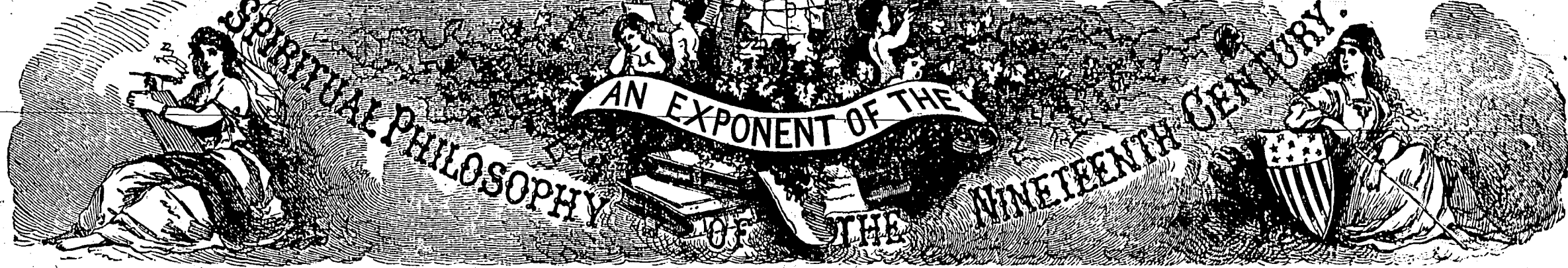


BANNER OF LIGHT.



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NO. 7.

Written for the Banner of Light.
LOVE PRESENCE.

BY MRS. CORA L. V. TAPPAN.

There is no ray of golden sun,
Nor splendor of the azure sky,
But tokens thy dear presence nigh,
Soul of my soul, beloved one.

No gentlest zephyr softly swings
The trailing moss on vernal tree,
But seems thy breath, caressingly
To move me 'mid its murmurings.

No rapturous song of mocking-bird
Thrills and enchants its loving mate,
But in my heart, with joy elate,
Thy soul of sweetest song is heard.

No fragrance from the blooming groves
Is wafted to my ravished sense,
But breathes of Love's omnipotence,
And bids me own that I am Love's.

The singing palm and murrain pine
Repeal the anthem of my soul,
Sweet, awayed by this supreme control,
The blending of thy life with mine.

On whatsoever distant strand,
Beneath what stormy skies or fair,
The only my beloved are,
They only wait one blest command.

Far out upon the moon-lit sea
A bird of beauty beats its breast,
By holy passion-pulses pressed,
Toward the shore and unto me;

Cleaving hope's hallowed atmosphere
With wing of wonderful delight,
Revealed alone to my love-sight—
The spirit of my love is here.

Florida, April, 1872.

Original Essay.

THE PROPERTIES WHICH FIT ONE FOR
MEDIUMSHIP.

BY ALLEN PUTNAM.

Perhaps some readers of the Banner may have queried, What is it that makes some persons mediums, while others are not? This inquiry is natural and proper; and though few, if any, may be able to give a satisfactory answer, yet something may be said and quoted in reply that may not be entirely devoid of instruction and interest.

We know that one person, when an interest in Spiritualism was first awakened in him, was possessed of a sort of vague apprehension that any one through whom information would be given from the other world must possess some peculiar sanctity; that he or she would be selected on some moral or religious ground to be an honored proclaimer of glad tidings upon earth. Possibly, similar apprehensions may have existed and may still linger in some other minds; and if they do, they constitute barriers to free and successful converse with spirits. We fail to meet our departed friends as they desire to be met, unless we are as calm and easy with the mediums as we are with near friends and intimate acquaintances.

Observation soon shows that, apparently, mediums are not much better or worse in morals and religion than the average of people. An investigator will soon doubt whether mediumship is a reward for sanctity. Still the question will recur, Why is one taken, and the other left? Nearly seventeen years ago, Franklin was asked what properties fitted one for mediumship, and answered, "Organization and temperament." Such a reply dispensed with moral and religious properties, but was too broad and general to be satisfactory.

Once we heard it stated, through a medium, that those only could be used by the spirits whose muscular, vascular and nervous systems were of the same, or very nearly the same, health and strength, so as to hold the whole system in good equilibrium. Whether the system was strong or weak, diseased or healthy, mattered not, provided all the different sub-systems were on about the same level. Such a statement fails to meet the inquirer's wants.

Mediumship and clairvoyance may be very distinct capabilities, yet they are very often found in the same person, apparently closely allied, and may be discussed in the same article.

An uncultured, simple minded woman, in whose veins ran a mixture of Spanish, Indian and negro blood, was a good clairvoyant. She said she saw one as he was at his very entrance into the light of earth, and noticed that his face was then partially veiled. From that fact she argued that that person ought to be clairvoyant, and that if he were not so now, he would be before the day of his decease. Her views, so far as we could extract them, were substantially as follows, viz: that each human body was furnished, while yet in embryo, with something which we must describe as a sort of inner lining to the skin, which lining was of such nature as to be impermeable by spirit light, or that medium of vision which the inner or spirit eye requires in order that it may see. If that lining remained entire—if it were nowhere disrupted—the spiritual or inner eye remained in darkness. Yet when, as is sometimes the case, that lining, before birth, works through the skin from its inner on to its outer surface, and there becomes a veil or caul, and is removed, then a window or rupture exists for the admission of the light or medium of sight needful to clairvoyance; which window will be larger or smaller, proportionate to the amount of living tissue disposed of. Such were the notions of this very devout, and yet very simple-minded woman.

The statements thus made reminded us that several years before, when testing the clairvoyant powers of a mesmerized subject by repeatedly asking him to tell the position of the hands of our watch, which we from time to time varied, that

he would put the watch sometimes on the right side and back part of his own head, and at other times on the left side of his head above the ear. We asked him why he did that? His reply was, that the light came in at those spots. Such facts remembered, caused us to inquire of clairvoyants from time to time as we met them, whether there was any particular part of the system at which light seemed to enter. Generally they have answered, yes. Some receive it, as they say, at or near the external eye, others at the forehead two or three inches above the eye, some at one spot, some at another; but a greater number of those whom we have questioned receive it at the pit of the stomach, than at any other point.

The result of all our inquiries is that generally a clairvoyant seems to him or herself to have some window for the admission of apparent light by which the inner eye is enabled to see. Should such persons make public their several experiences, they might give us some very curious facts, which would possibly indicate that the seemingly fanciful notions of the simple-minded Nuns had a substantial basis. There are many clairvoyant children in the community, and it would be interesting to learn whether such generally are born with a caul upon any portion of the outer surface of the body. The fact that different clairvoyants have the inlet of light at different points on the physical body is a curious one, and probably has come to the notice of only a few people. Its possible significance may be very interesting. Therefore, reader, keep it in mind, and make such observations and inquiries concerning it as your opportunities will permit.

The first two of the following quotations show what spirits have communicated in reference to the properties of mediumship. The subsequent ones are from the pen of one who says, "Mine is the task of an amanuensis, writing that which is revealed to me."

"In order to produce the physical manifestations, it is not by any means requisite that the mediums should be possessed of a good moral character or well-balanced mind, as an individual of small mental calibre would answer our purpose equally well."—Robert Hays, Spirit, 1855.

"Mediumship is a result of the chemical combinations of the spiritual body. That spiritual body is a result of the chemical combinations of the physical body. So, then, spirit manifestations or revelations are governed by the chemical conditions of this inner and outer body, and they can be no possibility be governed by any other outside condition or power."—Emmanuel Swedenborg, Banner of Light, Feb. 18th, 1871.

"The number of persons organized for mediums of necessity is small."

"Mediumship, both for physical manifestations and of a psychological character, is purely constitutional. It cannot be bought or sold. It does not depend on moral or intellectual development. What is the peculiarity of organization, and how acquired? It would be difficult to tell what it is. It is often, and usually is, possessed at birth; or may be slowly or suddenly acquired. Impossibility may be either natural or induced. Fasting, the use of narcotics, stimulants, sickness, loss of sleep, are favorable to the manifestation of the spirit power. Whatever weakens the body increases impossibility, and thus allows the nearer approach of the spirit world."

The state may be induced by various means, but the most reliable is the normal organization, which bestows sensitiveness and health at the same time. Sensitiveness is common to all individuals; it only varies in degree. It appears in intuition, discrimination of character, and many other forms. It depends on the delicacy of the nervous system; the more delicately this is tuned, the greater is its liability to disease; and hence the majority of sensitive persons suffer more or less from pain. Perfect health is essential to the highest order of impossibility.

The body must be pure. When inflamed with an improper diet, or saturated with stimulants and narcotics, the mind, reciprocating the physical condition thus created, is a seething mass of passions, a magazine which a spark may explode, and not willingly do pure spirits approach to it. The prophets of old fasted and dieted, that they might gain immortal inspiration; they ordered their lives in purity, that they might allow the invisible world the closer to approach them. Be assured that, although for want of better all mediums are employed, sooner or later, those who are not lifted out of the moral sloughs into which they have fallen will be discarded, and only those who possess an upright character of spirit will be reserved for the noble office."—Arcana of Spiritualism, by Hudson Tuttle.

All that we have observed and learned tends to show that the properties of mediumship are mainly of the body, and that they are, to a considerable extent, hereditary. Precisely what those physical properties are, does not yet appear. Great sensitiveness is found with them, if it be not of them; but we have not learned that all extremely sensitive persons are mediumistic. Impossibility may be used as but another name for mediumship, yet many a person most highly impossible by many and varied influences, as music, oratory, painting, natural scenery, the spheres or aura of individual persons, &c., may not have the properties for mediumship.

