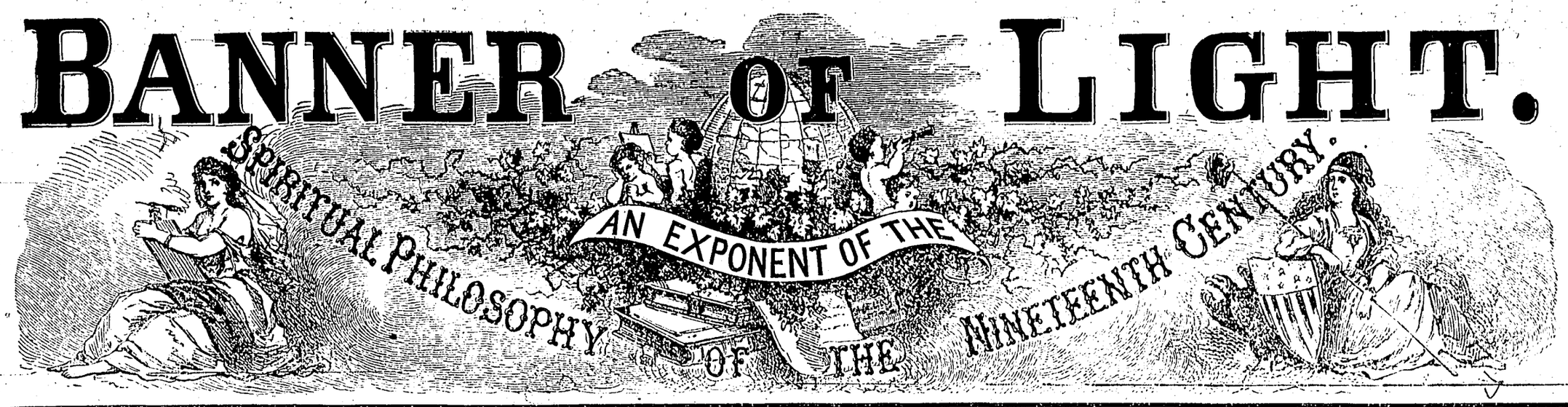
BANNER OF LIGHT.



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Written for the Banner of Light.

THERE IS NO DEATH.

BY MRS. ELIZA M. HICKOK.

Just as the dawn was breaking
Over the eastern skies,
Earth from its slumbers awaking,
Bidding the toilers arise,
A freed soul sped from its prison,
Into the glorious light;
Out from the evening shadows,
Into the morning bright.

Life had been cold and dreary,
Shadows so often and deep;
Spirit so storm-tossed and weary—
Oh, how she welcomed the sleep,
The sleep that knows never awaking
On earth to the mortal eye;
So sweet to hearts that are breaking,
The sleep which they call—*to die.*

Only the hope of its coming
Shone like a beacon light
Over the way of the mourner,
All through the lonely night.
Only the glad hope of freedom,
Somewhere, from toiling and woe,
Gave to the weak steps their power
Faithfully onward to go.

Only the hope of a future
Unchained by a merciless fate,
Gave to the sad spirit courage
To bear all its trials and *wait.*
Call this a *death?* Oh, never!
Only a happy release
From darkness and sorrow and discord,
To sunshine and pleasure and peace.

Foreign Correspondence.

LETTERS OF TRAVEL.

NUMBER SIX.

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

EDITORS BANNER OF LIGHT—Pale and low in the southwest of your clear New England skies swings the sun these wintry days. Here in Victoria, it is nearly vertical, and the heat quite oppressive; while the maddened dust-clouds that whirl and waltz along the streets of Melbourne are fearful to encounter. The daily journals assure us that the re-watering of the principal streets and avenues will commence to-morrow morning; and all of the people respond, Amen!

THE GOLD-FIELDS.

If rock-embosomed crystals are subterranean flowers, metals may be considered mineral trees in process of development. Tradition has it that a Pyrenees shepherd, in 1849, was the first to discover gold in Australia. The attention of settlers at this period was directed principally to the raising of sheep and cattle. Finding small bits of the "precious metal" previous to this time had not been considered of sufficient importance to turn the scattered settlers from their agricultural pursuits. If the pluckiness of the American Stanley in discovering Dr. Livingstone put to shame the conceit and stupidity of certain Englishmen, the enterprise of California miners was quite as conspicuous in revealing the auriferous stores of Australia's hidden wealth. Those famous gold discoveries upon the Pacific slopes aroused the attention of practical men to renewed prospecting operations for gold in Victoria, New South Wales, and other portions of Australia.

Profitable fields were soon discovered and developed. Gold was found in great profusion at Clunes early in 1850. This city is about one hundred and forty miles from Melbourne, has a population of six thousand, publishes two daily papers, and is surrounded by a fine agricultural district of country. Most of the farmers are solid, headstrong Scotchmen. Quartz mining is here carried on extensively. Dr. Bull is the only prominent Spiritualist. Our lecture was delivered in Library Hall, to a most attentive audience.

THE WILD RUSH.

Oh, reeling, clutching world, how long will gold remain your god? Licenses were issued for digging on Sept. 11th, 1851. Immense yields were daily reported. The excitement was soon at white heat. Ordinary occupations were forsaken, and the whole social condition of the country suddenly changed. Attorneys forsook the courts, merchants their counting-rooms, clerks their desks, clergymen their pulpits—all hastening pell-mell to the diggings. Provisions went up, and prices for labor were enormious. The rush from England seemed a very panic, and priests quite forgot the passage, "Lay not up for yourselves treasures on earth." Many Americans filled their purses and returned to their native land, preferring the eagle to the colonial lion. The scene has completely changed! Surface-digging is no longer profitable; but the tertiaries and the quartz veins seem absolutely inexhaustible.

BALLARAT.

Accompanied by Dr. Richardson and Mr. Watson, both solid thinkers and earnest Spiritualists—and also by Miss Armstrong, an excellent medium—I found myself upon a sunny morning stowed away in a stage-coach and ticketed for Ballarat, a city second only to Melbourne, in Victoria. The diversified scenery along the way was delightful, and the trip decidedly interesting—especially the conversation upon Spiritualism between the fellow-passengers and Mrs. R——, wife of a Presbyterian clergyman. Ballarat, lying about one hundred miles from Melbourne in a northerly direction, is five thousand feet above the level of the sea, has fifty thousand inhabitants, is famous for mining interests, enterprising in railway matters, and prints five dailies, one of which, the Ballarat Star, is a leading journal in the colony. It reported our lectures delivered in Alfred Hall fairly and handsomely. Mrs. Minchan is the only avowed Spiritualist in the city. Many are investigating. Mr. John Finlay, residing at Gracefield, some three miles from the city, is a zealous Spiritualist, reformer and Shaker, praying for a more rapid spread of the millennial Church. He has thought seriously of emigrating to Mount Lebanon, America, to join the fraternity of Shakers. He is the master in a fine suburban academy, and has long been a patron of the Banner of Light.

The stranger at Ballarat sees nothing but prosperity among the gold-diggers. The wages of the miners average about forty-five shillings—English money—per week. They work eight hours a day, thus reaching that acme of the workman's bliss:

"Eight hours for work, and eight for play;
Eight for sleep, and eight shillings a day."

CASTLEMAINE.

Formerly a rich alluvial mining town, three thousand Chinamen at one time either walked its streets, or camped around the outskirts. Nearly all nationalities being represented, they studied toleration, and sang

"With spades and picks we work like bricks,
And dig in gold formations."

The city was named after an Irish peer. It numbers at present some seven thousand; is lighted with gas; has an excellent library; publishes two spicy dailies, and is surrounded by a rough agricultural and vine-growing country. Here I found a fine congregation of liberalists and Spiritualists. Mr. G. C. Leech, a prominent attorney and gentleman of culture, lectures each Sunday. He is now on his third year's engagement. *Think of it, Americans! A flourishing assemblage of Spiritualists with a "settled speaker"* in the mountainous regions of Australia! Mr. Bamford, brother-in-law of W. H. Terry, residing here, sells the Banner of Light, the Harbinger, and other literature relating to Spiritualism.

Meeting us at the dépôt, the first inquiry was, after the welcome, "Has the Boston fire burned the Banner of Light office? *Do* tell us, *do!*" You can hardly imagine the intense anxiety felt in this distant land touching the Boston fire and the permanence of the Banner of Light. It was the sad inquiry for weeks and weeks. "Ay!" said the good Mr. Terry; "what a *misfortune*—the destruction of a journal that, like Jacob's ladder, unites earth and heavens!"

We lectured in Mechanic's Institute—Mr. Leech occupying the chair. The building was densely crowded. Though there have been marvelous physical manifestations in this city, bigotry is still rampant. The pious Archdeacon of Castlemaine—"whose face doth shine"—* * * declined to attend the funeral of Mrs. Grubb because she utterly refused to see a clergyman during her last sickness—sensible woman! Mr. Leech officiated. None wore habiliments of mourning; gentlemen kept on their hats during the service; a spiritual song was sung at the grave, and flowers thrown upon the coffin.

SANDHURST.

This wide-awake city, originally called Bendigo, lies about one hundred miles from Melbourne, Victoria, in a northerly direction, and numbers some twenty-five thousand inhabitants. It is the headquarters of vast quartz ranges pronounced absolutely inexhaustible. The public buildings are fine, and everything, save the gardens, indicates enterprise and thrift. Our lectures were delivered in the Rifles' Orderly Hall. Mr. Denovan, an ex-member of the Colonial Parliament, occupied the chair. This gentleman is as universally esteemed as he is brave in the utterance of his convictions. The city sustains three daily papers, one of which, aping the Melbourne Telegraph, is exceedingly hostile to Spiritualism. Spiritualists should drop it. Silly is that folly which pays for being abused. There are several mediums in this vicinity, Mr. Druse excelling in the line of physical manifestations. Several circles for development are in operation, and the interest is increasing. These circles should be organized upon scientific principles, and those attending should be systematic, sincere, and aspirational.

GEELING.

Sharp and earnest was the struggle between this city, situated upon Coreo Bay, and Ballarat for preëminence. The latter, more enterprising, gained the victory. Geeling, named after a native chief, noted for its harbor, botanical gardens, and suburban orchards and vineyards, has a population of about twenty thousand, a number of whom are Spiritualists, but exceedingly coy. They need an infusion of moral firmness and spinal stiffening. Our lecture was delivered in Mechanic's Institute, Dr. Richardson presiding. The reports in the dailies were just and manly.

