VOL. XXXIII.

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WILLIAM WHITE & CO., Publishers and Proprietors.

BOSTON, SATURDAY, APRIL

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NO.

THE TWENTY-FIFTH ANNIVERSARY OF THE

Advent of Modern Spiritualism.

Celebrations in Music and John A. Andrew Halls. Boston, on the evenings of Monday. March 31st. and Tuesday, April 1st: Harmonious Offerings from the Quartette; Speeches by Allen Putnam, Hon, Robert Date Owen, Mrs. Emma Hardinge Britten, Jenute Leys, Mrs, Nolle L. Palmer, John Wetherbee, Dr. R. B. Storer, and Rev. Norwood Damon: the "Children's Hour" o

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—of 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 apostles 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 Metzgar, 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 Lizzle Doten, both of whom were prevented by illness from being present; he then introduced as chairman for the evening, Allen Putnam, Esq., who spoke as fol-

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. Those 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 millie 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 revealments. That discovery, so made as to gain public acceptance, so efficient and

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

ROBERT DALE OWEN'S REMARKS.

In commencing, the speaker stated analogeti cally that from lack of time lie 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 difficulhas clapsed since the event occurred to which my tury has clapsed since in a small handet 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 ternfed-the-era of what are called the "Rochester Knockings," but cannot be correctly accounted as marking man's first inof 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 twentythree 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 Mator glad tidings preached by Jesus. As we have 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 lon, an Athenian declaimer or rhapsodist, who had great success in his public harangues when he elucidated 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 illus-tration 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 foundationprinciple 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 Shakspeare 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 allmore 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 Ton, Socrates says: "The authors of these great poems which we admire, do notatiain 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, and do not conceal what I ask. When you declaim well, and strike your audiences 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 Hecuba, or Priam-are you then self-possessed? or rather are you not rapt and filled with such en thusiasm that you fancy yourself in-Ithaca or Troy, or wherever else the poem transports you?" Ion replying, "You speak most truly, Socrates!" the sage thus gives his explanation: "You, oh lon, are influenced by Honder 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 Greena philosopher when we are seeking to inculeate 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. Miletus, his accuser, brought as the chief cause against him, that he claimed to have a guardian spirit, or The great Greelan exemplar of spiritual inspiration was accused of implety 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 you wish to acquit me on condition and purity of teaching to the ethics of Christ that I henceforth be silent, I reply that I love himself! Of course, you all know, I dare say 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 toes cape death. It is not death, but crime, that it behooves us to avoid; crime moves faster than

Where shall we find, in the philosophy of the Greeks, or in all the records of Roman and Greeks, or in all the records of Roman and Greeks, and the records of Roman and Greeks, or in all the records of Roman and Greeks, or in all the records of Roman and Greeks, or in all the records of Roman and Greeks, or in all the records of Roman and Greeks, or in all the records of Roman and Greeks, or in all the records of Roman and Greeks, or in all the records of Roman and Greeks, or in all the records of Roman and Greeks, or in all the records of Roman and Greeks, or in all the records of Roman and Greeks, or in all the records of Roman and Greeks, or in all the records of Roman and Greeks, or in all the records of Roman and Greeks, or in all the records of Roman and Greeks, or in all the records of Roman and Greeks, and the records of Roman and Roman an

cian 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 ties yet lie in our way. One quarter of a century since, his principles and precents have spread but little, it was not that they did not embody friend Putnam has alluded-a quarter of a cen-leading truths, but because their author, though simple, unassuming, and disinterested, fell into the fatal error-which I hope we shall all learn 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, much less instruct me, about, anything in the word; but the Lord alone taught me and illuminated me."—Di rine Providence, 135.

This claim of infallibility has placed its mark, more or less, upon all religions; let Spiritualism Itiation into the mysteries and revelations of avoid it, and tench the great truth that nothing Spiritualism, it being really but the ushering in | 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 so 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 spirituthew, Mark, Luke and John wrote out the Gospel ally 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

original so rendered is dunamis, the same from thing; and this truth was borne witness to by Leipzig, and is edited by Mr William Crookes lators, fifteen in number, that all the ecclesiastic here exciting the public mind. [Applause.] cal words should be kept, and as the ecclesiastics. But there is another assertion with which we

however, declared to the contrary. In speaking two volumes. of one who should believe in his teachings, he says, "The works that Ldo shall be 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, ethics, 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 merey, forgiveness, peace, Other religious systems speak highly of love, but unconsidents ones at least. His book may be of Christ's system it is the very soul and centre. Taken as the best representative of the newest 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 ism! [Applause,] My opinion is that Christ Hear what it says: ontshone, 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." Land 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 pipe or the scalpel." say for my opinion that it may be wrong, but it is well considered. Tries o tried my best to gam intermedien for its basis, and think, it buy we is well considered. It has bried my best to gam a country where it arose, and in the court construction for its basis, and that, it buy to enture in England, France, Germany and Itus-jector will take the biographic account of Christ, sia, the strongholds of the selentific movement, and run through with it with the same care and and the very focuses of the deepest insight and under the same conditions in which howould severest scrutiny." under the same conditions in which he would peruse any other biography, estimating it asfrom the mind all the errors with which Orthodoxy has londed down his teachings, and endeavoring to select the inculations 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 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 suif the public literary appetite, issued within five weeks six stories of spontaneous apparitions, every one of which was seriously told and completely vouched 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 in heart and sound in head, With what divine affections bold Should be the man whose thought would hold An hour's communion with the dead, In valu shall thou, or any, call The spirits from their golden day, Except. Alke them, thou too caust say, My spirit is at peace with all. They haunt the sllener of the breast, Imagination calm and fair. The memory like a cloudless air. The conscience as a sea at rest. But when the heart is full of dln, And doubt beside, the portal waits. They can but listen at the gates. And hear the household jar within!"

miracles. King James have orders to the trans- about the time the "Rochester knockings" were

American Spiritualism has penetrated Europe, Lits table of contents: in former ages, had always construed this word, and our spiritual merature is maning a pactor dunamis to mean miracle, they were obliged to the minds of multiplides of the talented and wise.

Owen's "The Debatable Land between this World and the Next" to be the Land between this World and the Next." in former ages, had always construed this word, and our spiritual literature is finding a place in do not believe in King James at all, and there- "gentleman who is Imperial Antie Counselor of Scho fore prefer to hold to the lexicon, and that Christ the court of Russia-Alexander Aksakoff-who said nothing of miracles, any more than do we. . has been engaged for six years in translating into German, and publishing at his own expense, are confronted in connection with these signs and the spiritual works of A. J. Davis, Judge J. W. wonders of the first century. It is claimed for | Edmonds, and some of the recent productions of them that they were exclusive-peculiar to that Crookes and Sargent Cox (an eminent London age, but appearing in no other. They happened | lawyer, now judge of one of the English courts). then, but they happen no more, is the voice of which letter informed me that he was now transthe pulpit; they belonged only to the time when fating a recent work of mine-"The Debatable Christ and his apostles lived. But Jesus himself, Land"-and that he was about to put it forth in

"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 the phenomena of the will and mind in their most individual, and personal qualities. The password of one party is: 'Spirits, are you present?' you communicate?' Sergeant Cox, however, is exceedingly caveful to assure the public that he is no Spiritualist. Nevertheless, we cannot help assigning him a place among the believers—the phase of the movement, while the older, more sentimental and religious form of development is fully set forth in Mr. Robert Dale Owen's vol-une on 'The Debatable Land.'''

The majority of English scientific men are mamen know that ye are my disciples, that ye love terialists, rejecting all spiritual theories. The one another." I call that very good Spiritual- Home Journal handles them without gloves.

"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 purblind earth-worm naturally can find nothing but delusion in others, with an addition of conceit in himself that he accepts no revelation but that of the hammer, the blow-

It says also:

Let us take another paper-the New York Nanearly as he can not by minute particulars, but | tion-very hard to please, eminently critical, and as a whole-by the essential spirit-allowing for indeed, perhaps, what some people call captions. the mistakes of unlettered recorders, discarding Yet it, like the Home Journal, has of fate assumed a calmer tone regarding our faith and its disciples. In an article of two columns, headed "Debatable Land," after a very andld 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. Hut-personal testimony, in the present state of scientific knowledge, will not be regarded as conclusive respecting the phemena in question, so long as physiology finds so much of apparently counterveiling 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 decides. It is hardly less surprising that unconscious ecrebration 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 he demonstrated. Upon either explanation of the facts, a mystery underlies them; and it is the tacts, a mysery undernes them; and a session what difficult to excuse the apathy with which so many scientific men have regarded the examination of this whole subject. Granted that all the phenomena claimed for Spiritualism are a detusion, tow inquiries are more interesting than those which should show how Messrs. Owen, Reichenbach, Crookes, and other intelligent in vestigators of the subject, have become the dupe of unconscious cerebration. Of this, we think, Dr. Carpenter's widely-real recent essay upon the subject fails to take account."

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

I hope I may not be charged with egotism, for have spoken thus frequently of my work, "The Debatable Laint," merely from the fact that, as being the largest volume, in the peculiar field of 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 explication of our-Philosophy. Of more than one hundred reviews made of the work, only one was what might be termed abusive.

Affred Wallace, who earlier than Darwin in the promulation of the theory of the descent of man I (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, enlitted Contributions to the Theaaddress to that Society, when it held its aunual 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 No one who has been present at what are of Mining, Metallurgy, Engineering, Industrial

which we derive the word dynamics, and if you Tennyson some Twenty-five years ago. I know an eminent chemist and a Fellow of the Royal examine the lexicon you will find that it means of no more important precept concerning spirit Society, whom you all know is half converted to power over matter; it has nothing to do with communion to-day, than that which he gave Spiritudism. 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

"Spectrum Analysis in its Application to Terrestrial Substances and the Physical Constitution of the Heaventy Bodies."

Deschand's "Elementary Treatise on Nat-ural Philosophy." Ball's "Experimental Mechanics."

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

"We have devoted so much space to a sketch 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 us what is either the most gigantic 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 failing "His Psychic Force, which he pairs norm as a new discovery, is exceedingly indefinite, beginning where muscular force ceases, and covering or a delusion, it is of so wide spread a nature, and influences such numbers of well-educated and influence and even scientific men, that we have a right to demand of science a full and satisfactory exposwhile that of the other is: 'Psychic Force, will are of it. If a truth, then it is certainly, as Mr. von communicate?' Sergeant Cox, however, is Owen maintains, a science of itself—a new selence; and one of the most overwhelming importance, in its bearings upon philosophy, history and

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 mon us the spiritual theory, just as the facts of geology force upon as the belief in long series of ancient llying forms different from those now upon the earth. must accept all the equally well-attesfed facts of equal intrinsic-probability, or reject all. I cannot believe in cretaceous fossils as realities, and reject silurian as freaks of Nature: neither can L accept the facts B may have witnessed, and reject Hisso 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 ariemmater in tho asso, above cited.) give candid have explored the boundaries of another world. and I know of nothing that is going to ston Soiritualism's mouth as a witness in the great court of Theology. When seigner 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 catalogus of their veriies, the sects can no longer exile it from their

The speaker then related substantially the narrative of his experience with the locked double Slate at the scance light at Mrs. Mary M. Hardy's. t Concord square, Boston, og Friday evening, March 20th, (as published in our last issue) as an item in proof that each day some new development of spirit-power was careffe ted in our midst. and closed by hopefully referring to the friumphs in store in the future.

After a Trie by Miss Annie Vose, Miss Juliet Thomas, and Andrew Mergar, dr. Hae chairman introduced as an earnest exponent of Spiritualism for many years,

MRS. EMMARIANDING DREPES. who said that, at the present hour, she was celebrating or helping to celebrate the imaggination. for the first time on earth, of a religious 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 seekall that the heroes and referners 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 around her who had been accustomed to hear her voice lifted up from this very rostrum, in the tones of what might appear fanaticism; but such were informed that the very earnestness and enthusias in 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 teuth, and there were so Spiritualism treated by it, which has been publimany present whose voices were yet to be heard lished for the last fen years, it has naturally been | in the enunciation 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 unsatisfactority deall with by the religions of the pasts. 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 throngs of humanity as they surged along, rife with the purposes of their being-springing, as ry of Natural Selection, which has obtained much did the flowers she held in her hand, from germ attention and many favorable notices-and of seeds, and growing to a fruition, which was folwhose scientific affairments Dr. Hooker, Presi- Howell by an exanishing, on their part, from the dent of the British Association, in his opening material world, a being swallowed up in the dim mysteries 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 onestion 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 called spiritual scances but knows that, if there Arts, Manufactures and Technology," which is the problems of religion, and who had solved little of Greek, you will find that the word in the is any inharmonious element, we can obtain no published simultaneously in London, Paris, and them? What voices of the past came to us in answer, as we repeated the involuntary queries of the human soul, "Whose am 12"," What am 12" "Whence came 12" and "Whither am Thound?"

She referred to the speculations of the Hindoos in the wild solitudes of their ancient land, and to the later efforts of the ancient Egyptians, who embodied their ideal of life, its adjuncts and its setquences, in the welled statue of Isis symbolizing the eternity treat whence we came, and the eternity to which we were passing on a statue which proglaimed, "I am all that ever was or ever shall begand-nomortal hasever lifted the veil which conceals me.", Greek and Roman, Jew and Gentile. had grappled with the protound problem, till at last jame, the gentle Nazarene she to whom the previous speaker had referred so justly when he represented him as the grandest and most perfect. exemplar of spiritual power and possibility that the lart had ever seen; but the question had never in t with that full solution which was so applicable to the conditions of humanity as to win universal acceptance and insure harmony of belief. On the contrary, Time, in his flight over earth, beheld its inhabitants divided into varying sects, each arrogating to itself the precedence-Buddhist, Egyptian, Greek, Roman, Christian, Mahometan, and every other form and description of faith continuing the worship of an unknown God. She would not assail the faith of those who felt within their own nature a sufficient evidence for the truths of religion, and a sufficient solution for these problems, but she would ask of her infidel friends-and she trusted a that some of them were in attendance upon the present, occasion, for wherever they were, they were certain to be intelligent listeners-as to what, answer the would receive if they were to make the demand, "What Is God?" from all the differing religious denominations just cited. The reply would be; "God is a spirit;" but if the question was pushed further as to what was a spirit, eeclesia-ticism would answer, "Great is the mystery of Godliness," and science would answer their with a sheer!" If the question be asked of any religious teacher, "Where are our vanished dead?" the reply of the theologian would be, "They have gone to God," (if haply not irranother direction,) while science would declare. "The fire is quenched -the machine is stopped-the life-principle was the real man, and that is nothing but the result of organization." Any who inquired, "What shall. I do to be saved-to live up to the highest law of my being " would be met by the clamoring tongues of ten thousand, one-idea reformers, each specifying the certainty of a physical and moral millennium, if his or her own peculiar and angular plans were but obeyed.

To us, in the great day of spirifual darkness. when the religious seets and grades, founded on spiritual light and spiritual powers, denied us the same evidence they themselves received in their era of inception, and the scientific world held proudly aloof, fixing its gaze alone upon visible and tangible materiality, these little "Rochester knockings" came sounding in our ears-in form how simple, in exhibition how convincing! and no matter; how many extraneous errors had been foisted upon the system founded upon their revelations, no matter how many theories of ideality and sexuality had been fastened to its car, no matter what man had done to it, God had in it answered the ery of the appealing soul! [Applause.] What had it replied to the long unsolved problems of religion: "What am 12" "Whose am I ?" "Whence am I?" and "Whither and I bound?" Why, on the 31st of March, twenty-five years ago, the

herent power, a living withimmortal soul, who opened the gate of being and pointed down the corridors of eternitywhose existence solved the mystery of God, and proved the fact of immortality, [Applause.] How glorious the revelations, of our faith, which proved the existence of the Father Spirit in the sand grains beneath our feet, as in the stars over our heads! How priceless the knowledge of that unerring care which brought all things to a correct ultimate! how cheering the assurance; as we gazed upon the faces of those who perhaps on the morrow should fall at the mandate of change, that we should meet again in the morning, beyoud the realm of forgetfulness!

She could say with him of old, "I know that my Redeemer liveth," in the revelations of the religious science and scientific religion which Modern Spiritualism presented, teaching, as they did. the existence of God, the certainty of retribution and compensation following closely upon the deeds done in the body, and the demonstration of. continued existence, with opportunities for higher advancement in an unending future.

After a trio by Misses Vose and Thomas and Mr. Metzgar, the chairman introduced -

MISS JENNIE LEYS.

ism had now attained its quarter century of activeultimate, to bring Nature's cestatic equilibrium ing causes were left without treatment. [Apto humanity. The great question of the hour plause.]

This was the practical work to which Spiritualthis country during the next quarter of a centu- ism must come. She did not expect all present this point was demanded of its adherents by the the future. Too long had women and men reby the arrogance of small minorities in power, and Spiritualism was to bring to the world revision ester Knockings had sounded as the signal of the the movement looking toward the political ennot titted for its place and use, so in human life passed away." [Applause.] there was nothing which was not worthy of a Miss Annie Vose then sang "Walting?" in solo, there was nothing which was not worthy of a

scope-which could penetrate such gwful places and make the divinely ascended soul find heaven began her address by assuring the audience that only by-striving to heavenize humanity? The very fact that the future life immortal was indissolubly connected with the present life immortal opment, or gilded by its joys of rounded fruition were rising for solution in our day all over the

Spiritualism had revealed to the world the stupendous fact that God as a personality didnot exist, and could never be gazed upon by the seeking soul, though sought for through countgless arons of eternity; by it the idea of the externality or exteriority of God had been forever removed, and the soul had been forced to turn to its own individuality to find a consciousness of the awful and searching I/Am, a revelation full of the measureless responsibilities and dawning harmonies of divinity. Spiritualism taught that there was just so much of God in the universe as was embraced by the sum of individe nalities, and therefore called upon each individual to reach in thought and word and deed the journal and noblest altitude within the range of ts peculiar possibilities. Declaring that there was perfection in life here and hereafter was that which we made by our own works, it would with every reform looking to the happiness of large in the physical, and to the correct translation to the other side of life of those inherent tendencies and natural characteristics which made up man's idiografic sovereignity, that they might be fitted to attain a rounded excellence by future

The very soul of Spiritualism was justice-instice to both sides of life and to all grades of intelyears, though the divine aureole that Shone tendencies-just as he who looked at the sun and then turned to other objects beheld moving multitudes of small dark spots. She spoke of the yast wrongs of society, the subjugation of women, the tion of the political world," where your Legislafors divide at once the people's liberty, properly and safety," [Applause] the dark places mencalled prisons, the scaffold; where red-handed legal murder had just vindicated its claims to the abhorrence of mankind, [Applause] the wrecks of human life east up along the shores of existence and still further beyond them to the birthchamber where, through the operation of ignorame and selfishness, children were ealled-forth condemned from inception to sorrow and weeand said that everywhere where there was life, must this light from heaven shine till a knowledge of proper conditions should supersede blindness, and a true-born, humanity come upon the stage of action with their lives moving in harmony and unison with the Divine Life "whose love and whose law are one !" [Applause.] : She referred to the long processes of the years

through which Nature toiled till there was soulwhen woman would be secognized as coming into possession of her soul, though there were yet those among the sex who hesitated to enter into a full knowledge of what their life and its diaties should be here, as well as hereafter. She referred to the lessons of charity enunciated among the Galileean hills, by him who comprehended justice to be the life of divinity, and held that all conditions—the inevitable results of the law of cause and effect—were worthy of receiving it. And that same justice, the soul of love, was the angel that once more in Modern Spiritualism made its appeal to the heart of humanity-again came as a light from heaven-again, as a flood to purify, till, though a brand deeper than Cain's were set upon a criminal by the popular religion, a hightened knowledge of the creative causes which induced his condition would free him - and society as well-from the chains which his own ignorance and error had forged, pronounce in the face of Pharisaic human cant the words of Jesus when he said, "Neither do I condemn thee," and proelaim that individual effort matched with benevolence and compassion from others outside would sooner or later bring purity and peace in the stead of anarchy and wrong. In that one sentence of the Nazarene was written the great moral question to whose elucidation Spiritualism must apply its divine and recreative powers, After referring to the fact that she was then. When Jesus said to the accusers of the woman, approaching her third year in Spiritualism-the. offe that is without sin among you let him first blessed religion which had given her new life in cast a stone at her," they withdrew one after anthought and in body-she said Modern Spirituals other, and he himself was constrained to say, "Seither do I condemn thee," because he not existence among men, and looking backward only had a conscious appreciation of his own nato the era of its advent, it could be marked how sture, but he also understood the life elements the mysterious new star in the distance had ex: which had been transmitted to her at her birth, panded to the glory of a full-orbed sun, which, and so he attered to her the high excelsior call of was yet to light the race to a clearer and diviner the true spiritual religion, which demonstrated excellence, and prove one of the most powerful, that a contemplation of the creative causes and agents for good that the world had ever known- ante-natal influences was necessary to a true so- pier man for having attained to its possession; its rays entering, in their benign mission, into lution of the life-line of all the children of morevery department of life, affectional, social, edu-tality-that all the soul's anothernas upon effects cepted the light of Modern Spiritualism to "go cational and political, and being destined, as an would be powerless for good if these same creat- and do likewise!" [Applause.]

ry?" and a deliberate and solemn decision on to agree with her in this view, it was the work of increasing sorrows and wrongs of the human race, | mained ignorant of a true generation of the race, by the future of this nation, by the destiny of lations of the laws of life in this regard; Spirit their children, and their children's children, who i ualism meant a truer life here, and a happier life must be the fathers and mothers of generalisms bereafter. She adverted to the recent you whereyet to be. The thrilling revelle which the Roch by the Massachusetts Legislature had condemned dawn of a new day, had been followed by a flood: franchisement of women, and thought that only of angelic inspiration which was permeating all on such enfranchisement rested the hope of the hearts, and making known its presence in all con-regeneration of society: the motherhood of the ditions of life. Spiritualism-the outgrowth of race must be rendered free, and equal in all conthat inspiration-must therefore be all-embracy ditions of life with manhood, ere woman could ing. The cry of reform was rising, and Spirit, be fitted to be the wise and beneficent parent of nalism could no more turn from that cry than God the nobler humanity of the future, which would could turn from Nature, and yet remain Nature's make earth a temple of God, so that if would God! [Applause,] As in Nature's faultless fruly be said: "There shall be no more death, equipoise of lives there was nothing, however neither sorrow nor crying-neither shall there small or insignificant in appearance, which was be any more pain; for the former things are composed of children and adults, sang a greeting

true regard, exchanation and exaltation. What, at the close of which the chairman presented to received the manifested approbation of the audiever shivers and vibrations of repulsion might be the consideration of the audience Mrs. Nellig.L., ence, felt at the speciacle presented by the darker Palmer, of Portland, Me., as a lady who, though phases of earthly experience, could that be slight, not now in the Tecturing field was present to do. Then took the Chair, stating that he had been was it not, on the contrary, stupendous in its honor to the anniversary services.