Whether highly mediumistic properties are a desirable endowment may admit of question. Observation does not teach that our mediums live more quiet and cheerful lives, or that they become more abundantly possessed of either worldly or spiritual goods than other persons—in fact, in this world they seem to have more than an equal share of "tribulation." Perhaps a great amount of unrest is needful to a maintenance of that amount of delicate impossibility which makes them facile implements for spirit operations. Their own sufferings may fit them to be rendered more useful to their fellow beings; also may conduce to their own enlightenment. The suffering which now is "not joyous, but grievous," may be working out usefulness and a glorious reward in the far-reaching future. But whether results shall be to the glory or the shame, we believe will turn upon the wisdom and fidelity with which they severally care for and control their whole being, body and spirit.

An exchange has found out when Adam was married; of course it was on his wedding Eve; most everybody knew it before.

Spiritualism.

TWENTY-FOURTH ANNIVERSARY OF THE Advent of Modern Spiritualism.

Exercises at Cleveland and Cincinnati, O., Waukegan and Chicago, Ill.

Reported for the Banner of Light.

Cleveland, Ohio.

We are informed that on Sunday morning, March 31st, a union meeting between the Spiritualists and the Shakers from North Union was convened at Hall's Hall, Superior street. The exercises consisted of brief addresses from members of both societies. James Lawrence was the first Spiritualist speaker; he bore witness to his most implicit faith in the doctrine of spiritualism, and considered that it constituted, in its revelations and teachings, the only true religion. Elder James S. Prescott followed, for the Shakers. This gentleman, being one of the most prominent members of his sect, is authorized, if any one is, to speak for his brethren, and give an idea of the views entertained by that order concerning modern Spiritualism. We therefore give his remarks at length, as a matter of future reference:

It is with pleasure we accept your kind invitation to meet with you to commemorate the twenty-fourth anniversary of "American Spiritualism." Its rapid spread through the world reminds us of the little stone cut out of the mountain without hands, which is beginning to roll, and will continue to roll, until it fills the whole earth, and no human being can stay its onward march or arrest its glorious and triumphant achievements, because it is in the hands of a superior and higher power, and its assistance has been given to us of this fact is from a more sure word of prophecy, whereunto we do well to take heed, and of which we shall speak more fully in the sequel.

The term "Modern Spiritualism" implies ancient Bible Spiritualism, and if the former be true, so is the latter. This is being demonstrated beyond all question, and it is peculiar to the age in which we live. It is becoming universal. It is spreading throughout Europe, Australia, and the Islands of the Sea. Its present form or phase is like the rising of the sun. It shines on the evil and on the good, on the just and on the unjust, without regard to nationality, age, sex or color. We have known some whose moral characters were quite exceptionable, who have been subjects of extraordinary spiritual gifts, on account of their physical organization being adapted to a particular form of spiritual development. But this is more to raise up fallen humanity to a higher plane of existence, and to show the divine impartiality and beneficence of the all-wise Creator, than the dispensation of his gifts, and otherwise. True Spiritualism leads its subjects up to a plane as much higher and above the animal, the low, sensual, (i.e., free lust), as the Christ heavens are above the earth.

The advent of modern Spiritualism to the world is the fulfillment of "the testimony of Jesus, which is the spirit of prophecy." We well remember, some years since, that we took up a paper, it was prophesied among us some years previous to its advent, that when the "spirit manifestations" had gone through every society of ours in the United States, they would go to the world, in a form and phase adapted to the world, in a way and manner sufficient to convince the most profound skeptic. This prediction has been fulfilled to the letter for the last four years, in a most marvelous manner. The work commencing with the alphabet and with the tiny raps was very significant; it showed conclusively that it was progressive, something similar to a Lancasterian school.

But the end is not yet—the work is only begun. The law of progression is still its basis, and will be its final crowning glory. There is another prophecy still more important, the fulfillment of which has been running parallel with modern Spiritualism for the last twenty-four years, which no one can gainsay or resist; whereunto, "we do well to take heed as unto a light that shineth in a dark place;" for this world, theologically considered, is a very dark place. We allude to the uncommon and unparalleled disasters and calamities visited upon the world, foretold in the Sacred Roll, given in 1841. We may call them the judgments of God, or what we please, the facts we cannot deny. But one thing we do know; that many of the awful calamities which are taking place in our day are brought about by outside combined elements, over which man has no control.

This prophecy that these calamities would come, was given at North Union, March 15th, 1844—four years prior to the advent of "modern Spiritualism" to the world—although "spirit manifestations" had been going on among us six years previous, commencing at North Union in the summer of 1838. We speak of this prophecy in this connection, only to show its fulfillment, and not its cause. These calamities are growing more serious every year; the awful destruction of human life and property is now almost without a parallel in history. We are no alarmists, but we cannot shut our eyes to facts which are staring in the face in almost every newspaper we take up.

In going over the burned district in Chicago, last fall, we were solemnly reminded of the fulfillment of this prophecy, and the language of Jesus: "Think ye they on whom the tower of Siloam fell were sinners above all men? I tell you, Nay! Except ye repent, ye shall all likewise perish." To repent is to "cease to do evil, and learn to do well"—cease to violate Nature's laws, the laws of our being, which are the laws of God. If God governs this universe through his immutable laws by which we are surrounded, then whoever violates those laws must expect to suffer the penalty annexed for transgressors, whether they proceed from his own voluntary acts, or from outside elements over which man has no control; both are employed in the punishment of crime. Therefore obedience to law is obedience to God; disobedience to law is disobedience to God. The law of Nature is the law of God; and where is the law of Nature more violated than it is in the reproduction of the human race, and the "social evil," connected therewith, under the specious pretext of fulfilling the first great command of God, i.e., "to multiply and replenish the earth"—when we have evidence to believe that this is not their object at all, with but very few exceptions?

Were there any crimes committed in ancient times that brought ruin and desolation upon towns, cities and kingdoms, that are not committed in our day? If the laws of God are unchangeable, and like causes produce like effects in all ages of the world, what may we expect will be the fate, yet of other large cities in America and in Europe, not excepting Asia and Africa, but more especially where the glorious sunbeams of "Spiritualism" are beginning to shed their genial rays?

It is written that "God is love," and "Whom he loveth he chasteneth." And this God of love has a controversy with the inhabitants of earth, who are living in constant and perpetual violation of his sacred laws of Nature in regard to the disorderly way of bringing human beings into the world, and great will be that controversy before it is ended. What is called the wrath of God is his chastisement, or penalties due to crime. This is what makes the way of transgressors hard. If sin did not go unpunished in ancient times, how can we expect to escape in this day, when the same laws are violated under the superior light of the nineteenth century? We believe in being saved by the blood of Christ, not literally, but by living his life—"the blood is the life thereof"—becoming personally righteous ourselves by doing right.

"Did Jesus bear the cross alone,
And let the wayward world go free?"
Nay, we must for our sins atone,
And bear the cross as well as he.

We believe that God spoke to our fathers by the prophets, and subsequently by his Son, who revealed God as Father; and in these last days has spoken to us by his Daughter, who revealed God as Mother; and it is her maternal influence that moves the world to-day in behalf of woman's rights. Woman is man's equal the world over; and there is no reason why she should not enjoy equal rights and privileges. She is a free born citizen of the United States, has a right to vote and help make the laws. And we say let her vote, if she wants to give her the ballot, the sooner the better; there will be no peace for the world until she gets it and is made equal.

In all ages of the world God has manifested himself through agency, and that agency is human beings, men and women, brethren and sisters, subject to like passions with ourselves, and he is to-day speaking through thousands of mediums of both sexes, to spread abroad the glorious gospel of Spiritualism through the world; to dispel the gloom of bigotry and superstition, and to shed the light of immortality upon the darkness of the tomb; and to bring back the nations from the altars of devils to the temple of the living God.

The question is asked, "Will the spirit phenomena cease in the world?" We answer in the negative. They will not cease; but will increase until they have accomplished the work whereunto they are sent. They may cease with certain individuals, and in certain localities, when they have done their work; but they will break out in other places and with other individuals.

D. A. Eddy then followed. After some opening remarks of a general character, he declared that Spiritualism was able to demonstrate beyond the shadow of a doubt that our friends gone before were with us still. It was to be regretted that some who had been "touched with angel hands," to whom the wonderful truths of Spiritualism had been revealed, had abandoned the Society because they feared what the world would say of them. They were afraid to be Spiritualists because it was unfashionable. They must go to churches magnificently furnished with velvet cushions and inlaid ornaments.

They had read in the papers of a munificent offer by a citizen of Cleveland to build and endow a Unitarian church. He said Unitarianism was good as far as it went. It was outside of Orthodoxy, and had accomplished much for the cause of truth. But why did this gentleman, who knew the truths of Spiritualism, and in former days met with this Society, bestow his princely liberality upon a church that was far behind Spiritualism in its principles and doctrines? If Mr. Wals, or any other person, would donate five thousand dollars, the speaker would give bonds that he would convert the city of Cleveland to a belief in Spiritualism within one year. He believed nothing could resist the forward movement of this new gospel of fact. In two or three years more Spiritualism would be the all-absorbing subject of the day. The facts and truths developed within the past few years were such that the mouths of skeptics and unbelievers were almost entirely stopped. Spirit photographs, taken by hundreds and thousands all over the country, of whose genuineness there could be no shadow of doubt, were having a telling effect. They furnished an argument that could not be controverted, and even the uncharitable critics of the press upon Spiritualism were being in a great measure mollified.

