox family; closing with some excellent practical advice in regard to our duty to mediums and the cause of Spiritualism. Music was interspersed between the addresses.

Mrs. Victoria C. Woodhull was now called on, who was received with a storm of enthusiasm. Her well-delivered speech, full of philosophical principles relating to Spiritualism, made a deep impression on her hearers, and many who had not known her, now opened the door of their hearts and bade her come in. It is ceftain that she has achieved a triumph in allaying the prejudice that existed in the minds of many of her bearers. Her beautiful address and modest demennor before her listeners will long be remembered.

Mrs. Nettie C. Maynard was next called on, but the storm was too furious for her to venture forth, as was also the case with Mrs. A. M. Middlebrook. This was the fourth break in the profor the occasion. C. Fannie Allyn, who we supposed would not be able to come, was promptly on hand, and gave one of her characteristic poems-thus filling the place of Mrs. Maynard.

Fannie, who had not visited our city for three years to speak before an audience, found that she till held a place strong in the hearts of the New York Spiritualiste:

A. A. Wheeleck next came forward, and, full of

worn out tenements would be deserted in its. Thus ended the celebration of the twenty-fourth

favor. We need not trouble ourselves to pull anniversary of Spiritualism. Everyledly seemed

The storm abated just previous to the dismiss il "There are useful and legitimate associations of the meeting, and the comparatively large audi-

tidings far and wide; or when it undertakes other losophy and science to the phenomena of Spiritualism. Notwithstanding a majority of those "In expressing my-opinions of what I doesn' present ball listened to the addresses of the formclosed, and with it the commemorative exercises, with many wishes from those attending that these 'love feasts' might often be repeated."

Watkins, N. Y.

The twenty fourth anniversary of modern Spiritualism, by a remarkable coincidence, felle this separate church, with its prescribed creed and its year, on Easter Sanday. We hall this fact as an omen that antagonism between the most conserspreads silently, through the agency of daily in- vative churches and the most progressive schools toreourse, in the privacy of the domestic circle, of liberal Christianity must soon begin to dimin-It pervades, in one or another of its phases, the ish. On the same Subbath both celebrated the 'resurrection and the life." both with sacred songs and Christian teachings. When we shall have profited enough by these teachings to live as brethren, our Easters will have achieved a

> The Spiritualists of Watkins, N. Y., and surrounding towns, held their commonoration of the 31st of March, in the Court House of that place. Refreshments were served in an adjoinng room, and the whole day spent in the building, with three sessions for services, and two intervals of rest and food. Henry M. Stewart, Esq., of Penn Yan, was elect-

> ed President, and his dignified and peaceful spirit seemed to shed a benign influence over the whole audience. Mr. Moxey, of Jerusalem, was, made Vice President, and Mrs. O. H. F. Ingalls, of Glenora, Becretary. Prayer was offered by Rev. I. V. Mapes, of Elmira, and speeches and address ses were made through the day, by Messrs, Stewart, Mapes, Moxey, Palmer, and by several ladies, the most lengthy and elaborate by Mrs. C. A. Robbins. It is a noteworthy fact that the general tenor of thought runs in the direction of practical efforts for the amelioration of human conditions, more than ever before. The change since last year is decidedly marked. The wrongs of our social fabric were strongly dwelt upon, corrections suggested, and in some cases strongly

Mr. Mapes chiefly cceupled the evening, with a clear and philosophical exposition of the law by which spirit communion has taken place in all ages of the world-of the genial, fraternal faith cherished by the advocates of modern Spiritualism-and concluded with a clowing picture of the glories of the home to which we go.

During the day and evening, Col. and Mrs. Iones, of Millport, delighted the audience with the anniversary hymns, "The Truth shall make no free," " The Milleaninm," "Are we not Brothers all?" and others, and we parted, feeling that the day must be marked as one of the happlest inflestance we had encountered in our earthly O. H. F. INGALLS, Secretary.

Glenora, N. Y., April 2d, 1872.

Detroit. Mich.

The Spiritualists of this city celebrated the an-St. Androw's Hall, Sunday evening, March 31st, a good audience assembling, though-the evening was cold and uncomfortable in the extreme. The anbiect treated by Mr. Stebbins was "Modern Spiritualism," and the lecture covered, in as full a degree as the time afforded would allow, the historic phases of spirit-manifestation down to the present day. He stated that twenty-four years ago that night the first known manifestagiven in the little town of Hydesville, near Rochester, N. Y., through Katie Fox, who, together with her sister, excited so much attention at that time and afterwards at Rochester. He reviewed the whole subject thoroughly, stating the important part which Spiritualism is taking in regard to theology and literature; discussed the philosophical and psychological aspect of the movement, and thought that its advance was to be more rapid hereafter than it had previously been, and that the thoughtful and cultured would emprace its doctrines.

At the conclusion of the lecture Mr. Stebbins read Lizzie Doten's poem, "Resurrexi," (inspired by the spirit of Edgar A. Poe,) which at the time of its first delivery by her was so highly commended by the Springfield Republican. A good notice of the exercises appeared in the Detroit' Post of Monday morning, April 1.

BONG. BY W. C. BENNETT.

My thoughts are gentle waves that run Ever to thee their golden shore; Soft glowing alreadan, with the sun, adle thy beauty o'er and o'er; Giad mounting larks by whom i All their sweet juy to thee, their heaven.

My hopes are violets that steal To sweet life round thy blooming spring; Swallows, that o'er thee playful wheel And track-thy May with happy wing; force that dance in thy sun, and bless Motes that dance in thy sun, and Their hours, with thee and happiness.

My songs are bees that to the rose Of thy dear beauty murmuring cling, Where'er thy May of gladness glows, Thy hovering boon on happy wing; Thy flush of sweets have can they see, Nor murmur joy and love to thee.

My dreams are loving stars of Jane, Hung over thee, their world, by night; My life is one warm summer's noon, That clasps thee in its throbbing light; All my glad moments can but be Moths, luggl by thy sweet light to thee.

"But let us one moment consider the significance of this great question. It means temperance in the place of drunkenness. It means purity in the e of licentiousness. It means, education in the place of ignorance. It means official integthe fire of the divine humanity, gave us one of the most practical and energetic addresses which it has been our lot to listen to for a long time; it did us all good, and was fully digested by the listeners, as was proved by the demonstrations. listeners, as was proved by the demonstrations. war. In one word, it means the elevation of our civilization to a plane immensely above anything The place assigned to Mrs. Middlebrook was acceptably filled by C. Fannie Allyn. Mrs. J. E. -Judge Underwood (Va.) on Woman Sufrage.

Spiritual Phenomena.

SKETCH OF EXPERIENCES THROUGH DR. SLADE'S MEDIUMBHIP,

Dran Bannen-I have been intending over duce my return from New York; come we ke ago, to write for your paper a sketch of my experiences through Dr. Stade's mediumship, but ill health and other causes have led most a delay the payment of this small tribute to one whom I owe. more than I can ever repay or exprese, to whem: I am indebted for spiritual help, such as could have come to me only through such mediumship as his. The attick lately made upon him has determined me to testify, through your agency, to that which I know to be true, I do not sprak as a partisan; for when I went to New York, in January last, Dr. Slade was a stranger to me. I met Mrs. Case several times at his house, but of her I knows nothing personally, and can only say that to me she spoke in the highest terms of the dogtor, and declared that the having seen materialized the to her familiar face of Dr. Slade's wife A had forced her to believe in Spiritualism, although for years, while fully convinced of the genuineness of the manifestations, she had doubted their spirit origin.

I went to New York Lowell down with the grief of a sudden and terrible bereavement, one so sad and dreadful that even the hearts of strangers were shocked, and moved to tender sympathy; and which to me was like the crushing out of my own hoser life. I went to Dr. Slade not a Spiritnalist, and not altogether skeptical, hoping against doubt that something I should hear or see might give me that absolute realization of immortality which alone could comfort me, for all lesser faith . Y had been, as it were, paralyzed by the sharksharks. ing me without the power to hope or strive.

By the help of that which the Heavenly Father has permitted me to receive through Dr. Slade's Hessed and wonderful powers I have been lifted from the depths of half-rebellions gloom, into a sphere of cheerful peace and trust, better, andsweeter than any mere earthly happiness. I cannot tell here of all that was given me to work this change, but what I do say shall be simple, unexaggerated truth.

I sat many times with Dr. Slade, sometimes in broad daylight, and cometimes in the evening for materialization, when there was always light enough to see each other's faces and hands, and the furniture in the room,

I had every opportunity to assure myself that leception was impossible, and I am as certain of it, and of the reality of what I saw and felt, as my sonses and my reason can make me of anything that occurs in daily life, and which seems less wonderful than these manifestations only hecause we are more familiar with it. During several of the day sittings, I felt the touch of and saw spirit hands as firm, and every way natural, as any hand of flesh, and I also received communications from my child, so distinctive that it: would be more difficult to imagine them to have proceeded from the mind of the medium, who never knew or saw him, than to believe in their coming from the spirit of whom they were so characteristic. Several times, in full daylight, I felt line pressed firmly and lingeringly upon my hand, just as they had so often been in the life of the body, and received words of love and comfort, addressed not only to myself, but to those at home, written when the medium's hands did not. touch the slate; sometimes when it was placed upon the far side of the table, with the fragment of pencil underneath it, and once while holding it upon my head. At one of these day sittings, my friend, Mr. Robert Dale Owen, was present, and also my husband, who, though he went as a skeptle, was convinced that the manifestations were genuine, although feeling areable, without further investigation, to account for them.

In the sittings for materialization I failed to see the face I most longed for; but I saw many times. very distinctly, one as familiar, a dear relative who passed away several years ago in my house. She was a young cirl, whose lovely and peculiar face I could feel sure of identifying beyond possi-

bility of mistake. Several times I saw the faces concentrate themselves and take form before my eyes, from what appeared like a luminous cloud; becoming gradually distinct as I gazed.

Of course, no description can give that conviction of their genuineness which I feel from having seen and watched them, but to talk of their being artificial is as absurd to me as it would be to assert that a flower I had seen growing and gradually opening upon its stem, was hade of paper or cloth.

At one of my evening sittings the beautiful head and face of the young girl to whom I have alluded was shown, about three feet from me, sometimes moving her head naturally from side to side, with a sweet, tender smile upon the lips, and once turning the back of it toward us that we might see the dark curls falling upon her ticklast as she lead always worn them when with us. She also spoke andibly several times, though in an also spone anning several times, most in a whisper, moving her lips slightly, and seeming to articulate by an effort, sending messages of love to those dear to her, and upon the last evening giving directions that the medium should place a piece of paper on a state upon my lap, saying that she would write to her mother. These directions being complied with, the spirit-

These directions being compiled with, the spirit-hand brought a long-lead pencil from a writing-desk in the corner of, the room, and I saw as-plainly as I have ever seen anything the fair slight hand, so exactly like hers who had spoken, write upon the paper which was directly under my eyes, only disappearing as it neared the frame of the supporting state, which was hidden-by the table. A moment after the writing was finished I saw the pencil field up, across the ta-ble to the suirt finers, and when this hand reble, in the spirit fingers, and when this hand re-seeded and vanished from my sight, the peacil was thrown from the side of the room opposite the medium and fed close to our hands, which were together upon the top of the table.

The gentleman whose mane I have already

mentioned, to whom Spiritualism lowes so much and whose mental endowments, and high north and whose made himse widely known and honored, both here and abroad, said to me, (alluding to my experiences through 11r, Stade's medium ship.) "I can call to mind no one who has received so much!" and, although the world were not meant for publication, I teel as sured he would gladly allow me, to repeat them for the sake of the truth-which they tend to con-

I have not been able, in the space which I can hope to be allowed to occupy in your paper, to speak of a tithe of the winderful and beautiful hings which, revealing themselves like stars in the blackness of my spiritual night, have made this night more holy and beautiful to me than any earthly day. So precious and so sacred do. I feel these revelations to be, that I shrink from speaking of them even to friends; but freely I have re-ceived, and freely I am called upon to give such testimony as lies within my power, trusting that my poor inadequate words may do something to-ward removing most in just suspicious from an honorable and maryelensly gifted wan, and per-laps lead others to investigate those trutts which have derified my life transfloring the terms of have glorified my life, transfiguring the torms of sorrow_and death, so that I see them as gentle messengers of love divine and eternal, basing us to the portals they may not pass, but which, through spirit-power, have been opened to trany a doubting mind and monying heart, hedding

upon them the light and warmth of beaven.

Mrs. A. A. Andrews. Springfeld, Mass , March 31, 1872.

to endorse the varied shades of opinion to which our correspondents give atterance.

This paper is loved every Baturday Mora-For-Spirit Message Department see Sixth Page.

Banner of Light.

BOSTON, SATURDAY, APRIL 20, 1872.

Office in the "Marker Building," ROOM NO. 3, UP STAIRS.

THE AMERICAN NEW COMPANY, He NASSAU ST. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETOES,

WILLIAM WHITE, LETHON COLEY, ISANC B. RICH.

LUTHER CO. BY .. A. LEWIS B. WILSON ...

All letters and communications appertaining to the storial Department of the paper must incore to receive count attent in the addressed to be truck train. Business at the second to be force, the paper must be seen to the self-rest of the force in addressed to be force, the country to Whites White & Co., the publishers of the force of the for

Child Slavery.

We have the authority of a journal-so promineut as the New York Times for the statement that there are trades in that great city where from eight to ten thousand children, under thirteen years of age, are employed for ten hours each day; that infant- as young as four and eight years of the city gave valuable notices of the occasion, are steadily kept at work by the greed of their the Courier Journal (a leading publication in said a bring it is to make a fait. I remember conparents; and that still other branches of industry the South), saying, among other extended retinually, as I go through this city and other cities, and that still other branches of industry the South), saying, among other extended retinually, as I go through this city and other cities, and that still other branches of industry the South), saying, among other extended retinually as I go through this city and other cities, and that still other branches of industry the South), saying, among other extended retinually as I go through this city and other cities, and that still other branches of industry the South), saying, among other extended reemploy boys and girle from ten to twelve years | marks: by the thousand. In fact, it says, the examination Into the matter shows that there is an army of your guhildren, almost intakts, who are laboring steadily at machines and in factories or shops. doing a full man's work with a child's strength, growing up stunted and weakly in body, and dwarfed in mind, to increase the mass of goo rance at the foundation of our society. This is, indeed, a sorry picture to contemplate; and it is scarcely necessary to say that, unless it is sooncorrected by proper legislation, our roclety itself will be fatally undermined. Few realize the perils that menace us on the right hand and the left. This army of little workers is so poorly protected, in its helplessness, from the cruel gripe of machinery, that an education agent found in a single evening school six of these young factory. children who had lost their forelingers! It is literally grinding the children of the poor, to feed the greed of parents and employers:

Fortunately, New England has become awakened to these outrageous and melancholy results of duman selfi-liness, and has passed laws for the rotection of a class not yet of sufficient ago to protect themselves; but in New York no such parental care is yet exercised by the State for its unprotected children. Its too obvious duty is to sten in between the parent and child, and the employer and parent, and, under the severest penalties, to prevent the continuance of such a condition of affairs. This putting very young, and even the youngest children to work before they have had a chance to be benefited by a primary education, betrays a sad state of the parental heart, as well as a dastardly greed on the part of employers who stand ready to avail themselves of it. A measure has, we observe, already been presented to the New York Legislature to correct this evil at once, and its several provisions appear to carry with them sufficient vigor and firee to effect the benevolent and humane of ject for which they are designed. One of them forbids, under the threat of a penalty of ten dollars for every offence, the employment of any child uader sixteen for more than sixty hours in any one week, or after four o'clock on Saturday afternoons. Another one requires every child between ten and sixteen, who may be employed in any factory or shop, to attend school at least three months in the year, and to bring to his employer a written certificate to that effect. Manufacturers are likewise compelled to keep a strict register of hours worked by such children. It is high time that legislators took in hand subjects of such pressing importance.