she should detain them but a few moments. She referred to the coming, twenty-five years ago, of | could not fail of impressing itself on the mind, the peculiar phenomena at Hydesville, since so when were flected that Spiritualism demonstrated -was fourdened with its failures of proper develowidely known among men, and which were, in a reunion of those who had been separated by their various after developments, still cliciting the stream of death-that communion was possiand expansion-was enough to lead us to a con-the profoundest inquiries as to what they were, ble even here in materiality between those thus sideration of the great reform questions which though thousands had accepted in them the proof separated, and that there was no power in Nature of the conscious immortal existence of the human spirit. Spiritualism came in fulfillment of He considered that Modern Spiritualism was only the holy Scriptures, in which we had recorded a clearer illustration in our day of the beautiful the promise, made eighteen hundred years ago, truths foreshadowed to men by the angels at the that men should go forth as preachers, illustrating by their deeds what they endeavored to in- ago; because its heralds were not strangers to us culcate to humanity; and it had thus far well --not (as claimed by theology for the angels,) performed its work. The Bible promised that | members of another and separate form of existence these men-should prove their claims by speaking in divers tongues, by healing the sick, by being unharmed by deadly things. That the signs which were promised to the disciples of this religion, eighteen centuries ago, had all been fulfilled by Modern Spiritualism, she believed, and was sure it was the conviction of a majority of those in the audience before her, and such facts could not be successfully pointed out in the practice of any of the other religious systems of earth. This anch Spiritualism had done; it had brought the no external Saviour, and that the only path to friends long gone from our view, to our firesides, to unister to the necessities of the lonely soul, and its labors of love were everywhere on the insurely seem that Spiritualism most clasp hands crease among humanity. Did any one think its method of advent was simple and unworthy the the individual, the community, or the nation at great principle if inculcated? Why, every important truth that had dawned on the race had come in a small and apparently insignificant way. Darwin's attention was turned to the descent of man, or rather ascent of matter, by the movement of a slender plant, and here a great religion had burst upon the world through the instrumentality of a little child. Spiritualism had spread among the people not only of Ameriligences, whether in or out of the corporeal times carbut of all nations, bringing with it truths that ment; and the enunciation of this great principle; were fitted to the needs of each-conserving that was to be the work of the coming twenty-five, which was good in all systems, but opening the mental vision of man to all fallacies which had around its head had dazzled many eyes to its true, an existence merely because of their antiquity, and teaching him to have confidence in his individual powers of self help. God was in everything-in every creature and every atom, and no particle of matter could be deprived of the spiroppression of the laborer, the avarice and corruptional existence that was within it-the sum of which was the great First Cause. Spiritualism had taught each one his or her position in life, because it unfolded the harmony of the universe, and answered the query, "H a man die shall he live again?" because it told how he lived after the change called death; it had, through its demonstrated bhellomena for the last twenty-live years, clasped hands with science and proven incontrovertibly the fact of man's immortality to all who dare honestly examine its revelations. Spiritualism had insensibly permeated every church creed, and had liberated the truths that were incased in the iron coat of bigotry. It was the square which had upon its four sides, "Faith," 'Hope," "Charity," "Brotherly kindness," and upon the foundation was written, "Truth forever!" [Applause.] Built upon science, it must. live forever, and from it must come up the promised system which should prove its teachings by its works. She did not presume to say that a enough in the world of physical forms to make a timere ledief in the Spiritual Philosophy had of itman-although if the Bible were true there was self-made all men or women accepting it any not enough to furnish a woman also [Laughter] better, but she did affirm that it taught them how and Applause]-and said the day was advancing to be so, and the result was sure if they followed its divine revealments; and it had thus become, in the space of twenty-five years, the saviour of humantty! [Applause.]

A duet-"No Hope Beyond "-was then extecuted by Andrew Metzgar, Jr., and J. C. Turner; at the conclusion of which, the Chairman introduced as the closing speaker for the evening,

JOHN WETHERBEE,

characteristic speech, full of lively humor, and strewn here and there with solid thought. He was of the opinion that it was almost an imposition upon the people to call him before them when the clock was indicating the near approach of ten-the mystic hour when the prince's robes were to turn to beggar's rags, at least as far as this occasion was concerned. He, however, never hesitated to speak a word for Spiritualism under all appropriate circumstances. He referred to the three experiences of life through which he had passed. He had been for a decade and a half of years an earnest church-member; for a similar period, an intidel; and latterly, for a like time. a Spiritualist, made so by incontrovertible evidence, to him, of the manifestation of departed friends. It was reserved for his maturer years to receive and recognize this truth. He had had enough of the Church, enough of infidelity, had received the pure light of Spiritualism; he had had, about a decade and a half of life experience in each, and, to use a sportive expression, he bet his money on the latter." [Laughter and applause.] While prospecting among the auriferous deposits of human life, he had accidentally turned up a "magget.". He had submitted it to the severest examination-had tried upon it the agus fortis, hydrochloric acid: and agua regia of investigation, analysis and reason-had found it to be in the main fine gold; was a wiser and hapand urged all present who had not already ac-

A duet-"Good-night"-by the Quartette followed; after which, the Chairman pronounced BENEDICTION !

With aspirations heavenward that each and all may appreciate and retain the truths that have been uttered on this occasion, and a prayer that the blessing of God and his angels may be upon you, I announce the conclusion of these exer-

John A. Andrew Hall.

On Tuesday evening, April 1st, the Anniversav exercises were continued at this hall under the auspices of the Children's Progressive Ly ceum, No. 1. A goodly number of the friends of the school were in attendance to participate in the pleasures of the occasion, and likewise to testify to their appreciation of the work accomplished by the institution for the benefit of the rising generation.

The orchestra-from Carter's Band-opened the exercises by performing a fundaisie, "Zitherkhonge" by Jungmann, and the Lyceum chorus, song-assisted by Mrs. Emma Fessenden Brackett at the piatro-both of which musical offerings

DR. H. B. STORER

over the oratorical portion of the evening's entertainment. He referred to the importance of the event which this meeting commemorated, which which could divide those who loved each other. first Christmas time over eighteen hundred years -but our own loved ones, who brought to us the tidings of peace and good will which should be to all men. Spiritualism came to re-create society and establish a new order of things among men based upon a knowledge that our acts here bore direct relation-by the system of cause and effect in Nature—to life in that other world into which we would pass upon our exit from the material body. But not merely did it come to open our eves to this fact, or the companion one that our oved ones, though absent from our gaze, were constantly about us, but also to give us a clearer insight into that spiritual nature which was the essential element of all. And to-night he was led to remember that this was in a peculiar sense the "children's hour;" he referred to what had been said concerning the germ of a perfect being chich was enfolded in each little bud, and thought Spiritualism came nearer to the inner nature of e child, and met the cognizance of those intuitive perceptions for which the young were re-markable, to a greater extent than any other system of morality; in fact, through the instrunentality of a child this redemptive idea for the voeld had been unfolded.

He referred in terms of commendation to the peoples to which he had listened at Music Hall on the previous evening. The facts of Spiritual ism were permeating the masses, as had previously been said, and a knowledge of the spirit-world ground us, and the influence of its denizens upon is, had become to be so tolerated among those who did not openly proclaim themselves to be Spiritualists—as well as cherished among its disfiples—that he felt to inquire whether the age to which we belonged was not characterized by a broader charity, a deeper humanity than any which preceded it. Such, he thought, was the case—the tendency of true Spiritualism being to make men better, when rightly understood. And because it was so beneficial, how appropriate the elebration of its advent? Every person celebrated Spiritualism—whether on this occasion or ordinarily—according to his or her own concep-tion of its nature—we celebrated our individual views and feelings with regard to it, and in ac cordance as we felt that it had done something for each one of us. Spiritualism meant to him everything that was worth having: it revealed a new heaven full of expansion, in place of eterna fixedness; and aggavenith full of happiness and beauty and use, instead of one cursed by God, and destined to be destroyed. He closed by in troducing to the audience

REV. NORWOOD DAMON.

This gentleman, whose recent lecture at Music Hall has created such a widespread interest, proceeded to deliver an address of which only a brief abstract can here find place. He spoke of what had just been said concerning the "children's hour," and, referring to the smiling faces before nim, remarked that childhood was the blossom ng time through which we rose to higher possi bilities, and as unfoldment was the order of the universe, we were always children, older or younger as the case might be in experience. He thanked God for what was called Modern Spiritnalism, whose anniversary day we were met to that she had done for six years. Her joy was ommemorate: but was sometimes afraid that its: believers did not appreciate and realize the dignity of the trust which in a measure lay in their hunds for fulfillment. An what was being done, in many cases, the workers were building better than they knew; he hoped the years to come would unfold to the race the fullness of the des fined mission of this great evangel. The old human needs. It heard the divine command. "Occupy, and do the work of earth and of heav en," and it had come for the discharge of that duty. Spiritualism was doing much to spread through the world the information of the contiunity of human life, the knowledge of the neces ty of freedom of thought and speech, and the grand truth of universal brotherhood.

The churches taught that man lived here in a heterogeneous mixture of society till death, when the fixed conditions of heaven and hell super-vened for the "sheep" and the "goats" at God's command: but Spiritualism taught that the work of the Infinite for his children was not all crowd d into the narrow space of three-score years and ten, but that it barely commenced here; his lov-ing care would lead us by progression to grander scenes through all-the cycles of eternity plause.] The religious denominations pretended to believe in freedom of thought and fraternal feeling, and talked lovingly of "Brother So-andso"; but if that individual should step aside from the ruts of their established creed, he would soon find this declaration to be but a cold and glittering generality. Spiritualism, on the contrary, taught that freedom of honest and critical thought and speech were necessary to the fact of progress, which would be instantly retarded when any transmels were put upon these Godgiven rights; and that we were all bound in the links of brotherhood and destiny-not one atom could be injured without affecting the residue. The time had gone by when those in authority affected to sneer at Spiritualism and deride its adherents. A more respectful tone was manifested concerning it, both by the press and society at large. We had made a good beginning, and lie had great hopes for the future work of our philosophy among men when its higher phases and uses had gained the correct appreciation and general dissemination which they were destined to re-

Dr. Storer then introduced to the audience JOHN-WETHERBEE,

Who concluded the exercises by a pertinent speech, in the course of which he referred to the difference which had come about between the position of two classes of people, viz., ministers and laymen, and two classes of books—the Bible and other publications—during the last-twenty-, five years; and attributed the gradual loosening of the hold of both the Bible and priest upon the bible faith of the community to the witcomic blind faith of the community, to the rationaliz-ing influence of Modern Spiritualism in society. Radicalism of thought and opinion was claiming as its own the brightest stars of intellect, and the most far-seeing minds in the world of to-day.

Some years since, when a discussion arose in the Harvard Divinity School as to how the advance of radicalism could be stopped among its pupils, and one zealous member recommended the tabooing of such scholars as were known to be tinetured with it, Prof. Noyes said that such a course would deplete the school, and rob it of the majority of its most promising young men; it was therefore decided to emphasize and accent the fact by all possible means that it was desired to be understood that Harvard favored conservatism, and let the matter rest for awhile. But some keen-sighted individual suggested to the manage ment that they were by this course "setting a hen upon goose eggs," and the majority of the graduates had proved this fact, although they turned out to be radical eagles, instead of theo logical goese! [Laughter and applause.] Spiritualism might beconsidered a rough diamond, needing perhaps the work of the lapidary but sure of recognition as a perfect gem in coming

After some further remarks from Mr. Damon. he chairman announced that the time allofted to the intellectual portion of the entertainment had ceased. Dancing was then participated in, under management of Mr. J. M. Foster—music by Car-ter's Band—till about midnight, when the happy to dry a towel before the fire, "Is it done when I called upon by the proper authorities to preside I company dispersed to their several homes.

From the San Francisco Daily Evening Post, Feb. 14. Treating Diseases by the Layington of Hands.

We have had in San Francisco people who pro-lessed to cure by means outside of the pharmacopia of the regular Faculty—by the laying on of hands, by magnetic influence, or by exertion of the will. All of them seem to have had more or less success: though none of them could invarjably cure disease, or even give relief. But, whether it was in faith on the part of the patient, or in some occult magnetic influence, with which certain persons are endowed in a greater or less degree, there is certainly something in this treatment. And now and then some remarkable cures are performed in this way. One of the

most remarkable of these natural curers has been for some time practicing in this city, and, though not much has been said of him in print, there has been a good deal of private interest in his opera-tions. This is Dr. J. R. Newton, whose head-quarters are at the Cosmopolitan Hotel. A reporter of the Post-visited his rooms for a

few hours the other morning. If the Doctor is a humbug, he does not look or act as though he were conscious of it, but is evidently a firm believer in his own ability to cure diseases. In person he is a medium-sized, compactly built man, of some fifty-eight or sixty years of age, with a fine white beard, large forehead, and bright, open, though strongly marked face, with a prevailing look of geniality and kindness. His eyes are large, dark, and intense.

Dr. Newton has three rooms on the first floor of the Cosmopolitan Hotel, one a general reception room, a private room for ladies, and an operating room with folding doors, which, in a majurity of cases, are left open. Our reporter had a seat in a corner, and watched with interest the continued throng of patients who passed in and out. During the time he was there a count showed their number to have been eighty,

OF BOTH SEXES, AND OF ALL AGES and conditions of life, who were afflicted with pretty much all the ills the flesh is heir to. Dr. Newton does not pretend to cure all who come to him, and a number are turned away with the declaration that it is impossible to help them. This occurred several times during our reporter's visit. Others he tells he can cure, and proceeds to operate upon them. The process is about this: Patients wait in the general room until they are called to the operating room, where they are placed in a chair. The Doctor then commences talking to them, telling them that he can cure their disease, and that he has love and sympathy with them, and himself feels their ailments Then he makes a few passes with his hand, and, taking the patient's head between his hands, declares a cure, and bids the disease to depart. cases of paralysis, he generally rubs the afflicted portion smartly; and if it is a joint that is stiff, he pulls the limb out straight, bends it two or three times, and, telling the patient that he is eured, bids him use the limb.

All this seems very ridiculous, yet it is undoubtedly successful in many cases. While our reporter was in the Doctor's rooms, one gentleman came in on crutches, limping along with great difficulty. The Doctor said he could cure him, and put him through a course of passes and rubbings, and in ten minutes the man had

THROWN AWAY HIS CRUTCHEF, and was dancing and gyrating in the most laughable manner. Some of the lookers on laughed at his ridiculous motions; but he told them to laugh away-he had the use of his legs again, and could afford to let them laugh.

Another remarkable case was of a woman who seemed to have a film over her eyes, and who said she was blind. The Doctor talked to her awhile, made some passes, pressed his thumbs upon her eyelids, and fold her she could see. She winked slowly, like a bat brought into the sun-shine, then declared she could see; and, taking up a newspaper, she commenced to read it-the first reading, according to her own declaration,

affecting. A little child was brought in on a pillow. It seemed perfectly helpless, unable to move any portion of its body except its eyes; yet in half an our it was sitting up, playing and laughing. Among the visitors were a number who had been reated before; one of them a young man who had been entirely cured of a large abdominal tumor. He said that at the time of his first treat-ment he had not left, his bed for six weeks, and now he is doing well. His residence is on the corner of Twenty-sixth and Howard streets. Another visitor had been cured of hip disease in three treatments, and left his crutches with the Doctor as a trophy of his skill. Another of Dr. ewfon's mementoes is the crut-Nevada, now stopping at the Cosmopolitan Hotel. She was suffering severely from a white swelling in the knee, and could not walk without a crutch. Under Dr. Newton's treatment she has quite recovered, and seems as though she never had been lame. Since her cure she has

ATTENDED AND DANCED, AT A BALL, Another patient whom our reporter saw in Dr. Newton's rooms was a young man who said he had been insane, but had been cured in six treatments. He is now well and rational. He says that his only trouble now is an occasional pain in his temples

Another striking case was that of a Mr. Simmons, who was cirred instantaneously of deafness, with which he had been afflicted nearly thirty cears, and who was almost wild with joy a tetement at recovering his hearing. Mrs. Martha Webster, of 28 Stanly Place, was also cured of deafness almost immediately. Capt. Farnsworth, stopping at the Russ House, was cured of Bright's disease and asthma, and F. Hoffman was cured of a cancerous tumor. Among the patients of Dr. Newton is a millionaire stock broker, who is now stopping at the Cosmopolitan, and a prominent lawyer, resident of Oakland, who has nearly recovered from Bright's disease of the kidneys -a disease which has hitherto been thought in-The Doctor has a number of books filled with testimonials of marvelous cures, but we have noticed none of these.

That Dr. Newton is no common charlatan may be known from the fact that he demands no pa and in ninety per cent. of the cases does not get any. Whether he merely

WORKS UPON THE IMAGINATION OF PEOPLE, whose only trouble is that they think they are sick, or whether he does exert some electrical or magnetic influence upon certain persons, we do not know; but the fact remains that, to all appearnot know; but the net remains that, coan appearance, he does effect some marvelous cires. His owirexplanation is, that all he does is in accordance with natural law; that he has, by nature, an enormous amount of vital force, which he can, at his will, impart to receiving persons, and enable them to throw off disease. He pretends to no supernatural power or connection, but declares that he works according to natural laws which have not yet been clearly defined. One thing is perceptible—that in all the cases in which he effects a cure he seemed first to come into perfect sympathy with the patients, and to impress them with a feeling of his regard for their ailments and desire for their relief. His treatment reminds one of the tenderness with which a pitying mother passes her soothing hands up and down over the body of her suffering infant. That Dr. Newton is a man of remarkable magnetic power, there can be no doubt. His touch is electrical, like that of a shock from a battery. Whether this sort of treatment really effects permanent cures, we cannot tell, but there s one thing about it—it cannot do much harm. ----

SPIRITUAL FREEDOM.-1 never will, by any word or act, how to the shrine of intolerance, or admit a right of inquiry into the religious opinions of others. On the contrary, we are bound, you and I, and every one, to make common cause, even with error itself, to maintain the common right of freedom of conscience. We ought, with one heart and one hand, to how down the during and dangerous efforts of those who would seduce the public opinion to substitute itself into that tyranny over religious faith which the laws have, so justly abdicated.—A. fl. rson's Works.

₹it's brown?

The Reviewers

REVIEW OF WM. R. ALGER'S LATE SERMON ON SPIRITUALISM.

BY T. LEONARD.

Having read the exceedingly liberal discourse that to me it seems more liberal than elucidating.

Tagree, as he says, that the experience of the vices and errors lay in the extremes, and that the golden mean between the two is the truest position, and that demonstrated human knowledge forms the only legitimate basis upon which human faith should repose. Again, I agree that it was not in human nature, when left to the uneubarrassed working of its own powers, to assume and rest contented with the belief that when man died that was the end of him. I agree, too, that there is at least a reason, based on human knowledge, that there must be some truth in excey faith that has prevailed always and everywhere. Once more, I agree with him that the true attitude at the present time to assume toward the spiritual phenomena—and I would say at all times and in reference to all things-is to stand uponthe platform of demonstrated human knowledge, and build out therefrom toward the unexplained phenomena inch by inch, in accordance with their mathematical, logical and moral agreement with what is already known. And I would say, then-in reference to argument, with what is conceded or admitted on both sides, to which I am confident, in view of the very commendable liberality shown by the reverend gentleman, he will not object-it seems proper to inquire what do-Spiritualists and Mr. Alger agree upon or admit? He certainly at least admits; and all Spiritualists believe in the existence of the spirit after the dissolution of the body. Here then there can be noground for argument; it being firmly believed in by one party, and also has been believed in, according to human knowledge always and everywhere, by a vast majority of mankind, and admitted by the other.

edge, always and everywhere occurred more or less of phenomena, which Spiritualists know of, and of which Mr. Alger says, "If we refused eredence to these stoutly vouched for occurrences, we absolutely deny the whole basis of truth in human testimony." So here again they affirm, and he admits. But these phenomena Spiritualists attribute to the return of the spirits of departed friends; this Mr. Alger does not admit, although he does not positively deny. Here then is the point of divergence. Spiritualists claim that this explanation is founded on human knowledge in accordance with Mr. Alger's admission that there must be some truth in every faith that has prevailed always and everywhere, and Mr. Alger admits that everybody instinctively, from the beginning of the world to the present moment, leaped at once to the conclusion that these phenomenal experiences were the work of disembodied spirits. This is his reported language. In disregarding this universal verdict of mankind, is he not departing from his own admitted rule, viz., "that there must be some truth in every faith that has prevailed always and everywhere?" The cases he cites, and which he says took place in the earlier history of the race, and amid the shadowy mists of ignorance which enveloped its advent and childhood on this planet, viz., attributing to spiritual intervention, fevers, blindness, palsy and others, to which he says mankind had by added scientific knowledgesince assigned to other causes than the action of spirits, seem to be scarcely parallel to the spiritual phenomena per so, for as appears by human knowlvincing with the diffusion of knowledge and the

Again, there have, according to human knowl-

progress of science. He refers to a class who readily accept the wonders related, admitting all to be as stated, but who ascribe them "to the workings of diabolism"such as "representatives of the leading Protestant sects, and the general position of the Catholic Church." Here, then, we have one extreme method of accounting for these undeniable phenomena. But the Catholic Church, he says, "holds to the same principle in her dogma of the communion of saints," and speaks of "many claimed cases of the most striking phenomena, such as floating in the air, in by-past years, in their Church," and asks, "If such things existed in their Church, how could they deny their transpiration elsewhere?" He says, "It would seem that it was on the ground assumed by the victorious religions of the past, who forthwith converted the gods of the conquered into devils." I think it might be put in less objectionable and more truthful language by saying that, believing their Church infallible, all such phenomena in it become to them the miraculous manifestation of tile power of the Deity; and for similar reasons, or faith in the infallibility of the Protestant Bible, its votaries attribute its recorded phenomena except such as are therein ascribed to the devil -to the same miraculous power of Deity. Here, then, we have the other extreme method of accounting for these same undeniable phenomena. But where, now, in all candor, is "this golden mean, which, standing between the two, and accepting the facts of both, endeavors to reconcile them, if possible, by an intelligent comparison, looking toward an explanation which should satisfy the many on both sides?" Who is it, I ask, that occupies this sublime and enviable position? If it is not the intelligent, scientific Spiritualists, I again ask, Who is it? But Mr. Alger says, "If a disembodied spirit, as claimed, told you anything which you knew nothing of before, the matter was not settled;" and asks, Why could not your spirit obtain the knowledge at first-hand from the great fountain cause? You have not explained the matter; you have only added another mystery. Now this, to my mind, is precisely like asking, Why are there ever any intermediate sources of information instituted between "the great fountain cause?" or why do we differ in the capacity for knowledge, or are under the necessity of learning from others? I submit that there is as much "mystery" in the latter as in the former case; and that, as, according to "human knowledge," we are obliged to admit the fact in this latter case, there is nothing unreasonable in admitting it in the former. Again, he says, "man, being a microcosu, sus-

tained relations with the whole universe, and, the laws of the universe operating coëxtensively through all things, he was attached to the great lines of sensation which radiated through the realm of being. Touch him on any particular point, and it would operate on his nervous system, which was the including long anism which God caused the soul to use, for the present, in its intercourse with the universe." But is he sure

that it is only "for the present?" Undoubtedly, it is so in reference to the body; but how of the soul, which he admits lives after the body? Is it likely that it, at its separation from the "nerrous system" of the body, becomes isolated from and deprived of all means of contact and influence with the material universe? Is it not more in accordance with "human knowledge," in of the Rev. William R. Alger, 1 feel like saying reference to the nature and fitness of things, to suppose or presume that, instead of its sphere becoming narrowed in any, it will be enlarged in past demonstrates-with few exceptions-that all directions, even to the power of availing itself of the use of "the great lines of sensation which radiate through the realm of being," and thus, under requisite conditions or laws, be able formanifest itself to the conceptions and senses of living mortals, according to the almost universal "belief" of mankind, "always and everywhere?" And, in the absence of any as rational explanation, are we not justified in accepting these manifestations-which, "if we refused credence to, would be to deny the whole basis of (trust in human testimony"-as evidence that such is the fact?

