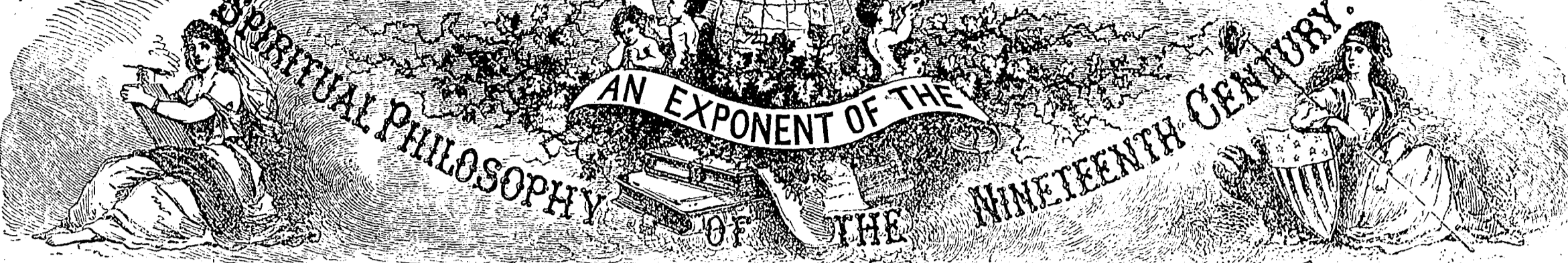


BANNER OF LIGHT.



VOL. XXXIII.

{ WILLIAM WHITE & CO., }
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BOSTON, SATURDAY, APRIL 12, 1873.

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In Advance.

NO. 2.

THE TWENTY-FIFTH ANNIVERSARY OF THE Advent of Modern Spiritualism.

Celebrations in Music and John A. Andrew Hall, Boston, on the evenings of Monday, March 31st, and Tuesday, April 1st; Harmonious Offerings from the Quartette; Speeches by Allen Putnam, Hon. Robert Dale Owen, Mrs. Emma Hardinge Britten, Jennie Leys, Mrs. Nellie L. Palmer, John Wetherbee, Dr. H. B. Storey, and Rev. Karsnot Hanson; the "Children's Hour" of Song and Dance.

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

On Monday evening, March 31st, the Spiritualists of Boston recognized the return of the anniversary date of the coming among men of the new science and philosophy—so far as its modern form is concerned—a demonstrated immortality, by a mass meeting at Music Hall, where a happy social re-union was participated in, and soul-inspiring sentences were listened to from many leading seances of the new dispensation. The hall was crowded to its utmost capacity, and the deepest harmony and good feeling prevailed to the close.

After a song by the regular quartette, Messrs. Turner and Metzger, and Misses Vose and Thomas, assisted by Miss Fannie Crossman at the piano, Lewis B. Wilson, Secretary of the Music Hall Spiritualist Committee, stated that all the speakers announced were in attendance except Mrs. J. H. Conant and Miss Lizzie Dotin, both of whom were prevented by illness from being present; he then introduced as chairman for the evening, Allen Putnam, Esq., who spoke as follows:

LADIES AND GENTLEMEN: My invitation to preside at this meeting was received so late as to preclude the preparation of a speech, and I will relieve you at once from apprehension, that your patience will be wearied by me. The special purpose of the assembling is well known. I would state it in words like these:

Twenty-five years ago this hour, Mrs. Margaret Fox said to a noise, "Count ten." The conscious noise promptly made ten noises in response. These noises were a new-born infant, afterwards christened *Modern Spiritualism*. Thus small at birth was the child whose nativity we are met to celebrate.

Twenty-five years ago it was learned, under circumstances which gave the knowledge *wide public circulation*, that a departed human being had found a tongue in dumb matter, which he caused to utter spirit thought to human ears in tones of startling and thrilling significance.

Already millions upon millions have listened to its sermons, been gladdened by its tones and uplifted by its revelations. That discovery, so made us to gain public acceptance, so efficient and so helpful in its sequences, is worthy of commemoration.