STOWELL.

This stirring place, a long distance from Melbourne, contains a large number of free-thinkers and Spiritualists, though the latter are somewhat divided just at present upon the subject of re-incarnation. They have an organized society, and—what was equally admirable—they erected *a fine building for their Sunday meetings, called Lyceum Hall.* This renders them quite independent. Mr. B. S. Mayler is their settled speaker. He will soon close his first year's engagement. An author and an elocutionist, he frequently lectures upon literary subjects as well as Spiritualism. It will be remembered that Mr. Mayler published the pioneer sheet in Melbourne, called the Glow-worm, and, further, that he gave the first public lecture upon the subject of spirit-communion in the city. His words will never die. He is considered, both by Spiritualists and Liberalists, a brave, earnest, and honorable man; and yet he was shamefully persecuted by the snarling press and yelping bigots of Melbourne. These narrow-souled sectarists—puling "babes in Christ," call out our tenderest pity. Let us deal gently, kindly with such little ones.

GEORGE A. STOW.

As Mrs. Conant is connected mediumistically with the Banner of Light, and Mr. Morse with the Medium, of London, so is Mr. Stow with the Harbinger of Light, edited and published by Mr. W. H. Terry. He is found during business hours in the bookstore, where both himself and Mr. Terry diagnose disease and prescribe for the sick under spirit direction. Marvelous cures have been wrought through their agency. Previous to mediumistic development, Mr. Stow was a member of the Independent Church, and a teacher in the Sunday school. From this position he has advanced to a healing, writing and trance medium. His séances, orderly and harmonious, held twice per week, at the residence of Dr. Motherwell, are so thrillingly interesting that the teachings are taken down by a short-hand reporter.

MR. THOMAS ADAMSON.

There is frequent complaint in the English colonies of the Pacific that the reigning power in Washington does not send out such a class of foreign representatives as it should to fully honor *the United States government.* Mr. Adamson, formerly in the Consular service at Pernambuco, then at Honolulu, and now two years in Melbourne, is an exception. This gentleman is highly esteemed in Victoria by all who know him. Tall in person, cool and dignified in bearing, he maintains—as well as his excellent lady—a high social position in the city. Educated a Quaker, and attending the Unitarian Church in Melbourne, his religious views are nevertheless decidedly spiritualistic. He attended a portion of our lectures both in Temperance Hall and the Prince of Wales Theatre.

AUSTRALIAN IMPUDENCE.

Young wasps are said to be the largest when first hatched. In 1851 the gold fever rose to a high pitch in Victoria. Improvements went on rapidly. Where ugly stumps then disputed the footman's tread, aristocrats now pace the pavements of Collins street. The city is yet youthful. Isolated, too, from the leading countries of the world—England and America—it would naturally trundle into the ruts of colonial conceit and self-sufficiency. That there is a vile, venomous prejudice in Melbourne, on the part of many, against Americans, admits of no denial. This, commercial men of New York and the wool-buyers of New England may distinctly understand. Possibly the "Alabama awards" and the "San Juan settlement" have had something to do with the feeling. Where envy and jealousy exist, they should not be pushed out too prominent. The gossamer so very thin half reveals the poison. The penal element of the past tinctures and tones Australian society. Such a moral virus must necessarily linger. The public mind of the city, if not in a fevery is at least in a state of chronic unrest. Humility, toleration and a genuine cosmopolitan nobility would be excellent antidotes to counteract the deadly influences of arrogance and assumption.

Step into a Melbourne printing office, and in place of the clear-ringing English of cultivated Englishmen and Americans, the traveller hears a disagreeable mixture of the Lancashire "twang," the Yorkshire "brogue" and the "Cockney's" nasal growl, to say nothing of such penny-a-lining Pickwickian Sam Wellers as call for "weal," when dining, instead of veal, and others who seem careful to sound the "h" just where it should not be heard, and *vice versa.* The passage of the "Education bill" was a timely act. The Melbourne Argus is a sound, dignified and ably conducted journal, corresponding to the London Times, while the Daily Telegraph is but a slimy cesspool into which city parsons, disappointed politicians and the rabble, nightly empty their pen-and-ink slops. A correspondent writing in this newspaper—the organ of the clergy—recommended us to "study the style of the Rev. Mr. Clarke," a Baptist clergyman with stage proclivities. It amused us for the moment. But what impudence! Think of it, a moral teacher enunciating the gospel truths of angels, studying "style!" This would have been paralleled by Peter, James and John, on their way up the Mount of Transfiguration, yet stopping to practice prosody, or duplicate dipthongal terminations. Why, old "Splitfoot," of Miltonian memory, might wear a diamond pin, take "whiskey and water" for the "stomach's sake," and limbering his supple tongue, spill out deliciously oiled sentences for "Christ's sake" and a thousand pounds a year! The only style worthy the name is for a lecturer to have something to say, and saying it, stop!

THE PRESENT STATUS

of Spiritualism in Victoria is truly encouraging. The Harbinger of Light, under the supervision of Mr. Terry, is doing a praiseworthy work. It stands upon a sound financial basis, and is continually increasing in circulation. The Rev. Mr. Tyerman, the recent convert from "Orthodoxy" to Spiritualism, and who for several months lectured to the progressive Spiritualists in Masonic Hall, is about starting a Spiritualist weekly.

Just before our arrival in Australia, the Spiritualists of Melbourne had organized a Children's Progressive Lyceum. Mr. Terry was the Conductor. Dr. Dunn assisted them in the details of organization, besides drilling the leaders and children in marching and gymnastics. The Lyceum, in token of appreciation, presented the Doctor, before leaving, with a beautiful metallic memento. Other Lyceums will doubtless spring up in the colony. There are now two regular Sunday gatherings of Spiritualists in Melbourne—one in Masonic Hall, where Messrs. Charles Bright, George Walker, and other able lecturers address the people, the other at the Polytechnic Hall, where the Rev. Mr. Tyerman ministers each Sunday evening. This gentleman has recently published a pamphlet against re-incarnation. Referring to this, reminds us of James Smith, a thoroughly cultured gentleman and Spiritualist, formerly editing the Australasian. Though believing firmly in a conscious intercourse between the two worlds, he considers the wide-spreading Spiritualism of the present to be *demonism*—all save a little self-elected clique in Melbourne, termed the "magnetic school." To this churchal notion he adds "re-incarnation," a "future judgment," and the destruction of the world, within a few years, by a fearful magnetic fire-wave. Only the righteous who have "obeyed the Father" will be saved. This psychologic spell will soon pass away, and then—well, let us pass on.

DR. HOWITT.

Among the pleasant gentlemen we have frequently met in suburban Melbourne is Dr. Howitt, brother of the eminent author, William Howitt, of London. The Doctor is an old resident in Australia, a successful practitioner in the past, and a distinguished botanist and naturalist. Taking our leave of Dr. Howitt, he said:

"Tell my brother William, when you reach London, that I am ill, suffering a great deal of pain. He knows the nature of my disease. It is doubtful if I stay in the body long—and I am only too anxious to go! As soon as permitted, after the change, I shall visit and communicate to him. United in life, we shall not be divided in death!"

THE SUMMARY.

Reaching Melbourne, I was quite disappointed. The thrift and enterprise of the country, the climate, the magnitude of the city, the choice libraries, the beautiful parks and gardens, far excelled all my preconceived opinions; but neither a broad toleration nor the condition of Spiritualism were as far advanced as I had supposed. Considered rather conservative in America, I did not expect to be called in Melbourne by the press a "Yankee adventurer," a "long-haired apostate" and a "bold-faced blasphemer!" But appealing from a wheedling mercenary press to the people, by advice of Thomas W. Stanford and others, a grand victory was achieved! Week after week I lectured in the Prince of Wales Theatre to audiences of 2500 and 3000. Sometimes hundreds would go away unable to gain admission. To God and the angels be all the praise! Dr. Dunn gave a lecture upon Spiritualism in Temperance Hall, followed by a séance for physical manifestations. It was exceedingly satisfactory. His healing and clairvoyant gifts were richly appreciated.

Never has it been my good fortune to meet nobler or more honorable and generous men than the Spiritualists of Victoria. All my relations with them were harmonious and pleasant. The McIlwraiths, Stanfords, Brights, Walkers, Motherwells, Brothertons, Addisons, Richardsons, Carsons, Rosses, Dempsters, Terrys, Tyermans, Stowes, Purtons, Gills, Sanderses, Watsons, &c., &c., will be most cordially remembered by me when I sit in my own cozy home. And though I shall never meet them all again this side the peaceful River of Death, I shall meet them, *know* them and *love* them in heaven, where mornings of progress know no setting suns!

I have no room to describe the illuminated scroll presented me by the committee through Mr. Bright; nor the farewell *soiree* gotten up for me at the parting by the ladies and gentlemen of Melbourne interested in Spiritualism. You will receive with this the principal speeches, and the details, in the Harbinger of Light.

Melbourne, Australia, Jan. 18th, 1873.

Bro. Peebles in Australia.

In our late files of Melbourne papers we find long notices of Mr. Peebles's public lectures. The Harbinger of Light of Feb. 1st contains the following very flattering notice of our fellow-countryman's labors in Australia:

The "Spiritual Pilgrim" has finished his mission here, and proceeded on his pilgrimage round the world; we may with propriety review the work he has done amongst us, and estimate its probable effect upon society, and the cause of Spiritualism in Victoria. In our December issue we gave an account of Mr. Peebles's doings up to that time, and reviewed the action of the press in regard to him. In our last we were enabled to report a change of attitude on the part of our leading papers, and the reaction which had then set in continued until his departure. We do not think that the press are entitled to the gratitude of Spiritualists or free thinkers for their change of tactics. The "Peebles Committee," feeling satisfied that Mr. Peebles only required to be heard to be appreciated, appealed from the press to the public, and from the first of his lectures in the Prince of Wales Theatre "The Pilgrim" fully established himself in their favor. The press could not ignore the verdict of such audiences as assembled to hear Mr. Peebles's lectures; although on two occasions the weather was unpropitious, the house was invariably crowded, and at the second and last lectures hundreds were unable to obtain admission. In fact, so great and increasing was the public interest in these lectures, that, had Mr. Peebles prolonged his visit, it would have been necessary to have engaged the Town Hall to accommodate the masses who desired to attend them. But what was the secret of this success? what was it that riveted the attention of these vast audiences, and ensured a growing interest in the lectures? It was not the particular eloquence of the speaker, or the startling novelty of his utterances, but the sincerity of his manner and the rationality of his matter. He spoke the honest convictions of his soul with clearness and lucidity, and supported his positions by his own experiences and the evidence of many eminent men of all nations. His discourses were free from either egotism or dogmatism, and redolent with the true Christian spirit.