I presume Mr. Alger will concede the power of some spirits in living bodies (psychologically or magnetically) to gain complete control of some other spirits in living bodies and subject them to the will of the magnetizer. Having witnessed these exhibitions, I am at no more liberty to doubt this power than that I am now writing with pen and ink on paper. This, then, is demonstrated human knowledge, which, taken in connection with the admission that these same spirits exist out of and independent of the body, and building out therefrom toward the unexplained phenomena, inch by inch, in accordance with their mathematical, logical and moral agreement with what is already known-how can we well beln ascribing these admitted phenomena to the same power? Mr. Alger goes on to say And in the face of this fact, i.e., the fact of man's being connected with the great lines of sensation which radiate through the realm of being by his nervous system, he thought the spiritual phenomena might perhaps be regarded as exemplifications of disturbances in the operation of natural laws in the universe, which, reacting upon sensitive subjects, induced the occurrences related, rather than as the direct interference of individual spirits. The phenomena, he thought, could be better accounted for on the former than the latter hypothesis, because the latter only introduced another mystery even more difficult of explanation.'

As to regarding it as the exemplification of disturbances in the operation of natural laws. loes Mr. Alger really believe that there are in reality any such things as disturbances in the operation of natural laws? If so, how does he reconcile this condition of things with the universally-adhered-to opinion that there exists a Being. of infinite power, knowledge and goodness, who is the author and sustainer of all things? If we admit such an existence, are we consistent in the belief of any disturbance in any of his laws? Is n't it more consistent, rational, and in accordance with "human knowledge," even, to conclude that whatever appears to us like a disturbance in any of the laws of the universe, or appears to happen by chance, is but a direction that he could not see? and that

All discord (is) harmony not understood, All partial evil universal good???

But suppose we admit these disturbances-is here no mystery in making them explain these occurrences? Does not such a conclusion involve a most unaccountable train of coincidences How happens it that three times a week, on as many different days, and at stated hours, these disturbances occur without failure, so as to accommodate the Banner of Light Free Circle? Can it be that they are in league with the "powers edge, these are becoming more frequent and con- of darkness" for the express purpose of deceiving the people

And what of those other manifestations that constantly occur at different times, all over the world, thus necessitating a continual disturbance n the operations of the laws of Nature-is there no mystery here? And as these phenomena are constantly increasing, there must be a corresponding increase of the disturbances, which, if we admit, have we not reason to fear that the machinery of Old Nature is well nigh worn out, and that a general collapse may be expected soon?

VERMONT.

Quarterly Convention of the State Spiritualist Association, held in St. Albans, January 17th, 18th and 18th, 1873.

Reported for the Banner of Light.

The convention was organized in the parlors of the Tro mont House on the forenoon of Friday, Jan. 17th, the President, D. P. Wilder, in the chair. The meeting was f rather an informal character, and was adjourned to meet in the ball of the school-house, at one o'clock in the after-Three sessions were held each day. There was good attendance of speakers and mediums, and regular ades were made by Mrs. S. Woods, D. Tarbell, Mrs. M. A. C. Heath, Dr. E. B. Holdens Mrs. Geo. Pratt, A. E. Stanley, Mrs. S. A. Wiley, Mrs. A. Wiley, Rev. George Severance, Mrs. Fannie Davis Smith and I. P. Greenleaf

Severance, Mrs. Fannie Davis Smith and I. P. Greenleaf.
Resolutions were passed strongly condemnatory of the
action of the United States Government. In the arrest and
imprisonment of Mrs. Victoria C. Woodbulf.
Harvey Howes, from the committee to arge our claims
for a charter before the Legislature, reported as follows;
To the Spiritualists of the Shate of Vermynt: Your Committee, who were appointed to secure an act of incorporation for the Vermont State Spiritualist Association, respectfully report that they have attended to the duty assigned
them by causing a bill to be introduced into the VermontLegislature for the purpose of provuring such incorporation.
Said bill was introduced in the flows of Representatives,
and after being passed by both branches of the Legislature,
was approved by the Governor, and has become a law of
the State.

HARVEY HOWES. Committee.

A. E. STANLEY,

THE ACT.

An Act to incorporate the Vermont State Spiritualist As-

An Act to incorporate the Vermont State Spiritualist Association.

It is hereby enacted by the General Assembly of the State of Vermont:

Sec. 1. Daniel Baldwin, Charles Grane, Thomas Middleton, E. A. Smith, E. B., Jenny and D. P., Wilder, and such other persons as may become associated with them and their successors, are hereby constituted a body politic and corporate by the name of the Vermont State-Spiritualist Association, and by that name shall be capable of saing and being sucd, and shall have a common scal, and may alter the same at pleasure. They may make such constitution and by-laws as they shall deem necessary for the government of said corporation, and for securing the objects of the same, provided that such objects are not repugnant to the constitution and laws of this State or of the United States.

of the same, provided that such objects are not repugnant to the constitution and laws of this State or of the United States.

Sec. 2. Such corporation may receive by gift, bequest or purchase, any property, real or personal, and shall have power to hold, sell and convey the same, in accordance with its constitution and by-laws.

Sec. 3. The first meeting of the association shall be held at such time and place as the said Daniel Baidwin, or, in exact of his absence of distability, either of his associates hanned in this act, shall specify, in a notice to be given to each of the theory or the received at the incorporators, personally, or in writing at least twelve days before the time of sald mostling.

Sec. 4. The management and disposition of the affairs and projectly of sald corporation shan be vested in a board of managers, to be annually elected at a meeting called for the purpose by a majority of the board of managers, at such place as they may designate, or such place as shall previously be determined at an annual meeting of the association. The beard of managers shall consist of not less than five nor more than nine members, who shall hold their office for one year, or mail other are circled.

Sec. 5. The persons named as co-porators in this act shall be and are hereby consiliancy, the first board of managers.

Sec. 6. This act shall be subject to the control of fature legislatures, to after, amend or repeak, and also to all general laws now or hereafter enacted relative to brivate corporations.

Sec. 7. This act shall take effect from its passage.

ations. (cr. 7. This act shall take effect from its passage.

close respectful, attention to the remarks by the various speakers. The sessions of Sunday were well attended, particularly the evening session. The large half was filled to repletion, and, as I was told by a cittiren, there were many of the first and best in the place present, including lawvers and minusters. There was a mutual giving and receiving. The audience gave their best attention and magnetic influence, and the speakers gave of their less in return. Indeed there was such an outpointing of the Holy Other's as seemed to fill all souls, and we felt that it was good to be their. And it seemed to your reporter that the speaking generally was of a higher order than usual at such gatherines.

E. B. HOLDEN, Secretary.

Children's Department.

MATILDA AT THE GATE. A RUBAL ROMANCE,

Matilda, just you mind them bens, And shoo'em away from here: They 're scratching all the garden up-Why, 'Tilly's gone-wa'al, wa'al, that 's queer She aint contrary as a rule,

And gen'lly obeys my will;
But, though she 's heard me, off she 's put—
Why, there 's Lorenzo Pettengill! He met her, and she's stopped to talk-

Then hens will eat up everything— He's wanting her to take a walk! Wa'al, it's nice to walk in string He's took her hand-come, that won't do!. She seems to stand uncommonatill: I'd better let them know I'm round Good evening, Mr. Pettengill!

He don't mind me-it aint no use-Ah, wa'al, my time has been and gone! But then, I'd really no idee How Tilda was a getting on. These gals grow up, and pretty soon They lay us old ones on the shelf;

Lorenzo is a smart-young man-

I guess I'll tend them hens myself! Written for the Banner of Light. SILENT INFLUENCES

BY MRS. H. N. GREENE BUTTS.

Who has been able to estimate the power's silent influences? The little brook that peacefully glides by my cottage door, wending its way through valleys and beneath sloping mountains, until it reaches the deep blue sea, has its own important mission. The stray sunbeam that gleams so brightly through my frosted window, making silvery pictures which no artist can imitate, shines not in vain. The thry seed that is placed in the ground, and struggles silently through the dark, crusted earth until it comes to the light, gratifies the eye with its unfolding beauty. The moon and stars, in silent grandeur, look down upon us in their speechless majesty, inspiring us with thoughts holy and reverential. The dewdrop that lies so softly upon the drooping flower, moistening its fevered petals, is a spirit of life to that sensitive plant. The sun of our universe is

erful influence? Watch the rich and varied landscape at the hour of sunset, in the gorgeous month of October. Listen to the mysterious autumnal breezes that sigh around the hazy mountains. Behold with what silent beauty all Nature is spread out before us, and with what artistic skill her lights and shades are blended. Who that has stood beneath the arching heavens, when evening is closing her golden gates, but has lifted his heart in adoration to the Supreme Artist? Go into the depths of the forest, away from the noise and bustle of life, and listen to the solemn music of the evergreen pines. Oh, the deep grand old wood! How the soul is stirred by its voiceless teachers!

a silent attractor, yet who can estimate his pow-

The influence of love! how silent, how mysterious, and yet how powerfull. The smile of affection that wreathes the brow and lip, has often sent a magic thrill to many saddened spirits. The silent tear of disinterested affection has warmed many a frozen-heart. The earnest clasp of the fraternal hand has often electrified the despond-

A mother's influence over her child may be noiseless but powerful—reaching far away into the coming years, long after the carpet of green and the myrtle and rose have shaded her earthform with their bues of beauty and their promise of immortality.

A CRITICISM AFTER THE MODERN STYLE,

Jack and Gill went up the hill, To get a pall of water; Jack fell down and broke his crown, And Gill came tumbling after.

In conducting a criticism of this beautiful poem, we shall first attend to what may be called the, rhythmical and dynamical qualities of the verse. Observe the perfect measure:

Jack-and Gill-went up-the hill. The first part of the first foot is lacking, but that is fully compensated in the next verse, which is hypercatalectic:

To get-a pail-of wat-er. The er in this instance would exactly fill the incomplete foot of the first werse, thus producing grand lambic diameter, and leaving the second verse a delightful tripody.

The next two verses display the same wonder

ful poetic structure : 🕆 Jack—fell down—and brote—his crown, And Gill—came tumb—lig aft—cr.

Observe the pleasing and lighly musical effect produced by the addition of the fractional foot And Gill-came tumb-ling aft-cr.

Let us now turn our attention to what are real ly the essential elements of phetry—the nature of the thought and quality of the sentiment. First, the thought. All true poetry is highly imaginative. This is highly imaginative. Jack and Gill never went up the hill to get a pail of water. The poet imagined that they (id, and in this con sists, very largely, its poetry. Again, Jack didn't fall down and break his crown, and Gill come tumbling after. The poet simply imagined all this, and hence it is all the nore poetic. Again, this is an upward flight of imagination; Jack and Gill went up the hill. They also went up to get water, which makes the cheenting still near get water, which makes the enception still more striking. It would have been commonplace and matter-of-fact to go down the hill for water.

Notice that in the next line is not the imagination that falls, but Jack-Jick fell down. Notice, too, the result. He did not break the connection of the story; he did not even break the flight of the poet's fancy; he simply broke his crown. We may suppose it was afterward. We have as good right to suppose his as the poet had to imagine it broken at all. And now the final catastrophe :

And Gill came tumbling after. This is perfectly harmonious. We should naturally have expected it. We may suppose that Gill was leaning on Jack, and that, therefore, when Jack fell, Gill, by necessity, went-tumbling after; or we may suppose that Gill loved Jack more than we can tell, and that when she saw him fall and break his crown, if a fit of sheer desperation she threw herself afterhim. Either by am inclined to accept the latter it being the more will be an important one. Each society of Spir-poetic and consonant with the lathelic nature of the scene,—Toledo Biode.

Banner Correspondence.

Interesting Letter from New Orleans. Always after reading the Banner of Light, I

feel like gossiping with the editors. First, a word in relation to the article in regard to the stir in-the religious camp. The Bishops of this Catholic Diocese, met in council lately, and their "pastoral letter" calls, attention to secret societies, and seems to be awakening to the danger that is menacing their creed-bound members. Although they do not mention Spiritualism, you can see that it is aimed at our beautiful faith.

Your article in regard to the "treatment of the insane" recalls a conversation I held het week with a gentleman living here, who told me that, with a gentleman hying here, who told his that, in his capacity of Secretary to the Governor, he had read a cherdar, is stied by some parties in Teanessee, called 2 The Anti Spiritual Seciety?" stating that they were getting up a book to show how many lunaties had been made by the introduction of Spicingal and second duction of Spiritualism, and expected the Governor of each State to contribut a sum to assist in its publication. To the gentleman's honor be it said, he tore up the document and threw it away, so I am ignorant of the town where the wiscaeres live who have the matter in hand, A was caused. I doubt not, by the excitement created by Mr. Watson's book, "The Cleek Struck Cho." I think suide a book, "Watson's Watson's a way of the cleek Struck. I think such a book as Watson's was geoded here in the South, for those who were and are hungering for truth, and turning from old theology, but are too weak for the strong meat of spiritual truths. It will answer a good purpose —just as did "Gates A jar ?" for the same class: These people will grow stronger by and by, and read other things, feeling "The truth shall make them free." If you can, by any possibility, gef up articles from each State, giving the statistics of each penitentiary and asylum for the insane, it would be a grand good, thing—for "religion" and the "Orthodox hell" have sent more people to the asylum than another else beside; and this fact, and the assertion I saw made in a reliable journal, not long since, "that only one Infidel had been hung in this country, in ten years," should set wise men to thinking, when they recall the numbers that have averred, just before swinging from the gallows, "that they would soon be with Jesus!"

Charles II. Foster, the test medium, has been giving many satisfactory tests to investigators, and set many thinking of the subject of spirit communion. Wherever one went, all last mouth, in hotel, car, or boat, the theme was something the relator had heard or seen of Foster's medium-

ship. C. Fannie Allyn has fust closed a successful lees months for the Society turing engagement of two months for the Society here, and left Saturday for Washington. In one of her lectures she said "the quantity of mediums was wanted once, but now that attention had been fully aroused, quality was more thought of." The opponents of Spiritualism assert that mediums, as a general thing, come from the lowor classes. There are good mediums, in the best sense of the word, in good society and among the lowly, too-moral and virtuous men and women -but lack of moral courage causes them to con-

ceal their gifts, save from a favored few; for medium is only another word for martyr.

Mrs. Hollis; of Louisville, is a thorough good woman and an excellent medium. The wonders. told me of her manifestations that took place in the house of my dear friend, Mrs. M.S.I. Hölmes, of Memphis (herself a lady of the highest men-tal endowments and unblemished repute), would fill dozens of pages. I have numbers of letters from friends there, also, regarding them. Dr. Wolf, of Cincinnati, is giving this subject the closest and best investigation through the mediumship of Mrs. Hollis, and intends giving it to the public soon.

Mrs, Holmes and Mrs. Hollis visited this city to remain over only one trip of the boat, and return

to Memphis on it. The Sunday before the Friday on which they were to come, I sat reading a letter aloud to my husband and son, giving me an account of what my daughter and others had heard, the singing and talking of voices, many at a time, and giving and taking of voices; many at a non-rang group names, places of death, proofs of the strongest character. I cried aloud, "Oh, my God! if only my dear old father would call me 'Liz,' once more, I would be happy till I died!" I was

laughed at for my carnestness.

They arrived on Friday, and my friend brought her directly to our house. Four of us held a circle, including Mrs. Hollis. Presently I heard in analysis to the second of the second cie, including Mrs. Hollis. Presently I heard in audible tones a voice speaking the following words, which I wrote down immediately after the circle: "Liz! Liz! Liz! voor prayer is answered. I am here, Your fathor A 1 answird. Tam her, Tour lather, A. L. Arex stands beside me; Laura Graham; Mattle Adams, your husband's niece, Louis, your little boy that almost broke your heart when he died in Mobile, your mother, all, all are here. I am blessed and happy that I can speak to you. I have long seen your earnest efforts; we bless and approve every sacrified you make—every conquest over self is marked. Day and night I am with you often. Many times when you said you felt a hand on your head, it was indeed your father's hand! The linger that touches you, is to check you when bout to speak. We-help you, if we are invisible, and bid you come up higher. Say to Walter, your son, we will take his feet from the deep waters, and plant them on a rock. We are pledged to do

and plant them on a rock. We are piedged to do it. I had hoped to tell him this inyself; give him the message from his grandfather, and tell him to heed his hest impressions (they are from beyond himself. Your grandchild is with us; we call her 'baby Lizzie,' I was so glad you influenced Jack to learn a trade. I had hoped to send messages to all, but our stronger powers fail, the room grows so light. --Lizzie, my child, there is a great charge for you in the spirit-world. Believe, nothing doubting. I am with you in every earnest endeavor. Thank God, with me, my child, for the joy of our meeting. We will meet you when your task is done."

So it ended in a deep, deep silence; no after questions were answered. I had never seen Mrs. Hollis until the day before. The fact of my bro-ther's learning a trade, alluded to a conversation that took place in the streets of Memphis, the month after the surrender. My father, in my childhood, had always called me "Liz;" no one ever did beside himself. The last time it was ever heard by me, he spoke it with dying lips. No one in the room knew of my pleading, prayerfullery of the Sunday before. I was not only the child of his body, but of his soul; and if ever ties of affinity drew soul to soul, I know he is near me.—I had fancied it was mind-reading, or natural law, or some yet undiscovered natural lower, instead of separate and real soul identity had felt the hand spoken of many times when alone, and every name-lie gave was one of the dear and well-beloved of the past. I had slate-writing also given me, in broad daylight, by my long dead daughter.

Little Clara Robinson, of Memphis, is also rap-Inthe Olara Robinson, of Arthining, is, and rapidly developing as a slate-writer. She gave some ladies, from here very remarkable tests, indeed, Poor child! Since that "jar affair, of the Brinkley College," she will not be received in any school in Memphis. She is a gentle, lovely-looking girl, and it seems sad indeed that such should be cause of social ostracism.

MRS. E. L. SANON. March, 1873.

Cincinnati Items, and the Proposed Mass-Meeting.

Epirors Banner-The Mass-meeting of the Spiritualists of America will be called to assem-ble in Cinchmati-late in May or early in June. The friends of our cause will please make a notof the fact, and make no arrangements that will conflict with their attendance, for the meeting

the scene.—Toledo Biade.

God washes the eyes by tears until they can behold the invisible land when tears shall come no more. Oh Love! Oh Athlition! Ye are the will be large and decidedly representative, so that a good of our cause.

names at once, so that I can better calculate what arrangements are necessary. Those who report early will be more likely to be entertained by our friends, and I will have time to notify them where they will find accommodations.

Speakers and mediums are especially urged to report at an early date. There is no reason why there should not be thousands in attendance. If the occasion were to prove none other than a grand gala one, it would be worth attending. But we will have more than a gala time,—we will strike, doubtless, such blows for fruth and against error as shall echo and recebo throughout the erior as shall each and reach throughout the length and breadth of the land. Remember, it is to be a massementing. Every Spiritualist is desired to represent the gravity of The present effects of the Chadacata Lycommare as follows: J. A. Paman, Conductor: Mrs. S. L. A. Chandler, Guardien, Miss Litzie Keizer, Treasurer; G. W. Endes, Secretary.

I have any new poor whom a large to will not

I hope any person who may desire to, will con-tribute may selected or or of mal Recitations. Dia-logues, Tableaux, short Fasces, or other interesting matter suitable for my proposed by commen-hibition Book. The sire to precive from the difterent Lycomus a description of such exhibition. exercises as have met with succes-

Yours, &c., G. W. KATES. Cincinnati, O.

Massachusetts.