The Great Jubilec.

Not as a mere material gathering do we regard the grand plan that is in progress for convening a musical force that is to astonish the continent, if not the world; but as the result of an inspiration from above, the end being of the highest and holiest, viz.: the effectual harmonization of discordant hearts, and the practical blending of sentiments that might otherwise never find a common cent o on earth. The customary view taken of this In e national Jubilee scheme is the material, not to say the lower one; but there is in reality a spiritual idea at its centre, that is wortly these wonderful modern times. Think of twenty thousand human voices uniting day after day in happy chorus; of a fores; of musical instruments, all swayed as by a mighty wind of inspiration; of music rising like clouds of incense to the arches of a vast temple which is thereby consecrated to its memories forever; of tens of thousands of people, at that particular time total strangers to one affortier, suddenly melted by the magic of melody's influence into the dumb confession of a common sympathy; of dead and gone masters of music rising in the full glory of their old creations and once more giving life to emotions that are too rarely stirred into activity; and try and realize what a hidden power there is In those things which are not made much note of. in the darly work of the world, and see the silent force that ever remains in the unseen.

The Jubilee, if we do not err greatly in our estimate from the magnitude of its preparations, is destined to be a grand resurrection of the better and holier feelings that are kept buried in the human breast. The need of the time is that these feelings shall come uppermost and ascert their rule. It is to be a great spiritual uprising, to which the people of all nations and tongues and names are freely and cordially invited. Materialism may try to para ie and shine, as its wont is in the churches; it may seek to obtain control, and assume to itself that all this has been done for its own poor sake; but when the great sea of melody breaks into its countless waves, and the floods of harmony rage until they drown all the varieties and pettinesses of human pretension, and the channels of the heart that were cloked with envy and covetousness are washed clean and through and through, by the resistless waves of the music, then will be the time to understand how small indeed are the arbitrary ways of the world by the side of the great laws of spiritual sympathy, whose-very deeps will be broken up from their foundations and commingled in one universal overflow. Such a scene it will be an event in one's life to witness. It will constitute one of the richest memories of the heart to have borne a share in such an experience. And there- F. Davis.

fore do we hall the approaching Jubilee with unbounded delight, offering it the heartlest welcome | From time to time we have endeavored, as far fluences ever help it to attain.

The Twenty-Fourth Anniversary.

us before going to press. We 'also learn, per Cephas B. Lynn, that the Spiritualists of Louisville, a sire to abandon their former course of life, Ky, hold anniversary services on Tuesday afternoon and evening, April 21, at Wedekind Hall between 6th and 7th streets-the obcasion being characterized throughout with pleasure, profit and success. A briof address inaugurated the services at SP M, and interesting exercises by the Children's Progressive Lyceum followed. A few practical remarks were then made by Moses Hull, regarding the importance of the Lyceum movement, and the proper training of children, al-o with regard to the preparation of exhibitious, after which himself and his wife; Elvira, read a dialogue from the poem "Bittersweet," by request; their rendition being heartily applauded. The evening services, which consisted of an eloquent and characteristic address by Moses Hull, and dancing, were highly interesting. The press

"The advocates of Spiritualism claim that their faith is as old as the hills though its actual establishment as an independent faith is of modern origin. Yesterday the Sofritualists of Louisville colebrated the (wenty-fourth anniversary of Modern Spiritualism, * The whole aff dr-juvenile exercises, speeches by the pastor, visitors, and officers of the decomination, suppers, dancing, music, etc., may be described as a success, mg, music, etc., may be described as a success, which is naturally gratifying to the mahagers and participants in the affair. The order and harmony which prevailed throughout the entire day were marked and praiseworthy, and deserve. special mention as denoting an agreeable phase the development of Modern Spiritualism.

We are also briefly informed that the anniversary festivities at Chicago and Waukegan, Itl., Cinclimati, Geneva, Cleveland, and Painesville, O, and Buffalo, N. Y., wenestrighty successful. The day was also made a matter of moment in some of the southern cities, where the spiritual dispensation is comparatively new. We are informed by E. Wilder, 2d that the day was observed in Hingham "by speaking on Sunday, (Blat,) by Mrs. J. Yeaw, and on Monday evening (April 1st,) by holding a social party and dance. Our Lyceum has organized for another year, and the money pledged to cover the expenses. Our last year's expenses are all paid, and quite a little balance remains, unexpended," Highly interesting exercises were also held, March 31st, day and evening, at " Liberal Institute," Salt Like City.

Each year, as the anulversary returns, the record of services in its favor broadens, and the time is not far distant when it will be gratefully remembered by thankful hearts among all the civilized nations of the globe.

Prof. Poulson.

This gentleman lectured at Council Bluffs, Iowa, before a good nudlence, on the 15th of March, on the ever-interesting subject of Spiritualism. He demonstrated that spiritual manifestations were known in the ancient times; but were limited to priests and priestesses. This was true especially among the Jews, Mohammedans and Greeks. The spirit came to Mases, and proclaimed itself as the "I am." Moses sought to make a nation for political purposes. Among the mediums and clairvoyants, he instanced Saul, Samuel and plied the scalp I knife to the quivering breast of Daniel, Jesus was born amid remarkable spiritual manifestations. He began a new system, re- field," You will have to contend with prostitulucing the philosophy of sin to a science. His anostles did not follow his plan, but set upa cross instead of a law. Quakers, Swedenborgians and Mormons he instanced as having had manifestations among them. Spiritualism comes forward, and east to every man, "You are your own its spirit even spoke to us from the very pulpit church." It destroys creeds and dogmas, and restores individuality. It rejects all gods save the lished with social obloquy even as the erring fedivinity within ourselves. Mediums, he said, are still too much beset with the old theological trammels to be wholly clear and free. Spiritualism is not anarchy, but harmony. Spirits can now con- closing, Mrs. Wayne stoke most elequently of vey their thoughts direct to the human brain. the possibility of feform even in the most degence, through all and in all. Spiritualists are suffering of the social outcast. still too young-in-their Trith to organize. Prof. Poulson declared that we will ultimately act law or authority.

The Leaven is Working.

Not long since we were patronizing the Metropolitan Horse Railroad in Boston, and as we sat n the car, we overheard the following conversation, which shows how the entering wedge of Spiritualism manages gradually, but surely, to open the cleft heart of the race. A dignifled, ministerial personage addressed a fellow-passenger, inquiring,"Are you going to our meeting to night? I am to speak, you know." "No," said the other, rather hesitatingly, "I am going to Concord square to attend a spiritual meeting." "What do you expect to find there?" "I am going to visit a medium, Mrs. Mary M. Hardy, who lives at No. 4. I have been there three times previously, and have heard many strange things through her lips, which I cannot account for." "Indeed!" replied his companion, half scornfully. "Oh!" hurriedly explained the other, "I am not a Spiritualist! I would n't have you think so for a moment! Only I am somewhat interested in the matter-I have obtained some new ideas from the medium-and would like to investigate the subject further." The conversation was quickly turned from the heterodox theme to some ancient historical facts which they were in search of; but before we lost Light - Spiritualism - never fails, whether in darkness or sunshine, to open the eyes and convince the reason of the honest investigator.

Andrew J. and Mary F. Davis.

This excellent couple, who have done so much to enlighten humanity, and whose fame is worldwide, have just returned to their home in Orange, N. J., from a protracted visit to Washington. Their harmonial lives here on earth prophesy of joys unspeakable in the Summer-Land. "God bless them!", goes up from the hearts of thousands who have learned of Andrew J. and Mary

Fallen Women.

that can be phrased in words. Let every hourt as our journalistic influence extended, to call the rejoice that can over what is certain to lift but public attention to the burning disgrace upon the manity to a higher level than the ordinary in- frontlet of our civilization which exists in that publie sentiment which brands the female alone with crime, and allows her seducer, in the majority of cases, to go free, at least so far as it is concorned, The reader will find, on examination, that this if he shaewilly escapes the penalties of the law. saue of the Banner of Light is largely devoted to There exists no reason why the man should not the giving of accounts of the exercises in honor of bear an equal burden of guilt with his companthe dawning, in modern days, of the cheering ion in matters of this kind. We are glad to see light of demonstrated spirit communion. Tae that, even in a small degree, the people of our services in Boston, Moss., New York City, Troy, city and the country are awaking to the giant Ky, Vineland, N. J., Terre, Haute, Ind., Philadelphia, Pa', Warkins, N. X., and Detroit, Mich., nominated above, and that various experimen s are noticed at length from accounts received by are being tried, both to lessen the scope of the "social evil," and to assist those who have a de-

On Tuesday evening, April 37b, a large audionce, considering the storm, assembled at Tremont -their regular place of meeting - on Market, Temple to listen to a plea for this class, from Alice B. Wayne. She was introduced by Mrs. Mary A. Livermore, in a sympathetic and elogrent speech, she saying (among other things) of the speaker soon to follow:

> "She comes to night to Boston, asking for honest employment simply that she may get honest bread. It she has sinned greatly in one direction, never for an instant, forget that we have all sinned greatly in other directions, and that, be-fore God, we are on an equality. Some of the women of Boston are determined to stand by this woman [applause], to help her forget the house of bondage; and I have said to her to night what I say before this andience: Never again alinde to it; put the past behind you; show that you remember it only by the purity and sweets and holiness of your life hereafter.

> "Dear friends, I ask you hus to forgive, thus to help, for while I do not for an iostant forget how so hard to our poor sisters who are weaker than we, or more strongly tempted and who fall, where we sometimes stumble. Tenight, let us all register a vow before God to forgive, to forget and rolly around this soman, and help her and erable her to get an honest living for herself and little chil i, and let us put together our united hearts and united means, and all the strength that we have, to put her on a footing so that other women all about, from Maine to California, may, if they have the courage, to forth also from the pits into which they have fallen."

Mrs. Wayne then proceeded to deliver her lecture, which was from first to last a true bill found against society by the Grand Jury of Justice. Her language was good, and her remarks ; ointed and telling. She compared the problem presented By the "social evil" to the riddle of the Sphinx, which the listener must solve if he would not perish. The evil is rightly called "social," because it affects not individuals alone, but the whole framework of society. She referred to the way in which it had defied law, moral suasion, and "even the awful penalties imposed by nature itself"; and upon the inadequacy of municipal ordinances and officers.

"Licensing" it she utterly reprobated, and said that it was desired only by a few fallen women because it would protect them from "police raids," and fining she declared to be unjust and futile. The legislation needed, "if any were needed at a'l." she said, would be to compel parents through whose false training the trouble often came-to keep their daughters at home if the latter made a "false step," and not to cast them out into the streets.

The speaker declared that the "social evil" could never be entirely suppressed until all the avenues of lawful occupation were open to women; until mere weakness and effeminacy ceased to be admired as womanly graces; until honesty and strength were considered as essential to the character of a woman as of a man; and until the reign of justice was inaugurated. The beginning of the good work of reform and restoration, however, develved upon Christian women, who would suffer no evil from contact with the vicious, becausa "no contamination ever comes to those whose motives are hallo wed." She fearlessly aprespectability (?) by saying to reformers in this ion which adorns itself with wealth,

itself under the name of marriage." Prostitution, she said, was not confined to those who made it a trade; it sat beside us in our church-pews, and talked with us in our parlors; itself at times. She would have the male pubmale; and said it was the duty of mothers to impress upon their sons the necessity of purity of life, as firmly as upon their daughters. In The lecturer asserted that all mediums would yet graded, and appealed to the hearts and consciences be put down, and that individual liberty will of all true men and women, drawing a terribly have to fight it out. God is the supreme intelli- strong and pathetic picture of the misery and

Her address was greeted with frequent applaus? and favorably noticed next morning by most of right without being forced to do it by any kind of the city dailies. The much-needed work goes on; may the blessing of the angel world rest upon its advocates, of whatever caste of so sety or theologic creed, who dare to succor the right.

A Sour Critic.

The Universalist, with its wonderful care for all the sects and shadows of sects, finds time to express its dissatisfaction with the style and tener of the Banner Messages, criticising one from Theodore Parker in particular, and feebly denouncing it as unworthy to come from his spirit. What would not the Universalist have deemed unworthy to proceed from him, even when he was in the flesh? If Mr. Parker, when on earth, had witnessed the backsliding of Miner Universalism into the Old Theology from which its pecullar boast was that it emerged, and if he had chosen to characterize it as he deemed fit and proper, there is little doubt that he would have used language such as the Universalist would not have been in such haste to applaud. The Rev. Mr. Bolles, a well-known preacher of the Universalist faith, lately asserted in Salem, in a public discourse, that Universalism, in its purity and essence, was Spiritualism, and hence deduced the statement that there are to-day fifteen million Spiritualists in the United States. But he sight of them, we heard the "ministerial" one doubtless included all Universalists in his estisay to the other: "I should like to go sometime mate! Are we not to regard a man of his stamp with you to this spirit-medium, privately" Nico- and character as at least the equal of the writer demus lives to day as of old, but the Master of in the Universalist, who seeks to asperse the faith in Spiritualism in this flippant way? Why does not the Universalist flud time to explain a few of the grave inconsistencies of its own later creed, instead of devoting the whole of it to other behels and churches? Is there not enough left of it to hold its constant attention?

Special Notice.

Dr. J. R. NEWTON, 35 Harrison avenue, will leave Boston, June 16th, and heal the sick at the 'Kennard House," Cleveland, Ohio, commencing Wednesday, June 26th, where he will remain for a few weeks. All who may require Dr. Newton's services, will do well to consult him as above.

as preofact holy writ." We are utterly astonished erbee presided. The lecturer proceeded to treat as of the highest probity and Loror, upon the spirit in every human soul, which asked not only. mere "suspicions" of a disappointed housekeeper. "Whence, what and who am I?" but also, "Whith-If the matter were not of a serious nature, it er am I bound?" The best interpretation that great metropolitan daily giving itself to the work | was "God is a spirit," but they brought no proof of disseminating as fact a gossip's idle tale. ness or honesty, and being utterly unwilling to which we extract the following paragraphs: allow grossly misrepresented parties a hearing in reply. We suppose the frequent libel suits in which the "Sin" has been involved have sharpened its appetite for more, as it seems to be constantly "unhappy" if it is not employing its bilious columns in the lampooning of some (in the majority of cases) unoffensive individual.