When an honest man speaks intuitionally, the truths he utters must find a resting-place in those *minds which are open to the reception of truth,* and all are more or less so. The mind crowded with error and bigotry, may yet have some small space for a germ of truth to find a lodgment; and although from the uncongeniality of the soil its expansion may be slow, it can never be destroyed, but will ultimately have its legitimate influence on the individual. It is a fair presumption that the majority of those who attended Mr. Peebles's lectures were truth-seekers, and consequently in a condition to receive whatever commended itself to their reason as truth. These have found what they sought, whilst many we know of, who were prejudiced against Spiritualism and its exponent, have had their views of both considerably modified. In fact, Mr. Peebles has succeeded in removing from many minds the misconceptions with regard to Spiritualism, which, through the misrepresentations of the pulpit and the press, are so prevalent, and proving it a rational system of philosophy according with the teachings of Jesus; in fact that Spiritualists were Christians in the truest sense of the word, believing in and endeavoring to practice the principles and precepts of the Founder of Christianity. The influence of these lectures will be wide-spread, and will doubtless exercise a very salutory influence upon the public mind; whilst the exemplification of the teachings in the life of the pilgrim during his sojourn amongst us, has effectually repudiated all the slanders circulated about him shortly after his arrival. The address presented to him at his last lecture clearly expresses the feelings of the Spiritualists of Victoria, and, not only them, but a large number of free thinkers who have not yet had sufficient evidence to justify their accepting the facts of Spiritualism, but who fully accord with its philosophy as expounded by Mr. Peebles. Those gentlemen who were instrumental in introducing Mr. Peebles to Victoria have every reason to be satisfied with their action in the matter; the results have been most gratifying, and the effect will be lasting. *Verbatim* reports of the last series of lectures are preserved, and when published will form an interesting record of an important epoch in the progress of Spiritualism in Victoria.

WHERE IS THE FOUNTAIN?

BY MOSES HULL.

I long ago made up my mind that the fountain of all true happiness is *within* the individual who seeks it. I do not by this mean to deny that we can, for the time being, be made measurably happy by the society of others. I do mean to say the happiness occasioned by others is neither of the highest type nor the most lasting. How often persons are heard to say, "My happiness depends on the society or love of such a person." Let me say to all interested, (and I speak partly from bitter experience,) When you depend on influences or persons outside of yourself for happiness, you stand on a slippery foundation, and are liable at any time to fall.

1. Should your source of happiness continue true to your tastes and desires, when circumstances of any kind take him or her from you, you are miserable, you are bankrupt, inasmuch as the one in whom your happiness was invested is not with you.

2. You will find complete happiness in no one whom you have fathomed. It is only while you are weighing, measuring, taking the soundings, or, if you please, exploring one, that you find real happiness in him or her. After such persons have given you all they have, you have no more use for them. All have their weak points; and as soon as we have been anything like thorough in our investigations of even the best and wisest men and women in the world, we have found their failings; and when they are found, the person possessing them falls in our estimation in proportion to their number and magnitude. If there is one place in a rope one hundred feet long that will not bear a weight of more than five pounds, it is not safe to attach more than five pounds of weight to it; so, no man or woman is stronger than his or her weakest point. When all are measured by this rule, it will be found that all come so far short that it would be better to cultivate *self* rather than depend too much on others for happiness.

3. If an absolutely wise and loveable person could be found, it would not be probable that such a person would or could give all of his time to those whose happiness depends upon his immediate presence; hence if another depended entirely on that one for happiness, such a person must be miserable the most of his time.

4. Now let me tell you what to do—develop within yourself a fountain of happiness, then though all men, women, and even angels forsake you, you can dig happiness up from within; that fountain is a never-failing one. The more one deals with this world, the more he learns its shams, its baubles, its hypocrisies, its empty professions, and that many of those whom he mistakes for his best friends are only parasites, leeches, who will stick to him while they can draw his life-blood, and but little longer. When such persons for any cause leave you, you are compelled to retire within yourself. How sad the case when one in this condition finds himself bankrupt. On the other hand, one who has learned to commune with his own heart and soul, can be happy whether he has company or not. Lock him in a prison cell, deny him books and papers to read, and he can retire within and find a life-study. Bring such persons out and put them in company, and they can draw from their own treasury that which will benefit all.

A rough North Carolinian, going West with his dozen children and two dozen dogs recently, got on board a steamer at a Kentucky landing, and his first question was, "How much will you charge, Cap'n, to take us to St. Louis?" "Will you go on deck or in the cabin?" "Wal, Cap'n, I've lived in a cabin all my life, and I s'pose the cabin 'll be good enough for me now."

SONG OF THE SEASONS.

Gaunt Winter flinging flakes of snow,
Deep burdening field and wood and hill;
Dim days, dark nights, slow trailing fogs,
And bleakened air severe and chill.
And swift the seasons circling run—
And still they change till all is done.

Young Spring with promise in her eyes,
And fragrant breath from dewy mouth,
And magic touches for the nooks
Of budding flowers when wind is south.
And swift the seasons circling run—
And so they change till all is done.

Then Summer stands erect and tall,
With early sunrise for the lawn,
Thick foliaged woods and glittering seas,
And loud bird chippings in the dawn.
And swift the seasons circling run—
And so they change till all is done.

Brown Autumn, quiet with ripe fruits,
And laggards stacked with harvest gold,
And fiery flushes for the leaves,
And silent cloud-skies soft outrolled.
And so the seasons circling run—
And still they change till all is done.

Swift speeds our Life from less to more.
The child, the man, the work, the rest,
The sobering mind, the ripening soul,
Till yonder all is bright and blest.
For so the seasons circling run—
And swift they change till all is done.

Yes, yonder—if indeed the orb
Of life revolves round central Light,
For ever true to central force
And steadfast, come the balm or blight.
And so indeed the seasons run—
And last is best when all is done.

REMINISCENCES OF MUTT.

BY JOHN WETHERBEE.

"Mutt" is but a nickname, acquired when a boy; the appellation is lost now: we use the connection here as a mask, but we are speaking of a real live man, who has touched the world somewhat broadly; his experience has interested us, and we make this record of it, or some of it, that others may enjoy it also. We are writing this article on Sunday, and the weather is rough outside, and the two facts suggest "Mutt," and also suggest (or Sunday does) religion as the point in "Mutt's" experience for present treatment. It is hardly necessary to say that no reflection is intended on that subject in what may be here recorded, and Mutt also is a man who respects it wherever found, and wishes there were ten times as much of it in the world as there is—religion—not the sham article that so often passes for it.

As the poet says "the course of true love never runs smooth," we need not stop to say here that the course of Mutt's love did not run smooth—which was the fact—but merely to add that the course of true religion, or rather his religious experience, did not run smooth or deep either. It is doubtful if Mutt ever had a change of heart; and as to that, it is doubtful if *anybody* ever has essentially, the expression being but a figure of speech. Mutt knew when, as a very young man, he joined Dr. Sharp's church, that he was honest, and that he told the truth when he said with the usual unction in the conference meetings, that "he loved the things he once hated, and hated the things he once loved." Still he had no definite or sensational point to date from with propriety; we use the word propriety, because the real allurements from the world to the church, to him, were some deacon's daughters with lovely faces. His uncle had experienced religion sensationally, like St. Paul—a light from heaven had arrested him at mid-day. Others had had texts that were heart-touchers; some had been frightened by revival preachers, and had fled from the wrath to come; none of these things had moved him; Achilles-like, he was invulnerable except in his heel—only for him read heart. He was in love and in religion simultaneously, and he could never separate the two in his mind at this nascent period of his religious life. Dr. Sharp, with rare wisdom for a minister, relieved his mind and captured him by saying, "Mutt, my son, it is of no consequence how or when God calls a sinner from the error of his ways; the only question is, has he repented of sin?—has he a hope?" "Then," says the Doctor, "Christ died for him, and he is one of the elect." Consequently Mutt left off trying to find out where his love left off and his religion began, jumped his doubts, made his peace with God or with himself, and on all proper occasions shouted "glory" with the best. Mutt was pious after this for many years, and brought forth the usual "fruit meet for repentance."

Like the scene sometimes in a play, one must now suppose twenty years, about, to have elapsed between the acts—that is, since the time to which we have been referring—and Mutt had grown to be a bird of another color. He had seceded from all those religious relations, and, although a skeptic now, he had made great progress, and, as afterwards proved, he was working from error to truth. At this period, we were one day walking with Mutt. He stopped and spoke to an old friend—a Mrs. Ford. After leaving her, he said to us that, whenever he met that lady, it called to mind a pleasant incident connected with her in his religious experience. She, he said, was one of his means of grace, as will be seen in this reminiscence. Mutt, during this early and warm period of his religious life, went, as he often did, into the prayer-meeting, and took a seat; it happened, on this occasion, to be by the side of this then young lady, who was also pious. In a few moments, she placed her warm, ungloved hand on his, and by degrees took it. Mutt was too bashful to withdraw it, neither had he any inclination to; so she kept it tenderly in hers. He had never had just this experience before, and the effect was new to him, and exceedingly pleasant. He thought this was one of the best meetings he had ever attended. What was said made no lasting impression on his mind, but he remembers that everything particularly good this nymph accented by a gentle pressure, and it seemed afterwards to Mutt as if more good things were said by the saints that evening than ever before; and afterwards, when he had the opportunity of sitting by her side, the meeting was always good, and he was sorry when it was over. It is natural to speculate; so, if Phebe (that was her name) had not, a little later, married Mr. Ford—a wealthy blacksmith, who was also pious—and left off those innocent and agreeable demonstrations, Mutt might have remained pious to this day. On such trifles often hang one's destiny.