I give you to those who have made preparation for addressing you, and introduce Hon. Robert Dale Owen.

ROBERT DALE OWEN'S REMARKS.

In commencing, the speaker stated apologetically that from lack of time he had prepared no regular address, and as several other speakers were in attendance to entertain the meeting, he would give to the assembly a little plain talk which should not detain them long, and which would be perhaps more useful than a stated discourse. Merchants are in the habit of posting their books once a year, and comparing the debt and credit side of their accounts, to judge of their success in pecuniary affairs, and we may properly imitate their example to-day—the rather because it is the Twenty-fifth Anniversary of what, in a certain sense, may be called the advent of Spiritualism—that we may also judge as to what advance we have made, and as to what difficulties yet lie in our way. One quarter of a century has elapsed since the event occurred to which my friend Putnam has alluded—a quarter of a century has elapsed since in a small hamlet in the western part of New York, the Fox family, after being seriously disturbed for many nights, at last perceived intelligence in the sounds. But if you imagine that that was the advent of Spiritualism, you will make a very great mistake. Spiritualism and its phenomena are as old as history—older than civilization. The occurrence we to-night celebrate may be termed the era of what are called the "Rochester Knockings," but cannot be correctly accounted as marking man's first initiation into the mysteries and revelations of Spiritualism, it being really but the ushering in of a new phase of that which has always had an existence.

I shall not attempt, in the brief time allotted me, to trace the history of spiritual ethics and phenomena among men, but I will go back twenty-three centuries for a single example—and a notable one—that of Socrates, who, like Christ, did not record his own doings—his words and sayings being preserved by his pupil, Plato, who may be said to have written the gospel, or if you please, the glad tidings of Socrates, just as Matthew, Mark, Luke and John wrote out the Gospel in the Scriptures the parables of Christ, so we have in Plato the parables of Socrates—a greater similarity existing between the two than is generally recognized. We find in his recorded "Dialogues," the following concerning the words of Socrates to Ion, an Athenian declaimer or rhapsodist, who had great success in his public harangues when he recited the poems of Homer, but failed lamentably when he ventured to treat other poets. He came to Socrates, asking the reason of this fact, and the great philosopher thus answered him:

"I will tell you, oh, Ion, what appears to me to be the cause of this inequality of power. It is that you are not master of any art for the illustration of Homer; but it is a Divine influence which moves you, like that which resides in the stone called magnet by Euripides."

How wonderful that, twenty-three centuries ago, a Grecian philosopher came upon the knowledge of the connection of magnetism—though terrestrial only—and Spiritualism! He advanced the idea that should teach this: How much further have we got with regard to the foundation-principle of Spiritualism than Socrates went? My idea with regard to inspiration is this: I consider that it has been an element of the human character in all ages of the world, and truly interpreted, has been a promoter of progress through all time. It possesses differing phases, such as the literal inspiration of Mozart, who said he merely wrote down his pieces as he heard them, and the intuitive embodiments of Shakespeare in the world of language, and Raphael in that of color. If you will read Bishop Butler's "Analogy of Religion," you will find that he declares inspiration to have been the source of all systems of religion—not of his own, but of all—more or less pure of course, and making the religion on which it was based more or less pure in consequence.

Going further in his remarks to Ion, Socrates says: "The authors of these great poems which we admire, do not attain to excellence through the rules of art, but they utter their beautiful melodies of verse in a state of inspiration, and, as it were, possessed by a spirit not their own," and then inquires of Ion, "Tell me, aid do not conceal what I ask. When you declaim well, and strike your audience with admiration—whether you sing of Ulysses, rushing upon the threshold of his palace, discovering himself to the suitors and pouring his shafts out at his feet; or those affecting passages concerning Andromache, or Hector, or Priam—are you then self-possessed? or rather are you not rapt and filled with such enthusiasm that you fancy yourself in Iliad or Troy, or wherever else the poem transports you?" Ion replying, "You speak most truly, Socrates!" the sage thus gives his explanation: "You, oh Ion, are influenced by Iliad. You asked wherefore Homer, and no other poet, inspires you with eloquence; it is that you are thus excellent, not by science, but through Divine inspiration." I have given this example that I might adduce to you evidence that, twenty-three centuries ago, almost the same opinions were held by this Grecian philosopher—women were seeking to incite in the world of to-day. Have we any better Spiritualism than this? This celebrated philosopher may perhaps be considered as the very first martyr for Spiritualism. Milton, his successor, brought as the chief evidence against him, that he claimed to have a guardian spirit, or demon. The great Grecian exemplar of spiritual inspiration was accused of impiety because he thus claimed, and was called upon, like Galileo, to recant, to deny that he was a medium, or had a guardian spirit, being assured that, if he did not, his life would be the forfeit, but that, in event of his compliance, he should be spared. Hear his reply:

"If it is your wish to acquit me on condition that I henceforth be silent, I reply that I love and honor you, but that I ought rather to obey the Gods than you. Neither in the presence of judges nor of the enemy is it permitted me, or any other man, to use every sort of means to escape death. It is not death, but crime, that it behooves us to avoid; crime moves faster than death."

Where shall we find, in the philosophy of the Greeks, or in all the records of Roman and Grecian history, anything nobler than this?

Twenty-two centuries after the death of Socrates we have another example of inspiration. About one hundred years ago lived Emanuel Swedenborg, and though at the time, and even since, his principles and precepts have spread but little, it was not that they did not embody leading truths, but because their author, though simple, unassuming, and disinterested, fell into the fatal error—which I hope we shall all leave to avoid—of claiming infallibility. He says, "I have discoursed with spirits and angels now for several years; nor durst any spirit, neither would any angel, say anything to me, unless less instructed me, about anything in the world; but the Lord alone taught me and illuminated me."—*Divine Providence*, 135.

This claim of infallibility has placed its mark, more or less, upon all religions; let Spiritualism avoid it, and teach the great truth that nothing infallible comes to mortals. What we receive from the spirit-world we know comes to us by a power emanating from that world; but if, because we know it to be so, we are to school ourselves as to receive and recognize it as infallible, we had better give up Spiritualism at once.

I consider that we may regard Socrates as the morning star in the heavens of Spiritualism; the sun rose on the world nearly five centuries later. I know that I shall have dissenters in my audience from what I propose to say, but I regard Christ as the crowning exemplar of the spiritually inspired. I regard him—I say it with reverence—as the great founder of Spiritualism. First the signs and wonders, as they were called—as he called them himself—which are recorded as having been wrought by him, or as having occurred in the first century, are substantially identical with what we have at the present day, though some he had we have not, and we have some he had not. That Christ regarded these as miracles, I feel constrained, after the most careful investigation, to deny. I find not the slightest proof of it. In King James's translation you will find, now and then, that Christ is made to speak of miracles, but if you happen to know a little of Greek, you will find that the word in the

original so rendered is *dynameis*, the same from which we derive the word *dynamite*, and if you examine the lexicon you will find that it means power over matter; it has nothing to do with miracles. King James gave orders to the translators, fifteen in number, that all the ecclesiastical words should be kept, and as the ecclesiastical, in former ages, had always construed this word *dynameis* to mean miracles, they were obliged to obey the kingly mandate for its retention. And I do not believe in King James at all, and therefore prefer to hold to the lexicon, and that Christ said nothing of miracles any more than do we.

But there is another assertion with which we are confronted in connection with these signs and wonders of the first century. It is claimed for them that they were exclusive—peculiar to that age, but appearing in no other. They happened then, but they happen no more, is the voice of the pulpit; they belonged only to the time when Christ and his apostles lived. But Jesus himself, however, declared to the contrary. In speaking of one who should believe in his teachings, he says, "The works that I do shall he do also; and greater works than these, because I go to my father;" that is, in other words, "I shall pass away, but those who follow in the path of the spirit shall do greater works than I have done."