It is well known that this aforesaid paper has done its best not to gild but to blacken the reputation of Dr. Henry Stade, of New York, than whom no more conscientions or faithful man, in our opinion, exists. With nothing but head shakings and hears ty evidence for a foundation, the reputation of this medium-whose reliability has been repeatedly tested under the strictest conditions, and who has received the endorsement of men like Theodore Tilton and others-has been assailed with a choice array of Billing gate, and a number of lines and analys intended to give the reader an idea of Dr. Slude's apartments, but which really look like a section of some city thoroughfare at "two o'clock in the morning" to the eyes of some bewildered (?) night editor. Byron evidently beheld with prophetic gaze a copy of this yet-to be New York luminary, when he

"A wandering mass of chapeless flame; A pathless comet, and a curse, A manuse (?) of the universe, Still relling on with muste force, Without a sphere, without a course!"

We shall be the last to condemn any medium, be it understood, upon the first shout of popular clamor. We are i deed pained to notice, however, that many who pretend to call themselves liberal, often prove, after all, to be the verlest bigots in the community; and having made up their minds to a certain course upon any given matter, can see nothing reasonable on the other side. We shall ever afford our support to whatever appeals to our reason as truth, and shall take care in the future, as in the past; to keep open all the avenues to that reason, whereby every new phase of each mooted question may have due opportunity for consideration.

In another part of this issue will be found an article, contributed to our columns by Mrs. A. A. Andrews, of Springfield, Mass., which contains evidence that Mr. Slade is a genuine medium.

Written for the Banner of Light. "HONOR TO WHOM HONOR IS DUE."

BY WILLIAM BRUNTON.

Our cause demands true martyr hearts, to spend a life of care In working out the world's success with deeds they only Demanda and gains these noble souls, because the truth is ours,

And comes imparting highest strength to face life's storm and showers. These take the stand the Christians took, when Christians were sublime

And taught mankind a braver life than wasting earth and

For these we wenve a crown of flowers, and find protection still: For those prepare the olden cross, with strong, vindictive

The dead are dead, and need not praise to stimulate their

'T was said of old they killed the scers and built them tombs of state: And thus we act, from day to day, to all our good and great Why not have eyes to see the right, hearts to susmin the

And learn to give, with largest love, honor to whom honor's

These men must leave the bonch to-day and profitable toll Go forth and work to plow and till the future's harvest soil, Let these refuse, and what shall be for those that are to come? What freedom, strongth and light and love? Ah, now your voice is dumb!

The stars are not so near the sky, so native to its span, As those are near and doar to all the open heaven of man Take flowers from earth's summer sod, the tints from out the

Than rob humanity of souls that dare for men to die That dare for truth to shed their blood, nor fear the hate

Nor cease for loss, or scorn, or shame, or slanderous tongu They persevere in spite of all, and work the world true good

Though ostracised as Nazarenes till they are understood. Let's try to read the now aright, know and sustain the true, And learn to give, with largest love, honor to whom honor's duo.

"I is shame to leave for other days the loy of knowing worth. And finding who the heroes were that blest our mother earth. The doubter spreads not doubt alone, but gives a higher love; Progressive minds raise worldly men to realms of light above: The church, with steeple tall and high, is but a fessil faith: We need the soul in living form, and not the past's sad

We need the outcast herald yet, bestowing angel truth, Destroying creeds, imparting light in wisdom's growing youth.

Then leave the past to love the past, and care for those who

And where you see the need of love that love in joyance give. estow your plaudits on the brave, whatever his degree, That labors still for light and truth to make us pure and free And try to read the now aright, know and sustain the true. And learn to give, with largest love, honor to whom honor

Boston, Mass., 1872.

Lizzie Doten's Poems."

A second edition of the "POEMS OF PRO-GRESS" has just been published by Wm, White & Co., of Boston. This volume is elegantly bound -full gilt, and plain cloth-and contains poems of great merit, just suited to these stirring times. A new edition (the ninth) of "POEMS FROM THE INNER LIFE" was also issued, a short time since, by the above firm-full gilt, with new vignette; also plain binding. These works merit and have received the appreciation of the literary world, and will continue in demand for many years to

Had these roems been written by a Whittier a women of the present age.

The New York "Bun" vs. "Wr. Stade. Music Hall Spiritualist Free Meetfors.

That venal and unscrupulous sheet, the New Mrs. Emma Rardings-Britten addressed the York San, has fairly won the palm as a weaver audience at this place, Sunday afternoon, April of "solid facts" from the uncertain texture of 7th, taking for her subject, "Can True Religion tritles [fancies] light as air," which to its preju- be Evolved from Spiritualism?" Owing to the diced judgment are indeed "confirmation strong illness of Lewis B. Wilson, Chairman, John Wethat the fearless manner in which it proceeds to her theme with her accustomed vigor, saying, dissect the character of a gentleman long known among other things, that there was a religious would be truly amusing to view the spectacle of a any of the old religionists had made of their creed of the existence of that spirit, no account of its But, to the shame of American journalism we powers and faculties. The solution of this mighty must say it, the day of the independence of the problem of spiritual existence had come through press has not yet come, and some papers toll cater the revelations of the denizens of the unseen to the depraved and vittated or narrow and bigot- country. The Boston Daily Globe, of April 8th. ed appetites of their patrons, regardless of fair- gave a very favorable report of the lecture, from

> "She said that twenty five years ago such revelations as these would have been supposed to be inspired by lunacy, but almost all who heard her knew their solemn verity, and from the profoundest depths of her spirit she thanked God for open-ing the gates of death, solving these mysteries, and expounding them to the one childish spirit who had revealed them to her.

> Spiritualism was the reform of reforms, the science of sciences, the religion of religions. Once a Spiritualist, one clasped hands with every reform, recognized God as immortal, and in the spirit of right in our own hearts, our highest

> Mrs. Hardinge will speak in the same hall on Sunday, April 14. No meeting will be held in this course, on April 21st, on account of the hall being occupied by a fair.

PROF. WILLIAM DENTON.

This celebrated advocate of our scientific religion will address the Spiritualists, at this hall, April 28th and May 5th, to, be followed by Lizzie Doter, the well known inspirational speaker and poetess.

'Chapters from the Bible of the Ages." This is the title of a new work from the pen of

Giles B. Stebbins, about to be issued at Detroit, Mich. Its object is to satisfy a want long felt, of a brief compendious record of the highest moral utterances of the various races of mankind, from the simple beauty of the Vedas and the wise and wondrous insight of Buddha, to the noble words of men and women of this generation. Taking the ground that our Bible, as read in the churches and in our homes, is but the record of Hebrew thought and life and myth, in part fragmentary and imperfect, and that we need the experiences and aspirations, not only of the Hebrews, but of all humanity-all alike sacred and divine as they are true to their best light and earnest seekers for more—its object will be to give, in a succinct style, the enunciated aspirations of ancient and modern seers and sages, quoted from the best and most authentic and acknowledged authorities, in order that it may be shown that truth is not partial or limited, but fluent, penetrative and universal, growing from within, with the growth of humanity. Its author, in his preface, says:

"While the selections from ancient writings are of signal value and interest, the sweet and noble utterances and aspirations of later days, the great lessons of science, and the teachings, in our own time and country, on vital questions and opinions which we must meet and use wisely for our better-future, justly claim a good share of space. These later teachings will show that, if there has been an 'eclipse of faith' in creeds and dogm to there is an increase of rational knowledge, of intuition, and of spiritual power and freedom:

Due notice will be given of the appearance of he volume.

Spiritualist Conventions.

Those interested will perceive, by reference to another column of the present issue of the Banner of Light, that, with early spring, the cause of Spiritualism is again putting forth its leaves in the shape of Quarterly Conventions, etc. where harvest workers meet to compare personal experiences, and pledge themselves anew to faithfulness in the cause they have espoused. The Spiritualists of Merrimae and Sullivan

Countles will meet in Quarterly Convention at And crowns are for the living head, and what the living Lempster, N. H., on Friday, May 31, to continue through Saturday and Sunday, May 4th and 5th. The Central New York Association of Spiritualists will hold meetings at the City Hall. Utica. N. Y., on the 27th and 28th days of April. A call is issued to the Spiritualists of Vermont. wherein it is stated that the Quarterly Meeting of the State-Association will be holden in June. probably at Middlebury, unless the Locating Committee decide on some other place, of which due notice will be given. We have received intimation that several other meetings are in process of preparation, of the arrangement of which particulars will be furnished hereafter...

Righteons Judgment.

Judge Blatchford of the United States District Court received from one Walter T. Miller recently a singular communication, claiming exemption from jury service on this ground: that he is a member of the Reformed Presbyterian Church, the testimony of which church maintains that it is wrong for its members to incorporate with the Government of the United States under the present Constitution, inasmuch as it does not acknowledge God as the author of national existence and the source of all power and authority in civil government, and Jesus Christ as the ruler of nations, and the Bible as the foundation of law and the supreme will for the conduct of nations. THE JUDGE HOLDING THAT A MAN WHO COULD WRITE SUCH A LETTER WAS INCAPACITATED FROM ACTING AS A JUROR, PROMPTLY ORDERED THAT Miller's name be stricken from the panel,

One of a Thousand.

A friend, writing us from Moulton, Ala., says be would be one of a thousand Spiritualists "to subscribe one hundred dollars each to endow a Professorship of Spiritualism in some liberal college." He had much better donate that amount in aid of, the spiritual press, and induce others to join him, until several hundred thousand dullars are raised. The publishers need the money very much to advance the interests of Spiritualism. When we become popular as we shall sometime in the future, and do not need the money, there will be plenty of people to give lavishly, to "endow" professorships, build spiritual temples, etc., etc. But now is the time-while we are proscribed -for the whole souled capitalists to unloose their purse-strings.

Mrs. Frank Campbell.

It always affords us great pleasure to refer to the record of usefulness offered by our faithful media in their various spheres of development; and we are certain that, when we recommend to Longfellow, or a Bryant, they would have been the consideration of the reader the lady whose extolled to the skies by the whole press of the name heads this paragraph, as a faithful clairvoycountry, religious as well as secular. No matter, ant physician and reliable medium for business The liberal-minded readers and thinkers in the community—and they can now be numbered by "honor to whom honor is due." Let those demillions-fully appreciate the inspired writings of sirous of learning more concerning her powers Miss Lizzie Doten, one of the most remarkable visit her at 616 Washington street, Boston, and investigate for themselves.

James Madison Allen.

This indefatigable worker in the cause of Spiritualism as well as in the field of orthographic and from Philadel this, under a recent date, that this orthoppic reform, has again appeared before gentleman, who has identified himself and his the world in a series of brief publications, de-place of business so fully with the interests and voted to the promulgation among men of a dissemination of spiritual and reform literature knowledge of his new style of thought-expression and periodicals, has added to his regular occupathrough a "Universal Alphabet," the leading tion a new enterprise, of which our correspondent ideas of which system were given him by spirit inspiration. The titles of the works are "1. THE PANNORMALPHA; Universal or International Normal Alphabet. For the scientific and uniform representation, with both types and pan, of all possible languages. The same furnishing an exact, reliable and universal standard or measure of sounds, a connecting link in the chain of universal brotherhold, and a necessary, stepping-stone to a universal language."—said work being based upon an original and exhaustive classification of the elementary sounds. "2 Normo-GRAPHY; Normal, or Natural Writing. Full style for beginners. A new, beautiful and philosophical system of English shorthand, intended for all who write, and within the reach of the dullest comprehension; being entirely free from all arbitrary contractions and abbreviations whatsoover, and acquired with ease and pleasure by any one in few hours, without a teacher." "3 NORMO-GRAPHY, Brief or Consonantal style A scientific system of rapid writing, for general use, and adapted to all ordinary business and literary purposes. A sequel to the full style;" which we are assured can be written five or six times as fast as the common longhand, and yet is so extremely simple as to be learned with ease and pleasure, in an hour-or two, without a teacher, by any one acquainted with the full style; and "PRO-GRAPHY: Longhand Substitute Writing, for spelling English according to pronounciation with common letters, intended as a substitute for both the common writing and the normal, in corresponding with those who have not learned the latter. Also, and more especially, intended to immediately relieve the young, and foreigners, from the necessity of learning the common absurd, grotesque, cruel and abominable spelling,

miscalled 'orthography.'" Any one giving a moment's consideration to the subject will readily acknowledge the truth of the declaration ascribed to William Lloyd Garrison concerniag our common English method of representing sounds:

"If the wit of man had been stimulated by a more than princely reward to invent a method of spelling more deceptive or more incoherent than the one we have in vogue, it is difficult to see how he would have succeeded!"

In view of this fact, anything which can tend to lighten the load of coming generations as they climb the hill of learning (which knows no "royal road"), is a blessing to humanity. We therefore and be able to eradicate the same when upon recommend these works to the careful considera, them. tion of all thoughtful and progressive minds.

Spiritualism in Australia

Is rapidly advancing. The Spiritualists of Melbourne have formed themselves into an association for the purpose of mental edification and worship. They have rented the Masonic Hall Lonsdale street, where they hold services every Sunday afternoon. The Melbourne Age, in allusion to these meetings, says, "Both in numbers and appearance they make a very respectable church. Strangers cannot but observe a marked preponderance of intellectual physiognomy in the authence." The Age further remarks:

"The movement has recently gained a great acquisition in the person of the Rev. Mr. Tyerman, who a short time ago was deposed from the Church of England for having embraced Spiritualistic views. He was induced to investigate the subject by some Spiritualists who resided in his district. He commenced the investigation openly, believing, as a religious man, it was his duty to do so. He formed a circle, became a writ-ing medium, and in the course of time received messages from the unseen world of such a character as satisfied him, beyond all doubt, that our leparted friends do really communicate with us. His next step in the process of investigation was to test the bearing which Spiritualism has on the doctrines of the church, and the result was that Cuppy Smith is ill in Connect he was compelled, by the force of evidence, to gegement here. She hopes, in modify his views regarding plenary inspiration, last Sundays of this month." the trinity, justification, atonement, the eternity of future purishment, and the personality of the devil. Con-clous as he was of the change which had taken place in his decrinal views, he could not remain in the Church of England, and had not the dispitaries of that Church taken the stone they did, his own sense of honesty would have constrained him to resign. The reverend gentleman, however, complains of the injustice which has been done to him in excommunicating him without heading which without a hearing, which, as a regularly ordained minister, was due to him. Henceforth he is resolved to remain free from any of the Orthodox sects, and endeaver to strike out a new and inde-pendent course. As a token of the respect and esteem in which Mr. Tyerman is held by the Spir-itualists of Melbourne, they have receivly hand-ed him a purse of £310 19s."

The Influence of Clairvoyant Physicians.

Mr. S. B. Allen, of East Bridgewater, Mass. writes us, "that although the Spiritualisis of that town are no quite able to organize for the purpose of hiring lecturers, yet the public mind is fast feeling the influence that results from calling on clairvoyant physicians, as they not only describe accurately the diseased condition of the system, and prescribe such remedies as will rethe mind of the honest investigator that the power and knowledge thus possessed are not something that can be bought or sold, or learned in the schools, but the gift of the all-wise Being, who has given to mortals the frivilege of looking be-yond the vell. Mrs. George W. Folsom, of Bridge water, is such a medium, whose equal it has not been our privilege to mee. She is doing a great work for Spiritualism by prescribing for the sick, and giving tests that are truly gratifying to all who honestly seek truth. No visitors can spend an hour in her company, when she is entranced. without feeling that they have been permitted to be in the society of immortal beings, and exchange thoughts and hear words of encouragement and consolation from dear friends who have passed to the spirit-world."