Mutt was no scoffer, and is not now, and he remarked, in this connection, that it was due to the young ladies of that church to say that there were but few such demonstrative girls there; he left his hand, he said, often within the reach of others hopefully, but Phebe was about the only one he could depend upon with such happy results. It should be remarked here that Mutt had large ideality, but it was not so manifest in the love of the beautiful in art as in the beautiful in the human form and face, and when he happened to be seated by the side of middle-aged or plain sisters he gave no such easy opportunities. So when the remark is made that there were but few such demonstrative girls as Phebe in that church, it should be borne in mind that he had not explored the whole field, but had confined his observations, by the impulse of his ideality, only to the choicer specimens.

Mutt had the idea, when he first began to be religious, that the members of the church, the manifest elect, were pure, unspotted and incorruptible. It took some years, and considerable bad luck in his Christian fellowship, to learn that saints and sinners were very much alike, except in the abstract. "Scratch a Russian," said Napoleon, "and he is Tartar under the skin." "Scratch a church-member," says Mutt, "and all but the skin is sinner;" adding also, as a sage reflection to this indisputable but melancholy fact, that there is so little difference between pious and impious that God cannot consistently damn the one without damning the other; "and there," says Mutt, "I rest my case in the full assurance of a happy immortality."

Mutt's sisters were pretty girls, a trifle younger than he was, and at this period dressed rather gaily, and alike. Both of them were young and one, like Mutt, was pious. Mrs. Carter was one of the rigid righteous, whose son was a Sabbath school scholar, and afterwards a thief—Mutt says it was in his blood; that those terribly pious people are apt to be so at the expense of the next generation; the sin all passes down, and the child becomes the worse for it, when Adam's debt (?) should be paid by a sinking fund, all doing some of the nether duties. This idea needs, perhaps, some explanation; but one will have observed the fact that extra pious people are not often blessed with the best of children, and the idea mentioned is thrown out suggestively. Before we digressed, we were speaking of Mutt's sisters. This very pious Mrs. Carter thought it would look more consistent for a professor of religion to dispense with such gay ribbons, and wear a plainer bonnet, and not appear so worldly. Sister Carter was a North End saint, where there was not so much style, which may have had an influence with her; but Mutt thought so pious a lady ought to know the proprieties of religion, and advised his sisters to conform, particularly the older and pious one; her piety, by the way, was of a more frivolous kind than Mutt's, but it outlasted his, and hangs on still now in her fifth decade, but is comparatively a thin article. Mutt was not successful in admonishing his sisters, even so far as to subdue, in a measure, their bright and becoming colors. They illustrated from the birds and many natural objects very logically, saying the birds were clothed, figuratively speaking, "in purple and fine linen," in an imperial sense, and the less pur they taught was that there could be no essential sin in imitating them, and it was unanswerable. Then came up through the skin of piety the female nature in their saying, "if we are to dress in sackcloth and ashes, we will step out of the church into the world and dress becomingly."

An incident occurred later in Mutt's religious life, the reflection of which opened his eyes, leading to his secession, which will be worth relating here. There were on the roll of church-members many persons who were rarely seen, or forgotten; and it was thought advisable, in conference on the matter, to hunt them up, and see if they had fallen away, or removed to other places, or had died; and committees were chosen, and a name given to each committee to hunt up. Mutt was on one of these committees, with two other brethren; and the name given for its attention was (we will call her) Sarah Jones. After some labor, the committee got on her trail, and at last found her living economically and prettily in a tenement in the west part of the city. Deacon Woodcock, one of this committee, (we were all together, and very pleasantly received,) led off in the usual cant on such occasions, and it seemed Sister Jones had not changed her religious views at all, and her explanation for not attending church—which she had not done for three years or more—was thus: she had got married to a good husband, but a worldly man, who thought religion was all humbug; was very willing his wife should go to Dr. Sharp's church, but he would not. He preferred to rusticate on Sundays, and did so by going to East Boston—then almost uninhabited—or taking a sail in a boat, and generally enjoying himself. She was afraid to have him do that, for fear he might grow dissipated and unsteady; and as he was willing to go to Brattle-street Church (Unitarian), she thought it her duty to make the sacrifice—give up going to a Baptist Church, which she believed in, and go to one she did not—and she had done so; her husband preferring to go to none, but would and did go regularly there with her, and therefore she had been attending that church for the last two or three years.

The committee reasoned with her, and urged her return to the true church. She said her sentiments had not changed, but she must go with her husband, and, after much ineffectual persuasion, she said she would like to be dismissed from the church, and wrote a letter to that effect, which was acted upon at the next church meeting. There being no provision in the Baptist Church permitting a member to be dismissed, except to unite with some sister church, and as she was decided in her mind to attend worship at Brattle street, there was but one course, and she was, by vote, excommunicated. This manifestly bigoted proceeding troubled Mutt a good deal after it was done, for if ever a woman had done a Christian act, this wife had in the course she had pursued; and he could look around the church and see so many praying saints, still in the church, that were so far behind her in Christian life and action, that Mutt began to feel that he had rather take his chance in the world with such, than in the church with worse. This affair alone might not have opened Mutt's eyes. There had been many other similar eye-openers, though this was the only instance he remembers of an excommunication for going to a Unitarian Church; there had been many things equally mean, but this seemed to be the one pound more required to break the camel's back, and it did it. Mutt considers it the meanest thing he was ever engaged in—to have been on that committee, and so had a hand in it nominally, though entirely inactive; but he is now out of that church, so there is that much compensation.

This may seem strange to-day, but ecclesiastical matters have changed wonderfully in twenty or thirty years. We need not depict the changes; one has but to look back and see them. The world is growing rational, and the Church moves with the general progress, thanks to noble souls who have been outspoken, and by their virtues have made heresy, which was always intelligent, respectable; no one in that direction has done more than Theodore Parker; but the great movement which has lifted the whole body of the people to these higher conditions is Modern Spiritualism, whose twenty-fifth anniversary has just been celebrated. If so much all over the world has been done in twenty-five years, what may not be expected in twenty-five years more?

The Church and the world have neared each other very much, and Mutt has an idea that St. Paul—now some eighteen hundred years older and wiser—is rather glad of this narrowing of the gap between elect and non-elect: J. D. Fulton is not; but he is hard-shelled. Speaking of St. Paul being glad of this general diminution of pretense in the Church, reminds us that Chauncey Barnes, once speaking in Tremont Temple as an unwelcome speaker or an interrupter in that Orthodox gathering, said that St. Paul was an active worker in the progress of heresy, and he represented him. The organ was resorted to on that occasion to stop Mr. Barnes; but as he cannot be depended upon as representing Paul, nor Fulton either as to that, but both assume a knowledge that neither have, we will leave the subject and return to Mutt, who says he is glad that the Church of twenty-five years ago was as unwise as it was, for if it had been then as liberal as it generally is to-day, he might have stayed in as one of the elect, and never have known the joys of unbelief.

Banner Correspondence.

Letter from Dr. Dean Clarke.

EDITORS AND READERS—To one and all, greeting: After months of silence, during which many and strange vicissitudes have occurred to the cause we all love, and to many if not all of its expoinents, during which our Banner went down in a fiery storm and rose again, phœnix-like, proclaiming immortality triumphant over the ashes of physical dissolution, I am again constrained, by the love I bear to you all, to give token of remembrance, and assurance that "I still live," and, after several months of comparative inactivity, am again in the field of active labor, doing my best to promulgate the important truths and divine principles of our scientific religion.

Messrs. Editors, I hope you have not construed my silence as indifference to your sore trials, extreme perils, and herculean labors in restoring our "standard sheet" once more to its position in the van of our advancing columns, for I assure you that, though impotent to aid, I have never for one moment lost my profound interest in yourselves personally, and in the welfare of that noble sheet which has ever been my pride, my "bosom friend," teacher, and benefactor. I rejoice with the millions in *both* worlds, that our Banner of Light floats again in propitious breezes, as the ensign of religious liberty, spiritual progress, and humanitarian love. I hope hereafter to do my humble part in contributing to its success and usefulness.

To the thousands of my co-workers, who have extended to me the fraternal hand and the hospitality of their homes throughout twenty-three of the United States, where my pilgrim feet have wandered, I wish to give the assurance of fond remembrance and fraternal sympathy in all their trials and labors of life. Not one kind word, not a single generous act in my behalf has been forgotten, and to-day my warm heart beats with sympathetic emotion toward every member of the great fraternity who entertain a common faith, work in a common cause, and enjoy a mutual communion with the hosts above.

Again I am in the harvest field; for the month of April in Chicago, the great metropolis of the West, and the marvel of architectural prowess, human skill and indomitable energy. Next month I propose to start on a tour to dear New England, the cradle of my earthly existence, the scene of the most of my experiences, and the shrine of many of my most cherished recollections. As I wish to see as many of my old friends as possible, while laboring for the good of all, I would like to have those who wish for my services in Michigan, Northern Ohio, Central New York, and everywhere in New England, correspond with me this month, that I may arrange my route before I leave Chicago. As I have the assurance of at least *one new attraction* to my lectures, and, owing to unavoidable circumstances, shall have to start on my journey with but a *shilling* to my name, I hope my friends will deem it both their duty and their pleasure to give me employment as I go.

With earnest wishes for the good of all, and a purpose to labor for that end, I am fraternally yours, DEAN CLARKE.

Address, care of Dr. S. J. Avery, 95 West Randolph street, Chicago, Ill.

[A thousand thanks for your brave words, Dean Clarke.]—EDS. B. OF L.

New York.

LAKEPORT, MADISON CO. — P. W. Tupper writes, April 5th: Ours is a farming community, and as such, quite densely populated—and if happiness in a future state of existence depended upon success in butter and cheese-making, there would be plenty of candidates for bliss on the other side. We have many very intelligent thinking people here, but religious dogmas have driven them to embrace atheism with its non-immortality theories; but I cannot find it in my heart to brand them fools, notwithstanding they have said there is no God, for, had it not been for the teaching of A. J. Davis and some others of like faith, your humble correspondent would now be drifting in the same boat. But thanks to the beautiful truths of Spiritualism, life to me is now much pleasanter, and death less feared!