Mr. Eddy narrated some of his own experiences with Rogers, the clairvoyant artist, who, while in a trance state, under the guidance of the spirit of Benjamin West, the great painter, produced in forty minutes a perfect painting, finished in oil, of his (the speaker's) wife's sister, and in forty minutes a life-size portrait of Galileo, the philosopher. Spirit photography was a still further development, which he had noted with peculiar interest and care. He said W. H. Mumler, when in New York, was engaged in taking spirit photographs, and was arrested at the instigation of Mayor Hall, and tried for fraud—obtaining money under false pretenses—but was honorably acquitted. The Cleveland newspapers had greedily seized and published the whole trial, but not one of them noticed the fact that he was acquitted. In conclusion, the speaker instanced several cases which had come under his personal knowledge, where correct spirit photographs had been taken. At the close of the exercises, he exhibited a number of specimens of this department of photographic art.

Watson Andrews, speaking next, for the Shakers, said they were met, on the present occasion, as friends of the cause of reform. The aims and ends in the Spiritualists and the Shakers were the same, and why should they not unite and work together? Other systems of religion had been of great benefit to the world, but they had had their day, and were dying out and giving place to others. Himself was a living illustration of the power of true Spiritualism to save the fallen. He was once given over to dissipation, but had been saved by the Shakers.

Harriet Robinson, a Shakeress, then spoke for a few minutes with great earnestness. She said she was born in Florence, Erie Co., O.; and that, a few years ago, driven from home by persecution, being then a Spiritualist, she had taken refuge among the Shakers. She eulogized the earnestness, self-consecration and purity of those people. She spoke strongly in favor of placing woman on a perfect political and social equality with man.

Waukegan, Ill.

We learn per Present Age of April 13th, that a Convention, of which Col. Dorus M. Fox was chosen President, and W. F. Jamieson, Secretary, was held at this place, Friday, Saturday, and Sunday, March 29th, 30th and 31st, at which the good of the cause was considered, and many spicy debates took place—one of the objects of the convention being a commemoration of the twenty-fourth anniversary of the advent of modern Spiritualism. On Friday evening, the organization was completed by the election of the presiding officer and scribe above named, and A. S. Waterman, Eli Gage and Mrs. Samuel Jones were selected to act as Business Committee. Music by the choir, and remarks in conference by W. F. Jamieson, Mr. Lawson, Prof. E. Whipple, Lyman C. Howe, James Wickham, and others, comprised the session.

On Saturday morning Mr. Burr Simmons, of Kenosha, Wis., and Miss Nettie M. Pease were elected Vice Presidents, and F. H. Porter, W. F. Jamieson and Mrs. Eddy were appointed a Committee on Resolutions; after which Prof. E. Whipple delivered an able scientific address upon "The Universality of Progress." On the afternoon of same day, music by the choir, also by J. W. Porter, of Vol. III, and a discourse by W. F. Jamieson on "The Lord's Prayer," filled out the time. In the evening, the appropriate Committee reported a preamble and eight resolutions, the most important of which bore on organization for work, and read as follows:

Resolved, That we suggest to this Convention the organization of a County Society, to be called "The Lake County Association of Spiritualists."

Resolved, That we recommend the appointment of a committee of five to draft a plan of organization to report to-morrow morning, at 10 o'clock.

The report was accepted, and the "organizing" resolutions adopted.

Messrs. D. M. Fox, F. H. Porter, S. J. Avery, W. C. Howard, and John Stearns, were chosen to act as committee on plan. The remaining resolutions were laid on the table for future action. Lyman C. Howe delivered a discourse upon the "Power of Liberty, and Religion of Love."

On Sunday morning, Col. Fox, Chairman of the Committee to draft a County Constitution, read the following report:

CONSTITUTION OF LAKE COUNTY CIRCLE.

Name.—Article 1.—This association shall be called the Lake County Circle of Spiritualists.

Object.—Article 2.—Sec. 1. The objects of this Circle shall be the promulgation of the Spiritual Philosophy, the cultivation of all the powers of 1872, and the investigation of all subjects pertaining to man's physical, mental and spiritual being.

Sec. 2. This County Circle shall encourage the organization of local circles in every town of Lake County, and this society shall cooperate with any other association organized for a like purpose.

Membership.—Article 3.—Sec. 1. Any person desirous of becoming a member, may do so by signing his or her name to these articles of association, thereby manifesting a desire to live a true life.

Sec. 2. No affirmation as to belief or test of any kind shall ever be required of any person desiring to become a member of this County Circle, and such person may at any time withdraw without being questioned therefor.

Officers.—Article 4.—Sec. 1. The officers of this Circle shall be a President, Secretary, Treasurer, and five Trustees, to be elected annually, and to serve until their successors are elected. The President, Secretary and Trustees shall constitute the executive board for the transaction of all business. Four shall constitute a quorum.

Sec. 2. The President of every local Circle in Lake County shall be an ex-officio Vice President of this County Circle.

Sec. 3. The duties of the officers shall be such as usually pertain to organizations of similar character.

Meetings.—Article 5.—Sec. 1. Meetings shall be held on the first of March of each year, and such meetings shall be held on the second Saturday and Sunday of September of each year.

Sec. 2. Special meetings may be called, at any time, by a majority of the Executive Board.

Sec. 3. The annual and semi-annual meetings shall not be held in the same town the same year.

Work.—Article 6.—In carrying out the objects of this Circle, as contemplated in Article 2, the Executive Board may employ one or more agents, and they may, for this purpose, cooperate with any associations outside of Lake County.

Amendments.—Article 7.—This Constitution may be amended at any regular meeting, by a majority vote, except as to the provision requiring a test of membership.

After considerable discussion upon using the name "Circle" instead of "Association," in which Messrs. D. M. Fox, F. H. Porter, L. C. Howe, Miss Nettie M. Pease and others participated, the word was retained, and the whole constitution, as submitted, adopted. Miss Nettie M. Pease then followed with an address. The afternoon session was consumed in discussion and adoption of resolutions. Among those endorsed was the following:

Resolved, That as Spiritualists and reformers, we recognize the Children's Progressive Lyceum as our hope for the proper education of our children, and that we will sustain these sectarian schools as far as our means and influence will permit.

This was written by Dr. S. J. Avery, of Chicago, and its adoption by the Convention was advocated in an eloquent and convincing speech. Especially did he urge upon Spiritualists the importance of this work, insisting that the maintenance of the Lyceum was a duty devolving upon our Societies everywhere. The audience responded with applause to the sentiments he advanced, seeming to feel the truth that the great hope of our cause indeed rests with the coming generation. Owing to the lateness of the hour when the discussion closed, W. F. Jamieson requested to be excused from giving his proposed lecture on "Jesus," and a few remarks were made by Mrs. Salla Bailey, of Laporte, Ind.

The closing session, on the evening of Sunday, was especially devoted to commemorative exercises. Miss Anna Herbst read an "Anniversary Ode," written by herself, with excellent effect, and Lyman C. Howe delivered an eloquent address appropriate to the occasion. Mr. B. Simmons, of Kenosha, Wis., by request, also gave an account of his experiences at Moravia, after which the meeting closed.

During the Convention the hall was tastefully decorated with evergreens by the ladies of the society, to whom too much praise cannot be awarded. As the season of the year made it impossible to obtain bouquets of flowers, always so acceptable on such occasions, Mrs. B. F. Porter and Mrs. E. G. Upham kindly procured the use of a fine collection of house plants in bloom, which were arranged on the rostrum under the appropriate motto: "Flowers, the alphabet of

blended as to make war impossible.
ROBT. HALL
Soho Hall, Birmingham, March, 1872.

Now let there be prayers and fastings in churches, and a special day set apart for lamentation and sackcloth. For Amherst College training school for Orthodox ministers, is to its professional corps increased by the addition of a dancing-master.—*Golden Age*. 33

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications. Editorial articles are written by the editor, and are open to the expression of free thought, while the communications are the property of the contributors, and are not open to the same freedom of discussion.

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For Spirit Message Department see Sixth Page.

Banner of Light.

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All letters and communications pertaining to the Banner of Light, should be addressed to the Editor, at the office of the Banner, No. 15 Washington Street, Boston, Mass.

The Organization Question.

In our issue of the 13th, we made a very brief reference to the new Spiritualist organization in Boston, and took occasion to commend the platform on which it stands to the attention of societies of Spiritualists elsewhere and everywhere throughout the country. We both endorsed its declaration of principles, and advised believers in Spiritualism to join in similar organizations in their respective localities. We further asserted that the history of the National Association of Spiritualists had demonstrated it to be a failure. The statement was put forth in the most general terms, that it might of course apply only to general, and not specific, much less personal facts. What was our surprise, however, to discover, a little time subsequently, that we were understood to be calling in question the character for ability and usefulness of the officers of that Association for the current year, and that our remarks were bent to a personal construction, rather than accepted in their broad and only true meaning. It surely must be unnecessary for us to disavow any such intention as has been mistakenly used to create personal dissatisfaction and unpleasantness. It was to the fact of organization itself that we spoke with such candor, and not at all to the worth of those who are temporarily the guides of its purposes. There is something of far higher interest than the differing views of individuals that the consideration of this matter tends to call forth.