NORTH SCITUATE. - N. L.G. writes April ad: The Spiritualists of Centre Scituate celebrated the twenty fifth anniversary of Modern Spiritualism at Jenkins Hall, on Monday evening, March 31st, where over two hundred persons had gathered, by invitation from the Association. Remarks of welcome were made by Dr. George L. Newcomb, followed by Dr. J. H. Chrier of Boston with an address appropriate to the occasion, briefly reviewing the progress of Spiritualism since it first came to the notice of the public through the Fox girls, at Hydesville, N. Y., which was received with great applause. Then followed singing by the choir. At nine o'clock the seats-were removed from the hall, when Vinet's hand took the resterned with Mr. D. nal's band took the restrum, and with Mr. R. Clapp as their manager the company were soon engaged in the nierry hop. At cleaver a clock re-freshments were partaken of, followed again by the dance. And if smiling faces are evidence of happiness, we believe it was experienced upon this occasion, which came to a close at twelve o'clock, when a friendly good-night was given and received by all, and the company retired to their several homes.

Rhode Island.

PROVIDENCE, — A correspondent writes, April 2, 1873: We had a very pleasant gathering Monday evening in commentoration of the open-ng of the modern, dispensation of Spiritualism: Addresses were made by Wm. Foster, Jr., and Mrs. Sarah A. Byrnes, the latter being a succinct review of our progress with the hopeful considerations pertaining to the future. After the addresses, there were music and fableaux, the anniversary closing with a dance.

California.

SAN FRANCISCO, March 22, 1873. -- Messys. Editors: We had many monifies, while in Boston, in relation to the spirit control of Mrs. Morton, and many of our sitters became interested to know more of her phase of mediumship. En-closed please find twelve carte risite pictures of "Milly," from crayons by myself. Possibly "Milly," from erayons by myself, Possibly some of our friends may desire the picture, and thus contribute a trifle to the "Banner Circle fund." Yours truly, Albumy Mouros, [Specimens may be had at this office.]

A Skeptic's Visit to Foster.

A. M. Stoddard, of East Cleveland, Ohio, furnishes the Herald of that city with the following account of his scance with Charles II. Foster, the test medium: After some comments, he says:

" Having previously called on Mr. Foster and learned precisely what he claimed to do, we prepared ourselves for another visit, in order to lest the virtue of his propositions by the most rigid means in our power. Before leaving our desk we tore from our note book a leaf, and wrote upon it a single question which we knew no one could answer but ourselves, though they knew what

the question was. We then folded the leaf containing the queselgar, and bid us be scated at a small fable oppo-site him. After doing so we took from our pocket the folded paper which contained the

Mr. Foster,' said 1, 'I hold in my hand a folded paper containing some questions, which I wish, you to miswer.' He ininediately took the folded paper from my hand without unfolding it in the least, placed it upon his forehead, and instantly told me what I had written on the leaf, which I am ready to swear no living person but myself knew what it contained. He then said: You had better direct the question to some particular spirit, which I had not done in the interrogation. A had told him I would write down a number of names on a slip of paper, and one of them should be the name of a spirit that I thought would answer my question. No sooner had 4 finished the names, than his penell began to move by some invisible power, and commenced at the top to cancel the names until it came to the one. singled out in my own mind to answer my ones tion, when it jumped over that one and crossed out each of the rest.

Mr. Foster then inquired if that was right. I told him it was. He said that spirit would answer

the question.

The pencil then began to move, and wrote the correct answer to my question, the handwriting corresponding to that of the individual who once bore the name above mentioned, who died during the war, and with whom I was familiar most of his lifetime. Instead of detecting any trick or cheat as I had supposed, I was perfectly con-founded. There was no possible way for any de-ception on the part of Foster. All was done in groad daylight, and he (Foster) never heard of Sweasy, the one who answered my question.

It is very easy for one to ery humbig, but a wise philosopher will investigate a thing before doing so. There may be a possibility that Foster is really what he claims to be, and if so, we confront one of the mightiest truths of our age. I know of no science, either mental or physical, which explains the manifestations I have witnessed, except we admit our departed friends can and do come in person and commune with its, as claimed. If we admit this, then there is an en-tirely new field open for investigation, which is of very great consideration indeed. Can it be true that our departed loved ones are not dead, but live right here, and can, under proper condi-tions, as Foster claims, manifest to those left be-

If this is really so, and I, for one, have not the least objection to it being so; then we are not so bad off as to future prospects as some have sup-posed: I, for one, shall investigate and welcome the truth, I care not whence it comes. The religions world calls loudly for light. The phenome-na of Spiritualism, as it is called, have been thundering at the doors of science and religion for the last twenty years, and they have answered it by standing aloof and crying humbug and the devil; but the time has come when soher and honest investigation is thought to be the wiser part of valor by many, and it matters not how unpopular a thing is, its voice has a right to be heard in the land, and if there is anything in it worthy of onsideration it shall be known.

Here is a clear and expitelf account of a scance with Mr. Foster, which bears evidence of having been written by an honest man, and we know the writer was not deceived by the medium, as we have tested the latter many times, under the strictest scrutiny; yet the secular press teems with exparts accounts, insimuating that Mr. Foster is a "humbug," simply because Spiritualism

Contents of this Number of the Banner.

First Page: "The Twenty-lifth Anniversary of the Advent of Modern Spiritualism," Second: Same continued: wallsm, "by T. Leonard; "Vermont Quarterly Conven-tion;" Poem "Martida at the Gate;" "Silent Inflaences," by Mrs. II. No Greene Butts: Banner Correspondence from New Orleans and elsewhere: "A Skeptic's Visit to Fester," Fourth and Figth: Additional matters, etc. Witth: Message Department; "William Brunton;" Obitmaries. Secondo Advertisements, Fluidh. Western Correspondence, by Warren Chaser "Clareago Heins," by Annie Lerd b hamberlain.

Zanner of Right.

EOSTON, SATURDAY, APRIL 12, 1873.

Office II Hanover Street. Up Stairs.

GUALSTON DIE BANNER IN NEW YORK. THE AMERICAN NEWS COMPANY, 19 NASSAUST

WILLIAM WHITE & CO., Librious AND PROPERLIORS.

WILLIAM WHITE. LUTHER COLRY, ISAAC B. RICH. 48 All letters and communications appertaining to the ditorial Department of this paper mast, in order to re-Editorial Department of this paper mast, in order to receive prompt attention be addressed to Li Effer Colley, All B STA SALL FLOWS.
All Basics of the factor being the addressed, "BANNER OF LIGHT: Rossics, MASS."
All orders or other hanter intended for saturday's Issue of the Ennacy of Light made by forwarded us in time to arrive by Tuesday night previous.

AN THE BANNER OF LIGHT FREE CIRCLES are held on Tuesday, Wednesday and Thursday Afternoons of each week at Finternity Hall, 554 Washington street, Boston, Mass.

Blind Judgment.

The method followed by the Watchman and Reflector in respect to the Newbury port manifestations is so easy for all the purposes of bigotry, that it would be very strange if it were not to sulopt it. In fact, it is only looking at one side of a case, and shutting the eyes, to the other side. No easier or more rapid way of coming to a judgment could be conceived, yet none could be more unintelligent. To confess one's self satisfied with it is to betray a very low order of, mind, that is content with what simply pleases its preconceptions rather than what is parallel with the truth. The Watchman and Reflector swallows Parson Spaulding's statement as it it were the whole story, but refuses to say a word about the rest of the investigating committee who dissented from him. It manifestly not only does not see the whole truth of the matter, and as manifestly does not want to and upon such a basis for a judgment, entirely characteristic of its class of critics and unbelievers, it breaks out with the exclamation-"Is it not strange that the public prefers to believe a fierrather than the truth?" Well, we confess it would be strange if it were really so, but the public is not all like the Watchinan and Reflector, and therefore prefers to find out al there is to be known about the matter.

And in consequence it peruses the statement of the other half of the committee, and reads what corroborating witnesses have to say besides. We can say to our complacent contempo rary that truth will not stand anything like patromage, let it come from what quarter it may. That paper assumes to take care of this business as it carries down its regular creed, but it is no such hobby-horse as that. It is a demonstration of power and presence which no port paragraphs from priests' pens can put down or put out. (We invite it to read the lefter of Mr. John Wether: that they fill the brains of men, to the exclusion bee, in the Banner of March 15th, embodying the of that sound sense and clear judgment which at be presumed to know as much about the occurrenees, and to be quite as reliable a witness, too," as any one that can be produced from the Watchman and Reflector office, even though Parson Spaulding be summoned to the front again. It talks of "credulous people," but who are they unless they are the ones who refuse to see any more than makes for their prejudices, for fear that the latter would be overthrown altogether. It is the height of credulousness, and willful credulousness at that, to recognize only Priest Spaulding's sweeping story and refuse to hear the testimony that supplements and totally upsets his conclusions. In hanging its faith on one-sided and incomplete statements like his, the Watchman and Reflector only pursues its chronic habit of investigation and belief.

We can assure our "religious" confemporary that this bow-wow style of disposing of serious. questions has gone out of fashion. The bigots may keep up their barking at the scientific circles, but they hinder their investigations and the truths they quarry no more than the bay of the small dog stops the proud but silent march of the moon through the heavens. The Watchman and Reflector can no doubt- excite a comfortable feeling in its own thick-rinded intelligence by calling those who search for the whole truth "credulous people;" and growling out "deception," "exploded all theories of spiritual agencies," "cannot believe the Bible or Christianity," and "the vagaries and nonsense of Modern Spiritualism;" but Miss Perkins's "assistant," who is set to lay these frightful "ghosts," will continue to run to open the schoolhouse door and find no one in the bodily form there, and hunt about the building to eatch the authors of sounds, that plague him because he is incapable of arresting them. Not even the Watchman and Reflector itself, set down in that Newburyport schoolhouse, with a Bible onione side and Parson Spaulding on the other, could stand the racket which it would be impotent to prevent. In its present superstitious state, its hair would beyond question stand on end with mortal affright, and it would beg to be on the City of Glasgow, which disappeared in taken back to Boston by the first train. Such is off the coast of Newfoundland: 427 lives were faith, of one kind; and that paper had best obey the Scriptures, and "have it to itself."

Banner Bonations.

Since we published a letter from our thoughtful Philadelphia correspondent, "W. D. Y., several weeks since, we have been blessed with responses from many sympathizing friends, who have shown their appreciation of the BANNER'S labors in the past by forwarding remittances of various sums, whose letters we shall publish. By reference to our sixth page it will be seen that our spirit-friends send out their acknowledgments in print. We have just received from our good friend Dr. II. T. Child, of 631 Race street, Philadelphia, the following note:

I still appeal to the friends to sustain the Banner, and, among other contributions, have received a box of crockery-ware from Mr. E. och Thomas, of Trenton, N. J., valued at \$30. I have sold a portion of it, and realized therefrom \$15, which I send to you as a donation Yours truly, HENRY T. CHILD, M.D.

Loss of the "Atlantic."

The terrible waves of the ocean, which have for years been, the receptacle of so much of the Offreating Dispass by the Laying On of Hands, " *Pland;*" for years been, the receptacle of so much of the Preview of Rev. Wm. R. Alger's Late Seymon on Spirit- riches and life of this and the Old World, have again presented their claim, and collected it to inherit, but still it remains that one kind of spirit the full, in another of those appalling marine must take precedent of another, and we have the calamities which make its name a synonym for largest hope to see the lijehest spirit of the age fear and distrust and death. On the morning of embodied in our life and teachings. Above all, Tuesday, Aprils 1st, when thousands on shore do we wish to see a kindly, gentle, and earnest were resting in the quiet enjoyment of "tired spirit of harmony among us; we lack concentra-Nature's sweet restorer," a great ship was rush- | tion, and force, and impress; we are like weeds ing to her doom upon the storm-splintered rocks growing freely and strengly, because of the soil of Nova Scotia. There were none to awaken the and light and heat, yet without the refining beauty sleeping captain in his chart-room, or to apprise of and fragrance that belong to us in our best estheir danger the look out at the bow or the officers (late. Our reverence is too small, and our best like an avalanche, she struck—a grating, crash, ask for blindness, but rather the largest sight of ing sound, the shouts and frantic cries of a thou-soul and sense, which in our esteem comes with sand passengers waked from slumber to gaze in the largest love and appreciation. Indeed, as it rigging to Bear the piereing gold, and then the we at this particular time see the necessity of pulsing human lives, became a theme for the ular point. journalist—a tale for the winter fireside—a thing [of the past!

ers, left Liverpool, Eng., bound, for New York and daughter, to the near and dear relationships of general merchandize valued at \$500,000, and a lit feeds, stimulates, and repeats with new force passenger fist-mostly emigrants seeking new this life-giving power, and yet we allow ourselves homes in this country-in cabin and steerage, to famish in every possible way, and make all which brought up her complement of humanity | connected with us share our poverty. We refuse to over one thousand souls. Her Captain-James to partake of angels' food, and we are like Pha-Agnew Williams, as also the other officers whose ranh's lean kine. Now this ought not to be, must statements, have appeared in the daily press-not be, if we are to live and thrive at all. We that the report of his engineer that the coal was from our midst, this indifference, this coldness, growing scarce—only one hundred and twenty- this want of loving sympathy. there being fresh provisions enough for the saloon (allow, and then ask, "Why do we not prosper?" ing to his testimony before the Investigating Board and you have your reply. at Halifax, he judged the ship to be forty-eight

At about three in the morning of Tuesday the ressel appears to have plunged without warning upon the solid rocks of Meagher (or Marr's) island: some thirty miles from Halifax, and considerably wide of the true course she should have pursued o safely enter into the rocky cordon which Nature has drawn around the uncompromising front

The most conflicting accounts still continue in the papers, up to the time of our going to press, as to what followed after: but the main results are well known, and the Captain's statement as things and of course finds them, as our mental to the loss of life will give a faint conception of the reality: "I saved 43 saloon passengers and lost 20; sayed 416 steerage, and lost 527 steerage and crew."

The majority of the passengers saved appear o bear witness to the good conduct of the officers, though the crew are said to have improved the opportunity to show the reverse side of human nature by robbing the dead. A dark hint romes through the press, and is echoed in a recent letter to the Boston Traveller, by Capt. J. M. Hill, of Portsmouth, N. H., that "The spirits that prevail on board some ships are so ardeals all times should characterize a commander hav ing hundreds of human-lives under-his exclusive care." "As to its application in this case, we may not judge, neither as to the alleged insufficiency of coal on board the wrecked vessel, but hope that for the reasonable projection of the traveling public the matter may meet with the fullest investigation.

The survivors who esexped both the drowning and freezing process, which wrought such havoe on that terrible night-or rather morning-were kindly cared for by resident fishermen as best they could, then by the authorities and citizens of Halifax and Portland and latterly by those of Boston, where three hundred of them arrived on Friday, April 4th, were escorted to Fancuil Hall, and provided for during their stay.

The Atlantic was of iron, 3707 tons register, measured 435 feet in length, forty-one feet in the beam, and thirty-six feet death of hold. She was provided with ten large life-boats, had three decks of iron, and seven water-tight compartments; had four engines of the finest-description, and was calculated to accommodate one thousand steerage and two hundred cabin passengers, beside a crew of one hundred and thirty men. Hercost, when finished, was \$700,000. The line to which she belonged is mostly owned by the great shipping house of Ismay, Imrie & Co., and very little if any of the stock is held in this country In connection with this appalling calamity it may be well to give as a matter of reference-and in order to form some judgment of its magnitude as compared with the great marine disasters of the past—the following compendium, from the

last half century on the Atlantic occan: "There has been no such loss of life since the British frigates St. George and Defence were wrecked off the coast of Jutland in 1811, and 2000 lives lost: 446 lives were lost on the Roya Charter, wrecked on the Anglesey coast in 1859; 395 men, were drowned in the Pomona, which was cast away on the Black Water bank the same year; 461 persons were lost on the Austria, which was burued in mid-ocean; 186 people were on the Pacific, which disappeared in 1856, and 486 lost by the foundering of the Central America it September, 1857: 220 persons were lost on the Hungarian, of Newfoundland, in 1860, and 325 lives lost by the wreek of the Northfeet, in the

daily press, of remarkable shipwrecks during the

Incorporation of the Vermont State \«Spiritualist Association.

English Channel, last January.'

By reference to another column, it will be seen that an act incorporating this body has passed both branches of the Legislature, been approved by the Governor, and become a law of the State. We think this plan of organization of Local and State Associations on a legal-basis is a good one, and should be more fully adopted by all Liberalists. v. We must untre for self-defense.

237" Attention is called to the article we print elsewhere from the pen of the reporter of the San Francisco (Cal.) Daily Evening Post, Feb. 14th, in regard to Dr. J. R. Newton's treatment of diseases by the "laying on of hands."

One of the Spirits of Spiritualism.

We have all kinds of people among us, and are glad thereof; we are pleased to have the universality we possess; we rejoice in the liberty we on the bridge. Springing out of the black night | success not reached in consequence. We do not the eyes of Death, a brief struggle with the chok. is well known, there cannot be any clear seeing-solve; and the olive of her lecture-at the present | in order, as he says, to be prepared for any emering billows, or a faint, unavailing effort in the into the true merits of things without love; and steamer, with the majority of her freight of calling the attention of our people to this partic-

We know of no cause that is so well calculated to inspire love as ours. It appeals directly to the The Atlantic, of the White Star Line of steam- heart of father, mother, wife and husband, son speaks of hard weather on the passage; and states | must bestir ourselves, to let this spirit depart

seven tons left, when four hundred and sixty . It is a constant source of regret to us to see the miles east of Sandy Hook-with that of his chief parsimony of our societies here and there. They steward, that the stores were running short- stint their giving to the lowest sum decency will for only two days, and only salt for steerage for Oh, wise and reasoning beings, again repeat your two days, when all but the bread and rice would question, and ask how much return the farmer would have if he cast but a grain here and there 11st, to turn his ship's course for Halifax, to obtain in this broad fields! Ask why the miser shares applies, Sainbro Island, being then distant one not the blessings of content and love given to the hundred and seventy miles. At midnight, accordal kind benefactor and friend of men! Ask these,

If we were to enlarge our bounty, it would inmiles south of Sambro. Here he retired, and left. finitely aid our cause and character too? Here we the deck in charge of the second and fourth of come to a rise in the road, a rugged spot in our way, and we pull with no more force than we didon the level, and at last find our load is getting the mastery of us. This is the time to put our shoulders to the wheel, to do our very best, and trust the divine law of true cause yielding its true result.

Then just see the carping at mediums that prevails at this moment far and wide, It pains as to hear reports that circulate amongst us and are unworthy of us. Not that we reprove fair and just crificism, because we do not, but we do hate to see the littleness that is ever seeking little sight is after our mental proclivities. The slaver sees bone and muscle—the saint the affections and the angel-heart of man.

The Churches progress because they adhere, hey fight in a body, have a motto of union and brotherhood, and press forward to the goal; so must we, or we shall perish.

We say, then, let the spirit of small complaint and idle do-nothingness be replaced with a sense of the abiding love of the unseen, and let us go armed with their courage and inspiration to the battle with sin, ignorance and wrong, sure of conquest if true, sare of highest glory.

New Jersey and John Gage.

The State of New Jersey is not so much occupied with railroad and legislative affairs that it cannot find time to look after the due observance of the "Lord's Day," No matter whether the members of the Legislature take bribes from the Pennsylvania Central or not so long as John Gage, of Vineland, is dealt with according to the rigidity of that Sabbath, statute which forbids his cutting up a little wood for his household on Sunday. That was the charge against John Gage, and it was brought to trial-in Plum-street Hall not very long ago, before Justice Loughran and a jury. The case drew some four or five hundred persons together to witness its progress.

A Rev. Mr. Chubbuck piously advanced to sustain the accusation, which, with the help of a deacon, or somebody else, he succeeded in doing. Mr. John Gage thea rose to testify; he admitted the act, charged, explained that it was done for exercise, and declared that his physical system required such exercise without a single day's intermission. Upon this the arguments of the counsel began, and occupied much time. After these were concluded, the case was given by the Justice to the jury. The latter retired, but, as at certain railway stations, it was but for five minutes. When they came in they brought with them a verdict of Not Guilty. And the State of New Jersey stands, nevertheless, morals and all. It may be a miracle that it does; but it is not afraid, it seems, to take the fearful risk which our own Brookline was unwilling to assume.

Music Hall Spiritualist Free Meetings. The last lecture of this course will be delivered to-morrow (Sundry) afternoon, April 13th, by Mrs. Emma Hartinge-Britten. Subject: "The Unsolved Problem of Spiritualism." So fruitful

theme will undcubtedly attract a full house. The great success of these Free Spiritual Meetngs in Music Hal has stimulated the committee to renewed efforts for their resumption next season. That the noral effect of these meetings abroad has been creat we know, as many of the lectures reported from time to time by us have een read to congregations of Spiritualists in different sections of the country. Since we announced to our readers that Miss Lizzie Doten's last lecture delizered in Music Hall would be published in the Banner, we have received many letters asking when it would appear. We answered that the sickness of Miss Doten prevented a reproduction of the interesting lecture; but that when her health permitted she would furnish us a copy for publication.

Annual Meeting of the Northern Illinois Association of Spiritualists. The Religio-Ihilosophical Journal of a recent

date contains the following : We call upon the friends of our cause in Northern Illinos for offers for hall and accommodations for our Annual Meeting. We would prefer Aurora, first; Sterling, second; Elgin, third. Will Spiritualists in these places correspond with Dr. Kayner, of \$1. Charles, Ill., or C. V. W. Howard, Esq., of Wheaton, Ill., or E. V. Wilson, Lombard, Ill.? Our meeting should come off in May next—say 9th, 10th, and 11th, 1873. We reall the attention of our friends to this Annual Meeting. Let t be a grand affair."

Emma Hardinge-Britten at Music Hall.