If some good test medium would come this way, there are a few faint hearts here who would feel very thankful for such a visit. We are situated four miles north of the N. Y. C. R. R., leaving it at Chittenango Dépôt, where horses and carriages are on hand for conveyance to the Lake or other points. Will some one come? We are poor in this world's goods, still we will do the best we can by them.

Ohio.

TOLEDO.—P. B. Randolph writes, March 31: *Editors Banner of Light*—For Truth's sake spare Mr. Gordon. I have known the man twenty-odd years. I believe him not only an honest man, but one of the best mediums on the globe; on this I will stake my life. Suppose it does look bad, and as if he cheated? I *know* that the dead often *compel* media to do things that look suspicious, when they have a greater end in view. Let us be merciful. Scores of times have I trodden the verge of hell, and been made to suffer all its pangs, yet to-day I thank God for it all. Nearly fifty years have I been subject to controls various, and have rushed blindfold into the jaws of horror. But then there was an end in view, and I was pushed toward its attainment. I am happy, and a greater flood of joy courses through me than ever before. Why? Because it took the ethereal world fifteen years to make me believe that one and one make two. I believe *at last*—poor but happy; and I know Gordon has been thrust into hell that the world might be drawn to look toward heaven.

California.

PETALUMA.—C. P. Hatch writes, March 31st: I feel like saying a few words in the Banner about our small town here in the far West, and what we are doing. We have but few Spiritualists here. Some four weeks since Mrs. Belle A. Chamberlain was here and gave us five lectures and many tests, which created a desire to have more of the bread of life. We sent for her again; she came and delivered five more lectures, at Washington Hall, to a large and appreciative audience. Mrs. Chamberlain is a first class inspirational speaker, gives many tests, answers all questions asked in a philosophical and satisfactory manner, carrying her listeners to a higher and nobler plane of thinking. She has begun a good and (we hope) enduring work in this place. We expect she will be with us again in June next. We can cordially and conscientiously recommend Mrs. Chamberlain to every and to all societies, as an efficient worker for the cause of progression.

Texas.

HOUSTON.—S. F. Breed writes, April 1: We have been blessed this winter with two lectures from C. Fannie Allyn, and the citizens of Galveston, Houston, Austin and Bryan were recently electrified by the wonders of Charles H. Foster, the great test medium. There were none able to "get away with him:" he thoroughly aroused the people to thought, and many to investigation. His coming to this State has done the cause here much good. Mrs. S. F. Breed is doing a good business in Houston as a clairvoyant physician and test medium.

The Spiritualists as a whole, in Texas, are inactive, yet in individual cases are doing what they are able to. Galveston has an organization, and are having lectures occasionally. Houston, Brenham and Bryan formed societies not long since, but the Waco Society has been organized near two years, and has been somewhat active. Thus you see there are five organizations in the State, and each formed without coöperation with others. There are other towns containing Spiritualists enough, if active, to organize.

Much of the settled portion of the State is now well connected with railroads, so that it is convenient for those already organized and many others to meet and form a State Association, thus bringing the Spiritualists of Texas into personal communication and organization, and thereby establish a basis of action that might result in much good and pleasure to the participants, and render them strong to battle with error, establish truth and preserve the liberties of a free and untrammeled religious liberty. Talent from abroad would be acceptable and appreciated, yet not absolutely necessary for the consummation of this object, for there are some good speakers in this State, who are comparatively inactive. A convention could be made very interesting and profitable to all, if united in purpose and object. Who will speak first in this matter, and after speaking *who will act?* Who will suggest a time and place?

The self-respected Spiritualists feel the necessity of this movement, because there are so many of the feeble ones who remain in the Church, join the Church, or deny the known truth out of fear of opposing ignorant public sentiment. The signs of the times demand that we be active, lest Spiritualists become absorbed in the Church, the Church rule the State, and a free religious liberty lost to our people. Liberalists and reformers should join with Spiritualists and form combinations and leagues, to counteract the combined force of Christian bigots who would ruin religious freedom and destroy the happiness of a people.

District of Columbia.

WASHINGTON.—"A Friend to Humanity" writes, March 31st, 1873, that Mrs. A. E. Cutter, electro-magnetic physician, of Boston, Mass., is doing a good work there in healing the sick and developing mediums, a number of persons having applied to her for magnetic treatment, and, during their stay in her rooms, or while being operated upon by her, have been entranced; although some of them were church-members and opposed to Spiritualism, yet accepting magnetism as the greatest blessing vouchsafed to humanity for the relief of suffering, whether mental or physical. Mrs. Cutter makes no specialty, but is curing persons afflicted with every species of disease. We hear of one lady in consumption, who was so low when Mrs. C. first visited her, only two weeks since, that her friends were in daily expectation of her passing away; yet so great has the improvement been since receiving magnetic treatment from Mrs. Cutter, that people say a "miracle has been performed." Her family and friends feel very grateful at the prospect of her again being able to take up life's duties, and assisting others to bear the burden which falls so heavily upon many a loved one here. It should ever be held in remembrance that mesmerism does not profess to work miracles. It cannot restore a decayed bone to its integrity, or recreate a missing part, but it can benefit even where it cannot save. And how much is it to say of a power—that it is remedial, even where not curative, and that in cases where it fails to rekindle life, it can smooth the passage to the grave and mitigate the horrors of physical pain. We have never met with any person possessed of such strong magnetic powers as Mrs. Cutter has, as we know from experience (others as well as our own) that she can relieve the most intense suffering in a few moments. It is the earnest desire of many that she may be induced to locate in this vicinity, yet we learn that her patients north, particularly those suffering from cancer, a disease in which she has had great success, are anxious for her return to Boston. She expects to return there about the first of May. That her efforts to relieve suffering may be attended with the same success in the future as in the past, is the earnest prayer of one that has been restored by her.

Massachusetts.

AYER.—Elijah Myrick, April 6th, says: The cause of Spiritualism is gaining prestige by the large, intellectual and appreciative audience which gathered in Page's Hall (the largest in town), which was well filled, despite the inclement weather, to hear the lucid arguments in defense of Spiritualism by Bro. Fletcher.

The Christian asseveration, "If ye believe, ye shall be saved; and if ye believe not, ye shall be damned," received thorough ventilation. Substituting faith for works has led to a fatal delusion. He urged the necessity of education in anthropology, and right living in this world, as true religion; that Jesus saved no one but himself; and that by good or bad works each one saved or damned himself. He modified the Orthodox hell to a genial summer heat, and threw open heaven to all. Henry C Wright was the controlling spirit, hence the Bible scriptures received a fearless investigation.

Concluded by asking if all present were adherents to Bible authority; and, taking silence for consent, informed them that they were all liable to be "stoned to death" for this act of listening to one conversant with familiar spirits. The good people of Ayer "said, Let there be light; and there was [*is*] light." Spiritualism is forming a concentric circle around all the good of the past—an enlarged growth of humanity—and seems to say:

"The life of all the world is here,
And they who strike us, strike the world."

New Jersey.

VINELAND.—Ellen Dickinson writes as follows: On Sunday, March 30th, at Plum-street Hall, at the close of Miss Davis's course of lectures, the following resolutions were presented, and unanimously adopted by the audience:

Resolved, That the brave, outspoken and practical truths to which we have listened for the past month from our young friend, Miss Nellie L. Davis, are revolutionary in their character, grasping the live issues of the day, and presenting them in a vivid and startling manner, calculated to lead to broader charities and nobler lives.

Resolved, That we cordially recommend Miss Nellie L. Davis to all societies who are desirous of listening to "naked truths" which, actualized, will reconstruct on a loftier basis our present imperfect civilization.

VINELAND, *April* 4.—The Children's Progressive Lyceum have held their seventh yearly election of officers, and are working with renewed vigor under their selected leaders. The principal officers are: Dr. D. W. Allen, Conductor; Miss Eva M. Holden, Guardian; Lucius Wood, Musical Director; Miss Kate Ingalls, Librarian; Elvira L. Hull, Corresponding Secretary. Per order of Lyceum,

ELVIRA L. HULL, *Cor. Sec'y.*

Lord Lytton was fond of publishing works anonymously, but he usually avowed the authorship after a short time. It is said that the reason he so strictly concealed the fact that he wrote "The Coming Race" is, that it contains a profession of his faith—a profession he always shrunk from making openly. His ideal race believe, it may be recollected, in a Supreme Being, the All-Good, but hold no other dogmas and use no religious rites.—*London Athenæum.*

Spiritual Phenomena.

MANIFESTATIONS AT MORAVIA.

Hon. R. S. McCormick, of Franklin County, Penn., and Charles S. Putnam, of Watertown, N. Y., anxious to enjoy a visit with their spirit-friends, engaged three private séances, and the following is a brief and correct account of the same. Friday evening séance, March 14th, we invited Mrs. Laura Cuppy Smith and Mrs. C. A. Coleman to sit with us, and were patted many times by unseen hands. Spirit lights floated about the room, answering our many questions. Mrs. Coleman asked, "Was her father and mother present?" Instantly a light appeared at each side of the room, then floated toward the centre, where they met. A voice addressing Mrs. Smith, said, "Laura, I am always with you; that wretch that tried to crush you has been made to suffer, and will continue to suffer in the future." She asked, "Is that you, Harvey?" and was answered in the affirmative.

The Judge's son Clinton, (when in earth-life and in the family circle was in the habit of calling him "Pap,") patted him on the knee, saying, "Pap, I want you to think of Nellie and Willis as you would of me were I still living in the flesh," (referring to his wife and little child.) In a few minutes he was again patted, the same voice saying, "Pap, do n't let those little dark clouds that arise trouble you; they will soon pass away."

I said to Mrs. Smith, "Wonder if Nellie (my spirit-wife) can't speak to me." Nellie instantly replied, in a clear and natural voice, "*Yes, Charlie!*" Before going to Moravia I putaring (worn by Nellie while a resident of the material world) on a piece of ribbon and placed it around my neck, hoping at the time that she might mention it during my visit. We had been singing, and paused a moment, when we all heard her voice directly in front of me, saying, "*That ring, Charlie dear.*" I said, "Nellie, please try and speak to me again?" Once more she said, "*Always wear it on your breast!*" This was an excellent test, as no one but myself knew of its being there.

In the light circle Judge McCormick's grand mother materialized and was fully recognized by him.