Then I consider that I am right in speaking of Christ as the founder of Spiritualism; because his teachings of it, ethical and spiritual, are substantially identical with the teachings of Modern Spiritualism in the highest phase to which it has attained. His system is the religion of loving kindness, including mercy, forgiveness, peace. Other religious systems speak highly of love, but of Christ's system it is the very soul and centre, "Love is the fulfilling of the law." He spoke not of God as a King to be feared, but as a father to be loved. What test did he give by which to decide who were Christians? "By this shall all men know that ye are my disciples, that ye love one another." I call that very good Spiritualism! [Applause.] My opinion is that Christ outshone, as the sun the stars, all other moral and spiritual teachers.

Now, I dare say some of you will exclaim: "Your estimate of Christ is too high." I find no fault with such. Every man must make his own estimate on the various characters of history; but I have something to say on this point. I will say for my opinion that it may be wrong, but it is well considered. I have tried my best to gain information for its basis, and think, as my projector will take the biographic account of Christ, and run through with it with the same care and under the same conditions in which he would peruse any other biography, estimating it as nearly as he can not by minute particulars, but as a whole—by the essential spirit—allowing for the mistakes of unlettered recorders, disregarding from the mind all the errors with which Orthodoxy has loaded down his teachings, and endeavoring to select the intentions of Christ himself, he will be led to admit that, while due weight may be properly attached to the words of Confucius and Socrates, Plato and Seneca, and all the rest, he finds nothing which comes up in beauty and purity of teaching to the ethics of Christ himself! Of course, you all know, I dare say—if not, I am quite willing to tell you—that I have not the slightest belief that Christ was one of the Godhead, but I think no such system of moral ethics can be found anywhere as in his recorded teachings. Take, for example, the parable of the prodigal son; the recital concerning the Pharisee and the publican at prayer in the temple; read the story of the woman taken in adultery, and brought to him for judgment, and the same spirit of loving justice runs like a golden thread through all. For my own part, if I were going to assign any date for Spiritualism, as to its advent, I should put it not twenty-five, but over eighteen hundred years ago.

I have not time to enlarge upon this point, but must pass on to another; and that is, to the fact that Spiritualism is progressing in degrees and positions which are strongly indicative of gathering power and mighty influence. It pervades the whole literature of the day; the entirety of modern popular publications is tinged with it more or less. The Harper Brothers, who are good judges of what will suit the public literary appetite, issued within five weeks six stories of spontaneous apparitions, every one of which was seriously told and completely conveyed for—a thing which could not have happened thirty years ago without seriously compromising the publishers in the popular estimation. I will tell you where I think we gain great help also, and that is, from the poets. True poets are the best friends of progress and Spiritualism. Their inspiration gives them ideas in advance of their times which are perfectly wonderful. The great progress in this respect has been especially and strongly marked during the last twenty-five years. England's best poet twenty-four or five years ago uttered one of the greatest truths of Spiritualism—a truth which, indeed, many Spiritualists of the present day need to learn and appreciate—when he said, in "In Memoriam":

How pure he heard and found in bed,
With what divine attractions bold,
Should be the man whose thought would hold
An hour's communion with the dead.
In calm death thou, or any, call
The spirits from their golden day,
Except, the them, thou loavest say,
My spirit 'at part with all.
They lament the silence of the breast,
Imagination calm and fair,
The memory like a countless host,
The conscience as a sea at rest.
But when the heart is full of dirt,
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household but within."

No one who has been present at what are called spiritual seances but knows that, if there is any inharmonious element, we can obtain no

thing; and this truth was borne witness to by Tompkinson some twenty-five years ago. I know of no more important precept concerning spirit communication to-day, than that which he gave about the time the "Rochester Knockings" were here exciting the public mind. [Applause.]

American Spiritualism has penetrated Europe, and our spiritual literature is finding a place in the minds of multitudes of the talented and wise. I received a letter but a short time since from a gentleman who is Imperial Audit Counselor at the court of Russia—Alexander Aleksikoff—who has been engaged for six years in translating into German, and publishing at his own expense, the spiritual works of A. J. Davis, Judge J. W. Edmonds, and some of the recent productions of Crookes and Sargent Cox (an eminent London lawyer, now judge of one of the English courts), which letter informed me that he was now translating a recent work of mine—"The Debatable Land"—and that he was about to put it forth in two volumes.