On Sunday afternoon, April 6th, this lady addressed a good audience at the above named hall, her subject being: "The Great Unsolved Problems of Creation." There was nothing which brought such beneficent revelations to the world as science; the difference between the civilize; with his power over space and time, through the railroad and telegraph, and the abject ignorant savage, chained by necessity/to the rough wild land of his nativity, of which he was apparently nothing more than a vegetable product, lay in the knowledge of science possessed by the former, and not understood by the latter. And yet, notwithstanding the revealments which science brought to us, we were met at every turn by untinished problems-problems which nothing but the anniversary we celebrated six days ago could time would be to bring her audience face to face with the work which the apparently insignificant movement commenced twenty-five years ago had accomplished toward broadening human knowldge concerning these unfinished problems of ife. She proceeded to illustrate what was meant by these by citing a few examples: The astronomer could pierce the heavens, and map out the shining pathway of the stars, but when the calm, -childlike voice of reason asked of -him who made City, on Thursday, March 20th, with a full cargo of life. It appeals to hallowed and saintly love; these glorious systems of suns and planets? for were moving forward? were they inhabited? etc., he could only reply that as far as their physical conformations and conditions were concerned his science took rognizance of them, but as to the cause which created them, or the ultimate and destiny to which they tended, he had no answer to give This was one of the unfinished problems of creation. The same was true of geology, whose disciples could point out the work of the great world-builders, fire and flood, throughout the vast cycles of the vanished years, but were unable to answer the same queries on the part of reason, "For what was this planet fashioned?" the primal cause of its creation behind the forces which have left the traces of their acts in this rocky volume of Nature?" Here was another untinished problem.

The science of anthropology was no better off, when brought to the bar of reason: She spoke of the infinitesimal monad shown by the strongest microscope—a five-thousandth part of an inch in diameter—which formed the spark of matter from which the grand possibilities of the human organism—that grand microcosm of all that ever was or ever shall be—had arisen in the slow proresses of the years, as revealed by science, and said it would seem that man was a finished problem, a result which spoke for itself. But when reason asked whence he came? where were the vanished millions who occupied our places one hundred years ago? science, taking the ground that man sprang up on earth—like the grasses or extinct geological species of animal life—in an swer to certain conditions of our planet, and would pass away when those conditions were changed—could only point to dust and ashes as the primal source and final resting-place of the grand machinery of the human form. But here in human experience could be seen points bear-ing on a different and interior order of things both of whom were called into existence without their own volition, and were from birth given culture and refinement, or crudeness and barbar ism as a heritage. Why this injustice, this inequality of lot? asks reason; and there is no answer, any more than that this (like the other) is one of the unfinished problems of creation The dual motion, exemplified in centripetal and

centrifugal attraction—in the law of contraction and repulsion which kept each atom in the universe in its place, and which seemed a new solu-tion for these problems, could not, however, when questioned, account for the evidence of design ack of all these expressions of force—back o all the beautiful and useful provisions for life on our planet, by which means were fitted to ends with the carest economy of power. Reason asked are not these the evidences of thought? and whence that thought? Do these not demonstrate the existence of law-where then is the law-giver? Science was dumb; blind force could not be cause and effect at once; but in this dilemma came the freighted with the sweet remembrances of what were called angel faces which had from time to time looked down from their supernal heights upon the lives of mortals, and been registered in their hearts despite the persecutions of bigotry or the blindness of superstition, became supplemented and divinely endorsed by the little raps at Hydesville, leading in a new dispensation which proved the cause of man's existence, the need of his life experiences, and the glorious ultimate toward which he was fending. In vain did science revile, and ask for the evidence of spirit in matter, or of the voice of God in the anthems of the winds and waves : a little child had opened the door to a stranger who knocked thereat, and instead of one, thousands of spirits marched gloriously in, bringing with them in their conscious individual existence the solution of the unfinished problems of creation!

The speaker proceeded to refer to the revelations made by the invisibles concerning the phe nomena of the universe—of the presence of spirit everywhere—that mortal forms were only molds n which the germ of the spirit became fashioned by growth into a soul; that they, the world-build-ers of the skies, were one with us in relation-ships; that the great Tutelary Spirit (we might call hint-one or a thousand) held us all in the hollow of his hand, though we, being but fragments, might not comprehend his infinity. Twen ty-five years ago the gates of the great temple of spiritual science—which had always been ajar—were for the first time thrown wide open, never to be closed again.

The great good resulting from the revealments of Spiritualism having been considered, the speaker said the questions were continually arising: "What have we done with this great "What shall we do Spiritualism?" She considered that if failures had been pade in its exemplification or life practice by some of its followers, it was they and not the great spiritual religion that had failed of demonstrating the nobility of purpose with which it was endowed. She deplored the uses to which the name of Spiritualism had been put by some who had attached themselves to its ranks for ambitious or unworthy motives, and who, in some fantastic cases, had made it the cloak for idiosynratic angularities, or the Shibboleth to cover heir own base, bad passions

Spiritualism, with its third element of spirit had been given us as a sacred charge—had clear ed up the mystery which science and religion in the past had failed to solve—and, taken in its real and true sense, was a Messiah come to teach us how holy and pure is life and its uses; and, if its inculcations were faithfully followed, unborn generations would take up the anthem which her own soul felt on the present occasion to raise, that in it "mine eyes have seen the glory of the coming of the Lord!"

₩" Connecticut has elected a democratic governor. Wonder if "God-in-the-constitution" bigotry had anything to do with this unexpected result? We think so. Connecticut Spiritualists are wide awake. Form Liberal Leagues, gentlemen, all over your State. An ecclesiastical war is coming. Church and State are sought to be united. We should see to it that our liberties are not tampered with by one-idea ecclesi-

The Earl and Countess of Caithness, Lady Fanny Sinclair and Count de Medina Pomar, now traveling in this, country, were in Boston last week. The Countess is a firm believer in the Spiritual-Philosophy, and a lady of marked intellectual ability. She called at our office and attended the Banner Public Circle last Tuesday.

The Wrecked Steamship-the Still, Small Voice.

That the invisible friends of the passengers on board the steamer Atlantic, which was so recently lost upon the coastof Nova Scotia (as detailed in another column), were not ignorant of man had examined or searched into which had the approaching calamity, and endeavored to do what they could by way of warning them, is evidenced by the following extract from the printed accounts of the disaster contained in the Boston Traveller:

"It is a curious fact that some of the passengers experienced what are now consucery as premonitions of danger which lay in wait for them. Mr. B. B. Richmond, of Detroit, Mich., who experienced such sensations. In was one who experienced such sensations. two or three days after the steamer sailed, he began to feel an unaccountable uneasiness, which culminated in the storm which the steamer encountered on the 25th and 26th. After that, he did not undress himself when he retired at night, geney. He had his clothes on when awakened from his sleep by the fatal striking of the ship on the rock. He, too, sought refuge in the rigging, and there remained until after eleven o'clock, when the rope reached him, and he was conveyed ashore in the life-boat; and though conscious of all that was said and done, he was so exhausted in body that it required two men to hold him up, and his strength did not return for several hours, even with the most careful atten-

Mr. Richmond's gloominess was noticed by several of his fellow-passengers, and his forebodings were the cause of one or two jests when his back was turned. Two days before the disaster, into the dining-hall, and took his seat at one of the tables as usual, but immediately afterwards jumped up and went to another, saying that something dreadful was going to happen to them, as there were 'thirteen at table,' and he wouldn't sit there: Some believe that he was simply jesting; others state that he, too, was as nervous after that as Mr. Richmond."

A faithful collation of the various narratives of those saved from the wrecked steamship shows that others of the large company aboard. the vessel were visited with the most impressive premonitions of approaching danger. One steerage passenger, in particular, often gave utterance to these impressions during the voyage. describing them as being exceedingly vivid and lasting. How idle not to pay proper heed to what the invisibles continually stand ready about us to communicate! The person whose soul is open to receive what they have to confmunicate, and whose faculties are at all times ready to work upon what is thus received according to the extent of his illumination, is above others blessed with gifts which are the most priceless bequeathed to mortals.

It may not have averted the final calamity to have paid strict heed to these fore-glimpses of peril, and still it would have been well to respect them. The Captain talks to those called practical people about the force of mysterious and incalculable currents that took him out of his reckoning and led to the disaster; but when told of what the unseen powers communicate in all sympathy and kindness, he and the rest would never deem it necessary to observe any more care or foresight, but he goes to bed as composedly as if there were neither unseen currents or invisible beings anywhere in existence. And so men live and learn but at how fearful a cost. Better far heed the whispers that come direct to so many simple and receptive souls. "The still small-voice" should be heeded in all such emergencies.

Bigotry in Illinois.

The Secretary of the Elgin Young Men's Christian Association writes to Bro. Jones, returning the copies of the Religio-Philosophical Journal which he chooses to describe, in a fine vein of Young Men's Christian" irony, as "your paper (not designating it) sent to the Reading Room," etc. Mark the Solomonic spirit of this Young Man's Christian comments accompanying the act: " If we are indebted to the publisher for the contribution, we desire to say that it does not belong to a class of literature which would be received by the most careless and indiscriminitting committee as worthy a place in a Free Reading Room, much less one under the management of the Y. M. C. A. If the publication is donated by any disinterested friend in Elgin, we commend his obedience to the Divine command concerning almsgiving. Please inform him that it will not be taken from the office again."

Doubtless that Young Man deems himself a perfect light in the camp of his Israel, or he evidently would not improve the chance to burn so much oil. In the language of the lamented Artemus Ward, his religious feeling fairly "slops over." What air we all coming to, to be sure, if people are going to try to run, this planet with such "careless and indiscriminating committees" as good Young Mr. Merrill seems to accuse them of? That cut on "almsgiving" is hard enough to keep its author awake for several nights, unless his mother should prevail on him to risk a few swallows of valerian. And while praising somebody for obeying the divine command by giving alms, he shabbily sneaks off and refuses the alms, like the beggar that leaves the sweet crusts on the doorstone.

Mrs. R. E. Stoddard

And her son, Master DeWitt C. Hough, gave an interesting and successful sonnee for physical manifestations, at Nassau Hall, Boston, on Sunday evening, April 6th.

The reader's attention is called to the able report of the proceedings of the Boston Music Hall Society of Spiritualists on the occasion of its celebration of the twenty-fifth anniversary of the advent of Modern Spiritualism. The report of the proceedings in Philadelphia, by II. T. Child, M. D., is necessarily laid over till next week, on account of the large space occupied by the Boston report. We are also in receipt of accounts from several other places, which will appear as soon as space permits.

FF Mrs. M. Carlisle Ireland, who has been absent from the city for a brief period, has returned and resumed business at 94 Camden street. This lady has the reputation of being an excellent medium.

Tour foreign correspondent, Mr. J. M. Peebles, has just arrived at Dunedin, New Zealand, from Australia. Mr. P. lived down all opposition in Melbourne. No. 6 of his "Letters of Travel'' has been received, and will be published in our next.

Ed Rev. Mr. Alger's great speech in Music Hall, recently, on the subject of "Insanity and Insane Asylums," was repeated on Thursday evening last, by request. A full report of the first feeture, revised and corrected by Mr. Alger himself, may be had at this office.

Da-Rev. Noah M. Gaylord, formerly a Universalist clergyman of this city, passed to the higher life in Hamilton, Oblo, April 2d. He possessed rare ability and broad liber

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 (as we learn by a private note from him dated the 7th inst.), and referred to the Finance Committee. We learn that ex-Goy, Padelford is a vice president of the "God-in-the-Constitution" organization, and that the Rhode Island School Commissioner is a member of it:

To the Hon, the General Assembly of Rhode Island. Your petitioner asks leave to respectfully remind your honorable body that the Constitution mind your honorable body that the Constitution of the State requires that "the burdens of the State ought to be fairly distributed among its citizens;" and further, "that no man shall be compelled to frequent or to support any religious worship, place or ministry whatever except in fulfilment of his own voluntary contract, nor enforced, restrained, molested or burthened in his backers reads. body or goods, nor disqualified from holding any office, nor otherwise suffer on account of his religious belief;" and that every man shall be free to worship God according to the dictates of his own conscience, and to profess and by argument to maintain his opinions in matters of religion; and that the same shall in nowise diminish, enlarge

or affect his civil capacity.

Your petitioner would also respectfully represent that he feels burthened and aggrieved, inasmuch as he is unconstitutionally compelled, by invidious distinctions in our system of taxation, "to aid indirectly, but none the less surely, in the "support" of "places" of religious worship and of a "ministry," the declared objects of which he is not only conscientiously opposed tog but which, viewed in the light of past-history and present unmistakable demonstrations, he abbors with all the strength of his nature with all the strength of his nature.

Your petitioner would further represent that he has for some years been cognizant of the fact that an ecclesiastical organization is fast progressing in the United States—one of whose meetings your petitioner lately attended in New York—whose avowed object is to cause to be inserted into the National Constitution, through the combined efforts and influence of most or all the Christian churches and "Young Men's Christian Associaenurenes and " 1 omg Men's Christian Associa-tions," certain provisions which, if accomplished, will exclude from all office and public employ-ment—whether civil, military, judicial or other-wise—every citizen who will not swear to support

their peculiar religious views.
Whether the machinations of these misguided men are to lead to another intestine war, for the maintenance of religious liberty, like that we have recently been subjected to for the attain-ment of civil freedom for the colored race, time can only disclose. But your petitioner most earnestly requests your honorable body to release him from contributing his money to the furtherance of their unholy designs, ofther directly or indirectly. This desirable result may, in your petitioner's hundle opinion, be reached by reconstructing our law of taxation, on the principle that, in-

asmuch as all property recognized as such by law, is equally protected by law, so each and every description thereof should be subjected to an equal pro rata tax for the support of the government, which, in case of civil commotion, defends or makes reparation for its injury or loss. From this rule I would not except any—whether reli-gious, educational, or even humanitarian—as the abuses that are sure to grow out of any partial system of taxation, however good the motive may e, are sure to outweigh, in the end, all advan tages, as has been abundantly exemplified re-cently, by bitter experiences, in New York and elsewhere.

In conclusion, your petitioner may be pardoned for suggesting for the consideration of your hon-orable body, that he knows of no more appropriate armorial bearing with which to crown the escutcheon of our little State, which was the first, in glorious old Roger Willams's language, "To hold forth a lively experiment that a flourishing civil State may stand and be best maintained with full liberty in religious concernments,? than would be a law passed by his descendants, which, too, should be the first enacted by any Christian State or nation that swept from its statute books the last vestige of the unholy union of Church and State—from which fell compact have proceeded more complicated evils and greater suffering to humanity than from all other sources comity than 110..... Respectfully, THOMAS R. HAZARD.

Newton Highlands, Mass.

A correspondent informs us that through the influence and exertions of Mr. Thomas Ranney, a public meeting was held at the above place on Tuesday evening, April 8th, to consider the feasibility of forming a Liberal League. The speakers were Mr. George A. Bacon, Corresponding Secretary of the Liberal League of Boston, Mr. John Wetherbee, a well-known and radical Spiritualist, and Mrs. Emma Hardinge-Britten, the popular lecturess. Many cogent and effectivearguments were adduced to show why religious fanatics must not tamper with the charter of our constitutional liberties, and the dangers which would follow by incorporating any religious test in that instrument. Everything said was of a thoughtful character, and appealed directly to the reason and understanding of the listener. The only drawback to the success of the meeting arose from the necessary early departure of the two gentlemen for the city, which prevented them from speaking at length upon a subject they both seemed to be familiar with. Mrs. Britten, however, who is always a host in herself, sustained her well-carned reputation, and interested the audience to an unusual degree. Precious seed was sown at this meeting which will bear a profitable harvest. Similar meetings ought to be held in every town in the State, for "eternal vigilance is the price of liberty."

Manifestations at Moravia.

The venerable Solomon Hayford, of Greece, N. Y., writes that he has recently returned from a visit to Moravia, where he attended several séances in company with the celebrated showman who travels around the country, performing the feat of apparently cutting off the head of a woman and exhibiting it on a salver, in which condition it talks, etc., and the deception cannot be detected at a distance of eight feet. This expert was sure, if any deception was practiced at Morayia, he was capable of finding it out; but he gave it up, declaring that no deception whatever was practiced. The manifestations in the dark circle were very successful. In the light circle, on the fourth day, Mr. Hayford's wife materialized and presented herself unmistakably. She appeared three times, and was distinctly seen by every one of the sixteen who were present.

Mr. J. V. Mansfield, the excellent medium for answering sealed letters, has been arrested in New York, by certain evil-disposed persons who are endeavoring to make themselves notorious by their attempts to crush out the mediums in that city. But they will not succeed. Mediums have just as legal a right to charge fees for their services as priests have who receive salaries for preaching.

. P. N. Frank White writes, April 3d, from Detroit, that great interest is manifested there to hear the Spiritual Philosophy expounded; in consequence of which, the hall in which he lectured was crowded with anxious listeners. He speaks in Breedsville, Mich., during April.

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, and mentions the following case in point:

"We have just now seen a card printed for cir-culation by the pastor of one of the oldest Con-gregational churches in Central Massachusetts— a church which has long been blessed with the labors of the most cultivated ministers and men of the finest taste. These cards bear upon one face the appointed hours for Sabbath and weekly services, and invite general attendance; than which nothing could be more proper and worthy of imitation. On the reverse side, however, of the card, we were astonished to read the following topics of discourse in order, for the Sabbaths of the current month: 'Deformed Feet,' 'The Strange Contents of a Lost Trunk,' 'The Tragic History of a White Lie,' 'Frosted Locks,' 'Go to Jericho, (we can easily see, under this topic, how an admirable practical application of the subject might be made to the preacher.) 'Beautiful Shoes; their Prophetic Suggestiveness,' 'Salt-Again.

And this is preaching the gospel in the year of our Lord 1873, and in the centre of Christian-civilization! We are not at all surprised to learn, from a friend who heard him, that the preacher entered his pulpit with lavender kids upon his hands, which he only removed as he commenced his sermon. Neither are we surprised that the house is crowded."

ALL SORTS OF PARAGRAPHS.

SHORT SERMON, -As blossoms and flowers are strewn ipon the earth by the hand of Spring, as the kindness of Summer produceth In perfection the bountles of harvest. so the smiles of Pity shed blessings on the children of Mis-

By We have on file for publication a very graphic article, from the pen of John Wetherbee, entitled "Reminiscinces of Mutt," which we shall present to our readers in the forthcoming issue of the Banner.

C. C. Mead's Calendar has come to hand, from 91 Washington street. He gets out the plainest, and consemently the best one, we have received. This is mer "mead" of praise-deservedly, too.

Emily, Faithfull has given the women of this country nany excellent bleas through her betures, and will bear back to her home in England the good wishes of thousands. Why is the earth like a school-room blackboard? Beause the children of man multiply on the face of it,

Rev. Mr. Murray, in his bright article in the Congregalonalist, says: "It is regarded, I believe, as a terrible heresy to hold that there is no such being as a personal devil. but, after my way of thinking, it is far more heretical to hold that there is one and act like him."

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

The love that has naught but beauty to keep it his good oudltion is short-lived, and subject to shivering fits.

When a young lady dreams of a contin; it betokens that she should instantly discontinue tight stays, and always go warmly clad in wet weather.

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

but omitted to inform us where to direct the paper. If he should see this paragraph, or his friends, he or they will please inform us where he may be found. MR. ALGER REVIEWED .- By reference to another part

of this paper, it will be seen that Mr. Alger's late lecture on Spir-tualism has come quiter the reviewer's steel, and we think the writer has acquitted himself well. Dorns M. Fox, whilem of the "Present Age," has had difficulty with Tillou of the Stiolden Age Stanything but yolden! and the former has been obliged to change the

name of his paper to the "Present Era." Both are un-derstood to be believers in the "harmonial philosophy." Fenno's Boys' Clothing is of superior workmanship, and

arents would do well to patronize his establishment, Minnesota dram-shops are compelled by law to support an

nebylate asylum, as they should. OLD MAIDS.—There are three-fourths of a million more

Citte AGO, April 7 .- A private despatch says that parties from Medorla, Ill., state that Mrs. Workman, wife of a

Methodist minister, has confessed the murder of Mrs. Hedges, at Eureka. She says that she did it in self-defense The general feeling is that Mrs. Workman was driven frantic by the discovery of her busband's 100 infimate relations with the widow Hedges, and in a fit of desperation killed the supposed cause of her domestic inisery.

The official returns show that fifteen per cent, of the ex-penditures of English workmen are for drink and tobacco. These two figures are as much as is spent by them for bread, and twice as much as they pay for meat. And this is all clobt in the estimation of the authorities, because it increases the revenue of the realm. The stipendaries of the government bocket a portion of the sum, and are content. Sir Wilfred Lawson said in Parliament, 7th inst., that the government held on to malt and spirit taxes, and it was vident that habitual drunkards were the sheet-anchor of the British Constitution.

The Ice is leaving the rivers of Massachusetts very quietly. A warm rain and wind are needed to break up the

The capture of the Spanish commander, General Portillia, in the Censo Villas District, is confirmed; also, his entire staff is reported captured with him by the Cubans.

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

Movements of Lecturers and Mediums. Mrs. Mary F. Weeks, test medium, has returned to Chi-

ago from her late professional tour in Colorado. Addle L: Ballon is now at Terre Haute, Ind., where her address will be for several weeks. She will answer calls to

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

Mrs. Mattle Hulet Parry lectures in St. Louis during

April and May. Moses Hull is lecturing in Washington, D. C., this month. His address is 620 D street, N. W.

E. V. Wilson will speak in Memphis, Tenn., April 12th nd 13th, and possibly the 20th and 21st. On Tuesday, Wednesday, Thursday and Friday eyenings, April 8th, 9th, 10th and 11th, he lectured in Okalona, Miss.

A New York correspondent, "J. W.," speaks in strong terms of the excellent mediumistic powers of Mrs. C. A. Delafolia, well known in that city and vicinity as a clairvoyant and test medium. He says she proposes to start for California about the first of May, and advises friends residing in towns along the route in the several States to invite her to tarry with them for awhile, if they wish to investigate the spiritual phenomena or desire communion with spirit-friends. Her address is Fort Lee, N. J.

Augustus Maryln Mace, M.D.-address 97 Sudbury street, Boston-will lecture first two weeks of May in New Sharon Me., last two in Portsmouth, N. H. Subject-Scientlife Phase of Spiritualism, Illustrated by Physical Manifesta-

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 fests.

A letter from Bro; E. Whipple, 7th inst., says: "I commenced my labors in Worcester, last Sunday, under favor-able-auspices. A large audience assembled in Horticultu-ral Hall, and the prospect is fair for a large attendance and good interest during the month. Bro, Wheelock has or-ganized a Lyceum here, and by his executive ability has the Society in vigorous working order. Two dramatic en-tertainments, gotten up by him, have realized over two hundred dollars profit for the organization. I shall do what tan in the interest of your noble Banner, which everybody seems to take in this vicinity. Thanks to you, Messrs. Editors, for publishing notice of Bro. L. C. Howe. I be-lieve he will accomplish a grand work in New England. No word of commendation from me will be commensurate with his ability for public service."