Saturday evening we invited Mrs. Coleman to enjoy the séance with us, and the dark circle was similar to the evening before. In the light circle, after singing about fifteen minutes, the curtain at the aperture of the cabinet was lifted up, and a face appeared, holding in the right hand a beautiful rose. She was recognized by Mrs. Coleman as an intimate lady friend, (and after the séance she gave us quite an interesting account of her spirit-friend, and why she came with a rose in her hand). In a few minutes another face came into view. I made the request that it would come out a little further and more distinct. Upon its doing so I was confident that I recognized my wife. The curtain dropped, and in a few moments the face again came, and this time there could no longer be a doubt concerning her identity. The features were fully materialized, and as natural as in earth-life. She attempted to send a message to my father and to my sister Sylvia, speaking in her natural voice, but had n't strength to give the message in full. Another face came and was identified by the Judge as his sister-in-law, she giving her name as "Mary Ann," saying to him, "*William is here with me*" (meaning the Judge's brother).

Sunday evening we invited Mrs. Coleman and Miss Maggie, and, during the dark circle, the manifestations were varied and very strong. We were all patted on our heads, shoulders, hands and knees at the same time. I had my coat and vest pulled many times by invisible hands. The patting was so violent that we all became excited, asking many questions, finally ending with a good hearty laugh. Judge McCormick's son, Clinton, patted him on the forehead, saying, "Oh, pap, I am so glad!" He was again patted, and a voice said, "*This glorious truth makes us all happy, William.*" The Judge asked, "Is this my Brother William?" and was patted on the forehead in a joyful manner.

I will add a little incident that occurred in the Sunday morning public séance. We were singing the good old army song, "*Tramp, tramp, tramp,*" and, while singing, we distinctly heard the beating of a drum and the marching of a soldier up and down in front of the circle. I said, "Is it possible this is one of my old comrades?" and was patted on my knee, seemingly with a very large hand. I then asked, "Is this Fred Vernon?" and was patted on the head and knee. George Jackson, the spirit controlling the séances, said in a very loud and clear voice, "*Friends, if you have tramped long enough, please strike a light.*"

We were convinced that, though the body dies, the spirit still lives, and that when we extend to our spirit-friends the proper conditions, they cannot only manifest themselves to us, in the dark, by patting us with loving hands, and speak to us words of cheer with those loved lips that we thought forever hushed in death, but they can also materialize and appear before us, in the natural form, just as we used to see them while with us here in earth-life. God bless the spirit-world in their glorious enterprise!

Mr. and Mrs. Andrews have purchased the beautiful location, called "The Cascade," at the head of Owasco Lake, four miles north from Moravia, and are now busy making preparation to move there the first of April. During the month of April Mrs. Andrews will give no sittings; but on the first day of May will be ready to receive her friends and the investigating public; and all those in doubt concerning the great question, "If we die do we still live?" can there gather sufficient evidence to convince even the greatest unbeliever. CHAS. S. PUTNAM.

Watertown, N. Y.

"Our Children."

MESSRS. EDITORS—I have just read "Our Children," published at your office, and edited by Mrs. H. F. M. Brown. I wish a copy of the book could be put in the hands of every child in the land. The stories are at once instructive and entertaining, free from any sectarian bias, and, I am sure, they will interest all the young people. The juvenile circle, who heard them read aloud, begged to have them read over again, "they were so nice."

We understand it is the intention of Mrs. Brown to furnish a series of books, of which this is the pioneer—books free from the poisonous doctrines of old theology, and giving, instead, true and beautiful ideas of life.

Let all who love children (and who does not?) encourage this charming writer for the young, by adding this initial number to their list of favorite books. And, particularly, let those who are seeking to supply the much-needed want of suitable reading in Progressive Lyceums, add *this* to their libraries, and thus prepare the way for others which are to follow. R. B. W.

THE BELIEF OF A SAVAGE.—Washington Irving states that an aged native Indian said to Columbus, "I am told that thou hast lately come to these lands with a mighty force, and hast subdued many countries, spreading great fear among the people, but be not therefore vainglorious. Know that according to our belief, the souls of men have two journeys to perform after they have departed from the body—one to a place dismal, foul, and covered with darkness, prepared for such as have been unjust and cruel to their fellow-men; the other, full of delight, for such as have promoted peace on earth. If then thou art mortal, and dost expect to die, beware that thou hurt no man wrongfully, neither do harm to those who have done no harm to thee." A few years later, and the Spanish priests were "converting" these Indians by roasting and torturing them.

Report of the Celebration of the Twenty-Fifth Anniversary of Modern Spiritualism, at Institute Hall, Philadelphia, Penn., March 31st, 1873.

Reported for the Banner of Light.

Afternoon Session.—On taking the chair, the President of the First Association of Spiritualists of Philadelphia, Dr. Henry T. Child, said: I have never felt so completely the inability of language to express my feelings as on this occasion. We have assembled to commemorate an event, the importance of which we, as Spiritualists, have not yet realized, much less has the world which does not accept these teachings.

Twenty-five years ago this night the first real, intelligent communication through physical manifestation was received at Hydesville, New York, by the Fox Family. Out from that little centre, radiating all over the habitable globe, this intelligence with its varied manifestations has gone, and to-day millions sit under the peaceful shadow of the broad, overarching canopy of Spiritualism, happy in the knowledge of immortality, and gloriously blessed in this light which has fallen so beautifully on life's pathway.

As I awoke this morning there stood beside me a venerable form, whose white locks and piercing look are not unfamiliar to me. It was the revolutionary writer and orator, Thomas Paine. He said: You have not realized the breadth and depth of the spiritual significance of the raps which twenty-five years ago wakened a slumbering world. There is a meaning yet to be gleaned from them which shall bless mankind more than it has in the past. When, as a medium, I wrote the burning words that were given me to stir men's souls with an enthusiasm for liberty and a love of the right, I did the best I could. To-day I would have you read the "Declaration of Independence" to your people, and I will comment upon it, and make it more personal, and, I hope, more practical:

When, in the course of human events, it becomes necessary for individuals to dissolve the theological bonds that have bound them in chains, and to assume, among the free and independent people of the earth, the position which the laws of Nature and Nature's God entitle them to, a decent respect for their fellow beings may require that they shall declare the causes which impel them to these acts. We hold these truths to be self-evident: that all men are spirits; that they are endowed by their Creator with an absolutely inalienable right to a life which is immortal; that they have certain natural and inherent rights—which are, earthly existence, liberty to do that which appears to be right, according to the capacity each one has, the pursuit of growth and development, from whence flows all true happiness, which does not and cannot interfere with the rights of others. To secure and protect the natural right of all the people in any community, governments have been established among mankind, and for this purpose these must always derive their just powers from the consent of all classes of the governed; and whenever any form of government is not so established, or becomes in any manner whatever destructive of these ends, it is not only the right but the duty of all the people to alter or abolish it, and to institute a new form of government, laying its foundations upon such principles and organizing it in such form as to them shall seem most likely to effect the object for the time, subject, however, to such improvements as the progress of the race may demand from time to time. Prudence indeed will dictate that customs or institutions long established should not be changed for light and transient causes, neither should old political or theological ideas be cast aside without due investigation, since there is or has been a basis of truth in all these. Accordingly all experience has shown that mankind are more disposed to suffer while evils are sufferable, than to right themselves by abolishing the forms to which they have been accustomed. But when a long train of abuses and usurpations have been endured, either from social, political, or theological organizations, it is the right and duty of the people to throw off all such restraints and provide new guards and better regulations for their future security.

It is not needful that we should point out special instances of oppression and tyranny, which ignorance, bigotry, and superstition have entwined around mankind. The living consciousness which stirs every human being is everywhere presenting these things. Men and women are feeling that the galling chains have become unendurable. The light which has come to the world, in the last quarter of a century, leads us, therefore, to declare, while we appeal to the Supreme Judge of the world for the rectitude of our intentions, that we are, and of right ought to be, free and independent, absolved from all allegiance to old errors and dogmas; prepared to receive the light of truth from every source from which it can come to us, and in this great and glorious work we mutually pledge ourselves to each other, to the angel hosts, and to our Father, with a firm reliance on these combined. In the consciousness which springs from true rectitude we go forth to demand justice, freedom, and right for all mankind.

Such, friends, was the lesson of the morning; we give it to you, and trust that you will examine well the truths presented by this great philanthropist and reformer; and, as Spiritualists, in celebrating our anniversary, let us all endeavor to make our lives shine before the world by our works of practical goodness and love.

The following letter from A. E. Newton was read by Lydia A. Schofield:

To the Spiritualists of Philadelphia, celebrating the Twenty-Fifth Anniversary of Modern Spiritualism:

BROTHERS AND SISTERS OF A COMMON FAITH—Sojourning temporarily in your city, but prohibited by feeble health from participating with you on the present interesting occasion, permit me to mingle in spirit in your festivities, and to express, by the pen, my heartfelt congratulations on the completion of the first quarter century of the Spiritual Era.

As some of you may be aware, it fell to my lot, at an early period of this great movement, through the kindly intervention of loving friends "not lost, but gone before," to be called out of the darkness of puritanic theology, in which I was reared, into the great light of opened spirit communion; and it was my privilege to do some humble pioneer work in spreading that light which has now illumined, more or less brightly, every portion of the civilized world.

More than twenty-one years since I entered the school of spiritual science, determined to know the truth, wherever it might lead, and soon received, in the bosom of my own family, and at my own fireside, such demonstration of angel presence and communion as left no chance for mistake, or room for doubt; and these demonstrations have continued with ever-accumulating force of conviction up to the present hour. If some who entered the same school at the same time, or at a later period, have turned away in doubt, discouragement or indifference, I can take no credit to myself that I have done otherwise; for the proofs granted me, both at the outset and during all these years, have left it impossible that I should disbelieve or recant so long as reason holds her throne, or mind retains the power to see the force of demonstration.

Though my previous religious life in the church had been one of more than ordinary personal satisfaction, yet no words can portray the sweetness and joy of the deliverance which Spiritualism brought me. It broke the chains of gloomy theology; it dispelled the gathering mists of materialism; it threw great light on many of the dark problems of life, and it gave promise of the opening of a new era to humanity, in which angels should become the recognized helpers of men, and brotherly love at length become the motive power in human society, as it is in that of the angels.