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Murder in Children.

Why is it that the very children are so addicted to slaughtering innocent creatures, birds particularly? Complaint is made that the little sparrows on the Common and in the city cometeries are ruthlessly killed by these javenile ty rants, who take life merely to gratify their desire two great minds running in the same channel for proving their power. There is a radical fault somewhere. Is it not chargeable to wrong education at home? This disclibure of cruelty in the young would seem to establish the fact that hu manity is the first thing to be taught, and long. rants, who take life merely to gratify their desire before instruction is given in grammar and arithmetic and the dead languages. What is a boy, or what is a man, if his nature does not beat responsive to the sympathies that distinguish humanity? Instead of punishing these young brutes, it would be better for their future-lives and characters to take some fit means of impressing on their minds the necessity of cultivating kindly sentiments to the animal creation.

D. S. Cadwallader.

We are informed by "Reichner," who writes us speaks as follows:

"A large mansion has been comfortably, not to say elegantly fitted up for the accommodation, in the way of lodging and boarding (transleptly or permanently), of liberalists and Spiritgalists. Strangers coming into our city—lecturors and mo-diums especially—will find this house cheerful and homelike. It is situated at the northeast borand nomenas. It is structed at the normons termer of Morgan and 11th streets, between Race and Vine. The "Temple of Light", book rooms are also here, where patrons may obtain everything of a liberal literary character, either 100x, magazine, pamphlet or newspaper.

Mrs. Anna Meixsell, who is Bro. Cadwallader's effective 'help-meet' in the business of the house, will receive visitors politely, patrons kindly, and see them 'well bestowed,' Terms very reasonable. This is an enterprise describing to recess; and we are confident, from what we learn, that it will be appreciated and encouraged by very many and lecturers coming among us from

Contents of this Number of the Banner

First Page: "Twenty-Fourth Anniversary of the Advent of Modern Spiritualism," report of the celebration in Boston, containing addresses by Prof. Wm. Denton, Mrs. N. L. Palmer, Mrs. J. H. Conant and Miss Jennie Loys. Second : Celebration in Troy, N. V., with speech of J. M. Peebles: Vineland, N. J., lecture by A. J. Davis; Philadelphia, Pa. Third : Terre Haute, Ind., remarks by Robert Dale Owen; New York City; Watkins, N Y.; Detroit, Mich.; Poem-"Song," by W. C. Bennett; "Sketch of Experiences through Dr. Slade's Mediumship," by Mrs. A. A. Andrews, Fourth and Fifth: Editorials on current topics, etc. Sixth: Spirit Messages: Poem-"I will Look unto the Hills," by Mrs. C. L. Shacklock: Banner Correspondence, Seventh: Advertisements, Eighth: "Editorial Correspondence," by Warren Chase; Items from the North-West;" "Southern Locals," by Cephas B. Lynn,

A Practical Work.

William White & Co, have just issued the second edition of the highly practical and useful book, "Vital Magnetic Cure," The look gives universal satisfaction, and if-persons desire to know the electric magnetic and initialife forces that work in and through their system in health and sickness, they should not fail to read this book. The book deals with principles that are eternal, and the whole human firshly should know more of these laws, so as to avoid disease,

. Psychopathic Institution.

We understand that Dr. Mend expects to be able to have accommodation ready to receive and treat, by the best psychopathic methods, patients afflicted with mental-maladies, about the 20th of April. A description of each case for whom admission is desired, should be sent to the Doctor, care of this office, as at present the room will be limited.

"Looking Beyond."

This charming book, by J. O. Barrett, is having a large sale. Our first edition was exhausted in less than two months after its issue. We have just brought out a second edition, which is selling rapidly.

Movements of Lecturers and Mediums.

Miss E. Annie Hinman will lecture in Mount Belknap Hall, Lako Village, N. H., on Bundays, April 21st and 28th. G. B. Stebbins will speak in Lawrence and Ashfield, Mass, May 12th and 10th. He would like to make further engagements in the East.

Nellie L. Davis will speak in New Bedford, Mass., in April. and in Pall River May 19th and 26th.

G. L. Ditson, M. D., of Albany, writes: "Mrs. Laura Cuppy Smith is ill in Connectiont, and could not fill her engagement here. She hopes, however, to be with us the two

D. W. Hull is spenking in Kausas City, Mo., during this nonth.

William Brunton speaks in East Abington, Mass., Sunday, April 14th; at Middleboro', April 28th; during May in Troy, N. Y., and the last two Bundays in June at Stafford Springs, Conn. His permanent address is No. 5 Poplar place, (out of Poplar street,) Boston.

· E. V. Wilson will speak in Mechanicsville, Iowa, Priday, Baturday and Sunday evenings, and Sunday morning. April 26th, 27th, and 28th. He will be at his home in Lumbard DuPage County, Ill , from April 10th to the 85th. All letters to him should be directed accordingly.

"Airs. E. A. Blair, the celebrated medium for painting while blindfolded, has returned to Masachusetts for a few weeks. Parties wishing her to visit them can address her 31 Atlantic Block, Lawrence, Mass.

Prof. William Danton addressed large audlences at Springfield, Mass., Sunday attornoon and ovening, April 7th. He speaks there again next Sunday, April 14th.

A. E. Carpenter will lecture in Manchester, Sunday, April

J. William Pletcher, of Westford, addressed highly appre-

clative audiences, afternoon and evening, at Webster Hall Lawrence, Mass., April 7th. He speaks in Lowell, Mass.,

C. Pannie Allyn lectured in Vineland, N. J., the last three Sundays of March to good scceptance, so L. K. Coon. new the health of the patient, but also impress ley, writing from thence under date of April 5th, informs us. "She also gave two evening lectures at Millelle, and one at Bridgeton for our State Association; in both places these lectures were the first spiritual ones ever listened to by the citizen, and attracted much attention, although the audiences were small. Bro. A. J. Davis and his

though the audiences were small. Bro. A. J. Davis and his levely companion were here, and gave good services at the anniversary meeting on Sunday last. This menth Susic A. Willis is to dispense the angel gospel to our people, **

1. have just returned from a visit to Tom's River and Bricksburg. I found that Bro. H. P. Falfuld has recently been deing good work at both of the e-places. At Tom's River I gave three discourses one being on Temperance, At Bricksburg I conly held services in private houses, to invited friends, Gave two lectures on Sunday last, and during the previous week "attended five circles and described over one hundred who had crossed the shining river, the same being fully recognized by friends, and in several instances I was able—so vivid wore the, impressions left upon me—to select their photographs from different albums handed me in the presence of the friends ansembled.

We anticipate holding the next Quarterly Convention of our State Association in Jersey City, on Wednesday, May 8th, due notice of which will soon be given."

Mr. Andrew Jackson Davis, who always makes one think of Dr. Strauss's saying that a "com-prehensive faculty of reception is, with great men, ever the reverse side of their powerful orig inality," has determined to accept Mr. Robert Dalë Owen's "Debatable Land" as a first class literary introduction to the "Sammer Land," of which he, Mr Davis, is the vertiable discoverer. It is singular, as often has been pointed out, how real Davis embracing the dreamy cloud called Owen Nothing his a new a priori science can result from this — New York (Sanday) World.

Andrew J. Graham has issued No. 3, Vol. 1, of his [Phonographic] "Students' Journal."

ALL SORTS OF PARAGRAPHS.

BB Many interesting communications are necessarily crowded out of our columns this week to make room for the anniversary reports,

BD- The venom of the slanderer, like that of the rattlesnake, proceeds from the mouth, and efftimes is a deadly.

The Massachusetts Liquor Law was "strictly enforced" in Lowell on "Fast Day," by the city authorities; consequently the dram shops were closed. The city police aided the State constabilitary. Here is the result, which was tele-

-Fast Day was characterized by an excess of week to be interesting and well attended, drunkenness and debauchery beyond precedent. The Roston Solution in the control of th although it has been stated that the bars of Lowell

SMALL Pox -A German physician propounds the theory that small-pox originates from an excess of albumicous matter in the blood, and that over-freely in sweetmeats he considers one great lemon juice, he considers the best means of freeing the blood when clogged up with 'oo much albumen, and he alleges that by taking these simple remedies, in the way of precaution, he bas, for unwards of twelve years past, frequented or taken up his abode in the most pestilential smallpox hospitals of Europe and South America with entire impunity.

The woman who is " worth her weight in gold," isn't such a great match after all. The average feminine avoirdupois would only balance about \$30,000 in the precious metal.

A negro preacher at a Georgia camp-meeting old his hearers that they could never enter heaven with whiskey bottles in their pockets, and urged them to "bring em right up to de pulpit, and he would offer 'em a sacrifice to de Lord." The consequence was that the good stopherd was, in the evening, so overcome by the spirit as to be inable to preach.

Mrs. E. A. Blair, of Lawrence, Mass, the wellknown painter of flowers under spirit control, whose productions we have heretofore commended to the consideration of the public, has placed on exhibition at our Free Circle Room, a beautiful pleture representing a highly finished wreath of flowers, (surrounding a stanza of poetry,) which was executed by her guides through her organism in the astonishingly brief space of three hours.

A Connecticut clergyman, wishing to ascertain how long it would take to real the Bible through read it aloud to his wife in fifty nine hours and thirty minutes. That woman will never open the Bible again as long as she lives, and will probably sue her husband for divorce.

They have a woman acting as conductor on the Hannibal and St. Joseph Railroad, so the Chicago papers say.

Law is well enough for the punishment of boys when nothing else will do, but the mother is stronger than the law, the father more powerful for good than the judge, the friend better than constable. Speak to the lad-not to uphraid him. not to provoke him; to convince, to promote, to save him.

Mr James Brady has now in full operation at his Mailing Agency, 27 Rose street, several heautiful folding machines, the invention of Chambers Bro. & Co., of Pulladelphia. We were much pleased and edited by a visit to his establishment, and from his urbanity and attention defined a considerable his infinite to the folding and rived a considerable insightlinto the intricate ma chinary which (as instance this paper) folds, partes and trims with such accuracy. To those interested in the progress of invanion we promso a rich treat, which will fully reply a visit to be establishment of Mr. Brady. - Woodhull d Clastin's Week'y.

The volcano of C lima, Mexico, which for the past two years has been showing signs of activity, is now in full eruption, throwing out clouds of ashes, which fall over a large section of the country, and the smoke is so dense as to obscure the sun. The spectacle is described as one of a wful

J. L. Peters, New York, has just published one of a geries of "Phrenological Waltzes," composed and arranged by J. Jag Watson.

By a telegram from Constantinople, it is an nounced that one half the ancient city of Antioch ii Syria-whore the followers of Jesus were fireto called Christians-was recently destroyed by an sarthquake, fifteen hundred persons losing their lives. Great distress prevails in that portion of the city not don'olished, and the remaining inhabitants are sadly in need of assistance. Three shocks of the earthquake, one following the other. were necessary to produce the work. The river Orontes rose and foundated, the lower portion of the city, and two bridges were swept away by the water. The major portion of the city walls were also destroyed.

TTUR TREE PAITH. Nothing that keeps out thought is as fo from thought. For there is nevergin for that self-respect, And Truth defensive hat lost hold on God. Shall we trust him as if he were a child That knew not his own purpose? nor dare trust. The Rock of Ages to their chemic tests, Lost some day the all-sustaining base divino Should fall from under us, dissolved in gas?

Terhaps the deeper lath that is to come

Will see (I deather in the stream dight.

Than in the croed held as an infant's hand
Holds purposeless whatso is placed therein -Lowell'y Cathedral.

WILLIAM MASON. EVANS, an elecutionist, of ligh repute in New York and the West, made high first appearance in Boston at Horticultural Hall, Tuesday evening, April 9th, and executed a choice programme, including, among other gems, the famons trial scene, "Bardell as Pickwick," to the wident delight of a large audience, which filled the place of meeting to repletion. His voice was dis inct in its utterances, and his powers of imitation remarkable in the extreme,

Mr. Fulton, having disposed of Ralph Waldo Emerson, has dashed another Boston idol, by de-laring that Channing spent, his life in caricaturng Christianity. It is certain that Mr. Follow nos not caricature a ministerial buffion,—Wilden

THE ANNUAL AMERICAN CATALOGUE for 1871 containing an alphabetical list of books published in the United States, and imported during the year, is received. It is issued from the office of the Publishers' and Stationers' Weekly Trade-Circular, 712 B roadway, N. Y.

AUKNOWLEDGMENT -I send you, dear Ban-ner, fitteen dollars, which I wish you to forward to the three Chicago Spiritualist editors who suffered from the great fire, [\$5 each] the Religio-Philosophical Journal, Lyceum Banner, and the Present Age. Yours truly,

Pawtucket, R. I. MASON 8. PECK. The money has been forwarded to the respect-

ive journals designated.

Spiritualist, Lycenus and Lectures. MERTHROLD IN TOPON — Many Hall — Free admittion, —The Fifth Series of Lectures on the spiritual chlosophy commenced in this slegant and apselona hall list thetoler, and will be continued every smoday, at 48 PRECIENT (except April 27). As the membrane will lecture April 14, to be followed by Frot. Win Denton and Mes Lexic Dotten.

Eliot Hall, corner Ethi and Termont streets.—The Moston Spiritua list. Vision belt their regular meetings every thur day evening at 75 o'clock. The public pare confinity invited to attend. Dr. I. P. Gardner, President, Mrs. — Kitterdee, Secretary Line (Ugbree's Progressive Lyccum meets at 105 A. M. every Sinday.).

John A. Andrea Hall, corner of Changen and Exercise.

John A. Andrew Hall, corner or Channey and Esser streets, - Next circle at 104 A. M. Mrs. Mary Caroste, medium. Lecture and answering questions at 2% and 4/p. M., by Mrs. S. A. Floyd. (

graphed to the Boston morning papers, April 5th: Beston, -Eliot Hall. -The sessions of the Children's Pro-DRUNKENNESS AND IMMORALITY RAMPANT, greenly Lycoum at this place continue from week to

... The Boston Spiritualists' Union hold their regular meeting every Thursday evening, at half-past seven o'clock, in Eliot Hall, corner of Edot and Tremont streets. The public are cordially invited to attent. Dr. H. F. Gardner, Prustdent; Mrs. Kittredge, Secretary.

John A. Andrew Hall .- Sanday A. M.: Apr 17th Exercises commenced by singing "Beautiful gates spar," by Minnie this is to be prevented by the administration of Stone; invocation, singing and a test circle followed, Mrs. common salt. The habits of children indulging Mary Carlisle being the medium. In the afternoon a lecture was delivered by Mrs. Sarah A. Floyd upon the "Beauties of cause of this undue development of albumen, Spirit Communion, and the difficulties to be contended with and coffee and ton, if highly sugared, tend also to in its successful prosecution." She thought one of the excite it in adults. An organic acid, such as greatert if not the chief, was the want of harmony and sympathy in the pursuance of the object. In the evening, Mrs. Floyd spike on "This World and its Destiny," which subject was well handled from a progressive standpoint.