New Publications.

THE LADY'S FRIEND FOR APRIL is received Deacon & Peterson, 319 Walnut street, Philadelphia, publishers, Atleading engraving is entitled "Watchman, What of the Night?" Another picture, "The Alpine Shepherdess," music, patterns, an installment of "The Master of Grey-lands," by Mrs. Henry Wood, attractive miscellany. Work-Table varieties, etc., etc. 400 its truly interesting

PETERSON'S LADIES' NATIONAL MAGAZINE for April Charles J. Peterson, 306 Chestuut street, Philadelphia. Pa, commences with a steel-plate picture, "Feeding the Ducks," and follows up with colored fashlon-plates, patterns, etc. "Robbi Adair" is set to music, and continued sketches, poetry and other matter make a sterling number of this public favorite.

THE MODERN THINKER. The s condiminator of this novel publication. I-sued in colors a la " Joseph's coat," has arrived. The first number ran through three editions. The matter therein presented is extremely radical and pro-ocalive of thought. David Wesley & Co., publishers. 7 and 9 Warren street. New York City.

LIPPINCOIT for April J. B. Lippincott & Co., Philadelphla, Pa., publishers' continue. (illustrated) the ''Ron-mhlp Kabylla, '' and also presents ''Wilmbyton and its Industries." with time embellishmeters. The some of C. P. Cranch, Rebecca Harding Davis, William Black, H. C Wood, Jr., M. D., among others in its table of contents. vouch for the comprehensiveness and entertaining power of the current Issue. A splendld poem of the Glaciers of Paradise'' by Hjalmar Hjarth Boyesen, is also given to its readers.

THE HERALD OF HEALTH for April Wood & Holbrook. orblishers, 13 and 15 Laight street, New York Cliv. Ugats of many hyglenic subjects, Among other interesting topics, the "Precautions against Small Pox" receive poetle treatment from Alfred Power.

THE NATIONAL QUARTERLY REVIEW for March-Edward I. Sears editor and proprietor, 65 Bible House, Astor place. New York City-lies on our table. The present number is devoted to the consideration of many subjects of interest and novelty, among them "North America before speare in settling in London;" "World-Wealth;" "The Internal and External Fire of the Earth," etc., etc., and education, Belles lettres, Philosophy and Ornithology—find pages devoted to them.

THE GALAXY for April—Sheldon & Co., 677 Broadway, New York City, publishers—is a spilghtly number of an old favorite. The continued stories and sketches by Mrs. Edwards, J. H. Van Amringe, Lady Blanch Murphy and others, maintain their zest: Justin McCarthy disarres of "Joseph Arch and the new emanetpation in Engand." Bayard Taylor, Jodquin Miller and Mrs. Charles Moulton contribute pocity, and the regular departments are as thorough and well worked as ever,

THE ATLANTIC MONTHLY for April-James R, Osgood & Co., Tremont street, Boston - presents the following table of contents; "The Exploits of Edmond Genet in the United States, "Jan artion; "The Wood Lake;" Paul H. Hayner "Marjorle Daw;" T. B. Aldrich; "Si, Olaf's Fountain," Hjaimar Hjorth Boyeson; "Frederick Chopin, 'Amanda R. Gere: "On Lencadia when Spoho was young, 'Alfred H. Louis: "A Chance Acquaintance, IV, 'W. D. Howells: "Madrigal," Howard Glyndon: 1V. W. D. Howells: "Madrigat," Howard Glyndon: "Thomas Clarkson and Nicholas of Plassia," Robert Dale Owen: "At the Window," James Maurice Thompson: "Some Impressions of London Social Life," E. S. Nadat: "Beethoven," Cella Thaxter; "The Symmes Theory of the Earth, "P. Clark; "Ruby," George E. Waring, Jr.: "Begent Liferature," "Art," "Musle" and "Pollities", It has chalce number.

CHURCH'S MUSICAL VISITOR-John Church & Co., Inclinati, O., publishers-comes to hand for April, and embraces all of the popular and desirable elements of a first has musical fournal. The music in this number is excellent, comprising a new song and chocus by Geo. W. Persley, "Far Away where Augels Dwell;" a pretty Polka Mazurka, "Amillet" a comic ballad, "The Elopo-me(a)nt;" and a characteristic etude for the plano.

tles." It is a choice mumber.

Vox HUMANA-George Woods & Co., Cambridgeport, Mass., publishers—is received for April. It is devoted to the diffusion of musical knowledge, particularly with regard to cabluer and other organs, and presents seven page of harmonipus selections—the words of the song, "Moth er's Queen," reaching the inner depths of many hearts, Roceived: THE NEW YORK CITY "RING": Its origin

naturity and fall. By S. J. Tilden. THE GREAT PALLS OF THE POLOMAC RIVER OF VIR GINIA-being a pamphlet setting forth. Its resources and utlets as the manufacturing centre of the United States. by Andrew J. Rogers, Washington, D. C.

the lowe Board of Lumigration, with reference to the Manufacturing, Agricultural and Industrial resources of the State. Any person desiring a copy may obtain It gra-tutiously by addressing A. R. Fulton, Secretary Iowa State Board of Immigration, Des Moines, Iowa.

A pamphlet of some hundred and fifty pages, Issued by

THE NEW CHURCH INDEPENDENT AND MONTHLY RE-TEW for March, Weller & Melcalf, publishers, Laporte:

THE WESTERN LAFE-BOAT, a Journal of Biography. Des Moines, 1a.

THE CARRIAGE MONTHLY for April, a practical journal for all literested in carriage building. L.D. Ware, pub-lisher, 797 Sausom street. Philadelphia.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITTAN'S JOU'RNAL of Spiritual Science, Literature, Art and Inspiration. Published in New York, Price 86. ents.
THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.
HUMAN NATURE: A Monthly Journal of 201 20 cents. HUMAX NATURE: A Monthly-Journal of Zoistic Selence and Intelligence. Published in London. Price Selents, THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, III. Price Securis, THE PRESENT-ERA. Published in New York, Price S

cents. The Heraud of Health and Journal of Physical Culture. Published in New York, "Price 12 cents.

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SPECIAL NOTICES.

NEGLECTED COUGHS AND COLDS. - Few are aware of the importance of checking a Cough or "Common Cold" in its first stage; that which in the beginning would yield to "Brown's BRONCHIAL TROCHES," if neglected, often works upon the lungs.

B. F. RICHARDSON, the Blind Healer, 91 West Springfield st., Boston. Office hours 9 to 4.

Dr. Willis has secured an office permanently at No. 25 Milford street, and will be in Boston the third Wednesday and Thursday of every month, from 10 till 4. The following Friday he will be at Dea. Sargent's, No. 80 Central avenue, Chelsea.

SEALED LETTERS ANSWERED by R. W. Flint. Address Station D, Box 61. Office 1147 Broadway, New York. Terms \$2 and three stamps. Money refunded when not answered. Mr15.-4w*

A COMPETENT PHYSICIAN.—The best and most efficient healer in Boston is Dr. J. T. Gilman Pike. He compounds his own medicines, is a mesmerizer, skillfully applies the electro-magnetic bat-tery when required, administers medicines to his patients with his own hands, has had forty years experience as a physician, and cures nine every ten of his patients. His office is in the Pa-yilion, 57 Tremont street, Room C. Au31.

CHARLES H. FOSTER will return to New York, April 15th.

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

J. V. Mansfield, Test Medium, answers sealed letters, at 361 Sixthav., New York. Terms, \$5 and four 3-cent stamps. tf.Ap.5.

MRS. NELLIE M. FLINT, Healing and Developing Medium, 13 Clinton place, New York. Hours from 10 A. M. to 4 P. M. 4w*-Mr22.

Symptoms of Liver Complaint, and of some of the diseases produced by it: A sallow or yellow color of skin, or yellowish brown spots on face and other parts of body; duliness and drowsiness, with frequent headache: dizziness, bitter or bad taste in mouth, dryness of

throat and internal heat; palpitation; in many cases a dry, teasing cough, with sore throat; un-steady appetite, raising of food, choking sensa-tion in throat; distress, heaviness, bloated or full feeling about stomach and sides, pain in sides back, or breast, and about shoulders; colic, pain, and soreness through bowels, with heat: consti pation alternating with frequent attacks of diarrhea : piles, flatulence, nervousness, coldnes of extremities : rush of blood to head, with symp toms of apoplexy, numbress of limbs, especially at night cold chills, alternating with hot flashes. kidney and urinary difficulties; female weakness, dullness, low spirits, unsociability and gloomy forebodings. Only few of above symp-toms likely to be present at one time. All who

use Dr. Pierce's Alt. Exf. or Golden Medical Discovery for Liver Complaint and its complications are found in its praise. Sold by all first clasdruggists. Dr. Slade, Clairvoyant, is now located at 210

West 43d street, New York.

BUSINESS CARDS.

IMPROVEMENTS. Whichever way we turn our eyes, We see improvements have been made; Each seeking by some new device To east all others in the shade; In confinerce and mechanics, too.

In commerce and incellantes, too,
Great changes a few years do show;
Things whileh our fathers never knew
Nor dreamed of http://years.ago.
See what improvements at FLSNO'S,
Where BOYS can buy a "SUTIC OMPLETE"
Of handsome, seasonable "CLOTHES,"
Corner of Beach and Washington street,

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At No. 319 Kearney street (up states) may be found on sale the RANNER of Limit, and a general variety of Spiritualist and Reform Books, at Eastern prices. Also Adams & Co.,'s Golden Pens, Plannebettes, Spence's Positive and Negative Powders, Orton's Anti-Tobneco Preparations, Br. Storee's Nutritive Compound, etc. Catalogues and Circulars malled free, 23°-Hemiltanees in F. S. currency and postage stamps received at pare, Address, HERMAN SNOW, F. O., box 117, San Francisco, Cal.

RENRY T. CHILD, M. D.

Gai Race street, Philadelphia, Pa., has been appointed agent for the Runner of Light, and will take orders for all of william white & Co., S Publications. Spiritual and Liberal Books on sale as above; also by

DR. J. H. RHODES.

918 Spiring Garden street; who will sell, the papers at the Hall corner Broad and Spring Garden streets on Sindays.

RICHARDS & CO., 383 Larimer street, benver, Col., keep for sale a supply of the Spiritual and Reform Rooks published by William White & Co., Also the BANNER OF LIGHT.

New York Agency. SPIRITUAL AND REFORM WORKS.

A. E. CARPENTER, No. 27-FOURTH AVENUE. NEW YORK CITY, who is well known in New England and the Middle States as an garnest worker in the cause of Splittu-alisms will act as William White & Co.'s Agent to RecelvoSubscriptions for the Bruner of Light, and take orders logar SPHRITAL AND LIBERAL 1900KS PAMPHLETS AND MAGAZINES that are for sale at our Central Office.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

Western Agency for the side of the BANNER OF LIGHT and all Liberal and Spiritual Books, Papers and Magazines. Also, Adaits & Co.'s GOLDEN PENN AND PARLOR GAMES, the Magic Comb, and Voltac Armor Soles, DR, STORER'S XUTHITIVE COMPARISON, SPENCE'S POSITIVE AND NEGATIVE POWDERS, Congress Record Ink, Stathoney, &c. WARREN CHASE & CO.

ERS, Congress Record Ink, Stationery, &c., WARREN CHASE & CO., No. 614 North Fifth street, St. Louis, Mo.

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16 Woodland avenue, Cleveland, O. Western Headquarters for all Sewing Inchines, and everything belonging to them: also for the latest Spiritual and Reform Books, Pupers, etc. N. B. Needles sent by mail to all parts of the State.

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Buoksaller, No. 1026 Seventh street, above New York avenue, Weshington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritum and Reform Works published by Whitam White & Co.

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TABLE OF CONTENTS: CHAPTER

Man on I IIIs Belations. - CHAPTER H.

The Intermediate State: Place of the Departed: 40ble froots; Samuel and Sant; Witness of Resurrection: Conclustre Evidence: Spirits' Departure: Spiritmat Body; Ascension of Christ; Success of the Gospel; Delight of Sulitis, ... CHAPTER III.

Testimony of the Christian Eathers. Of Plato, Socrates, Pythagoras, Homer, Tremens, Justin Martyr, Tertuillan, Clement, Origen, Cybrian, Constantine, Greek Church, Roman Catholic, Matmehthon, Tiffotson, Reverldge, Bayter, Dr. Hawks,

CHAPTER IV. Bestlimony of Methodists: Mr. Westey, Dr. Adam Clarke, Richard Watson, Dr. Wilber Fish: Hishep Me-Kendre and other Bishops.

CHAPTERY,
Testimony, of others, S, We Production, Dr. Barney,
Rev. H. W., Beecher, Longfollow, Channing Necessity
for Something: Spirit Communion Meets that Need. CHAPTERVE

First Investigations; Personal Experience; Communi-

ithms to Advocate in 1856; Organization of Circle; Spirit Writing: Slander Refuted: Christ's Character: CHAPTERVIL God and Heaven: Celestial City; Broyldence: Interme-

diale State: Spirit Communion: Augets are Ment The Spiritual World: Universal Law: Progression: Behel not Universal; None have Gone to Heavon; Dr. Wi-

nans: Mental Telegraph. 🛴

cuspinits. Knowledge of Sphils: Mystery's Opinion, Bacon's: Judge Edmonds's: Letter: Different Languages: Confession earthing Investigation: Children: Mothers; Phillosophy

Other Darkness Transis Othter Darkness Trance, Nature of: Evil Spirits; Sufeide; Thomas hay: Persons Seen After Death,

CB (PI) R XI. Spiritual Manifestations: Blobe Proof: Lavy: Conding Events: Soul's Departure: 30(fee: Last Meeting of a frele; Events: com. Bright Prospects.

Further investigations: Communications from Mother, Mystery, Father, Andrews: Spirits Seen: Cases: Episcopart lengyman. CHAPILE VIII. The Philosophy and Rollallity of these Manifestations; Letters: What Shall We for Hon, Robert Dale Owen;

Moral GrayItation: Trimmph 501 Christianity. CHAPTAR XIV.
Communications for eleved through 19r. J. V. Manisted Prom my father: Rev. st. D. Andrews: and Charles Scott, Second Interview From my Wife: Win. K. Poston, and Mrs. Lucy Leonora Winchester. Third Interview Modile, p Bottler-Allen. Rev. John Newland Maint. Bishop Soule. • Gen. Rivers. Rev. J. Frazer, Rev. Moses Brock. Susannah Watson. Fourth Interview Dr.; Gilbert, Dr., Seat; Bishop (198), and Dr. Howeott, My Sister Mary, Brothers; Wm. H. and John A., Mrs. Mary A. Tate, Wm. K. Pôston, Bettie, Dr. Stephen Offin, Rey, Mr. Hyer, and Rey, Danlet Jones: Manner of Writing: Judge Edmonds's Letterf «Fifth Interview Molic, Win, K. Poslon, Q. C. Al-kinson, Dr. Phrons, Last Interview Mollic, Win, K.

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The Banner of Light Proc Circles. These times any local inverse my HAD. 554 WASHEST CO.S. OHIO. IN POST AV. WEDNES DAY and Thousand Average at the collection of the Hall will be upon to resistant at the collection vices of majories of the soldock, after which thus no one will be reported.

The catesticas answered at these Seaners are often bitmented is adividuals langing the andience. The area to the controlling intelligence by the charman, are sent in by cerrespond-

Donations of flowers for our Circle-Room

Mas. Coxyxy receive ho yisiters on Tuesdays, Wadnesdays or Thursdays, until after six o'clock, P. M. She gives no private sating a

SEALED LETTERS - Visitors at our Free Circles have the privited of placing scaled letters on the table for answer by the collids. First, write one or two proper one tions, addressing the spirit questioned by kis or her tail name: then put them in an envelope, sear it, and write your own address of the envelope. At the close of the scance the Chairman will require the letter to the writer. "It should be distinctly nice esteed that the in-swers to questions propounded by writers must necessarily be brief, the spirit addressed always writing its answer or answer a upon the envelope containing placing stien or an stons, questioners should not place lefters for answer upon our circle table expecting lengthy replies, otherwise they will be disappointed. William Where, Chairman,

Invocation.

Oh, their worse presence we feel, but cannot understand, we would worship and adore thee; and this hour we bring ninter thee all, our wisdom and our foolishmess, our light and our darkness, our ig because and all that which flows from it, our good iess and our evil, and shall ask thee to bless us, shall ask thee to change our evil to goodness, our darkness to light, our ignorance to wisdom: and shall ask thecto lead us still further conward in the way of life, and cause, us to praise thee more ninterstandingly. Then Spirit of the Hour, whose blessing we feel like falling dews upon our souls, who doth never torsake us-no. not at any time-we praise thee, and we ask thee that we may be strong enough to perform, faithfully and well all the duties whereunto thouhast called us. May we work mightily for thee. and thy humanity, never seeking whether that humanity shall reward us or no, and, if need by, may we be willing to lay our instruments' speech upon the altar of sacrifice, nothing was vering. May thy children who have been born into the new light of Modern Spiritualism still: continue to hear thy voice, and see thy smile, and perceive thy presence in all their walks indife. May they tear thee never, but love thee ever, and hold one to thy right hand, pressing through the darkness in full expectation of the light. Amen. Dec, 31.

Questions and Answers.

CONTROLLING SPLITT.-If you have questions, Mr. Chairman, Lam ready to hear them.

Ques - (From a correspondent) Can a mesnierist, by the aid of a medium, but himself in but if you'll come to me, I'll tell you, Now, rounded and perfect spirit. I learned I was my his every thought, and describe his surroundings? ANS .- Yes; with the exception of reading every thought. We cannot say as that, in the case, would be done, or could be.

Q.-Can a mesmerist entrance a person at a distance, even though the person to be entranced. has no knowledge of the person, or whereabouts of the mesmerist?

A.-Yes; thousands of cases will attest to the

Q .- Can the person their entranced hear not alone the mesmerist but those in connection with him "

Q.—Is it possible for a disembodied spirit, during control of a medium, to express more or highor intelligence than the inedium can, in the normal condition?

A .- Yes; that is a self-evident fact; but pos sessing this intelligence, and being able to express if, are two different things. Now we shall run in the same line when here on earth-to asinform you that every medium holds, latently, all these forces of intelligence-all that which may be called the embryo of whatever wisdom may be spoken through them by disembodied spirits in their own soul experience. In a word, they spiritually are developed up to that standpoint: but they are not always, indeed are rarely eyer able to materially express what they have within. Now there are many media who, except under spiritual inducace, cannot be exercised in certain directions-in music, for instance. Ole Bull is an example. He can never give you anything choice, except his familiar spirit has full control of him. Now does that familiar spirit your own level. My name, sir, James Kilbridefind the power within the mind of Ole Bull? Yes, although I never killed one, nor had one to kill. certainly; he simply uses what Ofe Bull cannot use. And what is true of him is equally true, in Good-day, sir. degree, of every other medium living.

- Q.-[From the andience,] When a medium is under control, does the spirit simply impress the thought upon the brain of the medium, to be conspirit also furnish the words?

A .- If the control is absolute-perfect in all its parts-then not only the ideas are given, but the down on Hanover street. There! it's just like language; but the general rule is, to impress the ideas upon the sensitive brain of the medium, just hitch the other on to it-Wright-Sarah and then to excite the vocal organs, and they Horne Wright. Well, I was apt to make that give expression to these ideas.

Q .- What do you mean when you say "atmo-Sphere ""

A .- I mean "air" -that which is necessary to su-tain animal life.

Q.-Is that the way it is always used in the circle ?

A .- No: there is a spiritual atmosphere or aura surrounding each one of you-peculiar to each one of you. Spirits as often call that "aura" "atmosphere" as aura. It is this spiritual at | can. I'll do what I can. mosphere in which you as spirits live; you revolve in it: you act through it; and without it anything but the truth; and I was so disap- us their aid in resurrecting our beloved Banner: That's all you've got here, is the shadow that is you would be dead as munimies.

to under stand that clouds are condensed air?

form a fluid, and that fluid will be water?

Q .- Air is composed of oxygen and nitrogen, while water is composed of oxygen and hydrohitrogen, and thus changing it into hydrogen?

speaker is unable to say.

Q-1s it not a fact established in books, that nitrogen is twelve or thirteen times heavier than

A .- Books do not always tell the truth. O .- If nitrogen can be compressed, then it can be made combustible, can it not? Hydrogen is

A .-- Yes; by the same means you can account for your thunder-storms, Q .- Is it compressed air-compressed nitroger

which makes thunder-storms? A:-Not altogether.

Q:-Is thunder the result of compressed nitro-A .- It is so determined by those who seem to understand the subject.

Q .- Then are thunder-storms the result of condensed atmosphere, or do they more frequently occur in rarefied atmospheres?

A .- That they do not occur more frequently in rarefied atmosphere is a well-established fact in Nature, but are the result of condensed air. Q .- What, then, makes the mercury change

just before a heavy storm?" A:-Because of the great change there is going on in the upper atmosphere, which acts upon the mercury.

O.-Does the change reduce the pressure upon the mercury in the barometer?

Q -Will you please explain how it is? A.-No; I cannot. Can you? Qu.-No; I cannot. Dec: 31.

Alice Fairlie.

[How do you do?] I am well now: I was sick. My name, sir, was Alice Fairlie. I was eight years old. I lived in Cincinnati. My father's name was Joseph Fairlie, and he used to live in West Fairlie, Vt. My mother's name was Anna Brooks, and she lived in Boston: I've got a better body. I had no physical pain; it was a brother Si-Josiah-that is going to school near i Boston, and he writes to mother that he's sorry she's going to have anything to do with Spirit nalism, because there aint no truth in it. Si, you don't know anything about it. You'd better hold your tongue until you do, and stop writing to mother. She knows more than you, a good deal. I don't want to quarrel with you; you know we always used to quarrel in our letters. all worlds, and the reality of my being a child of I don't want to do so now, because I want to love you better; but you must n't write anything like that to mother, because it makes her feel

You said you wrote to mother that you guessed, if there was any truth in this Spiritualism, you should have found it out, as you were right, here at the Hub. You do n't know anything about if ; but I 'll show you how to find it out, if you'll | I had overdone in one place, and I had underdone just let me talk with you five minutes.

then, if you throw stones, I shall; and I shall lown judge, I was to pass sentence on myself, and throw the biggest, if I am the littlest; so you I said, "Now, as I have been a little uneven in must be very careful. Wait till you know something about this business: then you can write to and to work out a higher salvation for myself mother. You must n't till you do.