Though this last and most desirable result is still far from being realized, yet my faith in it has, year by year, grown stronger, as I have seen more and more of the mighty agencies at work for its accomplishment, and seen their adaptation to the end proposed. We have, as yet, but just entered upon the grand revolution which Spiritualism is destined to perform. Twenty-five years is but a brief period when compared with the thirteen centuries of Islamism, or the eighteen centuries of Christianity, or the fifty centuries, more or less, through which Brahminism and Buddhism have swayed the faith of nations. A few hundred thousands, perhaps a few millions of people in the most enlightened nations of the globe have, in these twenty-five years, been freed from bondage to authority in religious matters, and have attained more rational and satisfying views of a future life—a general questioning of old ideas and institutions has been aroused, and a few interesting and important problems have been solved.

This is much, and is doubtless all that could have been reasonably expected in the time. Yet it is only the beginning. Other problems, deeper, weightier, vastly more important to human weal have been raised, and await solution; and still others are looming up in the near future. With these Spiritualism must grapple, and in its dual capacity as science and intuition, must master them for human good.

Customs and institutions that have lived out their time, and have become a clog upon human progress, are to be done away and superseded by better. Already society feels the throes of a mighty upheaving from its very foundations. Old fabrics must totter to their overthrow, and give place to the new Spiritualism, with a broader science and a deeper intuition than have prevailed in the past, must shape and model the new age. Institutions, both industrial, social and governmental, suited to the era of HUMAN BROTHERHOOD, must be wrought out. If we, as Spiritualists, feel ourselves inadequate to so grand a work, that is the best of all reasons why we should at once and most earnestly set about qualifying ourselves for it. *For who is competent if we are not? Who will perform it if we do not?* For the quarter century that has gone, the work of Spiritualism has necessarily been to a large extent disintegrating and iconoclastic. In the next it must become constructive, upbuilding. The "waster" must become the "builder." Association, coöperation, organization for mutual help in all good works will characterize the coming period.

Yet the organizations of Spiritualists should not be, like those of ecclesiasticism in the past, chiefly for the maintenance and propagation of theoretical creeds, dogmas and isms—a sort of salvation insurance companies for another world, on the basis of faith. Rather let them be combinations for practical work for human good in this world—associations for the promotion and practice of useful industries for the improvement of home, for the removal and prevention of poverty, vice and crime, for the healing and care of the sick, and for the instruction of the ignorant; in short, coöperation in every good work which brotherhood demands and which angelic love prompts. This will bring at last the kingdom of heaven on earth, and the Divine will will be done as in the higher spheres.

In a message delivered to all Spiritualists on this anniversary occasion, bearing the name of the sainted Pierpont, now among the angel host, it is declared that "Spiritualism is the essence of all reforms; that whatsoever hath reference to the welfare of humanity, in any of its departments and conditions of life," is intimately related to it. Fully believing this, I can regard no question bearing on human well-being and progress as foreign to Spiritualism, or as a "side issue" thereto. All specific reforms are but fragments of the grand spiritual revolution of the nineteenth century. Some workers may be too near-sighted to comprehend the work of others equally honest and useful; but it is folly to waste strength in unseemly quarrels. Let each do his and her own work faithfully and well.

In the present transition period, while the Old is breaking up and the New is but dimly seen, it is to be expected that more or less of mistake, folly, fanaticism and erratic action will be manifest. In every great movement that deeply stirs the human mind, these are inevitable. Having put our hands to the plow, if we allow ourselves to be turned back by disgust at the follies of our co-workers, or our own mistakes, we prove ourselves unfit to reap the harvest that awaits the persistent laborer. Only let us maintain for ourselves a calm judgment, an honest love for truth and right, and an earnest regard for the universal good, at whatever personal cost, and we shall be sure, in the long run, to win the confidence of those about us, and to become a power for good in the communities in which we dwell.

New agencies for carrying forward the heaven-directed movement will doubtless continue to be developed, as from time to time they have been in the past. It may not be too much to anticipate that the next quarter-century will produce demonstrations of spirit intervention for the conviction of doubters and, for the uplifting of humanity, as much superior to those now prevalent as spirit photography and partial materializations now transcend the simple raps of 1848. Facts already known to limited circles in various places give assurance to this anticipation in truth.

"We are living, we are dwelling
In a grand, eventful time—
In an age on ages telling!
To be living is sublime!"

Let us, fellow-Spiritualists, prove ourselves worthy of this age by fearlessly living the truths we have learned, as well as by ever seeking for "more light," that we may be more useful to our kind.

Yours for unceasing progress,
A. E. NEWTON, *of Massachusetts.*

1027 *Mt. Vernon street,*
Philadelphia, March 31, 1873.

Mrs. Caroline A. Spear read the communication from Father Pierpont, published in the Banner of March 8th, and also the following:

ADDRESS BY JOHN M. SPEAR.

The communication from the much revered and faithful Pierpont takes us back into the past. Some of us knew him intimately, and with him bore the obloquy which was heaped upon the heads of those who, in New England and elsewhere, were willing to listen with patience and candor to the facts connected with what were called the "Rochester knockings." Although Mr. Pierpont belonged to the wealthiest and most popular religious sect in New England, yet he immediately, on its appearance, investigated the claims of Spiritualism, and, with his characteristic boldness and honesty, openly avowed himself a believer in the new revelations. Before Modern Spiritualism had dawned upon the world, Mr. Pierpont had advocated in a bold and distinct manner liberty for all mankind—the largest freedom of the pulpit. He said, "I will stand in a free pulpit, or I will stand in none." He was compelled to seek elsewhere the freedom he could not then enjoy in any Boston pulpit. To-day, Victoria C. Woodhull is denied the right to speak in Music Hall or Tremont Temple. I hang my head with shame when I think of the bigoted and wicked conduct of my native city. Called, as you have been, to look on the past, it is deemed appropriate to glance at the future.

Fortunately, Spiritualists are not left wholly to the guidance of cold reason or abstract speculations. Their faith is based on innumerable and indubitable facts. They know that Penn and Franklin, Rush and Hare, Parker and Pierpont, Webster and Clay, Hopper and Howard, and a host of others justly distinguished in public and private life, have communicated with mortals. The plan of action that has been determined on by some organized bodies in the spirit-world, is one of vast magnitude; they propose the emancipation of the people of this planet. This great work can scarcely be begun in a quarter of a century. It should have the heads, hands and hearts of an intelligent people at least fifty years. A broader and higher work is to be reached. That work is the reconstruction of the whole social fabric. The old theological Church, the old State, built on force, monarchies and monopolies of every sort, are to be no more, and a new and improved order of things is to appear, based on love, wisdom and truth. It is to be regretted that leading Spiritualists have paid so little attention to the oft-repeated declaration that persons in the spirit-world have organized bands, associations, assemblies and Congresses to promote objects which they deem useful to mankind. In the earlier stages of the new revelation, A. J. Davis had remarkable visions, accompanied by spiritual revelations, and he describes at length what he saw and heard in his book called "The Present Age and Inner Life." Events of great moment have occurred in the last quarter of a century. Ocean cables have so united nations that what is done in one hemisphere is immediately known in another. Young America and Old England have through their chosen Commissioners adjusted important international questions by the pen, now made mightier than the sword. Spiritual mediums have been sent across the Atlantic, on to the Mediterranean and over the broad Pacific.

A new age demands a new government. A people cannot always wear the same old garments—the American confederation has done its work. It is hoped that able governmentalists will appear in the next quarter of a century who will select from the governmental institutions of the past and the present the essential and useful, happily combining and arranging the same, introducing new principles and constructing for the world a new government, presenting it as a model to this and other nations, and it is believed there will arise persons qualified to prepare a general code of laws, embracing essential moral principles, and who will present it to the consideration of distinguished legislators, eminent jurists, and other judicial persons.

"The world needs a new theory of crime
And retribution, based on all the facts,
And lived in all the reason of the race;
As full of hope as Christ's great heart of love.
The rich man's son is shielded by the laws,
His crimes are looked upon as venial faults,
And justice winks on many a wild excess,
And juries often find him guiltless, though
He smites some nobler nature to the death
In cool, deliberate malignity.
But lesser crimes against society,
Committed oft in ignorance of law,
And sometimes in the fierce necessity
Of hunger, cold and nakedness, condemn
The miserable wretch to vilest depths
Of shame and life-consuming agony,
Where manhood dies, or seems to die.
'T is ignorance that multiplies the wrongs
Of human nature. Almost all the crimes
Directly may be traced to ignorance,
And indirectly through the passions all.
The man is ignorant of the law who gives
Being to offspring, cursed before their birth
With passions that destroy their future peace,
And make the stately fabrics of the soul
A dungeon of impure depravities."

Twenty-five years have elapsed since Modern Spiritualism appeared to bless our benighted world. How few who then commenced the investigation are now in the mortal form. Most of them have been called to spheres above. And when the next quarter of a century shall have terminated, almost none who take part in this celebration will be here. Blessed be God, we have no fear of perpetual death, or of interminable pain.

"The leaves may fall,
The flowers may fade, birds cease to sing,
They only wait through wintry hours
The coming of the spring."

Mrs. Spear read the following extracts from a letter written by Mr. Alexandre Aksakoff, of St. Petersburg, Russia, to Mr. John M. Spear, of Philadelphia, showing the immensely important services rendered to the cause of Spiritualism, in Germany and Russia, by Mr. Aksakoff:

"Since 1866 I have written, at Leipzig, the 'Bibliotheque Allemande Du Spiritualisme Anglo-Americain.' Eight volumes have appeared, as follows: The Principles of Nature; The Magic Staff; The Reformer and the Physician, by Davis; Experimental Investigations, by Hare; Experiments on Psychic Force, by Crookes; Introduction and Tracts, by Edmonds. At present I am printing the 'Report of the London Dialectical Society,' and translating R. D. Owen's 'Debatable Land.' As you see, I do not lose courage, though the results we have obtained in Germany are not large; nevertheless we receive numbers of letters of sympathy, of gratitude, and of exhortation to persevere.