East Anthoron.-Phones Hall .- The Quardian reports: Being desirous of using our ever-welcome Lyceum flanner, our Silver-Chain Recitation was taken from it, April 7th. Our visitors seemed to be as much interested as ever, and expressed pleasure in not being kept away by the weather. Recitations were given by Harry Lee Fish and Sarah Merrill, while the older ones, whose pieces were of more moment, though not more interesting, were Brainard Cushing, Lanna Shaw, Nellie Shaw, Emily Holbrook, L. J. Holbrook, Ira P Lowell and Lilla H Shaw. The question, In Honesty, in a worldly point of view, the best policy? aroused julto a discussion—taken part in by Ira اسطار Lowell, Beatnand Cushing and Lunna Shaw; Tho result reached seemed to be that honesty was best in all cases, Seventy two children joined in the march, and we hope many man profit from the perusal of the books so plentifully distributed to the groups by our efficient guards."

Manurent -A correspondent informs us that "Alby N Burnham spoke in this place, Sunday, March 31st. She was entercalned at the Mansheld House, kept by the well-(nown Spiritualists of Boston, Mr. and Mrs. T. R. Tripp. None but those who have been their guests can appreciate the congeniality of their home. The Unitarians voluit-teered their church, and extended an invitation to her to address their Sunday school. In the morning, a good audia ence greeted her. In the evening, over one hundred assembled, each of whom carned the title therete by braying the fearful storm, which rendered the streets comparatively impassable. The beautiful singing by Cobb brothers added nuch to the onlymont of the occasion

Correction.

Massas. Entrois—In your lessue of April 13th I observe a call for a Convention, to be held in New York City on the 913 and 1030 of May next, for the purpose, among other matters of the "formation of an entirely new party." Thouse of my name as one of the signers of said call was unsufficient. As I do not destro to stand pledged to any political party, either those now in existence or to be hereafter formed, you will oblige me by striking my name from the list of signers.

the list of signers.
Yours for the right, H. P. GARDNER, M. D.
57 Termont street, Boston, April 8th, 1872.

Mrssus Epirons -I find in the last number of the Banner Missay Editions—I find in the last number of the manner my mane a signer to the call for a National Convention, to be holden in New York on the 9th and 10 h of-May next. I did not authorize thy use of my name in this call and have anawered the note appended to the circular, declining to have it used. Will you be so kind as to cause its removal from the list, and oblige . E. Willora, 20. Hingham, Mass. April 5th, 1872.

To Correspondents.

TW We do not read anonymous letters a decommunica-tions. The name and addess of the Writer are to all cases indispensable, as a guarants of good faith. We counct under take to return or preserve communications that are not used

W. W.S., TREONSILL, MICH. - No such paper as you refer to is muhished. It was suspended about three years ago.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received for which the friends have our most sincere thanks:

Spiritual and Miscellancous Periodicals for Sale at this Office:

THE LONDON BRISTUAL MAGAZIER. Price Scets, percepty. Human Nature: A Monthly Journal of Zoistic Science and intelligence. Published in London. Price 25 cents.

The Medium and Daymers. A Spiritualist paper published weakly in London. Price 5 cents.

The American Bristualist. Published in New York City. Price 8 cents.

The Relutio-Philosophical Journal: Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents.

The Lyorum Banner, Published in Chicago, Ill. Price 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CUL-TURE. Published in New York. Price 20 couls per copy.

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Each line in Agate type twenty cents for the irst, and afteen cents for every subsequent intertiond.

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Payment in all cases in advance.

TP Por all Advertisements printed on the 5th oage, 30 cents per line for each insertion.

Advertisements to be Ecnewed at Con-inged Entra must be left at our Office before 2 M. on Monday.

SPECIAL NOTICES.

DR. SLADE, Clairvoyant, is now located at 210 West 43.1 street, New York. CHARLES H. FOSTER, Post Medium, 16 East

12 h street, New York. J. V. MANSFIELD, TEST MEDIUM, answers scal-ful letters, at 361 Sixth Av., New York Terms, \$5 and four 3 gt. stamps, Register all letters. Ab.

SPIRIT COMMUNICATIONS by scaled letter, \$1 and four stamps, Address, M. K. Cassien, Newscark, N. J. 3w.A13.

J. WILLIAM VAN NAMEE, M' D, Edectic Chairvoyant and Magnetic Puysician, 404 Denn street, Brooklyn, N. Y. Office hours, 9 to 12 x. M. — Ab.

SEALED LETTERS ANSWERED by R. W. Filmes Grand 3 damps. Money refunded when not answered.

Example for the Ladies.

A. CADY, of Cambridge, Mass., has used her Wheeler & Wilson Machine constantly in all kinds of dress-making, since the springed 1858, without repairs, and it is now as good as new.

BUSINESS CARDS.

THE SEASONS. Each season firits turn appears, To belp make up our deating years; And write in earth we may rejourn,

And while a nearth we may segourn.

There is always something new to learn.

No day should pass but we can say.

We 'we soo strang as furterized a day:
An a, horter still, have something dore.

To make life's hours more so this run.

The livys should harr when they need. CLOTHES, "

Cont. Park. Vist. Har and Shor gengiete.

The place to hay is GEODAR ENNOW.

Corner of Beach and Washington street.

Apr. 20—1w

ROCHESTER, N. Y.

D. M. DEWEY, Bookseller, Ascade IIall, Robester, N. Y., keeps for sale the partitional model Restorm Works published by William White & go. Give him a call.

DENVER, COLORADO, BOOKSTORE.

M. Á, ĜRANT & CO., 33 fartmerstreet, Denver, Col., keep for sale a supply of the printing a first treatment Boroks, additional by William White & Co. Also the Banada or Light.

HERMAN HNOW,

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11 PREMAN SHOW.

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WARREN CHAME & CO., No. 614 North Fifth street, 8t. Louis, Mo.

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FREE PROGRESSIVE BOOKSTORE. D. M. CADWALLADER, S. 24 North Hib street, Plota telphia, Pa., keeps constantly for an eithe HUNSIG of John and a general assortiment of MTHERIVA A. AND CLIEFTE AL MODIEM, Papers and Principlists, Space's Positive and Segative Dowlers and Description Street Statistics Compound, Also, Litra-

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Apr. 20 - 20. No. D Pinteger street, Boston

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Message Nepartment.

Radh Message in it is Department of the Banner of Light we claim was speken to the Spirit whose name it bears through the instrumentality of

Mrs. J. M. Conant. while in an absertial constition called the trance. These Messages is thate that sold as early with them, the Characteristics of their enrichife to that beyond—whichfer for good for real. But these who have the earth-aphene in an unique eleped state executally progress into a higher condition.
We saw the reader to receive no discribe put forth by
pirits in these admins that does not compact with his or

"The Bunner of Light Pres Circles.

A ter which time no one will be admitted. Beats reserved for strangers. Donations solution.

Max. Consist receives no visitors on Mondays, Thesdays, Widnesdays of Thursdays, until after six o'clock r. m. Bloggion no private sixtings.

The questions answered at these deances are often propounded by individuals among the andience. Those road to the controlling intelligence by the chairman, are sent in by correspondents.

Brain larrais, "Visitors at our Free Cycles have the privilege of placing scaled letters on the table for answer he privilege of placing scaled letters on the table for answer he put them in an envelope, scaled, and with ground ones in the put them in an envelope, scaled, and with your own address on the envelope. At the close of the scance the Chairman will return the letter to the writer.

If slightly be distinctly understood that the answers to questions propounded by writers must necessarily be brief, the spirit addresses I always writing its answersor answers in pon the envelope containing the question or questions.

n pon the envelope containing the question or questioned uses Questioners should not place letters for answer, upon off circle, table expecting lengthy replies, otherwise they will be disappointed. William, White, Chairman. be digappointed.

Invocation.

Oh thou, who dost save us all by the grace with which then hast endowed us, we hallow thy name and we hallow all that thou hast made. Looking abroad over the earth, and over the vast universes, he work of thy hand, we can but praise thee, and feel that thou art worthy of all praise. We cannot fear thee, for everywhere we see the exhibition of hy love. And this hour, oh Infinite Spirit of all universes and all couls, we bring thee our aspirations; we bring thee our prayers and our praises; and we lay them upon the altar of life to receive hy blessing. We would be blessed with more wisdom; we would be blessed with a greater knowledge of thy truth; we would come nearer o thee in all that we do, in all that we say, in all that we think; and, in consonance with our aspirations, we would rise, perpetually leaving the old and entering the new, casting behind us the mantle of the past and donning that of the presont, standing, forever as representatives of thy loving kindness and of thy wondrous power. We praise thee, oh our Father and our Mother, for all the goodness which is growing, budding and blossoming on the earth, for those deep aspirations that are sending out their vibrations from human hearts, reaching even unto the spirit-land, "calling from thence thousands and tens of thousands of thy sons and thy daughters who have been freed from the tlesh, who come in response to human prayers and in accordance with thy will, oh Holy One. May each one of us work out for ourselves and for human nature thy kingdom of righteousness and peace. Amon.

Sarah Knight,

My name was Sarah, Knight. I lived here twenty-seven years. I was born in Boston, and I died in Boston eight years ago. I was a medium, and my friends have wondered why I have never returnel- It has been because I had no wish to, and I come to-day only because I feel that perhaps I ought to, to satisfy the demands of those who are ealling for me. Say to them I am happy in the spirit-life; I find it all Lexpected to; and that were I offered all the wealth of this world, I would not accept it, to return and dwell Jan. 23.

Theodore Davis.

My name was Theodore Davis. Eighteen y ars ago I lived in Boston. I went from here to Aus- In other places and at other times? Do you retain tralia, and I have been there in business. I was there, in all, about four years, I think. When I was here, eighteen years ago, I had some friends that were Spiritualists, and I used to ridicule. their faith considerably. I told them that they were fools, and they said they knew I was, and that I should some day own up to it. Well, they were right, and I was wrong; and now, if they are anywhere in these parts, I'd like to scare them up, and open a bit of a communication with them up, and open a bit of a communication with feel called upon to respond | Well, there was a Mr. Clark Abrain Clark; a Mr. Winthrop-Dan-Jiel Winthrop; a Mr. Tilden-Amos Tilden; Mr. Tenny-William P.; and a Mr. Alexander Green Oh, I had quits a number of spiritualistic acexqualitances. They used to thorn me considerably; they said I was a medium and ought to know it, and ought to do romething about it. I thought they were a little looney, and got rid of them as well as I could. And now I am on the other side, I know they were right and I was wrong; and if I can do anything to assist them in their search for light in this thing, I should be glad to. Good day, sir. Jan. 23.

Jennie Johnson.

I come to tell you about my little sister. I 've got a little sister, since I was here, and Tather thought if I'd come here and tell you of it, it would be one more test in the long chain that has already been received. She is about a month old, now. In a few days we are going to have her christened, and Rahmohan R sy is going to christen her. We are going to have a nice time, and Väshti is going to name her. [Do you mean to say that the spirits are going to perform the ceremony?] I've got a medium, you know, and then father got a medium for mother, because she was very sick, and the doctor could n't control my medium, so he went away and got another medinm-anold gentleman, who was a minster once -and so Ribmohun Roy (a spirit) is going to perform the ceremony with him; and we expect to have a grand time. If I can, I'll come and give you an account of it.

(Speaking aside.) Go along M'll pay you for that. That's Vashti, poking me: She likes to plague me. S to thinks I plague her. I am Jennie Johnson, (Turning again to the little spirit Vashti.) Shan't go, till I get ready. She thinks I 've said all I 've got to say, and I'd better go. Aint going to, until I get ready. I'm going to rest, now.

Some of the children got some flowers, did n't they? (referring to a bouquet on the table.) [Yes, and we are very thankful for them. I suppose you impressed the gentleman to bring them.] Yes, he s real nice; we can use him pretty easy. Pretty soon we shall be able to bring you lots of flowers, because people won't ask so much money for things, and it will be easier to make folks get

I am going to have a cross of lilies, and a crown of rose-buds for the christening. I wish you could go. (To the Chairman.) It's way out

Seince conducted by Theodore Parker; letters answered by Jennie Johnson.

Invocation.

to holy thoughts and holy aspirations—to divine whether God or the devil has got charge of me, resolves, which shall bud and blossom and fruit [You didn't belong to the Church, then?] No; in wisdom and truth and love. Bring us, this and if I had, I don't think it would have made hour, oh loving Father and Mother, consciously any difference; but I come to say I am well offneater to thee. And may these nortals, who better off than I eyer was here; and if I may be dwell in the dark tomb of the human body, feel allowed to be a judge in the enatter, I think that that they stand indeed in the gate of heaven, and | God has got charge of me, and that he is able to that thou art speaking to them-that thou art take care of me, and that, I am all right, and ming near unto their consciousness, and blessing them hour by hour. Let thy kingdom be with us, in all holy deeds and holy thoughts; and as These Cicles are held at No. 158 Washington straint, it is now of the control of thee our grand song of rejoicing, having triumphed over all evil. Amen.

Questions and Answers.

CONTROLLING SPHEIT .- If you have questions, Mr. Chairman, I am ready to hear them.

QUES - (From a correspondent.) Will the controlling intelligence please explain for us what is understood, in spirit-life, by the often quoted phrase, "Sinning against the Holy Ghost?"

Ans.-It can mean nothing more than this: sinning against the highest light or wisdom that the individual is the possessor of. That is the Holy Ghost for that individual, and he or she who sins against it cannot expect forgiveness of sins; it would be impossible.

Qu-(From the audience) We would ask allotropic, by which it can be moved through space invisible to the natural eye, imponderable to our senses?

A .- Yes; the human body can be put in such a condition. This is one of the many points of chemistry that are so well understood by the chamists of the spirit-land.

Q.-Is Theodore Parker present?

A.-lie is Q.-i would like to ask if he was with a medium on Tuesday afternoon, just before the circle commenced-a Mrs. Bowditch-in company with Sir Astley Cooper, Mr. Wesley and others.

A.-No: he was not. Q.-Such a spirit purported to be there. How can these things be accounted for?

A .- There are many ways of accounting for such things. For instance: you may sometimes receive the thought of Theodore Parker when the spirit is not present.

Qu... Then he was not conscious of anything of the kind.

A .- Indeed, he knows it could not have taken place, since his whole life was absorbed elsewhere at that time.

Q:-Did he ever visit a Mrs. Laws, of Califor-

A .- Yes. Q.—Does he remember seeing mosthere? A.-No; because he does not see you at the

resent time. Q -Can you tell me if, in photographing spirits, they gather the aura from the individual who goes for a picture, or does it come from the medium? And, supposing a medium is dishonest. would spirits come through such an one?

A .- Yes, comainly; just as quick and just as well as through an honest one. The medium is a condenser. This aura is gathered from the parties who may be present, and from the atmosphere. It is transferred to the medium, and there condensed; then taken away again, and used as a covering for the spirit.

Q-Can we rely upon these photographs of

spirits taken by Mumler as genuine? A .- Many of them you can; many of them you cannot. You have asked an honest question;

I have given you an honest answer. Q-Are not spirits subject to certain limitations, in controlling certain media? For instance: can you recall readily facts which have transpired

experiences which we have taken part in through one medium, are rarely over brought up through any other than the one through whom they were The controlling spirits of this medium have, in a great measure, overcome that condition, although not entirely, by any means.

Q .- Are you not just as liable to be mistaken here as anywhere else?

A -We, unlike the head of the Romish Church, do not claim infallibility, even in these things.