Mother dear, do n't mind anything about him. Just get all the good you can out of everything. and be as happy as you can, and I'll come to you as often as I can. You want me to show myself to you. I do n't think I can, but perhaps I can, I'll try. Good-by, sir. I do n't feel cross, but Si always stirs me up. Dec. 31.

James Kilbride.

A friend of mine in California has made me a very modest request. I am here to-day to answer it. He tells me that he has been told by several other friends that he is a medium, highly impressible, etc.; and as he is a sporting man by occupation, he has called on me-who used to sist him, by impressing him what card to bet on. Jack, it 's too mean business. I decline to serve; you must hunt up somebody else. I don't doubt stand in the light. there are plenty mean enough to serve you in that capacity. I shall have to decline.

I am only here more to let you know that I ould come than anything else, and perhaps, also, to teach you the lesson that you will have to learn, sooner or later, as you get along in Spiritualism, if you have much to do with it-that you must n't ask too much of those on the other side, because, if you do, in some unguarded moment they will trip you up, and bring you down to The name of my friend, John O. Stebbins. Dec. 31.

Sarah Horne Wright.

I feel a little uncomfortable in taking on a body that do n't correspond with the one. I left at all veyed in the medium's own language, or does the and yet it seems to feel about as I did just before Heft it. My name was Sarah Horne, I lived here in Boston. I used to keep a boarding-house me-1 gi'n you my maiden name. Never mind : Same mistake when I was here; glad I corrected it. I kept a small boarding-house down Hanover street, next to the station-Station One. [Long since?] Yes, twenty years ago. [The station has been altered since then, has n't it?] I do n't know. It was there then; can't tell anything about it now.

> I should like to be able to do something toward upsetting all the lies that have ever been told about the other world, but I do n't know as I

pointed and so frightened when I got there. I Q.-Some time ago "clouds" were defined, in expected the devil was at my licels, every min- given us their hundreds, we would especially re- about the realifies of life! Well, it is well the Circle, as "condensed atmosphere." Are we lute. I was frightened because everything was member those who have given us their prayers, enough for people to think as well as they can of so different from what I expected. I did n't see and had naught else to give. We believe in themselves, but'l tell you these bodies, compared A .- Yes, emphatically yes; and we defy Prof. anybody there very pions, no more than here, prayer. We have faith in it, and we do here es- with the ones you will have after death, are

Q.—Do you say that air can be condensed, and [1'd been taken to some place, first, here in this world, and wan't out of it at all. I did n't know behalf of the Banner of Light. They have gath-A .- Yes, air can be also condensed, and form the difference until I seen my body buried; then ered around our falling standard those mighty Exch, Message in this Department of the Bangold, silver, and all the metals contained in the local to the conclusion that I was dead. But I spirits who will see to it that it does not die; whose name it bears the children the is a great deal to be be constituted in the metals contained in the local to be be contained in the want my folks to know that the other life aint that, although the fire burns it, the water drowns is a great deal to be be constituted in the contained in the conclusion that I was dead. But I spirits who will see to it that it does not die; want my folks to know that the other life aint that, although the fire burns it, the water drowns earth. Prove to the contrary if you can. There want my folks to know that the other life aint that, although the fire burns it, the water drowns is a great deal to be learned that the scientists of nothing what they think it is nothing at all, it, and its enemies persecute it, it shall live. So this lite have not yet learned. There is also a Why, the Lord bless ye, I expected to find a ye who have prayed for us, receive our warmes great deal to be learn of their the scientists of the heaven with golden streets, and a great white thanks; ye widows and orphans, ye old and other life have not yet learned; but let us be throne, and four and (wenty elders, and plenty young, ye poor in the earth-life, but rich in spirthankful that we have all elernity to go to school of angels. The truth was leverybody was an itual things, we send you our thanks. The mighty angel, and there wan't none, either. I asked spirit-world whom you have called to our aid somebody where the angels were, and they told joins us in blessing you, that we have been inme I was one-yes, they told me I was one. gen: now is this change effected by compressing Well, I thought, if I was one, I would n't look do God's work. Nor would we forget the "Bos any further.

Then, my old man was worse off than I was, to bring us and our mortal coadjutors that which O - How can that be done, when hydrogen is He tried to believe in the Baptist religion when is necessary to move on in this work. Nor would twelve or thirteen times lighter than nitrogen? - the was here, and the 'd got further into the mire twe forget the kind offer of the Chairman of that A - As that has never been determined, your than I had. He did n't see that there was any Committee, Dr. Gardner, who tendered us the truth in anything; did n't know where we were, I use of this Hall, free of expense, for a certain nor what was going to become of us. We were length of tinle, but which, for reasons that were in trouble a long time. I tell ye, the rest of the perfectly good to us, we declined to acceept, and folks had better keep out of it-not believe ony- which in time-not in eternity, as eternity is unthing, but just go on, trusting in God to take care | derstood to be the day after Death-in time he of you, and it will all be right in the end, only will understand, as fully as we now understand, do right here. I wish I'd done better; can't help it now. Good-by, sir, A was seventy-eight | thank him, and feel deeply grateful for it. To all years old.

Frances Chase.

Lam called here, for what I do not know, but feeling an intense desire to respond to the call, I am here:

My name was Frances Chase. I lived in this friends tell me, in the year 1838, I lived in Portsmouth, N. H. I died by accident, if there are from this place our warmest thanks, and shall any in Nature; we are taught there are none, so perhaps if is better for me to say my spirit was separated from my body by a coal-cart going over it. It was in the morning; when I was going to

Now I don't know who has called me, or why I am called, so of course I can do nothing more Dec. 31, than to respond.

Father Matthew.

In the year 1856 I left this life for the life knew then so little about; although for many years I had been connected with the church, and had believed that church to be the open door haps for an eternity, we cannot say. through which the soul finds its beaven in the hereafter. Yet I was ushered into heaven after death; such a heaven as I had never expected to realize, and so far was it from the heaven of my belief, that I could not comprehend for a good bit of time, that I was really separated from this life, and no longer a dweller in the desh. I found myself in possession of a body in all respects similar to the one I had left, except that it was a healthy body. It was a body better adapted to the use of my soul, and answered the requirements of my soul, in every way, befter. But I also found that there was one of the human senses in very powerful action, and indeed it gathered from all the others-that sense is the sense of perception. With it I saw, I heard, I felt: and I realized that I was in rapport with the Infinite Father, God.

After looking about a good bit at my surroundings, I turned within, to criticise myself, and I asked myself, Now, have I done the best I could on earth? Have I lived the true life there? Have I answered faithfully all the demands that my soul has religiously made upon me? and I found that by virtue of my make-up in the natural man, in another; so I was unevenly balanced. I wanted I shan't tell mother where you was last night; elipping and pruning to make myself a fully the earth-life, I sentence myself to go back there than I have yet obtained." So I returned to earth, and silently, in the way that seemed best adapted to me. I have been at work, doing whatever good the Father God might impress me to do, seeking to make straight the crooked ways that I had walked in here, and to give my children herethose dear to me in the Church-the knowledge that I was no saint, but a sinner, in common with themselves; if they needed prayers, so did I: and that, while the good Father had implanted the desire to pray within us, we should use it for ourselves and for others, nothing sparingly. So I have prayed for myself with hands and feet, and all the forces of my spirit-body, all the powers of my soul, and I have to inform my children of the Church who have desired that I return, that I am with them, with them in all good works. with them to lead them through the darkness, and to rejoice with them when we shall together Dec. 31.

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

Invocation.

Oh, Thou, whose loving kindness beams in upon us through the smile of this newly born year, thou, our Father and our Mother in all past eternity, thou who doth watch over us in the present, and who, we have faith to believe, will watch over us in the future, to thee we dedicate the utterances of this hour; and stretching out our hands unto thee, the Great Unknown, we shall ask for wisdom, and we shall expect to receive it; we shall ask for strength, nothing wavering that thou will strengthen us; we shall ask for all those blessings that shall make us strong in thee, and mighty to do thy work here on earth or elsewhere. Father, Mother, we thank thee for all that thou hast bestowed upon us; we praise thee for whatever of strength and wisdom and love and power we have been able to glean from thee, and we ask in behalf of those gathered here, that as this new era, this newly born year has dawned upon them materially, may a corresponding spiritual new year dawn in their spiritual lives. May they go hence with new and better resolves. May they hear the angel of peace knocking at the doors of their souls, and may they admit this angel, and go out scattering seeds of love wherever they shall go, that shall bear them an harvest in the spirit-land, that they hunger not and thirst not when done with the things of time. Amen. Jan. 1.

CONTROLLING SPIRIT.-I shall here take oceasion, Mr. Chairman, to thank our friends North You see, I went to the other world believing and South, East and West, who have rendered Denton to prove to the contrary, scientifically. Everything seemed kind o' natural. I thought pecially thank the poor, all over the land, who mere shadows; they're fleeting; you've got 'em | published gratuitously, 1

have sent up their prayers to the Great Spirit in struments in drawing them here, that they might ton Aid Committee," who have done their atmost why it was best that we declined his offer. We those media who have put their hands in their pockets, and, out of their slender means, have given us, we return thanks, and a spirit's blessing. To the different Societies, and especially to the Society worshiping in Philadelphia-to Dr. Henry T. Child-we are specially grateful. To each one and all who have given us a kind life but seven years. I passed out of it, so my sthought, and offered up an invocation to the God who never forgets to answer prayer, we send out ever feel under obligation, until we can acquit ourselves by a like kindly deed. Jan. 1.

Questions and Answers.

QUES, [From a correspondent.] Does the ontrolling intelligence discover anything wrong in the union for life, by marriage, of an inhabitant of England or America, that is a purelyborn Anglo-Saxon, with an inhabitant of Ireland or Scotland, a pure-blooded Celt?

Ans .- If such parties are physically and spiritually adapted to each other, there is nothing else to prevent a harmonious union for life, per-

Q.—Does the controlling intelligence discover anything wrong in the union for life in marriage of a member of the Teutonic or German race with a member of the Anglo-Saxon or American

A .- No, certainly not. Your speaker, it should be understood, is largely in favor of the amalgamation of races, and believes that is one of the sources by which you are to obtain a harmonic standard. Now, if the Indian never marries with the pure white blood, he will always remain an Indian; but when you come to mix the two, what is the result? Strength upon one side, intellect upon the other; a very good union, certainly. If you are strong and intelligent, you can get through this world pretty well.

Q .- In clairvoyance, in normal mediumship, does the eye of the medium actually see distant objects for is the picture brought to the medium?

A .- Neither. St. Paul declares, and truthfully, that there is a spiritual body, as there is a natural body. Now if there is, that spiritual body has eyes and ears, and possesses all the senses that the natural body possesses. In some persons the action of the spiritual body predominates, at times, over the natural body, and the result is clairvoyance, mediumship, in its various phases. The clairvoyant perceives these conditions, that may be called, so far as material life is concerned, mind pictures. Under some circumstances the clairvoyant is spiritually transported to the distant locality, and spiritually sees and hears what is going on there. Those who are well developed in clairvoyance nearly always take that method, but those who are not receive impressions or mind pictures. They are placed in rapport with the condition, perhaps, by means of a lock of hair or a glove, a bit of writing, anything that the absent one has worn or handled. Jan. 1.

Captain Eliakim Crowell.

I have been away thirteen years. I was sixtythree years old, and my name, Captain Eliakim Crowell. I am from Dennisport, Mass. There has been a good deal said about the truthfulness of spirits returning by some of my relatives and acquaintances. I thought it might be a good thing for me to show myself as best I could. I am comfortably situated in the spirit-land. I have made way with the various notions I got his pretrains have made way with the various notions I got his fruths. May little good I can in my way, and now I shall astonish my friends, I suppose; don't know how they will take it, but their ideas of heaven, you know, are quite different from the real thing itself-the real truth.

I am not idle; I am following the sea, as I used

to in my younger days. I am master of a vessel, and I feel just as much satisfaction in having made a good voyage now as I ever did when here; shouldn't be happy in anything else. I tried other things, just as I used to here ; tried other things, but when the vigor of my youth returned, that I loved the best I chose for an occupation. So I am following the sea, tell them, and I am happy. I always used to say I didn't know about this singing business-praising God and the Lamb forever and ever. I like singing well enough, but I don't think I could stand it for all eternity: I want a little variation. I don't want to shock my friends or anybody else, but it's the truth. You have a natural life in the spirit-world, and they who are looking for anything else will be disappointed. They better know the difference, and get some ideas that will give 'em some light about the other life. [Do you have ports to sail to?1. Of course we have ports to sail to-some of the grandest harbors-you've nothing here to compare with them. This boxing anybody up in a seven-by-nine heaven, that was so outrageously light as to hurt people's eyes, is a very strange doctrine. I always thought-so. I used to wonderhow it was they could get along. I used to think, "Well, I suppose they're made up different from what they are here, all dressed in white garments, with palms in their hands, the sun always shining, and never any night. Now, I like the night. [Do you have night there?] Why, yes. [Storms and rain, too?] Yes, just as much as you do here. We have the real life, while you of this world have only the shadow. and while we would not forget those who have thrown down from the spirit-world. You talk

to-day, but you don't know as you'll have 'em the next minute. Good by, sir.

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

MESSAGES TO BE PUBLISHED. Thursday, Jan. 2.—Lizzie Thomas, of Bristol, Maine, her brother; Isaac Taber, of New Bedford; Charles

to her brother: Isaac toos, toodyeen, toodyeen, Jan, 7,—James Fisk; Phil Sherldan Stevens, Trosday, Jan, 7,—James Fisk; Phil Sherldan Stevens, of Plainient, N. J.; Dr. Kane.

Trosday, April 1,—Elien McAvoy, died at Carney Hospital, to her mother; Bill Browniow, of Minnesota, to his sister; Festion Kelsey, of New York City, to her mother, Wednesday, April 2,—Emma Shedair, of Boston, to relatives; Matthew Kelley, to his brother,

Donations in Aid of our Public Free Circles.

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

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William Branton.

This young man, highly educated, enthusiastic in his angelic mission, brilliant in the truest sense in the elaboration of his subjects, largely endowed with a divine prescience, and gifted be-yond any other speaker we have had, I think, on our rostrum, merits more than an ordinary notice.

It was the intention of the First Society of Spiritualists of Albany, before its late disorganization, to retain Mr. Brunton among us as a permanent lecturer, though it was thought best to make an occasional change. Circumstances will render all this impracticable for the present, though I trust that our prosperity during Mr. Brunton's engagement will again find its best expression in those noble, logical discourses with which he so ably entertained and instructed us

Personally, I deeply regret the necessity that will deprive us of his teachings. May the good demons aid-us-in-a-re-union that will be alike advantageous to both parties.

G. L. Dirson,

Lately President of the Society of Spiritualists of

Albany.

Passed to Spirit-Life:

From McLean, Tompkins Co., New York, March 11th, Daniel M. Crittenden, aged 30 years. The funeral services were conducted by the writer in the Baptist Church,

were conducted by the writer in the Baptist Church, McLean.

Our translated brother has been for many years a consistent and devoted Spiritualist, and aone who attended the Annual Grove Meetings in McLean will forget the sweet singer whose volce added so much to the barnony of those gatherings. Before his last night on earth closed, his dearest wish-was-gratified, and he saw and recognized those who had comb from the angel world to bear him from the discords of earth to mingle in the perfected harmonies of heaven. He has left a wife and three sons, with a large circle of relatives and friends, whose best consolation is found in the knowledge that he has and will return to them to bless and be blessed by a communion growing every day more complete. He came to his family and friends at a circle at Mrs. Andrews's, in Moravia, March 26th, and not only sing with his sisters in an audible voice, but gave a special greeting to most of those present, including the writer, upon whose head he haid his bands, saying, in a clear voice. "God bless you?" I recognize you—I recognize you alt, "and then passed on to anoiber part of the circle and kissed his wife, calling her by name,

Thus lived and passed from earth one of whom it may be truly sald. "None knew him but to love him, none named him but to praise."

Extra ACCIPPY SMITH.

From his home in Moretown, N1., very suddenly of heart

From his home in Moretown, .Vt., very suddenly of heart

disease, Mr. A. Jackson Crane, aged 40 years.

Thus suddenly, from the society of those connected to him by the strongest ties of consanguinty and friendship, has our beloved brother been removed to the realities of a higher life. Two years ago, through the humble infustrations of the writer, he became a firm believer in the philosophy of Spiritualism, and for the promulgation and spread of its principles he actively and faithfully labored. He was a good and true man, and long will he be missed and mourned. His wife, who survives him, shared with him his beautiful faith, the consolations of which will sustain her in her hour of bereavement. The writer officiated at the funeral, and under the auspices of the Masonic Fraternity, of which the departed was a member, his beloved remains were borne to their final resong place in Richmond, Vt., and tenderly laid by the side of kindred dust.

From Moretown, Vt., on the evening of March 22th, of lisease, Mr. A. Jackson Crane, aged 40 years. -

From Moretown, Vt., on the evening of March 2th, of mallgnant measles, the beautiful spirit of Myrtie Maud, only daughter of Curtis S, and M. Amanda Stewart, aged

1 year 6 months and 24 days. t year 6 months and 24 days.

The angel of death, brooding his sable wings above the home of our brother and sister, saw that Myrfie Mand was too fair a flower to bioom on earth, and so he gently hore her in his arms to blosson in the Garden of Eden above, amid the smiles of God and the Influences of his holy angels. At the funeral of her little body, the writer spoke from the text, "Suffer little children to come into me, and forbid them not, for of such is the kingdom of heaven."

Moretown, Vt., March 20. JOSEPH D. STILES.

From Abscota, Mich., Jan. 26th, of cancer in the head, Libble S., wife of Warren D. Baker, daughter of L. B.

and Phila Jenner.

Mrs. Baker was born in Rutland, Vt., in 1841. She has been a patient sufferer for several years, often cheering others when she most needed sympathy. She leaves a husband and lovely little boy of the summers, a father, mother, sister and large circle of friends to mourn her loss. She was an affectionate daughter, a loving sister, a devoted wife and mother, and a generous friend. She was a believer in Spiritualism, and passed away firm in the knowledge of its truths. May her friends ever realize her nearness in saidth, and say.

We do not weep or mourn, We do not sigh: Thou art not distant gone, Thou art yet night Thou art yet nigh; Searer to us thou art, Augel, above, Closer unto each heart Clasp we thy love, y

George Hitchcock, aged 25 years and 17 days, after a general decline of his physical organization, extending over a period of two years, passed to the home of the "beloved gone before " during the evening of March 14th, 1873. gone before "during the evening of March 14th, 1873.

Considering the fact that his mother was in the "glorious spirit-fand," there must have been tears of foy and smiles of gladness at the meeting. He was a very promising young man, and was loved by all who came within the sphere of his infinence. He was an earnest filinker and a devoted student of the principles of our soul-encouraging philosophy, and many of his friends now in earth-life, through the faith of the true Spiritualist, have a consciousness of his continued existence. "Father, look up, for, like the, Christ, thy blessed one is risen."

Brothers, risters, raise thy bowed beads, Hope comes to the believing: Mother, on earth, be strong in faith, Thy dear one; called dead, is living!

The writer, upon the occasion of the funeral, addressed the friends, glying such consolation as is embodied in the fact of the communion of the saints and the philosophy and religion of Spiritualism.

J. H. RANDALL.

Michigan City, Ind., March 17, 1873. From North Ridgeville, Lorain Co., Ohio, Feb. 21st,

Mrs. Rhoda Vaughn, aged 50 years, Mrs. Rhoda Vaughn, aged 50 years,
Seventeen years ago she Became a medhun, and it has
been a source of great comfort to her to hold communion
with her spirit trienes. She has been a great sufferer at
times for a number of years, and for the last three years
she has suffered from the effects of a tumor and dropsy.
But she has lain her suffering body down and gone to realize the glories of the spirit-land; and white we deeply
mourn our loss, we cannot wish her back, believing, as we
do, that our loss is her great gain.

From Bradford, Me., Feb 28th, Mr. Alvin Trask, Esq., iged 86 years.

aged 86 years.

Mr. Trask was one of the first settlers of Bradford, and much esteemed by a large clycle of friends. For inneteen years he has been a firm bettever in Spiritualism, ever willing with purs—and influence to add in spreading its truths. And he had the satisfaction of seeing a flourishing Society of Spiritualists in Bradford before his departure, and truly could say, "Now lettest thou thy servant depart in peace." Funeral attended by

M. J. WENTWORTH.

M. J. WENTWORTH.

From Sacramento, Cal., March 12th, Daniel E. Waltman, Brother Waltman was a consistent and outspoken Spirit-nalist, never flinching when the battle of opposition waxed strong, and always true to his faith. He was a native of Prinselvania, and was respected and esteemed by all who knew him.

White, highered, we know than ari gone Where the soai will be weary no more:
And the labor of life that here was begun Will quicken thy steps on that evergreen shore.

Funeral services performed by the writer,
Mhs. P. W. Stephens.

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

Mediums in Boston.

Office of Dr. H. B. Storer,

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301-Jan, 25.

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NO. 4 Conc. 4d Square, Boston, Bours 9 to 4. Public séMar, 8, -13w.

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Sittings \$4.00. Examinations by bock of hair or by any
article belonging to the individual, when written, \$2.60.

Apr. 12.—10.*

MADAM POTTER, Calryoyant, No. 11 Oak street, three doors from No. 650 Washington street, may be consulted on all affairs of life, day and evening, Sundays included. 40°—Mar. 29.

MRS. FRANK CAMPBELL, Clairvoyant Phy stelan and Spirit Medium. Hours from 9 to 12 and 2 to 5. 616 Washington street, Boston. 4w*-Mar. 8.

5. 616 Washington street, Boston. 4w*-Mar, 8. M. ISS, S. F. NICKERSON, Trainee, Test and Justiness Medlar. Public Scance Sunday and Thursday evenings. 82 Dover street, Boston. 13w*-Mar, 8.

A. S. HAYWARD, Magnetic Physician, 17 Rolefronte diseases gives treatment at a distance with magnetized agents. Consultation free. 11-Apr, 5. netizeragents. Consultation free. If—Apr. 5.