There are many points—and all of them of importance—to be regarded carefully in connection with the subject of organization, before it is possible to arrive at anything like a just and enduring conclusion; and hardly any two individuals in our ranks, with all their convention speeches and resolutions to enlighten them, have as yet been able to agree upon anything as a permanent basis of action. Hence, in looking over the whole field to-day, and observing the diversity of views and differences of feelings that prevail, it is morally impossible that we should have come to any other conclusion than we have, as already stated and now reiterated. And we have the assurance that many prominent Spiritualists are of precisely similar views in this particular. We will go no farther, for our present purpose, than to cite the recent impressive speech of Robert Dale Owen, at Terre Haute, Ind., on the occasion of the observance of the Twenty-Fourth Anniversary of Modern Spiritualism, a report of which was published in the last issue of the Banner. He upholds our own deliberate views in the most striking and forcible manner, sustaining them with argument, and illustrating them with fact in the most cogent style and with unquestionable effect. At the risk of repetition, we shall proceed to extract a few of the more pertinent and convincing points of that speech, satisfied, as we are, of their thorough soundness and timely utterance.

Mr. Owen said: "He was opposed to having Spiritualists subscribe to any set creed, whether heathen or Christian. In the words of a modern Scotch divine, 'men thirst not less for spiritual truth, but they no longer believe in the capacity of system to embrace and contain that truth, as in a reservoir.' And Mr. Owen proceeded to caution Spiritualists against undertaking to set up and fill a spiritual reservoir. '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—can, by resolving this or that for the millions who are at home, thinking for themselves, dought but mischief. We neither question their zeal nor impugn their motives, but we do deny their authority.' The speaker thought there was another danger incident to these self-constituted conventions: 'they are sometimes 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.' Among the instances to which he specially made reference, he mentioned the case of woman's suffrage, upon both of which he held the most liberal views; but he would himself oppose the arbitrary adoption of his own view even, by any convention, as finalities for Spiritualists. He would have the widest range of subjects to treat upon, and the largest liberty of speech consistent with decorum; but that did not, in his view, imply that it was either right or expedient for the believers in the Spiritual Philosophy in the United States to elect a set of persons empowered to act and speak for them.

Mr. Owen thus briefly sums up his view of the situation: "What may properly be called Spiritual Episcopism is spreading as fast as a sect—no, even, I trust, to become such—not as a separate church, with its prescribed creed and its ordained ministers and its formal professors. It spreads silently, through the agency of daily intercourse, in the privacy of the domestic circle. It prevails, in one or another of its phases, the best literature of the day. It invades the churches already established, not as an opponent, but as an ally. . . . Its tendency is to leaven, with invigorating and spiritualizing effect, the religious sentiment of the age, increasing its vitality, enlivening its convictions."

The sober truth is told, and well told, in these impressive words. We ask Spiritualists everywhere to pay heed to them. But to refrain from the assumption described and rebuked is one thing, while to unite in the formation of local associations for business purposes is quite another. The latter are legitimate and the outcome of natural causes; the former are artificial, presuming and arbitrary. They will come in time, but not in the way that has been till now vainly attempted.

Our own views in the premises may be very

briefly stated. Let a platform be laid down, after the spirit if not the form of the Boston Spiritualists' Union platform, by the Spiritualists of every city, town, hamlet and village of the nation. Let delegates from these primary assemblies and associations in every State be sent to some central point, by the full authority of such local associations, for the distinct purpose of forming a State Association of Spiritualists, to be subordinated to proper rules and regulations for its regular government. . . . When such State Associations shall have actually matured into established and permanent institutions, then let them a delegate authority to open a mutual correspondence, with a view to the formation of a broad, deep, and abiding National Association.

In this way the Spiritualists of the country will build up their organization on natural principles, and from the bottom instead of the top. The process of autonomy, too, will be in perfect harmony with our own healthy republican system, which springs from the people in their several localities, derives all its authority directly from them, and is steadily inspired by their will. On a basis so fair, liberal, and enduring as this, no objection could be reasonably urged against a National Association; on the contrary, it would speak by authority always, and its voice would be decisive, because it would be heard to the uttermost parts of the land. Nor would there be any occasion to apprehend, in that case, that authority would ever oppress perfect individual liberty of thought and aspiration, for there would be no more of it apparent than the individual might choose to impose, through his delegate. Doubtless modifications to so simple and natural an outgrowth of Spiritualistic faith in this country may be proposed, but this is the consistent outline of the true process of developing and building up a National Association of Spiritualists, as it lies in our thought and has matured with patient reflection. This, as it seems to us, is the only feasible method of bringing to pass those permanent results for Spiritualism in this country, which it has been our earnest and devoted labor to perfect, for so many years in the past.

Woman's Equality.

The remedy proposed for the Social Evil—so-called—in a speech made by A. C. Hibbs, Professor of Law in the University at Washington, before the mass-meeting of the Woman's Club, on the subject above referred to, is the elevation of woman to an equality with man. He goes over and through the whole subject, until a new dawn of light is seen in the eyes of those who are so familiar with it in private, and comes at last to the conclusion that "If you would redeem woman, if you would redeem man from the greatest curse of the earth, release woman from bondage, place her upon an equality with man, and the brothel vanishes." The manner in which he handles this question is at once delicate and courageous, discreet and bold. Speaking of the evil itself, that so fatally infects modern society, he justly observes: "None visits upon its votary such awful consequences as that of sensual license. When once a man falls under the sway of this passion, it subordinates all the elements of his nature to its purpose. Intellect, instinct, ambition, aspiration, physical energy and vitality are all corrupted and made to minister to its appetites. He lives but for one purpose; rostrum, morality, and religion are less than names. God vanishes from the heavens, and his soul perishes within him. For him woman performs but one office. And he adds most appropriately: 'Do not say to me that woman, through any sin, can fall below man; and if there can remain in him elements that claim sympathy and toleration, how much more should we hopefully seek for them in the persons of his victims.'"

This is humane and sensible, and goes to the heart of the discussion. As for introducing the European regulations for making vice safe, instead of seeking to correct it at its source, viz, the heart of man, the speaker scents it as cowardly and base; yet, if it is to be done, he consents to turn away his face in disgust while the proposed stringent statutes are impartially applied to both sexes alike. He would have them treated equally. In no way would he have it implied that woman is to be kept subordinate in vice, however she may be placed socially. In point of fact, he insists that the whole evil lies or originates in the inequality, in the subordination, the subjection of one entire sex to the other; and he solemnly declares that "until this is changed, until they occupy a common plane, with equal rights and equal freedom, so long this evil will curse the human race." It is quite true, too, as he remarks, that "the vulgarity and depravity of the average male mind is wholly incomprehensible to the pure mind of woman, as her purity is incomprehensible to him." But her release from social thrall-dom will change all that. In the hopes of eradicating so deep-seated an evil as that which has its life in sensual indulgence, it is well worth the while to make the experiment of enfranchising woman, that she may deal with it as her sad experience suggests. Man will then find the conditions entirely changed.

A Pious Assault.

We learn from the Indianapolis Evening News of April 25th that Prof. T. B. Taylor, formerly of that city, but now pastor of a free church in Topeka, Kansas, and author of a work entitled "Old Theology Turned Upside Down," was recently assaulted in a most unbecoming manner by a villain by the name of Collingsworth, who travels with Rev. Mr. Hammond, the revivalist, in the capacity of a reformed gambler. Prof. Taylor gave a lecture in his church on psychological influences, in which he professed to explain the conversions that occur under Hammond's preaching, and on his way home, at ten o'clock at night, this Collingsworth followed him and attacked him with a heavy club, knocking him senseless and laying the skull bare for a space of three inches, following up with several other heavy blows upon the prostrate form. He dropped his bloodied and ran, but he had been seen by an officer, who pursued and arrested him. He is now under bonds awaiting trial for assault with intent to kill. The Professor is recovering quite rapidly, the wounds being but external ones.

Concerning the "Religious Amendment."

The Boston daily press records the fact that meetings in the interest of the God-in-the-Constitution "ring" have been recently held in our city, wherein the magnates of the movement have endeavored to prove the necessity of the success of their pet scheme to the further extension of the nation. These priestly efforts at inept political power, have, however, to judge by appearances, fallen very far short of reaching the heart of the masses, who, despite the assertion of Prof. Seelye that "liberty of conscience can never be allowed to interfere with the public weal," believe in the widest freedom, and have no fear that error will conquer if truth be left untrammelled to grapple with it.

Music Hall Free Spiritualist Meetings.

Mrs. Emma Hardinge-Britten addressed the Spiritualists of Boston and vicinity at this place, Sunday afternoon, April 15th. After her invocation she said that on the former occasion (April 7th) she had considered the question as to whether the elements of a vital and practical religion could be evolved from Spiritualism; and at the present time she should inquire as to whether it was possible to evolve therefrom a science, or a scientific religion as well. We do not stand here to tell the new, simply, but the true, and one of the noblest gifts ever given to man. There was no other religion except Spiritualism that would enable us to evolve a scientific religion.

Science means a definition of the fundamental principles that underlie the universe. Scientists tell us that all understood science is comprehended in matter and force, and that motion is evolved from force. We ask the scientist, whence mind? No response; if any, it is placed in the department of forces. This is the standpoint of scientists. Modern Spiritualism answers the question, it is of the spirit; it answers also, in doing so, the question asked by scientists: "Why do not these rappers tell us something new?" by opening a totally new page for the investigation of these men who claim to know all.