Q.-Would it not be better, then, when asked whother you were present at the cance with Mrs Bowditch, on Tuesday, to say," I do not know, from the fact of your memory being unreliable? A. No: because I do know. I was with this

medius on that day from ribe o'clock in the morning until four o'clock in the afternoon; so I Q.-Suppose the spirit controlling Mrs. Bow-

ditch should assure me with equal positiveness that Theodore Parker was present at that timewhat then?

A.-There would be two opinions, and a problem for human reason to solve.

Q.-Would you make liquiry as to whicher the prophet Samuel, John Brown, Sir Astley Cooper and other prominent individuals were present at that time?

A .- They are decidedly too prominent characters to be together at one place at one time.

QR.-We want to be honest with you, as well as with other people; we want to know whether others give reliable communications, as well as yourselves. ...

A -We have stated our position on that point. Mediums are all fallible, and so are we, every one of us. We give the truth as best we are able to; no one can do better.

Mary Kinney.

I went to the hospital, and I died there. My name was Mary Kinney. I was thirteen years of age. I lived in New York City. Mother and I were taken sick, and the doctor said we had the small-pox, and they carried us to the hospital. I died last Saturday; I think mother will get well, and I thought I'd come here and send her a message to cheer her up.

Tell her to write to her brother George. He's in San Francisco, and he'll help her, I know he will. She don't know where he is. I've met his little daughter since I 've been over here; she died of fever, and she says her father is in San Franeisco. If mother will write to him, he will help

her.
Oh, I hope there won't any of you have to go to the hospital; it's an awful place-an awful place! I did n't see any body but once all the day before I died. If I'd only been with mother I should n't have cared. [Your mother was n't near you, then?] No; she was in another ward, they said.

-Thomas Brackett.

I want to send a few words to my wife and family. My name was Thomas Brackett. I lived

in Portsmouth, N. H. I thought when I was sick Our Father and our Mother God, be with us I should get wall, but I died very suddenly, and consciou-ly in our prayer, and sanctify this hour my folks don't know what has become of me-

William Tuckerman.

I have seen the anxiety of my wife and my friends to know more of this truth since they received my message a short time ago. I have thought it might be well for me to return, giving them some information as to what means I would select-if allowed the privilege-through which I might further communicate with them. I have visited Mr. Mansfield, of New York, and I find him admirably adapted to my needs. I think if my wife or any of my friends, will comply with the rules in regard to his mediumship, I shall be able to give them, through him, entire satisfaction. William Tuckerman.

Dr. Sylvester Brown.

(Turning and shaking hands with a lady on the platform.) Eliza, I wanted to say to you just this-I begged permission to come: My son can do you no harm, so don't have any fears, will you? Everything will come out right; you will whether it is possible that a human body can be acknowledge it so, in the end. Keep on your placed in a condition similar to what is termed grand, glorious cli way, seeking for truth, and you will receive your reward here and hereafter. Your brother.

Sally Shipman.

I am old Sally Shipman, of Newburyport, and I want to say to the young folks that are left of my family, that they'd better be engaged in better business than trying to hunt up records that never existed, with the hope of getting a little something to dress fine with, and make a 'show. Lam just about as plain spoken now as I was when I was here, although I've seen a good deal of good society since I went away, and I've travaled round considerable and learnt a good deal; but I'm about the same, after all., I was eightyeight years old, and as smart an old woman as over you see. Yes, I was. I could walk my five miles any day. [What, at eighty-eight?] Yes. and did, not three months afore I died. I could heat any one of you. (Turning to the chairman.) Well, now, young man, if I can do anything for you any day, to pay you off for helping mealong, I'll be glad to do it. I always tried to pay my debts here, if I did n't do it in any other way than knitting. I could knit just as well as anybody Jan. 25.

Julia Wallace.

Say that Julia Wallace, of Boston, would be lad to communicate with her friends, Jan. 25.

Annie Harrod.

I am Annie Harrod. I want my father to go to Mrs. Hardy, and let me speak with him through that medium.

Gen. Halleck.

With this grandest of all human truths in my presence, and with power to demonstrate it beyoud the possibility of doubt, I can do no less than send back a message to my three spiritualstic friends who told me of these things when was in the body, and one of whom exacted promise of me that if I reached the shining shores of the upper life before he did, I would return and give him evidence of the truth of the Spiritual Philosophy. That I am here, proves it true, Gen. Halleck, to his spiritual friends here in the earth-life.

Dennie Williams.

I am Dennie Williams. I have to say to my A.-No; we do not. Circumstances, scenes and father, that I think he'd better go home to mother, because she's so lonesome now I am gone. But if he can't go home he'd better send for her to come out where he is. I know he'd be glad to experienced. There are exceptions to this rule, have her come. He thinks she would n't want to come, but she would be glad to do anything for a change. Now I want him to attend to it, I was nine years old, sir. I've been dead five weeks. I lived in Brooklyn, N. Y. My name was Dennie Williams-no other name-and that's my full name. Good-by, mister. Jan. 25.

Seince conducted by Theodore Parker; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Tuesday, Jan. 30.—Invocation; Questions and Answers; Katy Steinway, of New York City, to her mother; Tim Connaughty, to his wife; "Annt Phillissa," of Jexington, Ky., to Mrs. Harriet Bent; Jack Mendeum, to Abe Robinson.

Thursday, Feb. 1—Invocation; Questions and Answers; James K. Burt, to his son, William Burt; Mary Willey, of Kittery, Me; Pauline Edgeworth, Bath, Me., to her brother, Monday, Feb. 5.—Invocation; Questions and Answers; Mrs. John Pavis, of Woresster; Wille Clark, of Cinclinati; Lizzie, Vemeriey, of Nashville, Tenn; Edmund Lewis, of Cinclinati; Lizzie, Vemeriey, of Nashville, Tenn; Edmund Lewis, of Cinclinati; Lizzie, Vemeriey, of Hartford, Conn., to her parents; Alexander, MacGowan, to his son Frederick; Capt. Thomas Hail, of Boston, to his daughter Edizabeth; Eben Somers, of Boston, to his Son. Hoston, to an automate of the man to his som.

Thursday, Feb. 8.—Invocation; Questions and Answers; the lavis, of Barnstable, Mass; Joseph Cadmus, of St.

the Davis, of Barnstable, Mass.; Joseph Cadmus, of Stud, Mun.; Mary Ellen Gray, to her daughter Ellen, of Bos Paul, Munn.; Mary Ellen Gray, to her daugnter Ellen, of 1902ton

Monday, F.b. 12.—Invocation: Questions and Answers;

Allee Crossgrove, of Williamshure, N. Y., to her father in
Californis; Antonio Nowell, of Lishon, Portugal, to his son
James; Mary Elizabeth Harris, of Watertown, Mass., to her
sons; James Irwin of Nashville, Tenn., to his family.

Minday, Ap. (L.).—Invocation: Questions and Answers;
Avina Cog. Lipenjis Macarthy, of Boston, to James Macarthy;
Nina Silloway, and Brooklyn, N. Y., to her mother; Arthur
Beardsley, to his mother, of Winchester, Tenn.

Tickdow, April 2.—Invocation: Questions and Answers;
Dandel, Foote, of Montpelter, V., to his sons: Catharine
Wils; of Little Compton, Eng., to her prother in this country;
William Derringer, of the Pennsylvania Reserve Corps, to his
father; Minde Delacecy; of Kew Orleans, La, to her father;
Jesse Hutchinson. Jesse Hutchisson.

Monday, April S.—Invocation; Questions and Answers;
Monday, April S.—Invocation; Questions and Answers;
Isanc Reb, of Reston; "Jake," to Massa Tyndail, of Opelou
\$88, D.; Moses C ark, of Boston; William May, of Boston, to
his children; "Tad" Lincoln, to his mother; Anna R bbinson,
of Springfield, Mass., to her mother.

Written for the Banner of Light. "I WILL LOOK UNTO THE HILLS." BY MRS. C. L. SHACKLOCK,

Look up to the hills eternal,

Whence the heavenly blessings tome: For our life is but a journey, And this earth is not our home.

Why wander, in sad replning, Mid the darksome waste below? From afar the light is shining, And the hills are all aglow!

The path is rugged and dreary, Tis a thorny way at best; And I know the heart is weary, And it fain would be at rest.

But it leadeth to joy immortal, And the toll will soon be past, And the blessed and shining portal Will open to thee at last.

Thou shalt pass from the case and sorrow. To a land of endless day; Tuere shall dawn a glorious morrow, And the clouds shall fade away. Mobile, Ala.

Banner Correspondence.

Penusylvania.

LYCEUM FESTIVAL-LECTURES - On the evenof March 28 h, we witnessed a happy scene. The Children's Progressive Lyceum Nd. 2, of Philadelphia, gave an exhibition of a very entertaining character. Mr. James Mailor, with the officers character. Mr. James Mail r. with the officers of the Lyceum, we consider deserving of very great praise. They have ample reason to feel justly proud of the effective preparation of the children under their Marge for this interesting

Most of the exercises by the children were performed decidedly well. The duet, "Beautiful gates ajar," was pre tily sung by Miss and Muster Williams; a recitation by Miss Alice Rufter was very effectively given; but "Consin Jedediah," in character, by the pupils of the American Artificial. tisan's College, for unctions drollery and light mirthful effect was amusingly rich. There is much on the public stage that sets the house in a roar, not a whit ther nor better done. "Lyceum dreeting" by eight young ladies was very good in-deed, and the duet, "Pray teach no your lan-guage to read," by Mas'er and Miss Williams, was very annishnely rendered. The tobacco reci-tation, by Miss Ella M. Williams, was well done. and still others, perhaps, just a little ashamed, looked straight down their nose. The wand and wing exercises were good, and the address-by Willie C. Williams on the subject of "Our Lycoums," was just the thing. The Constellation of Groups and the Four Seasons in character were yery fine. The tablean imparted a lightsourcelate. very fine. The tableau imparted a lightsome celat to the happy conclusion of an entertainment re-

markably well gotten up and managed.

Lyceum No. 2 meets every Sunday morning at the Spiritualis's' Hall, formerly a Universalist Church, on Thompson street, near Frankford road, Kensington. It is situated in an impover-ished and neglected neighborhood. But the exerclaes and culture of the Lyceum, conducted by a few ladies and gentlemen, lovers of the harmonial philosophy, are bringing out from crude and rugged material the possibilities of childhood and youth, destined to bloom in saving utility and beauty. Augels bless and foster our Lyceums. Would that superintendents and teachers of Orthodox Sunday Schools might step in occasionally and learn a lesson of inestimable value to their

LECTIBES.

During the month of April, Dr. H. P. Fairfield. the pungent, witty, fluent and poetic trauce speaker, is expected to occupy the spiritual restrum of this city. We think devotees of Churchianity had better look sharp, for the doctor's contrölling spirits, Lorenzo Dow and Sylvester Judd, use a polished weapon sharper than a two-edged sword though the latter may heal as well as wound At any rate, during the month of May, that amiable son of con-olation, our good brother J. M. Pechles, will minister for us. Kindly thine,

Maine.

BRADFORD.—Mrs. M. J. Wentworth writes:
As this question is often asked by unbelievers,
"What good does Spiritualism do?" I would give
the answer of a Spiritualist, if you think it of sufficient interest. Mr. Webber, an earnest Spiritualist of Palmyra, told me the following little incident:

When visiting friends in Mouroe this winter, I met a sister from Carmel, and had a converga-tion with her on Spiritualism. Mrs. R. is not a tion with her on Spiritualism. Mrs. R. is not a believer, but a member of the Bantist church, and while speaking of the death of a beautiful daughter said: "I think I should have heen crazy after her death, if I had not received aid from my Heavenly Father. One evening, when my anguish seemed more than I could bear. I went to my chamber to pray. While praying, I distinctly heard these words: Mother, why wish me back to die again? I am so happy here." Then came sweet peace and reconcillation. I could not wish her back; she was so happy there."

I questioned, "Whence came the communion?" She replied, "Oh, from the Spirit of God."

If, as you say, it was God who spake, then there

She replied, "Oh, from the Spirit of God,"

If, as you say, it was God who spake, then there was deception, for it purported to be your child, calling you "mother," and assuring you she was "so happy there." Now I will answer your question, "What good is there in Spiritualism?"

When your faith had nearly forsaken you in bereavement, Spiritualism, with its soul communion, filled your heart, with lay and peace—did

nion, filled your heart with joy and peace—did more to comfort you in sorrow than all the expe-rience of years of your faith, all the assurances of Christian friends that "somewhere, maybe, you will meet your child again."

My sister made no reply. of truth, that shall take root and grow. Let all who believe in our living gospel "sow with a lavish hand and withhold not," and many a sorrowing heart will be comforted.—"Comfort ye my people.

···Ohio.

SPIRITUALISM IN NORWALK .- At a regular meeting of the First Society of Norwalk the following resolutions were adopted:

Whereas, The four months' engagement of the Rev. A. J. Fishback as the regular speaker of the First Society of Spiritualists of Norwalk closes this day, and as he has well and truly performed his part, faithfully and boldly preaching and vindicating the great truths of the spiritual religion and living a life of purity and practical good works corresponding therewith; therefore,

Resolved. 1st, That this society tender to Bro. Flahback their sincere thanks and gratitude for the fidelity and ability with which he has dis-charged his duties, and we hereby take pleasure in recommending him to the friends of Spiritualism throughout the country as an able and efficient Minister of the New Dispensation.

Resolved, 2ds That a conv of these resolutions be ent to the Banner of Light and Religio-Phil5-

sophical Journal for publication. Mesers. Editors, permit me to inform you that our society is row a corporate body according to the laws of Ohio. Its officers are J. V. Vredenburgh, President; Ira Lake, Treasurer; and A. Jos lin, Secretary. Trustees, A. W. Hawley, O. P. Woodward and S. Brotherton. Our society has prospered well during the past year, despite all opposing influences; the cause of the angels adrances in the community. Bro. A. J. Fishback has done excellent service for us during the past four months. A. Joslin, Secretary.

Texas.

AUSTIN.-H. M. Strong writes: I would like "counter-petition" to having God. our printed recognized in the Constitution, and state also whether you, wish both sexes to sign it. I am radically opposed to any such movement, and will use all my influence to defeat it. I am a Spiritualist, and am in favor of any just means to enhance and develop the condition of humani-ty, and think that working in the cause of Spirit nalism will do as much toward that end as anything on earth.

Spiritualian in Texas is not yet popular, though rapidly gaining ground, and I will do all in my power toward spreading this glorious doc-trine. "It is a public necessity," and should be the work of every true man and woman,

[We will send you the required counter-petition with pleasure for signatures in your State, and, when filled, you can forward the same to John Mayhew, Washington, D. C. Get all the signatures you possibly can. "Eternal vigilance is the price of liberty."]-ED. B. or L.

New York.

CLAY.—Orris Barnes writes: "On Sunday, Feb. 4th, we had a roble discourse through Bro. Warren Woolson of Hastings, N. Y. The following text was handed in after the speaker had taken his place on the stand: 'Blessed are the pure in heart, for they shall see God.' The subject was handled with great ability. The controlling spirit calls himself Red Jacket, once chief of the Seneca tribe. The aisles of the church were filled with extra seats to accommodate many who came to hear a spiritual discourse for the first time."