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20 Dover street (formerly 21 Dix place).—Dr. G. will attend funerals if requested.

13w*—Mar. 15.

MIS. E. L. WETHERBEE has removed to 10 Printed and the happy to receive her patients, as usual.

11 Printed and where she will be happy to receive her patients, as usual.

12 Printed and the happy to receive her patients, as usual.

13 Printed and the happy to receive her patients as usual.

14 Printed and the happy to receive her patients and the happy to receive her p

Miscellancons.

Dr. Fred. L. H. Willis, P. O. Box 362, Willimantic, Conn.

D.R. WHALES may be addressed as above until July 1, 1873. From this point he can attend to the diagnosing of disease by init and haddwriting. He claims that his powers in this line are unrivated, combining, as he does, are many school the knowledge with keen and searching Chalmyagane. Chalryoyance,
Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotula in all its forms, Epilepsy, Paratysis, and all the most delicate and complicated diseases of both sexus.
Dr. Willis is permitted to refer to immerous parties who have been cared by his system of practice when all others had falled. Send for Circulars and References. 11-Apr. 5.

BEAUTIFUL PICTURES. THE SPIRIT OFFERING.

This picture represents a bail life-size figure of a most lovely child just blooming into girthood. On her head, which is enveloped in a white vell, is a wreath of white reses, and in her hand she holds a chister of lifles.

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This is the name of the beautiful crayon pleture which attracted such marked attention in the HANNEROF LIGHT FIEE CHECKE ROOM. It was drawn by spirit aid through the mediumship of Mr. & HOWARD DOANK, of Badwinsville, Mass., a gentleman who had had no histruction in drawing previous to the time the spirits commenced using his band for that purpose. At the solicitation of many admiring friends, we have had photographic copies of this fine picture made, which will be forwarded, postage paid, at the following prices: Large size, 8x10, 50 cents; Carle Visite size. 25 cents.

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SOUL READING, Or Psychometrical Delinention of Character.

M. 18. A. B. SEVERANCE would respectfully amounce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and binds to the inharmoniously married. Full delineation, \$2.00; brief delineation, \$4.00 and two-sentsianips, Aderess, MRS, A. B. SEVERANCE, Apr. 5.—If White Water, Walworth Co., Wis. Or Psychometrical Delineation of Character.

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Painless Preventive of Toothache. THE SUBSCRIBER having been for many years a terrible sufferer from some of the worst forms of Toothacke, was at lest refleved by the prescription of an old friend of his. For twenty years he has had no toothacke at all. Consequently he feels that he can WARRANT THE PRESCRIPTION AS A PAINLESS PREVENTIVE OF TOOTHACHE.

I will send the Prescription to my address on the receipt of \$1.00. Address W. F. PHELON.

Mar. 22.—134*

La Forte. Indiana.

MILL W. A beautiful photograph from spirit-picture of "Milly," Spirit Control of Mrs. A. Morton, Clairvoyant Physician, of San Francisco, Cab., (formerly of Boston.) 25 cents. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 14 Hanover of the Banner.

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STATUVOLENCE, THE GREAT CURE, taught those who desire to tract others. Charges \$55. Address DR. FAHNESTOCK, Lancaster, Pa. 4w-Apr. 12.

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D B RANDOLPH practices Clairvoyance on 1 all subjects—sickness etc. Send stamps for circular and address for lectures, foledo. O., till further netice. HIS PROTUZON E and offices encles can be had of MRS. SARAH THOMPSON, No. 1 Phillips court, Phillips street, Boston, Mass., when ordered. 3m-Mar. 15. SARAH THOMPSON, No. 1 Phillips court, Phillips street, Boston, Mass., when ordered.

3m. Mar. 15.

DEAFNESS AND CATARRIL.—A lady, who had sufered for years from Deafness and Catarrh, was cared by a simple follow Berness and Catarrh, was gratitude prompt for to send the recipe free of charge to any one, shallarly affilted. Address MRS. M. CLARA LEGGETT, Jersey City, N. J.

LEGGETT, Jersey City, N. J.

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Ewe-Feb. 1.

A GENTS WANTED. Good Pay. I. Bride's Evils, and the fleligious Aspect of Good and Evil—subjeys great interest to the whole binuman family. The reservement of the whole binuman family. The reservement of the send of his book, found, Mass.

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BY WARREN SUMNER BAGLOW.

Warren Chase, Regular Correspondent.

A BUSINESS CHANCE.

BOONVILLE, IND.

Warren heat the foresty stated Warting county on the land of an equine tid strey storic the with of March, ten miles, from the Newberg landing on the Ohio, and twenty-two from the railread at Evaluatific. The roads work almost impassable. the ding a river plact to throw the lead and any st. Bonds was much botter than his first, and noting where there was a no bottom targe at but with an extra team we traduct the placedy size. ty, and in the eventure confinenced our confee of bectures in the courtshower, which was well filled home in St. Louis. He hotally defended femal-With anxions distances to the these horsays on spite suffrage, which was well received in his immense itualism exerciteity and the place. Townville andience, but would have been hissed in an unpaghas about twelved hundred heighbitants, and will reout have more we a rail road or nearly completed. and it is situated in that part of the State where large limities abound as they did one hundred Years ago In New Yn gland, but which are now so tinto our public schools, which it course excludes rare in that section of our country. The soil around Boonville is a rich and strong clay and loam mixed and although well adapted to grain and grass, is sargely prostituted to the production the beture, nor do it as much justice in our own of that fighly and polygrous word, totagen, and words as in its own, and we therefore elip the several darge buildings in the village are used to following sketch from the report in the St. Louis Store and pack it, where many boxs, and even girls, nate and siekly from the poison and from breathing the field air, are employed to prepare the vile stuff for market. The air for many rolls. around the Felicat post-houses, about puttoent. ing to one who is not accessformed to eating or. bijeathing the poison. Not with standing all this the town is pleasantly located, and has many finehouses and families, and a very intelligent and liberal bopulation of housiers, whise greatest failing that we could discover, was the above abuse of themselves and the soil? But this they bearned and inherited from their Virginia anges. tors, and it is another extended curse like slavery. that came from the gammerce of the Atlantic States, and one of longer duration and more general and tatal effects

On the 27th the sun show beautifully the birds sangearly, the snow soon left the green grass, the bud- were largely -wellen on the trees, and the early shruleshad already opened their foliage, and in a few hours there were no more signs of winter nor of the veilinoctal storm. All of this " pocket " end of Indiana, has a delightful elimate most of the year, and a righ soil, with an independent class of citizens, with many marked. peculiarities that distinguish them wherever they go. There are some unbleasant characteristic traits; but much to admire in the hoosiers of this Inland State. It is strange there are very few copies of the spiritual papers taken in this region: and yet the stray copies often sent here by distant friends are read and re-read until they arewormout; and there is great auxlety for mediaims; but a lack of courage to brave religious. projudice and divelop them among themselves.

ONE MORE HAS LEFT US.

Thomas H. Bethel, of Newberg, Ind., aged here six well known to many of the readers of the Banner, and especially to Bro. Wilson and Sister Gordon, has suddenly left his loved and Joving little family as a visible companion, and entered into the new life that has long formed the principal, theme of his thoughts and conversation. We reached his pleasant home in a snow, storm alliant nine o'clock P. M., March 25th, as we landed from an Obio Hiver steamer, and at ten welock were seated with his wife and three youngest daughters around the pleasant fire in the grate. He was in his usual health, which had not been good for some years; but he had been about the village most of the day, and was in cheerful and earnest conversation withous, as we were all partaking of some candy which the children had just made and prepared for us, when his words stopped in the midst of a sentence, and his head fell backward, as the stroke. of apoplexy opened the gateway for the soul to escape from the body. There was no pain, no struggle, no strife. The heart ceased its labors. the pulse died quickly away, and before the physician, who was near, could reach him, life was extinct. The scene was among the most painful. we have been called upon to witness-not for our brother, but for our sister, Mrs. Bethel, and the three dear little children, who seemed almost trantic and heart-broken with grief when assured he was dead; ? It needed no other evidence that he was a kind and loving father, and one dearly beloved. Bro. Bethel was an old and highly esteemed citizen of Newberg, and one of whom all his neighbors speak, in high terms of praise, even though he was a well-known Spiritualist. We regretted exceedingly that our engagements would not allow us to comply with the earnest request to stay and speak at his funeral on the 20th sout we can, in the fullest assurance, say to our sister and their beloved children that it is well with him. They are the sufferers, and not he; and they need the evidence of his continued tife, and not he. Two of us were sitting by the fireside, one sixty and one fifty-six years old, the younger earnestly talking to the elder. Death drew his bow, and the arrow sped for one of the twain. Who could have guessed it was the younger, and why might it not as well have been the elder? Both were ready, and had no fear of the Christian's terrible monster brought into the world to punish man for sin. To us it is no punishment, but the greatest of all God's blessings. as it lets us into the new and better-life. Blessed are those that go; and this time the blessing fell on our younger brother, and we are left to work a little longer here.

LIGHT BREAKING IN THE CATHOLIC CHURCH.

As we have several times stated, the Catholics are arranging themselves on the side of religious favored as with manifestations of his physical medium-hip Hiberty and the defense of our Constitution as it is on the subject of religion. They discovered the trap in which they were to be caught, which was exposed by the speech of Rev. D. McAllister in the Cooper Institute meeting, in which he classed them with Atheists, Pagans, Jews and

Infidels; and of course they are to be outlawed. with these, if the evangelical movement succoods. The New York Irish World comes out estners, and do wish that Specific rewe aid make beliefly, and insists on all parties keeping their it a point meet to say anything against ach unholy hands off the sacred charter of religious other. We ought not to deceive outselves by our laborty. It says that self-defense, if nothing else, our prejudices, and through a spirit of untruthwould prompt them has we have often said it rulness—as the spirit of frejulior always is—would—to oppose this more ment in the proteinfed "shut our eyes to facts which do exist, or substiinterest of Christianity. It pery truly says God juite our own fancy for facts will have a callet, recognizes all these prescribed classes, and rains and thus become instrumental indicelying others." and shines on all alias and himsel his constitue. Much has been said by the interments of Spiritus tion covers us all a neid why should not that of alism of its Beentlous tender des. It is hardly lie is the only true furfisher, which Protestants touch to will because one professing such faith confescuences, and the King James Bible a gross, may be guilty of such playthess. The profession they do not want of the Holy Birds a honor of courses of faith may be simply a proton a nat the first they do not want of the William of the with help us keep this and all religion out of the buildie schools, of course they can be fully pro- posed. Lappest, truti-leying minds will be cartested in the exercise of their religious rights; and so may all plasses of Korshipers, and those who do not choose to worship.

BEECHER ON COMPULSORY EDUCA-TION,

The second lecture of Henry Ward Beecher in seemed to fully identity him with the party and principles of reform. He seemed to have gained confidence in his audience, and to feel more at plar speaker by many of the crowd, Our St. Louis audiences are not remarkable for politeness and good manners. His opposition to secturian schools and the religion of any sect-being introduced Bible, prayers, we, was evidently highly approved by a large majority of the audience. We cannot say all we want to say in approbation of Clobe of one point of the subject:

"We have got to discuss this question, because the Homan religious people in our midst say that tests are wenderful and convincing. the State may provide the funds for education, but that education should be in the hands of Christian energind not simply of secular citi-Now that is the very point A meet them and I say that while we cannot debar any Christian family from educating children in the schools of the Chutch, while we do not debar that two say that the State cannot educate by any relations denomination, [Loud applause,] If religion you mean what Christ meant, then I

hold that this is necessary to the State.

A man will say a Your say the State point by
founded upon intelligences. Is it more necessary
than religional Can the State stand without religion refresheresity of intelligence is a figure ity for the confinon schools and mags, is not the neessity of religion an argument for paying the stippuds of the manisters of thooks at first as if the argument was valid; but it isn't, it isn't they use the word-sectarian religion, is not only unnecessary and bad, but the worst thing the State has to contend with-just about the worst.

If by religion, you mean a particular form of sectation government a particular schedule of doctrinal opinions, and it you mean the sum of all particular sects, the definitions of the Christrainfaith, then I say the State is not better by their existence. I say that institutional religion

will destroy many things that are beneficial in so-far as our own civil policy is concerned.

There never has been a curse in the world so-intelerable to the State as sectarian religion: and it has buried more men drawn more needless tears, pressed more shoulders with burdens, up-set more foundations, set jealousy into more neighborhoods, set more men into destroying each other, than any other influences. Of all the locusts that preved upon the garden of Egypt, of all the plagues that had scourged that land, there never was one accompanied with the abominable substitute followed the steps of institutional religion under the mane of Christianity. [Applause.] And to undertake to introduce that by the power of the State, is as if a main should eat founded glass to cure chinself of infirmities. Laughter. | Every particle cuts, and every par-

iche'is a sure presage of coming death to him. Some peculia So, then, I ameright in saying that religion is, wife's hand. necessary and secturionismis wrong. The state ought to provide that its whole population should have elementary instruction and intelligence; should read and write and ciplier—that is the old interpretation of the common school. And if you cannot do better, do that; but that is a yery neor education.

The Late Nathaniel Allen.

Mr. Nathaniel Allen, who died January 31st, of consumption, at his residence on Cross street, was a native of Littleton, N. H. and was sixty-six years of age at the time of his death. Howas in the tapter of Joseph Brabrook, on Market street, ten years. He was much esteemed, and a friend

"He was a noble, honest and true man in the best sense of those terms. He formerly resided. in New Hampshire, and was among the earliest abolitionists of the school of Garrison and Nathaniel Peabody Rogers. Holding devoutly to the New Testament doctrines of peace and nonresistance, he refused to learn the art of war and military slaughter, and went screnely to prison instead of providing substitutes or paying the times imposed by law. Temperative also, up to tigid total abstinence from every intoxicating erage, was part of his faith and practice. Nor had the woman suffrage cause and the labor reform any more firm, faithful and consistent advocate and supporter than he. In Spiritualism, as delight a finding in it also strong incentive to true and noble living here, as the best preparation for solutions hereafter. Earnest, faithful, truthful, simple and sincere, without shadow of ostentation or pretence, anywhere, in any way, true neighbor and society, he has left an example which none who knew him can too closely nor deyoutly follow. And if Air honest man 's the noblest work of God,"

then was Nathaniel Allen one of his choicest productions."-Lowell Daily Courier, March 25.

Celebration in Salem, Mass.

The First spiritualist Society of Salem, with their triends, had a plople sociable on Monday levening, March alst, at the residence of Bro. A. Roed, on fligh street, and cohe-brated the 25th Anniversary of Modern spiritualism in a brated the 25th Anniversary of Modern Spiritualism in a way that was agreeable and pleasant to all present. The programme of the eventure way for all to enfor the mesteve in a way best salted to their own lastes. We were favored with good must and speeches, and there being some good medium present, checks were formed and some excellent tests were received. Others enjoyed themselves in plays and single games of chance. A large table was speed with the choicest kinds of fruits and other catables, turnished by those present; and no enclad cate to go away hinder. About the hours of midnight the needing was closed, and all went to their quilet homes, will existed with the evening selectrialment, also that time Spiritualism is not by any means dead in Salem.

Our Anniversary in St. John, N. B.

Quite a goodly number of the advocates of, our cause en-oyel appearant evening is entertainment at Bro. Buildeley is on Monday, to celebrate our 2nh anniversary. Mr. King favored in with manifestations of his physical medium-hip dualing the early part of the evening; and, after the usual games, dapers and refresiments, some appropriate remarks wells made on the subject which had called its logsther, that invigorated and encouraged us in the work in which we have emisted ourselves.

Our cause has spread considerably in this city. We hold two circles weekly, and learn that others are being formed to accommodate those who seek admittance to our stiffings, which are already supplied with the requisite number.

St. John, N. B., April 1, 1873.

C. B. HUYGHUE.

Chicago Items.

I am weary of hearing so much of the fir took concernity . The World in \$1575 that the Cather safe to say that any particular mode of faith complehed of may be the result of a nature and inclination obtained deeper than the faith proful and not commit such errors. We should cultivate, in the highest degree, our intellectual powers, that we may comprehend the many difficult problems we are called upon to solve. We should embeavor to have a most extended and comprehensive spiritual experience, based upon observation and reflection; should ascertain what is indeed the true destiny of every immortal being. and what the laws of its attainment, and should seek togethtivate such conditions and relations in the spirituas will permit the true workings of the law of unfoldment. I insist that nothing is more evident than the fact that there can be no time Spiritualism unless it is infused with rellgion. The two must of necessity go together. Religious aspirations ask to be matured, and Spiritualism readily cherishes them. Spiritualism supplys the need which the religious element of the soul, craves, but not in a mysterious way. but after the law of Nature and God. The good work is going off there as well as we

could wish. A large number of physical and mental mediums are constantly at work. Hoyt's "Spirit-Rooms" are thronged day and evening with earnest seekers after truth. The mediums engaged there at present are Mrs. Teed and Miss Shaw, and I am informed the manifestations and

Taylor and Bastlan are having grand success. at the Scance Rooms of the Religie-Philosophival Journal. Their cabinet seances are indeed remarkable. I was present at one scance, when the features of Judge Boardman (who recently passed to the spirit-world) were recognized by some four or five persons present.

3 Mrs. Mand Lord's circles are well attended, as swell as those held by the Bangs children, and many others Whose names I cannot at present re-

My sister-Mrs. Jennie Lord Webb-though not before the public, is doing a vast amount of good; hardly a day passes without her giving some proof of the truth of spirit communion. Her health is not good, and she does not desire a public life yet. I am thoroughly convinced that the invisible world will yet compel her to use herremarkable gifts for the benefit of the world. I do not consider that I am before the public as a medium. A. I am constantly holding circles. Friends and anxious investigators are so desirous of meeting my spirit-band and witnessing the phenomena produced in my presence, that I seldom'reffuse to admit them.

I think in my last "Items" I stated that we had a cabinet made in accordance with our spiritfriends' directions, and I wish to inform you that we have had some quite satisfactory manifestations. As yet but two or three faces have been seen, but a large variety of hands have been presented, and they remain outside of the aperture long enough to be closely examined by all present. For instance: Last Sunday eve Mr. E. S. Pratt was invited to approach the cabinet. He did so, and he saw distinctly the hands of his spirit-wife; also those of his child. He took hold of both, looked at and kissed them, and they also lovingly patted his hand and face. There was some peculiarity by which he could identify his

There are two apertures to the cabinet, and at the upper one they put out the guitar, and, while they fingered it above, a hand came out at the lower aperture, and thrumined, the strings, and thus played a perfect tune. While the hands were being shown at the aperture a large variety of instruments were being played inside the ty of firstruments were being played inside the cabinet. I hope are long to be able to record some very interesting manifestations that have taken place at my spirit rooms.

Since last I wrote you we have been favored with calls from Dr. J. H. Randall, Prof. Denton, Wr. Victoria C. Woodbull and Prof. Withpuls—

Since last C. Woodbull and Roof Withpuls—

Since last C. Woodbull and Roof Withpuls—

Since last C. Woodbull and Roof Withpuls—

Since last C. Woodbull and C. Woodbull and Body, and the Positive and Negative Distinction in the Psychic and Magnetic Formation in the Psychic

Mrs. Victoria C. Woodhull, and Prof. Whipplethe latter has been speaking very acceptably. during the present month, before the First Society of Spiritualists-and Dr. Dean Clark, who is to speak before the same society during April. The Twenty-Fifth Anniversary, of the ad-

vent of Modern Spiritualism was observed here last evening. Although the night was stormy the hall was well filled by an appreciative audience. Prof. E. Whipple and Dr. Dean Clark made excellent speeches.

In conclusion, permit me to say that, although I am not before the public, and do not hold as many circles as in the early days of my mediumsurance of immortality, he had great ship, my life is dedicated to Spiritualism, and I= am willing to work ever for the general growth and progress of the world.

ANNIE LORD CHAMBERLAIN. 160 Warren ave., Chicago, Ill., March 31, 1873.

Stoneham. Mass.

DEAR BANNER—Not having seen anything recently in the Banner from this town, I thought I would like to have it known that we are still alive and working for the cause of liberalism and humanity: We have a Children's Progressive Lyceum, which was organized April 28th, 1867, and it is still in a flourishing condition, with our old and tried standard-hearer, E. T. Whittier, as Conductor. We have also recently organized the First Spiritualist Association of Stoneham, with the following officers: President, Wm. T. Spiller: Vice President, Mrs. A. M. Cowdrey: Secretary, J. E. Wiley: Treasurer, Wni, F. Cowdrey: Directors, George A. Hyde, Mrs. S. E. Williams, Baker Edwards.

Baker Edwards.
Our object is to procure speakers, and to educate the mass of the people for the coming condict between Bigotry and Liberalism.
Yours in the cause, J. E. WILEY.

Will the Christian's God get into the National Constitution?

Thelieve it is altogether likely. Nearly all Liberalists, if not all, who have written and spoken upon this question think it is impossible for the Christian amenders to secure their object of Christianizing the Constitution. Probably I stand alone among Liberalists in this declaration: THE CHRISTIANS WILL SUCCEED IN IN-CORPORATING THE NAME OF GOD IN THE UNITED STATES CONSTITUTION. I have a stack of facts which compel this convic-W. F. JAMIESON.

Spiritualist Lectures and Lyceums.

estrotes Every word sy: Morn and evening, conference. Dr

Boston, -John A. A. drew Hall -On Sunday therming April of the the attendance of the Children's Lycetin was good, and the exercises interesting. Mr. Alonzo Danforth, Assistant Conductor, presided in the absence of the Conductor, D. N. Ford.

Masquerade Party. — On Monday evening. April 14th, this Lyagum will give (for its pecuniary benefit) a party of this description at the above-named hall, tickets for which may be purchased of the Committee, or its board of officers.

Mrs. S. A. Floyd spoke to good acceptance at this hall, Sunday, April 6th, and the services were enlivened by pleasant music from the choir. STONEHAM .- Higgmony Holl .- The Children's Progressive Lyceum meets at this hall each Sunday at 1 v. M. Officers: E. T. Whittier, Conductor: I. Wellington, Assistant do.: Mrs. Ella P. Merrill, Guardian: Mrs. Jenny Manning, As-

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ALLEN PUTNAM, ESQ.

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