The speaker then seemed to take the listener on a voyage of discovery, through the human system, and gave glimpses also of the other world, showing up points in one and revelations in the other, wholly outside of the discoveries of the scientist. She instanced the simplest form of manifestation—the little rap—and said that the disembodied man making it, whose fine and my of brain had been left behind in the grave, whose organs of sight and hearing and touch had also been left in the transit, and who yet had a brain, had the power of seeing and hearing and feeling, in fact all that he once possessed, and was more capable, more enduring, of wider range of power and object than before—solved the whole question of continued conscious individual existence beyond death. In the presence of the rapper or medium, the unbelieved could give us knowledge of undeveloped power in us; could give us glimpses of that world which, though unseen, is around us, filling every space in the universe with life and beauty. In this voyage of discovery (which this lecture might be called) she showed new and instructive pages in anatomy, in physiology and in medicine, illustrating and proving her declaration by citing cases in point, where novel and unrecognized remedies had given sight to the blind, and health to the dying; and by telling us of that life-emanation that may and does come from some uneducated, unlettered, people, far surpassing in effects for human good the emanations of death which are so often found among the world's medical professionals.

The speaker then referred to the stellar orb surrounding our own, and told of worlds more effulgent than astronomers ever dream of, thus showing additional points for the scientist to ponder in geography, geology and astronomy.

She referred to Franklin, who had intuitions concerning electricity, and, at the risk of his life, gave his light to the world; to Morse, who took that light and made it our post boy. Thousands of earth's inhabitants used and were benefited by the invention to-day, who hardly gave a thought to the great souls who discovered it and showed us the way; but she thought Spiritualists would never forget those who had opened up a telegraphic communication with that other and better world, so that it could be truly said, "Behold a new heaven and a new earth!" Modern Spiritualism teaches us a new religion, but with it a scientific demonstration. More than ever cry with this light: "Lord, I am fearfully and wonderfully made."

In this lecture some of the points were so forcibly and effectively stated that repeated applause was evoked. In closing she recapitulated the subjects treated on in her two discourses, the evolution from Spiritualism of a religion and a science—or a scientific religion—and said if she should speak further on the subject she should consider a third division, viz.: the evolution of a new idea of social life.

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 Doten, the well known inspirational speaker and poetess. The Professor's subject for April 28th will be "The kind of God proposed for our National Constitution."

"Sealed Over to the Devil."

The very Rev. and Hon. Mark Trافتon, a jolly soul out of the pulpit—but the straightest of his sect in—delivered a sermon before the Methodist Conference at Worcester the other day, in which he dilated richly upon the utter hopelessness of reasoning with "out-and-out rationalists" to reclaim them. Such persons, he said, were "sealed over to damnation"—given over (to use the very words of scripture) to believe a lie that they may be damned—"whose damnation is just." Yes, yes! he exclaimed, rising enthusiastically to the height of his subject, "there is that persistent Unitarian Tract Distributor, who has been circulating his miserable, dangerous and delusive publications even at our doors, flouting them defiantly in our very faces—that man's soul is lost, my brethren; lost, I assure you, just as surely and certainly as if he were already locked up in hell!"

This being so (and we suppose there can be no question about it—this lofty man of God, Trافتon, being understood to be "a dead shot"), we would suggest to Bro. Hatch that he come down at once, like Crockett's coon, and make no more trouble.

Spiritualism in Indiana.

We publish elsewhere a call issued from the office of the Secretary of the Indiana State Association of Spiritualists, wherein the Sixth Annual Convention of that body is announced as about to be held at Anderson, Madison County, Friday, Saturday and Sunday, May 24th, 25th and 26th. Our brothers of the liberal vineyard in Indiana are awake to the stirring demands of the times. Hon. Robert Dale Owen and other good speakers will be in attendance, and a profitable meeting may be expected.

"Nature's Laws in Human Life."

By reference to announcement in another column, it will be seen that William White & Co. have recently issued a new work by the author of "Vital Magnetic Cure," bearing the above title. The matter treated of in this volume cannot fail to interest the reflecting and provoke thought in the skeptical.

The trial of young O'Connor for assaulting Queen Victoria has ended, and he was convicted and sentenced. The jury was satisfied that the prisoner was sane, and the penalty imposed was one year at hard labor and twenty lashes.

A Rift in the Clouds.

Every now and then a chain of circumstances seems to run across the sober-bued breast of theologic society, which lights up the whole scene, like a burst of sunshine through a storm wreath, and shows that slowly yet surely the human mind is reaching after light wherever it may be found, totally regardless of the consequences, if so be the seal of verity is stamped upon the antecedents. Not long since, so we are informed per the Boston Daily Herald, the Darwinian theory received able treatment, pro and con, in a debate affirmatively opened by Mr. Pratt, followed by Mr. Davis, at the hands of the members of the Young Men's Christian Union, and, shortly after, some honest heart, though still devoutly attached to the church, astonished the credulists by an unexpected speech before the Young Men's Christian Association, at Tremont Temple. The account, as contained in the Herald, runs after the following fashion:

"A middle aged man arose in the noonday prayer meeting at the Young Men's Christian Association rooms recently, and said that he had a word of testimony to offer respecting Christianity. He had traveled much in foreign lands and distant countries, and he had found that wherever Christianity came, as an established institution, it brought with it, invariably, certain vices and crimes which had not been known before, and, on the whole, so far as he had been able to see or learn, the influence of the popular style of Christianity had been everywhere and always demoralizing." The reason he would not attempt to give, but such were the facts.

Here we see the corroborations of what we—in common with thousands of liberal minds at the present day—have labored to impress upon the consideration of the people, viz, that the foreign missionary work, wherein polemic Christianity and commercial greed inevitably go hand-in-hand, is a stupendous failure. As we have frequently said of Spiritualism, so do we demand of Christianity: let it demonstrate its title to widespread acceptance by the purer and better lives of its votaries as compared with those of other religions. But Christianity has proved itself powerless, as regards the great mass of humanity, and freely confesses that the blazing conflagration of an endless hell must be the abiding place of the major part of the race. And yet the world goes on, and the hearts of men outside the church are led to look upward in faith to the coming of a brighter day, when the brief night of physical existence shall end; and here and there brave doubts will steal into the soul, and, in time, rise to the lips of honest men and women in the church, telling, as in the case narrated above, that the glitter of ecclesiastical pomp is not up to the standard of truth's virgin ingots. The right to question involves the total subversion, in time, of all church authority, and the hour of its decease cannot come too soon.

Judge McKean's Work Undone.

In our issue of April 13th, we briefly alluded to the illegality of the late proceedings against the Mormons, and in previous issues we discussed at length the Mormon question, from the standpoint of justice simply—not in favor of polygamy by any means—and were terribly criticised, publicly and privately, for our temerity in so doing. The Methodist press congratulated itself in the meantime in having so wise a man as Judge McKean in the interest of Methodism, and ascertained that to that sect exclusively belonged the glory of inaugurating the legal(?) course pursued by the Chief Justice in Utah against the Mormons. Now we have to record the sequel to the farce which bigotry inaugurated. In the Supreme Court at Washington, April 14th, in the case of Clinton versus Engelbrecht, which involved the legality of the system of dragging juries preyed by Chief Justice McKean in Utah, the Chief Justice delivered the unanimous opinion of the Court reversing Judge McKean's decision, and deciding that juries there must be empanelled according to the territorial laws, the names of jurymen being returned by the territorial officers. This upsets all the Utah convictions and pending trials. The case creates no surprise at the department of justice, as this decision has long been expected there, and its correctness is not questioned. The Court in its decision went even further than the necessities of the present case required, and also decided that in all Territories since their first organization, the Territories had the same powers over local matters as States, and that all juries, grand as well as petit, drawn in Utah in violation of territorial laws were illegal—and upon these grounds the entire decisions of Judge McKean and his Court for the last twelve months were reversed. As a result of this decision all the defendants now in custody in Utah under indictments found by the illegal juries, are entitled to immediate discharge, and all pending civil cases in which exceptions have been taken are wiped out. The question now becomes interesting as to who is to pay the bills—about \$30,000—incurred in these illegal prosecutions?

Death in Squalor.

It is not the very poor alone who die in a state of wretched squalor, but from time to time, we read of rich misers, as of a Mr. Hobby, in Greenwich, Conn., whose last hours are a most impressive commentary on the misery that may often be found in the midst of wealth and plenty. This man had been a successful cattle-trader, and died possessed of a hundred thousand dollars, and nothing more. He kept pigs, chickens, and animals in the very hovel which he made his home, and the papers fell to moralizing on the state of a man's mind that could be content with such a life of starvation and wretchedness, when a better one was within reach. But the paucers have not got hold of the whole story. There are plenty of rich men, richer than even poor Hobby, who, though supporting equipages and fine houses, and living sumptuously every day, are nevertheless in as bad a state of spiritual squalor and starvation and wretchedness as he was. The only difference is that they put on a showy coating for their lives, while he cared nothing either for the exterior or interior at all.

Born Again.

April 6th, Mrs. Eliza N. Lynn, of this city, passed to the spirit-land, after a short illness. Mrs. Lynn was a woman of more than ordinary spiritual worth. She has been a devout student of Spiritualism for many years. She has watched with a mother's pride and love the progress of her son, "Cephas," in the duties of lecturer and writer. We tender our young brother our heartfelt sympathies. May the memory of his mother be a continual inspiration to him.