Virginia.

PETERSBURG.—Ralph L. Marshall, writing Apr.121, says: "Will you be so kind as to send us a good medium? It is the wish of a great many

in our city. We have a population of twenty-five thousand souls, and a half dozen at lendid halls, Send tone but a good one, and he will be well paid for his services."

Rentucky.

LOUISVILLE—The Young Reople's Spiritual Association, of Louisville, Ky, is a complete organization, working under a constitution and by aws equally as systematic as any organizal lodge; all the business done according to parliamentary law. Mostings every Thursday evening; a large number of ladies and gentlemen join, each manning. This Association employs the lectures. a large number of ladies and gentiemen join, each meeting. This Association employs the lecturers. (cosmencing April 1st, 1872). Moses Hull addresses us during April. We are desirons of corresponding with first-class talent to address is for one year, commencing May 1st. Address, Nannia Diagman, Corresponding Secretary Y. P. S. A. 1982 E. Chastont street. Louisville, Ky. S. A., 283 E. Chestnut street, Louisville, Ky.

Minnesota.

KELLOGG -J. L. Potter writes. April 1st; "My KELLOGG —J. D. Potter writes, April 18; "My report for March is as follows: Places visited; Winona, Minnesota City, Minness ta, Wabasha, and Lake City; number of lectures given, sixteen; number joining Association, two; amount received in collections and yearly dues, \$16.83; examena \$2.25.

penses, \$250.

This is my third visit through this part of the in you. Spiritualism is growing in respect chility among the masses. Good audiences greet me now, where two years ago our cause could scarcely get a hearing. Ever laboring to build up the spiritual dispensation in the very milest of the rankest materialism, my efforts are submitted to the Spiritualists of Minnesota and a discriminating public to sit in judgment upon."

TOLEDO — Cephas B. Lynn writes: "At the annual meeting of the Toledo Lyceum, the following persons were elected officers: Conductor, Mr. W. M. Smithers; Guardian, Mrs. Smithers; Mr. W. M. Smithers; Guardian, Aris. Smithers; Presidents, Dr. Armstrong and Georgé Carey; Treasurer, C. B. Eels; Secretary, Ella Breed; Corresponding Secretary, Mrs. George Carey; Musical Director, Mr. Whitten; Librarian, Mc. Wilkinson; Guards, Messrs. Englehatdt, Barnes, Hinman, Norton, Eels. Calvin Bronson, one of Totodo's 'solid men,' presented each of the lady leaders and the guardian with a beautiful writing-desk."

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WONDERFUL CURATIVE POWER Dr. H. B. Storer's

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BLOOD PURIFYING NUTRITIVE COMPOUND.

SPECIAL DIRECTIONS FOR USE MANY PERSONS find it more convenient to mix each dose of the Powder with the sugar and water, as they take it, instead of dissolving the whole at once and buttling. About one quarter of a level teaspoonful of the Powder, and a teaspoonful of augar, may be put into a cup, and one or two tablespoonfuls of either warm or cold water added, being the powder, attractions and one or two tablespoonfuls of either warm or cold water added, being the powder, attract the powder.

thoroughly stirred before drinking. ENLARGEMENT OF THE WOMB.

"I have been troubled for some time with enlargement of the womb. It was quite a good deal offlarged and perfectly hard. I saw your advertisement—did not have much fath in it, but thinking it would do no harm to try it, sent forces package, and it has helped me wonderfully. Please send for dollars' worth."—Mrs. I. G. C., Brockton, N. F.

CHRONIC DEBILITY AND ULCERATION." "I think this will be all I shall need. The ulcers have all disappeared. Oh! I am so much better than I ever expecte to be on earth! indeed, I can hardly be called an invalid now. I do the work for my small family, and walk a mil without much fatigue. I cannot express the gratitude!

feel."-Mrs. M. K., Norfolk, Conn. "Please send twelve hoxes of your Nutritive Compound I think I can dispose of a good deal of it among those that have let have some to-try. My wife has been alling for number of years, and she says that it does he more got thin any other medicine she ever took. I know it does.—
P. B. W., Durand, III.

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"I am prompted to try your medicine upon the reco-mendations of Mrs. J. O., of this village, a highly respect-ble lady. She has recontly used it, and found it to be ver-efficacions in restoring her to almost perfect health. She has been complaining for a long time of distress in the heal &c., but now presents the appearance of sound condition.

—J. M. W., New Cartisle, Ohio:

"It is the best medicine my wife has ever taken."-N. 2. W., Pittston, Me.

"It has done me more good than anything I have ere taken."-Martha T. Hudson City, N. J.

"Praising the Almighty for giving you power and under stan ling to "compound such a wonderful medicine, 42 wishing you all success in making it known. I remain to spectfully,"—Miss Entity S., 32 l street, New York, Cdy. "After taking the last package the Leucorrhed or White is almost entirely remedied. It helped my stomach si elde, and the oppression on my lungs. The screness of m stomach is relieved. You cannot imagine how thatk! and gratoful I reel for your kindness to me."—Met. H. B. Bowling Green, Okto.

"The Nutritive Compound that I ordered last summer !! my wife has done her more good than all the stuff the the taken before. I combined both of your preparations six the happiest effect."—A. M. B., Chicago, Ill.

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"I have taken five packages. I find them just the thir for the stomach and bowels, also for Leucarrhea and objection weaknesses."—Mrs. N. S. B., Natick, Matt. EQUALIZING THE CIRCULATION OF THE

"It is a capital remedy for all it is recommended. If the best, thing for equalizing the circulation of the blod have over trigid."—E. A. B., Doud's Station, Iowa. "I feel as if I must, in justice to you and to myself, !

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Apr. 6.

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4w*-Apr. 6.

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days and Fridays, from 19 A. M. to 6 P. M.; other days, 3 to 6 P.M.
Apr. 6.-4w* MRS: DUNNING Clairvoyant, Magnetic and Developing Metium. Circles Tuesday everings. Will visit patients by appointment. If Oak street, Boston.

RS. M. CARLISLE, Test, Business and Chairwoyant Physician. Hours from 9 A. M. to 9 P. M. No. 94 Camber 3t, Boston. Circles Thursday evenings at 8 o'clock. Apr. 6 -17w

MRS. R. COLLINS, Clairvoyant Physician and Healing Medium, No. 9 East Canton street, Boston. Fob. 3. -13w* A. S. HAYWARD, Vital Magnetizer, No. 82

MRS. FRANK CAMPBELL, Clairvoyant Phy-sician and Spirit Medium. Hours from 9 to 12 and 2 to 5. Mar. 16.

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M. RS. MARSHALL, Spiritual Medium, 19 Tem-ple place, Boston. Hours, 10 to 12, and 3 to 5. Feb. 10 -13w*

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Mar. 9-13w

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June 17.—tf

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13w—Feb. 10.

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Love and Latin,

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Inte,"]
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OHRISTIANITY AND CIVILIZATION.

The Rev. Pope Yeaman, a Protestant clergyman of St Louis, has been giving lectures in the city, to prove that civilization is indebted to Chrisfinnity for its existence, when, on the contrary, it is indebted to human nature, which, the Christians teach, is totally deprayed; and Christianity is indebted for its progressive character (in Protestantisms to the progress the nations called civilized have made through Nature and against Christianity. If the church could have controlled the State, we should have had no Protestantism, and consequently no religious progress, and nothing that could be called civilization. It has ever been the State or the people in rebellion against the church that has sustained the progressive steps of the enlightened nations. He said, "The civilization of to-day was the result of Christ's influence" This is not true; for the Christ he refers to lived in the remote history, and in an age of ignorance and superstition not superior to any heathen age, and his name has been dragged throng's the darkest ages of history and over the bloodiest scenes of human cruelty and coldblooded butchery. It has been almost impossible for the race to-rise out of the clutches of this monster superstition, and establish a government on this continent that is not a Caristian government, and which is the freest and best in the world, because it is not governed by any Christian creed or church; and this is the reason that what he says is true, viz : that " American civilization has made greater progress toward perfection than any other," and not, as he lufers, because we are a Protestant Christian people; for it is plain, from the reports, that, in a fair contest, this is more a Catholic than an evangelical Orthodox country, as the former can beat the latter while divided as they now are. We believe Protestantism is better than Catholicism, because it allows a little nore latitude to the mind, and a little more freedom of thought and use for reason; but, in doctrine and footish dogmas, it is not much superior, if it is at all: He says, "Catholicism dreads liberty as an obstacle." So it does; and if Procestantiem did not have the same dread, it would not be seeking to strike liberty out of our Constitution by putting Christianity in, nor would it be ever ready with its stings of slander and attacks of every kind on intidelity and Spiritualism, and any and every other step of progress in liberty that tends to enlighten the race on religious matters.

He says, " Itomanism scouts the idea of human freedom." Bro. Yeaman is a Baptist, and we do not see how Calvinism can escape the same charge and maintain fore knowledge and decree. His mathematics are doubtless more correct.

and he states that there are 21 258 pupils registered in the Cathelle schools of New York City, and 88217 in the Protestant schools, and hence he thinks that Protest sptism is safe as against Catholicism, even in New York, but forgets to state that the Catholies are a unit, and the Protestants in factions, some of which would sooner join the Catholicathan other sects. In another instance his figures make sad work with Christianity in Italy, where it has had complete and absolute, control for centuries; but he shuffles off the responsibility on the back of the old mother church. He says that out of 2100000 of inhabitants in Italy 17 000 000 can neither read nor write, and this is the result of Christian cividzation, where, the church had full power and plenty of means to enlighten and educate the whole population. It is a notorious fact that in all countries called enlightened and Christianized, the ratio of believers is inverse to the ratio of educated and on lightened citizens, and hence the order of the oldest church, and the mother of them all, that education ("gidless") will out the religion in it, and wove into the youthful inted with every branch be stopped, and the churches have the schools and school money at their command and fully

under their control. He says, "Protestantism is progressive, keeping pace with the march of events and in earnest sympathy with the wants and necessities of humantty." If this is so it is because Orthodoxy progresses into Unitarianism, and Unitarianism into free religion, which is the ultimate of Protestant Curistianity, and which we look upon as the last step of religious progress from any direction. Spiritualism is free religion, requiring nothing in belief or faith, but only a recognition of facts and scientific deductions. This brother would not dare recognize Spiritualism as the result of religious progression, yet it is such, and the most noble and officient work that has yet been accomplished by religious progress, and is the hope

of the world for its religious future. THE TEMPERANCE LAW IN ILLINOIS.

The war of words and resolutions in Illinois is progressing finels, and of course will ultimately be a triumph for truth. A convention of those interested in the manufacture and sale of alcohol met in Sprit gfield, March 14th, and formed themselves into a permanent association with the speclous name of "S are Association for the Promotion of Personal Liberty"-which in this case we suppose means the personal liberty to get drunk and make as many others drunk as possible. With the aid of several prominent politicians from St. Louis the convention tehercased itself into ".We, the people of the State of Ithnois," and resolved that the odious temperance law is revo-Intionary and destructive - which we suppose means a temperance revelution, and destructive of alcohol and intemperance, sad to contemplate to those engaged in making and selling the poison. Second, "We, the people," resolve that the said law is unconstitutional. It might be as well to let the proper court decide this question, as these people are not probably better judges than the courts or the legislature that pas-ed the law. Third, "That it is utterly repugnant to every principle of common iaw and right"-and yet a legi-lature passed it. Wonderful wisdom to discover an act of a legislature that is utterly repuignant to every principle of common law and right, and yet even a Governor of the fourth State inthe Union is found ignorant and stupid enough to sign it! We think it required the wisdom of our St. Louis delegation to discover that fact for our neighbors over the river. They further resolve that the said law is a species of class legis lation in favor of the rich and opposed to the poor. While we consider the fact to be directly the apposite, it is a specious pretence to catch the sympathies of the poor, but, we trust, will not deceive many. The right of people to be poor, and remain poor, we do not know that anyhody disputes or denies, nor do we know that any legisla-

but the right to be and remain drunk, and impoverish or murdes innocent women and children, is; erish or murden/innecent women and considers, is paid. Two brothers came eight mines to account quite so clear. To us, it seems to be a dury the meetings, sales too need more enjoy what of legislators to enact laws to pretect the innecent while meetings, sales time. We shall ever remember the kindness of our triends, Randall, Ensign, Farrasworth, Roch and the cause that makes the busband and father disconnections. cent - especially women and children - against tress them. If it is right to legislate against there, small pox and its spread, to us it seems equally right to legislate against intemperance, and we look forward with cor fidence and hope to the day when no distilleries shall be allowed to exist in this country except those carried on by the Government-for mechanical and chemical purposes, and all others be prohibited by national lay. Every anitation of the subject brings us nearer to this final consummation of the temperance cause. Law and national law, must finally do the workwhich moral sussion fails to reach in the cause that all are really and deeply interested in, and which will be even more beneficial to its opponeuts than to its friends.

THEOLOGICAL PROGRESS.

Ray, E. P. Powell, of St. Louis, who preaches, Rév. E. P. Powell, of St. Louis, who preaches the different on our reductions we may prome in a suburban church to a respictable congregation dississippi at Hastings, reached Farmington tion, weaves in some Spiritual Philosophy, either, Friday, and lectured Sunday to a good audience. consciously or unconsciously of its nature. The Monday morning started for home, having been following: extract from one of his sermons we copy from the Democrat, which it would not dare to put lish as coming frem our lips as a spiritual done some good. Mr. and Mrs. Castle, of Farm-

It will doubtloss build its more ethereal spiritual body in the same way. It subjects dust to its use as it fluds it in core and meat. There is nothing marvetous in supposing a second and a fairer organism to; a higher condition of life. But this grows clear that the spirit can work and be conscious only in some organism. The soul bows to three thousand dollars in counterfeit money, the hand or torgue. You cannot, therefore, deal Now, this last was too had for one who never saw spise the body. To grade or neglect the body, and that amount of money tigether, at any one time! you have a corresponding effect on the spirit. To think I should be so mestepresented! I don't you have a corresponding effect on the spirit. Use your body to pander to grossness and cown your soint. Filth without is a sign-board of corruption within Surely one of the most One good sister-said, "If her husband gave a dol-charming hopes that less before a God William I irrto get her out, they would be two atterwards

MORE EXPOSURES.

Our skeptical friend, G. P. Seymour of Boston. is again taken in with a pretended crimse of another of the remarkable mediums, Dr. Stade, We call assure our friend that these exposures are cheats, like the pretended death-bed repentance of cheats, like the pretended death-bed repentance of sake. The inquiry is often made of his where-indicels, and er me from the same source—a abouts, and when will be be around? Patience, Christianity that fears and fights everything that exposes its fallacy as Spiritualists and mediums do. We can assure our friend that these ghosts, like Banque's, will not down at bidding. He will find Dr Sade unharmed, as the Davenports are by such exposes. It he will watch this matter a short time he will find the lines of the poet applicable to the barking exposers:

"Soon a wonder came to light,
That showed the regues they lied;
The men recovered from the bate,
The dog it was that died."