The press is also feeling the influence of our Philosophy. "The Home Journal," the organ of "good society," in an issue dated in March, 1872, thus speaks of Mr. Cox and his theory:

"His Psychic Force, which he puts forth as a new discovery, is exceedingly indefinite, beginning where muscular force ceases, and covering the phenomena of the will and mind in their most individual and personal qualities. The passage of one party is: 'Spirits, are you present?' while that of the other is: 'Psychic Force, will you communicate?' Sergeant Cox, however, is exceedingly careful to assure the public that he is no Spiritualist. Nevertheless, we cannot help assigning him a place among the believers—the unconscious ones at least. His book may be taken as the best representative of the newest phase of the movement, while the older, sentimental and religious form of development is fully set forth in Mr. Robert Dale Owen's volume on 'The Debatable Land.'"

The majority of English scientific men are materialists, rejecting all spiritual theories. The Home Journal handles them without gloves. Hear what it says:

"Where a Socrates might recognize a divine voice, or a Milton rejoice in the companionship of millions of spiritual creatures that walk the earth unseen, the purified earth-world naturally can find nothing but delusion in others, with an addition of encephalitis that he awards no revelation but that of the hammer, the blow-pipe or the scalpel."

Let us take another paper—the New York Nation—very hard to please, eminently critical, and indeed, perhaps, what some people call cynic. Yet it, like the Home Journal, has of late assumed a calmer tone regarding our faith and its disciples. In an article of two columns, headed "Debatable Land," after a very candid review of my book, and allusions to several of its records of phenomena, it says:

"The force of personal testimony, indeed, cannot well go further. But personal testimony, in the present state of science, has become the thing to be regarded as conclusively respecting the phenomena in question, so long as physiology finds so much of apparently countervailing testimony in the facts of unconscious cerebration. Between two witnesses—the careful, unprejudiced observer on the one hand, and the advocate of a mysterious brain-action upon the other—science is not yet prepared to decide. It is hardly less surprising that unconscious cerebration should make the ghosts of the dead live again in the convictions of cool observers, than that a real communication between the two worlds should be demonstrated. Upon either examination of the facts, a mystery unables them; and it is somewhat difficult to exercise the faculty with which some scientific men have regarded the examination of this whole subject. Granted that all the phenomena claimed for Spiritualism are a delusion, few inquiries are more interesting than those which should show how Messrs. Owen, Ebenbach, Crookes, and other intelligent investigators of the subject, have become the dupes of unconscious cerebration. Of this, we think, Dr. Carpenter's widely-read recent essay upon the subject fails to take account."

And the reviewer winds up by saying: "Books which, like 'The Debatable Land,' contribute their quota of carefully observed and recorded facts to the discussion, are to be welcomed."

I hope I may not be charged with egotism, for I have spoken thus frequently of my work, "The Debatable Land," merely from the fact that, as being the largest volume in the peculiar field of Spiritualism treated by it, which has been published for the last ten years, it has naturally been brought to the notice, and therefore evoked expression of opinion, from a wider circle of minds than is commonly the case with books devoted to the explanation of our Philosophy. Of more than one hundred reviews made of the work, only one was what might be termed abusive.

Alfred Wallace, who earlier than Darwin in the promulgation of the theory of the descent of man (though he does not admit of a link connecting humanity with the brute) was the author of a book, published two years since in London and in New York, entitled *Contributions to the Theory of Natural Selection*, which has obtained much attention and many favorable notices—and of whose scientific attainments Dr. Hooker, President of the British Association, in his opening address to that Society, when it held its annual meeting at Norwich, in 1868, spoke in high terms—has taken broad grounds on this question, and given the most remarkable notice of my book (and the last with which I shall trouble you) in the pages of the April number for 1872 of the London Quarterly Journal of Science and Annals of Mining, Metallurgy, Engineering, Industrial Arts, Manufactures and Technology, which is published simultaneously in London, Paris, and