The man who advertises, shows not only a business talent above his neighbors, but he may be at once reckoned among the independent, generous, and public-spirited of the community. He who hides his light under a bushel when such advantages as those at present afforded are so freely offered him, does not deserve to succeed. And decidedly the best paper to advertise in is the Banner of Light, for it circulates in every State and Territory of the Union, the North American British Provinces, England, France, Italy, Germany, Spain, Australia, etc., etc.

Warren Sumner Barlow's "Voices."

The fourth edition of this popular metrical volume is rapidly finding a sale, and the demand for it seems unabated. Those who are not afraid to exercise reason on all subjects of belief will find this work to be a perfect magazine of thought, and will meet everywhere in traversing its pages the sweet flowers of poetic imagery, more cheering to the intellect, and leading to a higher view of God the Father, and Man the child, than the barren words of theology can afford. We transcribe, as peculiarly appropriate to the season, the author's "Song of Spring":

"Lo! fettered spring-time breaks her icy bands,
Lays forth with gladness, liberates her hands,
Spreads verdant carpets o'er the wintry lawn
Clothes naked forests, beautifies the morn;
Brings forth the flowers from their long repose,
Fancies with beauty, and perfumes the rose;
Cheers feathered songsters to a gladsome lay,
While showers and sunshine gild the genial day.

The changing seasons of earth's broad domains,
Bring wealth and gladness in their daily trains;
Thus Nature works in all her varied forms,
Through joyous sunshine, and in wintry storms;
While every thing in water, air, or earth,
Performs the will of Him who gave them birth:
All things cooperate, and ever blend,
To serve each other for a noble end.

Thus Nature's law directs, and all obey;
Her laws are just and have triumphant sway;
All law is love adapted to each sphere,
And thus controlled, the law is not severe;
Each has its line of life distinct to run,
All plainly marked—as plainly taught to shun;
All heed God's law, can choose no other way;
This truth is clear, to act is to obey."

A New Book of Four Hundred Pages.

"FLASHES OF LIGHT FROM THE SPIRIT-LAND, THROUGH THE MEDIUMSHIP OF MRS. J. H. CONNANT," is the title of a work in the press of William White & Co., which will be issued at an early day. They have contemplated publishing this work for a long time; in fact, many of our patrons have written, from year to year, asking why we did not embody in book form the most important questions and answers given at our Free Circles and published in the Banner; for, they assured us, such a book would have ready sale, as the questions discussed were of vital importance to the human race. Owing to these solicitations, and endorsing the requests of our spirit friends in the same direction, we have come to the conclusion to issue such a book to be followed by a second volume in due time. It is perhaps necessary to here state that we did not at first contemplate the publication of a Book of Questions and Answers, until a Biography of Mrs. Connant's Mediumship had been given to the world. But the pressure has been so great upon us, that all quarters for the issue of the former work, that we have suspended the publication of the latter for the present. See announcement in another column.

ALL SORTS OF PARAGRAPHS.

"We shall publish in next week's Banner a lengthy review of the 'REPORT ON SPIRITUALISM OF THE COMMITTEE OF THE LONDON DIALECTICAL SOCIETY,' from the pen of A. E. Giles, Esq., of this city, which will, no doubt, be perused with interest by a large class of our readers."

"OLD THEOLOGY."—Read the tabular statements concerning this taking book by Prof. T. B. Taylor, A. M., M. D., contained in another part of this issue. A new edition of the work has just been issued by William White & Co.

Rev. Henry Morgan, of this city, has been lecturing on "Fanaticism," at his church in Indiana place. He understands this subject much better than others he has of late discussed, and it is pleasant to know that he has at last got down to bed-rock. He says fanatics are the scourges as well as the saviours of mankind. Bro. Morgan is truly an original genius, and deserves great credit for his ingenuity—in the lecturing field—in drawing peace from his hearers to establish his church.

The following pointed aphorism should be committed to memory by certain people we wot of: "It is because we are dissatisfied with ourselves that we are so anxious to have others think well of us." Here is another: "Some people are positive just in proportion to their ignorance. Mark that!"

THE LYCEUM BANNER for April 13th is a gem for the little ones. Its illustrations are attractive, its short stories interesting, and its editorial reviews of the situation, both as regards the prosperity of the paper and the Lyceum cause in general, encouraging. Circulate it among the children.

CHRISTIAN CIVILIZATION SPEAKS REGARDING THE RED MAN.

"Those bronze barbarians of the past,
Cast in the molds of hell, are gone;
Their world was wretched; far and fast
We drove them toward the setting sun,
As—and if future needs should be,
We'll drown them in the western sea!"

With iron nets we hold their trail;
They find us where'er they roam;
Though fierce they cannot make us quail,
Nor match the rifle with the bow,
We'll give them graves, and let them try
The 'happy hunting-grounds' on high!"

[Aldine for February.]

Two anti-Infallibilist preachers in the diocese of Bordeaux—Canon Monts and the priest Junqua—have been ordered by the Archbishop to lay aside their ecclesiastical dress. M. Junqua's offence apparently was the address in favor of a Church reform, which he published a few weeks ago.

ADAMS & CO., 25 Bromfield street, Boston, Mass., have issued a neat pamphlet, "Sports and Games for April," which contains a laughable farce, directions for several tableaux, plans for indoor and outdoor amusements, magic tricks, &c., &c., calculated to interest both young and old.

FEMINE DEVOTION.—A Cincinnati woman recently bailed her husband out of the station-house, to which he had been consigned for drunkenness, with the proceeds of her hair, which was unusually long and beautiful. Could feminine devotion go further?

The steamer Oceanus, from Red River to St. Louis, when near Brooks Point, twenty miles above Cairo, at 4 o'clock A. M. Thursday, April 11th, exploded her boiler, tearing the boat apart and aft, and making her a complete wreck. Of a hundred or more souls on board only about thirty are known to be saved, the others having been scalded to death or drowned.

THE BANNER OF LIGHT—Spiritualists are now counted by the million, and can no longer be classed as humbugs. It can be exposed as a delusion, it is high time for our scientific men to go to work at it, or it will only lead to a whole lump, and that quickly. If any one desires to believe Spiritualism a humbug any way, let heaven's sake do it take the Banner.—Hornellsville (N. Y.) Tribune.

Jean Paul says of children: "The smallest are nearest God, as the smallest planets are nearest the sun."

Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor.

Office at the corner of Fifth and Liberty Streets, St. Louis, Mo.
All copies of the Banner of Light, including back numbers, and all communications, can always be had at those places.

JUSTICE.

We are pained to record what most Spiritualists know to be true, viz., that our own people have less regard for one another, less charity for each other's faults, less sympathy, and give less support and encouragement than any class of people or sect of Christians in the world. As a sect, the Catholics patronize and encourage each other, and so do the Protestant sects, but Spiritualists generally will sooner trade with someone opposed to their belief than with one of their own religious belief, because they thereby gain a little applause instead of censure for the business transaction, while they would incur the latter for dealing with the Spiritualist. Catholics and other sects have charity for their own members in matters of dereliction, scandal, or accusation; but let a story, false or true, start about a Spiritualist, and none will be found ready to take it up and increase it and circulate it as the Spiritualists. We notice this remarkably demonstrated in the case of the President of the American Association of Spiritualists, against whom we have never heard a word of gossiping scandal from any lips but those of Spiritualists, and those are profuse in the ridiculous scandal that might be expected from another source, from which nothing is heard, if it was true. But we are a jealous people, like the Jewish God, and we are to sacrifice some of our best workers, as he did his son to appease his own wrath. Judging this person by the rule of the clubbed apple tree in the orchard, we must conclude that there is where the best fruits grow. The gossiping tirades of reporters and newspaper editors are of no importance to us, as we have long since learned that nothing is too bad or too mean to be said of the best man or woman, if he or she happens to be of an opposing party in a contest where there is an issue pending, or where a sensation is to be worked up to work off a large edition of a paper.

We have no money nor charity to cover the faults of one another, as the churches have, but, on the contrary, are the most severe and worst critics on our own spiritual kindred. Perhaps this is best for the subjects, as it makes them stronger if not better; but it is a sad picture and condition for those who have not even the good qualities which the publicans had in the days of Jesus, who loved one another, but not their enemies. The Catholics have charity for their own poor, however low and miserable, and the Protestants for their poor who are rich and have been rich, but, until very recently, our poor have generally been left to the tender mercies of the Lord of the church. But we are happy to say, of late the Spiritualists have been forced, by the pressure from both worlds, into a little charity for the destitute that have been cast out of the religious charities on account of a belief in our glorious religion. It seems to us but simple justice that we should aid each other all we can honestly and fairly in every way that nature requires of kindred beings. We would not be clannish nor partial to the prejudices of others, but would at least wait, in case of accusation, till there was some ground, based on suspicion, before we attacked a brother or a sister in our own belief, that even our enemies had not condemned.

ATTACKS ON MEDIUMS.