We have not forgotten with what a flourish of trumpets the expose of the Buffalo M. D.s was received when they told the people in a pamphlet how the rappings were made; but they were soon the exposed party, and received the contempt of all intelligent people. President Mahan, with theological skill, next laid the spirits with his magic wand of sacred history and authority; but his book fell like a hot potatoe from a hasty hand, and he was paid in scorn for his silly nonsense. The fact is, there is no use in trying to expose a truth, as it only shines the brighter, while the exposers get their fair deserts in good time. No maintain lectures during the summer. Efforts person has tried harder to expost Spiritualism are being made to secure Mr. Hull as permanent than Dr. Hatch, of Cora L. V. Hatch notoriety; pastor. markable subject. The truth is, the rectarian in power that crushes them, and our loft fel friends result.

Items from the North-West.

DEAR BANNER-Perhaps a few items from the North-West will not be amiss, that your readers may know how our cause pro-p-rs in this State. We have been busy nearly all the winter, and yet there are calls (real Macedonian ones) of come over and help us." The week before New Year's, an Adventis, preacher challenged Mr. Pope to discuss the question, " Resolved, That the Bitle sustains modern Spiritualism." The discussion lasted two evenings, and the verdict from all but the Orthodox part of the community was, that Mr. Pope fully sustained his side of the argument. Mr. Allen (Adventist) was not satisfied with the verdict, and thought he had demol ished Spiritualism root and branch. I then challenged him to discuss the same question with me. which he did Jan. 7th. Every body turned out, and again the thinking portion of the community consider Spiritualism triumphant, The matter rests here, but I am ready to discuss this or any other question with him, relating to A iventy temper Spartinglism. The 29th of January, weelebrated the birth-day of Thomas Patne with festival and dance. I was selected to give the address, but when defound that "Ironsides," of Investigator notoriety was to be present, I chose to resign in his favor, which be would not sceept. We then agreed to divide the time, Mr. Rollins, alias "Ironsides," Mr. Scott, of Faribault, myself and others doing the talking; after which, we ad did the eating, and some fifty or sixty did the lancing a terwards.

Saturday, Feb. 34, Mr. Pope and myself-started on a visiting and lecturing tonr. Went to Faru-ington, held two meetings Sunday, another Mon-day night, and Tue-day night joined in a debate in a debating club. Question—"Resolved, That Spiritualism is a humbug?" A lively time, and there were ideas advanced from the spiritual side of the question that will take root and sometime brigg forth fruit. The people in the vicinity of Lakeville and Farmington are alive in the work, are well-posted in the phenomenal as well as the philosophical phase of our religion, and are as xious to help the car of progress in its on-

From there we went to Stillwater, where we were met by W. S. Soule, son of Jesse H. Soule, a true, whole-hearted Spiritualist. We there lectured to good audiences, bell some circles, and bjoyed ourselves generally. A good, worthy medium will crer find a welcome in that neigh orhood, and can accomplish much gold. Visitd the S are prison at Stillwater, and felt saddened to see so many shut up there, and wooder ed D, in the good time coming, men would learn a hetter mode of living; obeying every law of the physical, as well as the spiritual nature, and, by so doing do nway with the necessity of prison. The most of them were intelligent looking, but the most of them was interlight morting, only so sail! We then crossed Like St. Croix, to the solution, there to River Falis, Wis., a lovely village on the Kunnickinnick river. Here we were not by our old triends, Mr. and Mrs. Kingsley, the rights of woman, in Louisville, attering things to the rights of woman, in Louisville, attering things the thy our old triends, Mr. and Mrs. Kingsley, the rights of woman, in Louisville, uttering things formerly of Marengo, Ill, and felt ourselves at home. There are but few outspoken Spiritual.

Mrs. Mary J. Hollts, the great test medium, started for Cincinnati, to make a visit, April 8th the art and million to be an enter that the control of the con

tion has yet been enacted to restrain this right; were atraid the rail would break down. There but the right to be and remain drunk, and import were many abxious for tests, and a good reliable test medium would be well received and well paid. Two brothers came cight unles to attend

A normal school is to be located at River Falls. nd the children now enjoy excellent advantages for education.

Tols place is one of the most pleasantly located villages in North-Western Wisconsin, and another Fall will bring it in close connection with Milwaukee by rail. From there Bro Rich carried us twelve miles to Edsworth, the county seat of Pierce county, where we found quite a pretty-town, and it will in time be quite a thriving place. It is built in the timber, and it looks odd to see so many stumps in town to one who has been accustomed to the prairie. Here we were greeted with crowded houses, and more respect-tul audiences it was never our fortune to meet; in fact, we received naught but the kindest treatment, from people and press, on our travels. Our home in Ellsworth was in the family of Mr. Ira Williams, and we shall long remember their kind-

We then started on our return, as we had promdone some good. Mr. and pirk Carle, or Farm-lecturer, but no doubt the papers generally are glad to collect such signs of progress from the pulpits:

"The soul to a great extent builds its own body.

"The soul to a great extent builds its own body.

"The soul to a great extent builds its own body.

"The soul to a great extent builds its own body.

"The soul to a great extent builds its own body." Not knowing what was meant, we asked an ex-planation, when lo and behold! while we were gone, some one, we do not know who, started the story that we were in jul. Some said for forgery; others, for marrying people as long as they wished know who started the stery, but the church-members have taken particular pains to publish it. One good sister said, it If her husband gave a delcharming hopes that less before a God will also be the property of the part of side, i. c. one learns his friends. To those who side, i. c. one fearms his faiends. To those who circulated the story, I will only say, read Exodins xx.; 16, and Matthew y.; 11, and let them remember that "compensation" will come sometime. We are now at home, in good spirits, and the work goes bravely on here, as well as in other places. I just hear by way of Bro. Sould, that J. L. Potter is at Rushford, doing battle for truth's friends; it takes a long time for one person to visit all over the State. I hope all will remember our Convention, June 21st, 22d, 23d. And now lest my letter get too long, I will core by eaving that we are proud of the dear old Banner, and Morristown, Rice Co., May, March 15th, 1872.

SOUTHERN LOCALS, Etc.

REPORTED FOR THE BANNER OF LIGHT.

The lecture season just closed in Louisville has gen very successful. The best talent in the ranks of Spiritualists has been secured. Bro. Peobles opened the ball las! September; he was followed by Thos, Gales Forster; E. S. Wheeler, Mrs. Laura Cuppy Smith came in turn-all giving-great satisfaction. In fact, the audiences were never so large before. For the last three months, Moses Hull has fed the peor le, doing it in his own grand argumentative style. March 30 h, the Young People's Association took charge of the meetings, the regular lecture season closing at that time. This Association intends to

but he only succeeded in exposing himself, as The Children's Lyceum has been through many have most of the exposing detectives of this re- trials, but the children are smart and energetic, and are true to their youthful conceptions of stitutions are doomed, and Spiritualism is the things; bence they come to the sel ool, rain or shine. The school meets every Sanday. The may help or hinder it, but cannot prevent the leaders, also, and other officers, deserve credit for their perreverance.

THE GREAT DEBATE.

April 1st, a debate vas commenced between Moses Hall and the Rev. W. F. Parker (Compbellite), of Lagrange, Kv. The hall of the Y. M. C. A. was engaged. A large audience assembled. It appears that these two gentlemen have debated before. Last September they met and grappled with each other intellectually. Not content, they must do it again. This time, the talk is over the following question-Hull affirming:

Resulted That the 'eachings of modern Sp'ritnatism are better calculated to secure the moral, mental and spiritual elevation of humanity than those of the Jewish or Christian Scriptures,

Mr. Parker is a tall man, with a long, flowing beard; in truth, we beard several ladies in the audience exclaim, "Why, how much Mr. Hull's opponent looks like good Bro. Peebles!"

Mr. Parker is a man of culture. He has his erguments " boiled down," and really makes the hest attempts at arguing against Spiritualism fliat we have ever heard. But Moses is enough for him. Dehates call out large crowds. The talk between the disputants was spicy. Of course a the Spiritualists are all confident that the ex-Advent reverend, Moses Hull, will win.

LOUISVILLE ITEMS.

Mrs. Mary J. Hollis, 917 Por land avenue, Louisville, Ky., is still doing a good work for humanity. Mrs. Keigwin has visitors all of the time. This ludy resides in Jeffersonville. Mrs. Hawks, 10th street, Louisville, is spoken of as an excell-nt clairvoyant. Mrs. Jewell, Main street, near the National Hotel, is a first-class medium for physical manifestations.

Louisville is one of the Meccas of modern Spiritualism. A city of over one hundred thousand inhabitants it should be the key to the South, commercially, as it now is in Spiritualism. The general impression is that all this will be a fact, in the near future, Cincinnal to the contrary not with standing. We shall see.

notwithstanding. We shall see. Gen Humphrey Marshall, one of Kentucky's most brilliant men, passed to the sorrit land a few days ago. He was a firm Spiritualist Since his departure media have tendered consolation to his companion. When in Louisville, reader, tarry at the National Hotel. Mr. Hatcher understands his business, and makes one teel at home. And then, at spare moments, he can entertain you on points scientific, meraphysical and spiritual, with is a fact both pleasant and profitable, and worth \$2.50 per day—the rates of the house. Mr. Spurrier, ex-president of the S dritualist S iciery, has gone into business with J. Sac. This lastnamed gentleman is also a Spiritualist. Lectur-ers always find a genial welcome at his house. Sue's variety store is on Market street, between

that will be not to crowded houses—in fact, some

She informed us that her home would be at 146
Shith street. The Clucinual friends would do
We spoke to crowded houses—in fact, some
well to give her a call.

The Moored Question.

DEAR BASSER-I see the authorship of the Declaration of Independence is claimed for Thos Paine. Party in 1826 I was over f Capt. Partridge's cadets, and with him visited Jefferson at Monticello, Va. I distinctly heard Jefferson tell Partridge that the public were wrong in attributing the Declaration of Independence to his author ship, for he wrote only the preamble. He was one of a (o mattle (I think, (f three) appointed to draft a declaration. When the committee met. the others liked his preamble, and he found the grievances very completely stated by another member of the committee, and they at once agreed to combine the two. G. BARNARD.

Sherbrooke, P. Q., Canada, 34 April, 1872

Passed to Spirit-Life:

From the residence of his parents in Cumbridgeport, Mass Willie E. Raymond, aged 12 years and 3 months, son of William Raymond.

liam Raymond.

Willie's amiable disposition and gertic manners endeared bin to his schoolmates, and won the love and esteem of all his acquaintances. He has gone to join his little brother, who passed to the higher life only six weeks ago, aved two years. A few das before Willie's birth into the higher life, he saw this brother in a decam, extending to bim his little bands, raving: "Come. While, go with me." Ere he passed away he saw his grand/ather år d grandmotner.

Friends and neighbors, gathered to pas their sad tribute to the form they had loved and shed the sympathetic tear with the bereaved family. The sun shone bright y as we had the form away in the quiet grave, and as I stood nesde the casket, this praver was horne all if from my soul: "Oh, any is, comfert these afflicted parents; may they realize that death can break no love tres, but that the loved will be with them still."

S. D. Gilbert.

From Chatham, Mass., March 13th, Mr. Marshall W. Allen,

aged 41 years I month.

aged if years I month.

Mr. Allen was a very great sufferer for a lone time, which he hore with the most minly heroism and fortitud. He was not a believer in modern Ch-batianity as a system, yet at all tim is his was the most perfect trust and conflience in the (i.d of Nature, and was, in spirit, in harmony as daympathy with natural religion.

But a snort time before his spirit left the body, his spiritual vision was opened, so that he saw and knew for himself the realities of immortality, and lad the pleasure and subsaction of seeing and conversing with those who had gone before him to the better is it. And now he has passed on, may be often be table to make his presence known and felt, to cheer the companion and little one let here and lead them in the flower strewn paths of love and angel commanion, is to wish of the writer.

1. P. GREENLEAF.

From his home in Vincland, N. J., on the morning of March

From his bond in Vincland, N. J. on the morning of March 11th, Amos Harvey, in the 20th year of his age.

His health had been poor for some time, and being attacked with measts a he sank repidly. On the tenth day of his illness his tracting spirit was released from the suffering body. He was a firm believer in spirit communion, and when he neared the river, not a fear, not the shadow of adoubt diturbed him, but in juli faith that he should meet the dear ones gone before he passed over to the other side, where we know he awaits us. Though we miss the form, we feel his dear presence, and know he still loves us.

Words of combet and hope were spaken to us by our Unitarian minister, lev. Over the light who conducted the functal services by request of the begraved wife.

Yincland, N. J., April 1st, 1812. SABAHA. W. HARVEY.

From Vincennes, Ind., on the 21st of January, at ten o'clock

and twenty minutes, Mrs. I, zzle Robbins, formerly Lizzie Cohen, of Louisville, Ky.

Her disease was consumption. She suffered with patience an illness of nearly five months, and was to the last fully reconciled to depart from this Life of sorrow and affliction to her brighter home in the Summer-Land. She was a medium of extraordinary gifts in the physical phase—similar to the Davenports—a normal seer and entranced defineator. Her free seances during the lat fitteen years will be remembered by the Sciftualist—and investigating citizens of Louisville, Ky.

and Jeffersonville, New Albany and Evansville, Ind. J. D.

From his residence at 25 Pine street, Boston, March 30th, Stephen 8. Stickney, formerly of Belfast, Me . In the 60th

Stephen S. Stickney, formerly of Definite, and year of his age.

Not many months previously his wife went to join in the dulles of the higher life, and the two are now remained. May the children left behind, who by reason of absence from familiar scenes fred their loss even more deeply, he confirmed with the assurance that there is not one port, to which all are bount in his sail was only swift it than theirs.

Sameral exercises were nelled at the house on April 2d, after which the remains were transported to B. lfast for interment.

J. W. D.

From Wareaw, Rice County, Minn, March 9th, James emmer, agad about 60 years.

Funeral services by the writer. HARRIET E. POPE. From Burlington, Mass., March 17th, Mrs. Rebecca Lakin, aged 88 years, widow of the late Lemuel linkin, formerly of East Lexington, Mass.

CONVENTION NOTICES.

Quarterly Convention.

Charterly Convention.

The Sciritualists of Merr mus and Sullivan Counties will meet in Quarterly Convention at Lempstor, N. H., on Friday, Mry 3d, to continue through Saturday and Sun as, May 4th and 5th. The Spiritualists and free thinkers of those two counties are requested to meet for bashess. Let there be a delegation from each town present. We invite all to attend from every part of the State whom the lovisticher may I they state on a ad John us in presenting spiritual truths and the demonstrated mm with ity of the s. ut.

By order of the Executive Committee.

S. F. Hurp, Secretary.

To the Spiritualists of Vermont: To the Spiritualists of Vermont:
In accordance with established custom the Vermont State
Spiritualist Association with hole a quarterly Convention in
Jame. The Committee of Arrangements have it yet decided
on location, but will be under the accessity of doing as soon.
Ap dications should be sent in to the Secretary immediately,
in order to get them before the Locating Committee. Should
no applications be received in one time, the indications now
are at at the June meeting with he called at Middle-bury, as
that has been found to be a good place at which to hold conyetties.

North Clarendon, Vt., April 6th 1872.

The Central New York Association of Spirit-This organization will hold its next meeting at the City Hal, Citea, N. Y. on the c7th and 28th days of April. Good speaking and a good time generally may be expected. At p. Satti, Sec p.

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ness for the Work
Permanency of Effects - Duty of Physicians
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