Leipzig, and is edited by Mr. William Crookes, an eminent chemist and a Fellow of the Royal Society, whom you all know is half converted to Spiritualism. Twenty out of the hundred and forty pages of this April number are devoted to reviews of new works; and here is a portion of its table of contents:

NOTICES OF SCIENTIFIC WORKS.
Owen's "The Debatable Land between this World and the Next."
Schellon's "Spectrum Analysis in its Application to Terrestrial Substances and the Physical Constitution of the Heavenly Bodies."
Descandol's "Elementary Treatise on Natural Philosophy."
Ball's "Experimental Mechanics."

Ten pages were devoted to the Debatable Land—as much as to the other three reviews. After giving an excellent abstract of the chief narratives in the book, Mr. Wallace says:

"We have devoted so much space to a sketch of Mr. Owen's book because, in the first place, it merits notice as a literary work of a high class; and in the second, it brings prominently before us what is either the most elegant and mysterious of delusions, or the most important of truths. In either case, it deserves a full and fair discussion. Neither is such a subject out of place in a scientific journal, for, in whatever light we view it, it is really a scientific question. If a fallacy or a delusion, it is of so wide-spread a nature, and influences such numbers of well-educated and intelligent men, that we have a right to demand of science a full and satisfactory exposure of it. If a truth, then it is certainly, as Mr. Owen maintains, a science of itself—a new science, and one of the most overwhelming importance in its bearings upon philosophy, history and religion."

No "psychic force" could be accepted as explanation, and he avows, in distinct terms, his acceptance of the spiritual theory in these words:

"Mr. Owen's facts actually force upon us the spiritual theory, just as the facts of geology force upon us the belief in long series of ancient living forms different from those now upon the earth. I must accept all the equally well-attested facts of equal intrinsic probability, or reject all; and I cannot believe in carbonate-fossils as realities, and reject striatum as freaks of Nature, neither can I accept the facts of the rest of the alphabet. Yet if all the main classes of facts are admitted, the spiritual theory appears as clearly a deduction from them, as the theory of extinct animals follows from the facts presented by their fossil remains." (p. 217.)

The progress of the spiritual idea among men is strongly marked, and daily increasing. Let us not wonder in consequence thereof. I give candidly have explored the boundaries of another world, and I know of nothing that is going to stop Spiritualism's march as a witness in the great court of Theology. When science endorsed the theory of Galileo, the Church was forced to open her doors to it, and when the scientists of our day write Spiritualism in the catalogue of their verities, the sects can no longer exile it from their creeds.

The speaker then related substantially the narrative of his experience with the linked double slate at the seance held at Mrs. Mary M. Hardy's, 1 Cornhill square, Boston, on Friday evening, March 29th, (as published in our last issue) as an item in proof that each day some new development of spirit-power was being effected in our midst, and closed by hopefully referring to the triumphs to store in the future.

After a lib by Miss Annie Vose, Miss Juliet Thomas, and Andrew Metzger, Jr., the chairman introduced as an earnest exponent of Spiritualism for many years.

MRS. EMMA HARDINGE BRITTEN, who said that, at the present hour, she was celebrating or helping to celebrate the inauguration, for the first time on earth, of a religion, science, and a scientific religion. "All that we had ever dreamed of in religion—all that the seers and prophets from age to age had longed to see, all that the heroes and reformers of the past had striven for, was revealed and realized in part, though not in completion, on this night of the 31st of March, some quarter of a century ago. She knew there were many voices lifted up from this very room, in the tones of what might appear fanaticism; but such were informed that the very earnestness and enthusiasm with which she first entered the field of spiritual research still clung to her in her examination and investigation of every phase of development, either in opinion or phenomena. There were so many phases of this beautiful truth, and there were so many present whose voices were yet to be heard in the enumeration of their views, that she should confine herself to briefly presenting her conceptions concerning what Modern Spiritualism had done for the solving of the mighty problems of existence, so feebly and unsatisfactorily dealt with by the religions of the past. As we stood beneath the quiet skies of evening, and gazed upon the majesty of that resplendent universe of which we were a part, or walked amid the bustle of the city streets, viewing the works men's hands had wrought, or contemplated the thrones of humanity as they surged along life with the purposes of their being—springing, as did the flowers she held in her hand, from germ seeds, and growing to a fruition, which was followed by an evanishing, on their part, from the material world, a being swallowed up in the dim mystery of unknown scenes—was it possible for us, with our human loves and affections, to behold this vast procession that stretched beyond the bounds of time, and not to question as to the power and spring of causation, which called forth all these expressions of grandeur, beauty, and use? not to ask whose we were, and by what power governed and controlled? These were the problems of religion, and who had solved them? What voices of the past came to us in an-