We have never been surprised that a venal press should employ reporters to get up sensational articles for thousands of their papers, composed of falsehoods and scandalous and scandalous attacks upon popular mediums. The more popular and successful, the better for the purpose. Of this kind we at once suspected the attack on Dr. Slade when it appeared in the New York Sun, as we knew the character of that paper to be like many others that had done scores of such dirty jobs to gratify a public prejudice against Spiritualism. But we have been surprised at the eagerness with which Spiritualists catch up such articles and call for explanations, excuses and confessions, as if they were really honest charges, or made by honest persons to expose deception. The rogues who got them up and the common enemy of mediums alike enjoy the fun created by the flustering and commotion they produce in our ranks by such slander and foolish charges. The truth is, it needs no report, or detective nor enemy of our cause to detect the cheating mediums, as our friends have ever been most capable and always certain to detect and expose the tricksters. When any medium has run the gauntlet as long as Dr. Slade has, such ridiculous accusations as those reported of him are not worthy the least notice, unless they appear in a more reliable paper than the New York Sun, which is not only made to "shine for all," but to sell to all, and practice a sell on Spiritualists when it can do so.

IMPOSTORS.

It is about time Spiritualism was relieved from such gross impositions as the following circular loads it with—a circular which was freely distributed through the business part of our city, St. Louis. The call should have been preceded with loud, as it is not. We will leave out the name and street—lest some fool and his money should be separated by our notice—and caution every reader of the Banner against all such impostors who steal the lives of heaven—Spiritualism—to serve the purpose of evil. Who can wonder at the odium the ignorant cast upon the name where such is represented as Spiritualism?

\$10000 REWARD FOR ANY ONE WHO CAN FURNISH MRS. M. C. French daughter, born with a call. The great universal business and medical clairvoyant and Spiritualist, late from New York City, whose talented powers have so equal reveals your whole life, from the cradle to the grave, tell you I am and the name of the one you will marry, at the very completion of your intended companion. She has that great Peruvian charm and amulet which will cause you to marry the one you wish immediately. It never fails in bringing together those long separated. This is no deception; neither does she wish to impose upon the unwary. If you have trouble, no matter how serious, she can allay it for you. Consult her for all kinds of business matter or secrets, or for success in all undertakings. Information positive. Satisfaction given or no pay.

IMPROVEMENT.

We have received from our old friend, J. M. Allen, of Ancora, N. J., copies of his Universal, International, Normal Alphabet, and his Normal Graphy, or new system of shorthand, and the Prography, for spelling, &c. The whole completes a new and beautiful system of blending all languages into one, and making a short and easy work of writing and printing which could not be easily and readily adopted, were it not for the vast amount of time expended in acquiring the old systems, and the vast amount of capital already involved and invested in the languages

now in use, both of which combined can scarcely be made to give way to a new system, however great the improvements. People do not like to have their labor and their capital set aside as worthless by a new system of any kind.

VALUABLE STATISTICS.

During the month of March, in St. Louis there were twelve hundred and thirty-nine arrests on city complaints, of which nine hundred and twenty-six were males, and three males to one female; and as dissipation is the principal cause, this shows the proportionate rate of drunkenness, and yet our wise heads will not allow women to vote and abolish the accursed evil. The figures also show that the greatest ratio of arrests was among the Irish, and that the Americans exceed the Germans, and that it is whiskey and not law that crazes the poor creatures and gets them into limbo.

Our lectures in St. Louis are to be continued on the free platform at Avenue Hall till July 15th, same as they have been during the winter, at 10 A. M. and 7 P. M.—making nine months in all, free to all.

WESTERN LOCALS, Etc.

REPORTED FOR THE BANNER OF LIGHT.

Manifestations in Cleveland—Spirits Appear in Tangible Form—They Talk, &c.—Notes.

This is, indeed, an age of marvels. Wonders are transpiring on every hand. The phenomena of Spiritualism startle people into inquiry. It appears that, for over a year, wonderful manifestations have been taking place in Cleveland, Ohio, on the West Side.

These marvelous productions of mediumistic power occurred at the residence of Edward Robinson, Esq., 200 Detroit street—Mrs. Lizzie Dayport Blundy (sister of the well-known David Port Brothers), being the medium. Mrs. Blundy has been boarding at Mrs. Robinson's for some time. Naturally enough, séances have been held frequently, the ordinary phenomena of trumpet-speaking, &c., taking place. At last it was declared by the spirits that, if the friends—a selected number—would comply with certain conditions, new things would be done. All agreed. Séances were held frequently. Every wish of the spirits was heeded. For nearly a year the private meetings were kept up without any remarkable change. Some grew discouraged; others said, let us remain true to our vows. The reward came at last.

[This statement Mr. Robbins personally gave the Banner reporter, who stands ready to vouch for that gentleman's veracity.]

The spirit-voices gradually grew louder and louder. The statement was finally made that, on a specified night, the spirits would appear in actual physical bodies. It proved true to the letter. They came and walked around the room, conversing tenderly with their medium, passing jokes and talking philosophy with the other members of the circle. The room being dark, their forms were not clearly visible to all; but the medium saw the spirits distinctly.

At a séance last summer it is asserted that one of the spirits, while walking around the room in which the friends were assembled, said, "If you will endeavor to remain seated just as you are, I will endeavor to walk out of the room and return." All agreed to do as the spirit requested. Soon the door opened. Footsteps were heard along the entry, and the outer door was opened. In a few moments the spirit returned, exclaiming, "There! I have brought you a geranium leaf from the garden." Sure enough! At the conclusion of the séance, a beautiful geranium leaf was found lying on the table.

Mr. Robbins declares that there were no geranium leaves nearer than the garden.

Mr. R. also states that the spirits are confident that, in a brief time, they will be enabled to present themselves so that all the members of the séance can see them distinctly.

Parties desirous of questioning Mr. Robbins on this subject can find him at his store, No. 30 Bridge street, West Side, or at his residence, as specified above.

OHIO.

C. I. Thacher, formerly Conductor of the Children's Progressive Lyceum, of Cleveland, is a young man of marked ability. After his tour around the world he intends to enter the spiritual lecture field.

Mrs. E. B. Warner is succeeding well in her six months' engagement with the friends in Milan and Wakarusa. The Milan Lyceum is under the efficient Conductors of A. G. Fish. Mrs. Emma Garas is Guardian.

Rev. A. J. Fishback preached against "Victoria C. Woodhull's Free Love doctrine" in Clyde, a short time ago. Mrs. Hope Whipple (wife of the geologist, Prof. E. Whipple), answered, in public, Mr. Fishback's statements.

Hudson Tuttle lectured in Wakarusa recently. This brother's lectures to the Germans in Cleveland were well received. His theme was, "The Genesis and Evolution of Spirit." The "Wachter am Erie" had a favorable editorial on the discourse.

The Cleveland Society intends to resume worship in Lyceum Hall. The Lyceum, which meets in Temperance Hall, is in a flourishing condition. There is a growing interest in Spiritualism at Green Springs. The Banner of Light preaches there regularly to a large number of people—indeed it is, in that locality, a "settled" speaker.

The Norwalk Society is in good condition. Mr. Fishback recently closed a three months' engagement. Efforts are being made to "settle" him there.

New officers have been elected to the Toledo Lyceum. C. Bronson, Esq., has gratified the lady leaders and the Guardian by a donation of an elegant writing-desk to each of those individuals. In Painesville, the Lyceum continues in its old path of prosperity. Mr. A. G. Smith, the Conductor, understands his business. A. J. Fishback lectured here not long ago.

Thomas R. Lees, of Cleveland, is about to visit England. This gentleman has for many years been identified with the cause of Spiritualism. He enjoys the esteem of the Spiritualists of Cleveland and vicinity. We wish our brother a pleasant voyage and a safe return. Well versed in matters pertaining to the Lyceum question, Mr. Lees can impart valuable information, in that line, to our English co-workers.

TENNESSEE.

E. S. Wheeler is giving the lib-rals of Memphis a brilliant series of discourses, filled to the brim with undiluted, philosophical and scientific radicalism.

MICHIGAN.

May 4th and 5th, the Spiritualists of Van Buren County held a convention in Hartford. There will be a chance to subscribe for the Banner of Light at that meeting.

Mrs. Moscop, of Burgis, Mich., has been meeting with great success in Waverly (N. Y.). The young men serenaded her, and everything went merry. Mrs. M. returns to Cleveland in May, following.

logging, we believe, Miss Susan M. Johnson as lecturer before the Spiritualist Society.

ILLINOIS.

Dumont C. Dake, the great healer of the West, is doing an immense business. His advertisement can always be found in the Banner of Light. The doctor has a cozy home at 61 21st street, Chicago.

Sunday, April 7th, the Spiritualist Society, of Chicago, held its meetings, as usual, in the West Side Opera House. The attendance was large. Owing to illness, Lyman C. Howe was unable to be present. A Mr. Wilson, of New York, formerly a Methodist clergyman, accepted the invitation to address the audience. His remarks were radical and practical. In the evening Nettie M. Pease delivered a fine lecture. The Lyceum exercises in the afternoon were full of interest.

Mrs. Mary Weeks, 1253 State street, Chicago, about whom Dr. Dake recently made a statement, expressed to us her gratitude to the Banner publishers for their services in her behalf. Bro. J. R. Robinson, the "railway guide" man, is as genial as ever. The great "fire" tried him, but he never says die! He resides at 1086 Michigan avenue, Chicago.

Maud Lord, of Chicago, the renowned physical medium, has been holding seances in La Porte, Ind.

J. Fred Melhlope and his fair bride, Nannie, with Mrs. E. Herblin (mother of Mrs. M.), have moved from Louisville to St. Louis.

KENTUCKY.

A. Cugarden keeps a spiritual bookstore at 310 Market street, Louisville. Give him a call.

NEW YORK.