An Important Petition.

The following petition was presented to the General Assembly of Rhode Island late in the session by the Hon. Thomas R. Hazard...

To the Hon. the General Assembly of Rhode Island: Your petitioner asks leave to respectfully remind your honorable body that the Constitution of the State requires that...

Your petitioner would also respectfully represent that he has for some years been cognizant of the fact that an ecclesiastical organization is fast progressing in the United States...

Whether the combinations of these misguided men are to lead to another intestine war, for the maintenance of religious liberty...

In conclusion, your petitioner may be pardoned for suggesting for the consideration of your honorable body...

THOMAS R. HAZARD.

Sensationalism in the Pulpit.

Zion's Herald administers a well-deserved rebuke to the ministers of the present day who endeavor to attract an audience by the eccentricity of their sermons...

"We have just now seen a card printed for circulation by the pastor of one of the oldest Congregational churches in Boston...

And this is preaching the gospel in the year of our Lord 1873, and in the centre of Christian civilization!

ALL SORTS OF PARAGRAPHS.

SHORT SERMON.—As blossoms and flowers are strewn upon the earth by the hand of Spring...

"We have on file for publication a very graphic article, how an old man of Boston, entitled 'Baptists of Olden Days'...

C. C. Moody's "Calvary" has come to hand from 211 Washington street. It gets out the richest and most beautiful test one we have received...

Emily, Fallholt has given the women of this country many excellent ideas through her lectures...

"Why is the earth like a school-room blackboard? Because the children of man multiply on the face of it."

Rev. Mr. Murray, in his bright article in the "Congregationalist," says: "It is regarded as a privilege, as a privilege to hold that there is no such being as God."

It is safe to say that in large cities not one employer in a hundred knows anything of the whereabouts of his clerks out of business hours.

The horse that has taught me to keep it in good condition is short-footed, and suited to advertising life.

When a young lady dreams of a coach, it betokens that she will not long be a dreamer...

I do not know a more dreadful thing than at a time of trouble going out and calling in God as a stranger.

A conscientious man who stands in great dread of the small pox, recently refused to receive a telegram because it came from an infected town.

A. A. Crane sends us \$1.50 for the Banner six months, but omitted to inform us where to direct the paper.

Mr. ALGER REVIEWED.—By reference to another part of this paper, it will be seen that Mr. Alger's late lecture on Spiritualism has come under the reviewer's steel...

Doris M. Fox, widow of the "Present Era," has had difficulty with "Golden Age"—anything but golden—and the former has been obliged to change the name of his paper to the "Present Era."

Fenna's Boys' Clothing is of superior workmanship, and parents would do well to patronize his establishment.

Old Mainz.—There are three-fourths of a million more females in Germany than males.

CHICAGO, April 7.—A private despatch says that parties from Meadville, Pa., state that Mrs. Sprague, late of a Methodist minister, has confessed the murder of Mrs. Hedges, at Erie, Pa. She says that she did it in self-defense.

The official reports show that fifteen per cent. of the expenditures of English workmen are for drink and tobacco. These two items are much as spent by them for bread, and twice as much as they pay for meat.

The Roman Emperor has determined that the office of the German Catholic Bishop of the Prussian Army shall be abolished. The present Archbishop, Nanzanowski, was suspended for disobedience months ago.