The Banner of Light will be represented at the convention in Utica, N. Y., April 27th and 28th.

GEORGIA.

Letter from Moses Hull.

DEAR OLD BANNER—A dozen times since my last letter was published in your columns, I have resolved to write, but find myself so full of business that I can hardly find time to chat even with such friends of the cause as you have proved yourself to be. The truth is, the demand for work in the spiritual field is on the increase; I have not been able to obey half the demands the public have made on me. Since I last wrote you, beside my regular Sunday lectures in Louisville, I have had one double, and lectured in Liberty, Lotus, Richmond, Bedford, Hickory, Grove, Russellville, Crawfordville and Salem, Ind., and in Dayton and West Milton, Ohio, and now I have calls every day during my stay in the West.

At all the places mentioned above, except Dayton, I had good audiences and a rousing interest. There was so much on the tapis at Dayton, that our audiences were small. Indeed, I think the spiritual engine in Dayton is backing down in order to gain power to take its load up the grade. The reading, thinking, reflecting Spiritualist has more reason to take courage now than ever before. Never in historic times has any religion spread as has Spiritualism within the last year. From every quarter comes the news of the advancement of the cause. Not only are manifestations increasing all over the land, but the spiritual philosophy is working its way into the hearts of the multitude, and Spiritualism is showing itself organically as it never has before.

The platform handed out by the Spiritual Union of Boston is just the thing needed. Our work of quarrying out materials for the great spiritual temple, has gone so far now that we can begin to lay the foundations. This is done in the declaration of principles, theoretical and practical, contained in that document. In my recent discussion with Rev. Mr. Parker, he called on me for a formulated list of the teachings of Spiritualism—one that I would stand by. I purchased a copy of the Banner, containing what I call the spiritual platform, and handed it to him, inviting him to attack it; I was ready with my defence. The only attack he made was: "Many things in it have been stolen from the Bible."

Speaking of Mr. Parker, I may be permitted to say that I have just concluded a very successful debate with him. But as I went away from the last session of that debate, the query came up in my own mind, and I presented the substance of it to Mr. Parker: "Why is there not a Christian in the world that can be a gentleman all the way through?" The fact is, the lion's skin will not cover the hyacinth. In our discussion at Liberty, Ind., three times he "killed all of his manhood off" and took upon himself the role of the pettifogger.

For this I gave him such a thorough castigation that he stood in fear of me throughout the entire debate, and conducted himself decently—even gentlemanly—until he supposed I had made the last speech; when I had the privilege of using argument, I had only twenty minutes left, in which I was to recapitulate my points made in five hours' talk. Then he came out with his ad captum arguments. More than a dozen of his own friends and creatures expressed to me in private conversation their disgust at his course, and Spiritualists who had pitied, sympathized with and done all they could for him, could not be restrained from expressing their disapprobation at his course. I laid my recapitulation aside and showed him up so effectively to the audience, that he confessed he did not believe his own speech, he having only quoted from others; and so far as his acquaintance with Spiritualists went it was untrue.

Mr. Parker of course had the last twenty minutes. In that speech, in order to effect thousands who had not heard the discussion, he read what he called a recapitulation, in which he touched upon points he had not before alluded to, usually stating at the end of each point, "To this, Mr. Hull made no reply." This point, Mr. Hull answered by silence, etc. Of course the audience could not restrain their disgust at what they supposed was an effort to impose upon their common sense. For Mr. Parker's benefit, however, I will state that he did not intend that recapitulation as an imposition on the audience. It was written for the papers, with a design to impose upon their tens of thousands of readers who had not heard the debate. This sharp stroke of policy will not injure Spiritualism in the least, anywhere, and will give him throughout the South a little harmless transitory fame.

I cannot close these remarks without expressing gratitude to the press of Louisville, especially the Courier-Journal and the Ledger, for their impartial reports of the debate.

According to contract, Mr. Parker and myself are to have eleven more debates in as many prominent places, on the same proposition. If each debate exceeds the last, in the same ratio that the second did the first, these discussions will do more to awaken the people to an investigation of Spiritualism than any one thing has done.

No one can regret more than myself (not so much for the cause as for Dr. Slade himself, a gentleman whom I know and love) the manner in which he has been dragged before the world, in that sensational sheet, the New York Sun. Wide-awake spiritual papers understand the Sun, and await better authority before they call mediums to judgment. There is nothing, Mr. Editor,

in which you show your good judgment to better advantage than in refusing to retail the wholesale slanders started by the New York Sun. My personal acquaintance with Dr. Slade, together with a knowledge of his world-wide reputation and a knowledge that some of the things stated in the Sun were absolutely untrue, caused me to reject the whole statement as a base fabrication invented to injure an honest man.

Before concluding, permit me to say our cause is onward in Louisville. Congregations are very large and deeply in earnest. They have extended to me very good offers if I would settle with them; but I want to get home. I have lost so much by moving from place to place that it is hard for me just now to get the consent of my own mind to settle my family anywhere except at their own home.

From this land of "hoon-eaken" I go to the land of "wooden nutmegs." I spend May in Bridgeport, Conn., where I should like to hear from friends, and those who want week-day evening lectures or Sunday meetings during the hot weather.

As ever, MOSES HULL.

Louisville, Ky., April 13, 1872.

CONVENTION NOTICES.

Office of Secretary of Indiana State Association of Spiritualists.

To the Spiritualists of Indiana, Greeting: We hereby announce to the friends of Spiritualism in Indiana and elsewhere, that the Sixth Annual Convention of the Indiana State Association of Spiritualists, will be held in Westernville, Ind., in the city of Anderson, Madison County, Ind., commencing Friday, May 24th, at 10 o'clock A. M., and continue in session over Sunday. Each local Liberal Society and Children's Progressive Lyceum in the State will be entitled to send delegates and one additional delegate for each ten members over twenty, and each county where no society exists will be entitled to send three delegates. All friends of the cause are cordially invited to attend. Every effort will be done to make the Convention both pleasant and profitable.

We are authorized to announce that the Hon. Robert Dale Owen and other good speakers will be in attendance and take part in the Convention. Anderson is a desirable place, situated thirty-four miles northeast from Indianapolis, on the Bellefontaine railroad, and has an active society of Spiritualists and a Children's Progressive Lyceum. Speakers at the Convention will be entertained free, and board procured for others at a low rate.

Respectfully, J. R. HULL, Secretary of Indiana State Association of Spiritualists, Indianapolis, Ind., April 13th, 1872.

Quarterly Convention.

The Spiritualists of Merriam and Sullivan Counties will meet in quarterly convention at Longmire, N. H., on Friday, May 24th, at 10 o'clock A. M. The Spiritualists and friends of those two counties are requested to meet for business. Let there be a delegation from each county. We will do our best to attend from every part of the State, whom the invisibles may inspire as to come and join us in presenting spiritual truths and the doctrine of the soul's journey.

By order of the Executive Committee, S. F. HULL, Secretary.

The Central New York Association of Spiritualists. This organization will hold its next meeting at the City Hall, Albany, N. Y., on Friday, May 24th, at 10 o'clock A. M. Speaking and a good time generally may be expected. All are invited to attend. L. D. SMITH, Sec'y.

TACHYGRAPHY.

THE ELEMENTS OF TACHYGRAPHY, OR LINDSEY'S PHONETIC SHORTHAND.

SECOND EDITION.

This is the latest and most successful effort to provide a style of brief and rapid writing for the use of literary and business men, as well as for ordinary reporters. It is so simple that all can learn it, and so flexible that it can be used for all the purposes of writing. The work is complete in all respects for use in schools and colleges, and for self instruction.

TESTIMONIALS.

Read the following brief extracts from Notices of the Press: "The result of years of careful and critical investigation." "Sprague's Phonetic Shorthand is a valuable and original system of condensed writing, in meeting the wants of the world." "Can be mastered by any one in a very short time, and without a teacher." "Hudson Tuttle's Phonetic Shorthand is a valuable and original system of condensed writing, in meeting the wants of the world." "We are sure that the general use of Mr. Lindsey's system would shortly effect a great change in writing as the legio-motive has brought about in printing." "Sunday Courier." Price, in cloth, \$2.00; in boards, \$1.50; postage 12 cents. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

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THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love. The "Voice of Superstition" takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary.

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A valuable treatise on the laws governing mediums, and a recounting some of the extraordinary physical manifestations witnessed by the writer through different media. Price 10 cents; postage free.

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Who are the Blasphemers?—The "Orthodox" Christians, or "Spiritualists?" A searching analysis of the subject of blasphemy, which will do much good. Price 10 cents; postage free.

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The wonderful experiences of the author at Moravia are here detailed at length. Price 10 cents; postage free.

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In order to meet the demand for these admirable articles, by HAZARD, they have been republished from the Banner of Light in pamphlet form, on your paper, and are in every way calculated to make a favorable impression on the reader. There is an opportunity, Spiritualists, to disabuse your views, a radical thought, among the people. The price is fixed at this low figure, that the works may be within the reach of all. Here are one hundred and sixty-two pages of live, radical thought, sent postpaid for 25 cents. More spiritual knowledge is condensed upon these leaves than can be found in twenty-five dollars' worth of loss of contracted matter.

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Consciousness—Magnetism—Sleep—The Marriage Relation—Incompatibility—The Remedy, &c., &c.

Dr. J. R. HULL, Secretary of Indiana State Association of Spiritualists, Indianapolis, Ind., April 13th, 1872.

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