Movements of Lecturers and Mediums.—Mrs. Mary F. Weeks, test medium, has returned to Chicago from her late professional tour in Colorado.

Adelle L. Babson is now at Terre Haute, Ind., where her address will be for several weeks. She will answer calls to lecture in that vicinity.

Prof. E. Whipple lectures in Worcester, Mass., during April.

Mrs. Mattie Hulet Parry lectures in St. Louis during April and May.

Moses Hall is lecturing in Washington, D. C., this month. His address is 629 B Street, N. W.

E. V. Wilson will speak in Memphis, Tenn., April 12th and 13th, and possibly the 20th and 21st. On Tuesday, Wednesday, Thursday and Friday evenings, April 10th, 11th, 12th and 13th, he lectured in Oklahoma, Okla.

A New York correspondent, "J. W.," speaks in strong terms of the excellent mediumistic powers of Mrs. C. A. Deafolia, well known in that city and vicinity as a clairvoyant and test medium.

A letter from Bro. E. Whipple, 7th inst., says: "I commenced my labors in Worcester, last Sunday, under favorable auspices. A large audience assembled in Horticultural Hall, and the prospect is fair for a large attendance and good interest during the month."

G. B. Stebbins speaks in Springfield, Mass., four Sundays in April. A good speaker—hear him.

Mrs. Mary A. Charter, of East Boston, is at Cowanda, N. Y., where, a correspondent says, she has given many good tests.

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N. Frank White writes, April 3d, from Detroit, that great interest is manifested there to hear the Spiritual Philosophy expounded...

New Publications.

THE LADY'S FRIEND FOR APRIL, illustrated by Deacon & Peterson, 39 Walnut street, Philadelphia, publishers...

PETERSON'S LADIES' NATIONAL MAGAZINE for April, Charles J. Peterson, 206 Chestnut street, Philadelphia, Pa. commences with a stock-pole picture...

THE MODERN THINKER. The second number of this novel publication, issued in colors as "Joseph's coat," has arrived.

LIPPINCOTT for April, J. B. Lippincott & Co., Philadelphia, Pa., publishers, continue the "Round Robin" and also presents "Wilmington and its Industries."

THE HERALD OF HEALTH FOR APRIL, Wood & Lothrop, publishers, 13 and 15 Light street, New York City. Deals with many important subjects...

THE NATIONAL QUARTERLY REVIEW for March—Edward L. Sears editor and proprietor, 65 Bible House, Astor place, New York City—lies on our table.

THE GALAXY for April, Sheldon & Co., 677 Broadway, New York City, publishers, is a splendid number of an old favorite...

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The West.

Warren Chase, Regular Correspondent.
Office at No. 100 Broadway, New York.

A BUSINESS CHANCE.
The following is a copy of a letter received from a friend in the West...

BOONVILLE, IND.
We had had the first start of winter here on the 1st of October...

On the 27th the sun shone beautifully, the birds sang early...

ONE MORE HAS LEFT US.
Thomas W. Bethel, of Newberg, Ind., aged fifty-six, well known to many of the readers of the Banner...

The Late Nathaniel Allen.
Mr. Nathaniel Allen, who died January 31st, of consumption...

Celebration in Salem, Mass.
The First Spiritualist Society of Salem, with their friends, had a picnic...

Our Anniversary in St. John, N. B.
Quite a goodly number of the advocates of our cause were present...

Light Breaking in the Catholic Church.
As we have several times stated, the Catholics are arranging themselves on the side of religious liberty...

Beecher on Compulsory Education.
The second lecture of Henry Ward Beecher in St. Louis was much better than his first...

Chicago Items.
I am weary of hearing so much of the 'Chicago' items, and do wish that some one would make a point...

Stonham, Mass.
Dear Banner—Not having seen anything recently in the Banner from this town...

Will the Christian's God get into the National Constitution?
I believe it is altogether likely. Nearly all Liberals, if not all, who have written and spoken upon this question...

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