You know, I think, that I have also published at Leipzig several works in Russian, viz: Hare, Swedenborg, and my own works upon the latter. But you do not know that I have succeeded in printing here, at St. Petersburg, the *first Russian* book upon Spiritualism, namely, the 'Experiences of Crookes and of the Dialectical Society.' The publication of this book has been principally provoked by the arrival here of Mr. Home, which has been remarkable in several aspects. By a strange combination of circumstances he has become my cousin, since in 1871 he married '*ma cousine.*'"

The poem from the spirit of Achsa W. Sprague, written by Horace M. Richards, was then read by him:

FOR THE TWENTY-FIFTH ANNIVERSARY.

I feel the mighty current
That sweeps the earth along,
And my soul keeps step to music
Of Nature's holy song.

There's a grand and rhythmic measure
In the march of every star,
That fills my soul with grandeur,
As I gaze on it afar.

I know that countless ages
Lie buried in the past;
That Nature on her pages
Will prove this truth at last.

I know that God holds in his hands
These ages as they roll;
His care is over every land,
And every human soul.

The mighty ones that walk the earth,
Or weakest of them all,
His hand has held since hour of birth,
Each answer to his call.

I hear a swelling chorus
Resounding from the sky;
I know that close unto us
The angel-world draws nigh.

I know dear forms now laid away
Beneath the flowers to sleep,
Whose spirits congregate to-day,
This jubilee to keep.

Their voices join in every prayer,
Each song we sing repeat;
I feel their presence everywhere—
There is no vacant seat.

Their holy influence calms me,
And sweetly o'er my soul
A far diviner melody
In waves of music roll.

I feel a glad thanksgiving,
And my soul is full of praise,
To know that I am living
In these grand, progressive days.

I feel the coming conflict
That tests the worth of men,
When armed hosts will rally
From mountain and from glen.

Truth's mighty forces gather,
As stars that gem the night;
I know the coming victory
Will be for God and right.

We never more need question
The Power that rules our land;
"*He* holds the mountain and the valley
In the hollow of his hand."

In the evening there was a musical and literary entertainment—lecture and poem by Mrs. Brigham.

Poquonock, Conn.

The Twenty-Fifth Anniversary of the advent of Modern Spiritualism was celebrated with great success by the friends in this place on the evening of March 31st. Music was furnished by a choir, and remarks were made by Jennie S. Rudd, Nelson Bowers and Flavia Thrall. The controlling of Mrs. Rudd by a lady who had recently entered the summer-land, and who was much esteemed and beloved by them all—and of Mrs. Thrall, by a former clergyman of the place, with wonderfully changed views—both of whom were recognized to the great satisfaction of all present—together with the earnest and well-timed remarks of Bro. Bowers, (who ought to be in the lecture field,) gave additional interest to the occasion. A bountiful collation, and the merry dance, caused the time to pass rapidly away until the small hours of the morning, when the breaking of the violin reminded the friends it was time to seek their respective homes. J. S.

Reports of anniversary exercises have also been received from St. Louis, Mo., Watertown, N. Y., and San Francisco, Cal., but owing to a lack of space their publication is deferred to another issue.—EDS. B. OF L.

When Laplace met the late Mrs. Somerville for the first time, he said, in his lofty way, "Madam, there have been only three women who have understood me—yourself, Caroline Herschel and a Mrs. Creig, of whom I have never been able to learn anything." "I was Mrs. Creig!" said the modest little woman. "So then, there are only two of you!" exclaimed the philosopher.

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person *not* a lecturer should by mistake appear, we desire to be so informed.]

JAMES MADISON ALLEN will lecture on Normal Socialism, Alphabetic Science and Spelling Reform, and their relations to Modern Spiritualism. Address Ancora, N. J.

MARY A. AMPHLETT, inspirational, care Dr. C. Bunkley, Dayton, O.

MRS. N. J. ANDROSS, trance speaker, Delton, Wis.

C. FANNIE ALLYN speaks in Philadelphia during April; in Wilmington, Del., during May; in Springfield, Mass., during June; in Swampscott, Mass., during July. Address box 209, Stoneham, Mass.

MRS. M. A. ADAMS, trance speaker, Brattleboro, Vt.

MRS. EMMA HARDINGE-BRITTEN. Address care of Mr. Thomas Ranney, 254 Washington street, Boston, Mass.

REV. J. O. BARRETT, Battle Creek, Mich.

REV. JOHN B. BEACH, Bricksburg, N. J.

MRS. SARAH A. BYRNES, Wollaston Heights, Mass., box 87.

MRS. NELLIE J. T. BRIGHAM, Elm Grove, Colerain, Mass., will lecture during April and May in Hartford, Ct.

MRS. A. P. BROWN, St. Johnsbury Centre, Vt.

REV. WILLIAM BRUNTON will speak in Stafford Springs, Conn., during April; in Troy, N. Y., during May; in Albany during July and August.

MRS. ABBY N. BURNHAM, inspirational speaker, No. 53 Main street, Charlestown, Mass.

MRS. E. BURR, inspirational, box 7, Southford, Ct.

DR. JAMES K. BAILEY, Chicago, Ill., care of Religio-Philosophical Journal.

ADDIE L. BALLOU, inspirational speaker, Chicago, Ill., care R. P. Journal.

MRS. H. F. M. BROWN, National City, San Diego Co., Cal.

PROF. S. B. BRITTAN, Newark, N. J.

WILLIAM BRYAN, box 53, Camden P. O., Mich.

REV. DR. BARNARD, Battle Creek, Mich.

MRS. E. T. BOOTHE, Milford, N. H.

MRS. PRISCILLA DOTY BRADBURY speaks in Bingham, Me., one-fourth of the time. Address, Augusta, Me.

DR. H. H. BROWN, inspirational speaker on spiritual and reformatory topics, 387 West Madison st., Chicago, Ill.

MRS. EMMA F. JAY BULLENE, 151 W. 12th st., N. York.

ANNIE DENTON CRIDGE, Wellesley, Mass., care William Denton.

WARREN CHASE, 614 North Fifth street, St. Louis, Mo.

ALBERT E. CARPENTER, 137 4th avenue, New York.

DR. DEAN CLARK, Sheboygan Falls, Wis., care Dr. A. Clark.

MRS. AMELIA H. COLBY, trance, Winchester, Ind.

A. B. CHILD, West Fairlee, Vt.

ANNIE LORD CHAMBERLAIN, 160 Warren ave., Chicago.

JAMES M. CHOATE, inspirational, 5 *Poplar place*, Boston, Mass.

MRS. MATTIE L. CLARKE, 90 Merrimac street, Manchester, N. H.

HARRISON G. COLE will answer calls to lecture on Spiritualism. Address Boston, Mass.

DR. THOS. C. CONSTANTINE, lecturer, Thornton, N. H.

GEORGE W. CARPENDER, clairvoyant and inspirational speaker, Kendallville, Ind.

MRS. LORA S. CRAIG, Bradford, N. H.

LEWIS F. CUMMINGS, inspirational, Chicago, Ill., care Religio-Philosophical Journal.

M. C. CONNELLY, Louisville, Ky., inspirational speaker, will answer calls to lecture.

MRS. MARIETTA F. CROSS, trance, W. Hampstead, N. H.

MRS. M. J. COLBURN, Champlin, Hennepin Co., Minn.

DR. H. H. CRANDALL, P. O. box 588, Bridgeport Conn.

IRA H. CURTIS, Hartford, Conn.

MRS. LUCIA H. COWLES, Clyde, O.

MRS. BELLE A. CHAMBERLAIN, Eureka, Cal.

MRS. J. F. COLES, trance, 737 Broadway, New York.

DR. J. H. CURRIER, 39 Wall street, Boston, Mass.

MRS. JENNETT J. CLARK, 10 Davis street, Boston.

DR. JAMES COOPER, Bellefontaine, O., will lecture and take subscriptions for the Banner of Light.

DR. J. R. DOTY, Covington, La.

WM. DENTON, Wellesley, Mass.

MISS LIZZIE DOTEN, Pavilion, 57 *Tremont* st., Boston.

DR. E. C. DUNN, Rockford, Ill.

ANDREW JACKSON DAVIS, Orange, N. J.

J. HAMLIN DEWEY, M. D., will answer calls for Sunday lectures on the scientific phases of Spiritualism and reform. Address 75 Harrison avenue, Boston, Mass.

MISS NELLIE L. DAVIS will speak in Waverley, N. Y., during April. Address, North Billerica, Mass.

MRS. ADDIE P. DAVIS, Whitehall, Greene Co., Ill.

MISS S. E. DICKSON, inspirational, Vineland, N. J.

A. E. DOTY will attend funerals in Herkimer County, N. Y., and vicinity. Address Ilion, Herkimer Co., N. Y.

FRANK DWIGHT, Montana, Iowa.

MRS. L. E. DRAKE, normal speaker, Plainwell, Mich.

MRS. E. DESMOND, M. D., 503 5th avenue, New York.

MRS. E. L. DANIELS, 10 Chapman street, Boston, Mass.

A. H. DARROW, Waynesville, Ill.

HENRY R. DOANE, Vineland, N. J.

A. BRIGGS DAVIS will answer calls to speak on Spiritualism, the Woman Question and Health Reform. P. O. address, Clinton, Mass.

MRS. ANNIE T. DWYER, 358 Washington street, Memphis, Tenn.

DR. D. D. DAVIS, inspirational, 63 Leverett st., Boston.

MRS. M. A. ELLIS, inspirational, Indianapolis, Ind.

R. G. ECCLES will speak in Lynn, Mass., during March; in Andover, O., during April; in Farmington, O., during May. *Permanent address, Kansas City, Mo.*

MRS. EMILY DEARBORN EWER, inspirational speaker, 769 Broadway, New York.

JOHN W. EVARTS, inspirational speaker, Centralia, Ill.

JAMES FORAN, M. D., Hygean Home, Florence, N. Y.

ANDREW T. FOSS, Manchester, N. H.

J. G. FISH, Avon Springs, N. Y.

THOMAS GALES FORSTER, 28 West 12th st., New York.

MRS. CLARA A. FIELD, 111 Middlesex st., Lowell, Mass.

CHARLES D. FARLIN, inspirational, Deerfield, Mich.

MARY L. FRENCH, Townsend Harbor, Mass.

GEORGE A. FULLER, inspirational, Natick, Mass.

MISS ALMEDIA B. FOWLER, inspirational, Sextonville, Richland Co., Wis., care F. D. Fowler.

DR. H. P. FAIRFIELD, Ancora, N. J.

J. WM. FLETCHER, Westford, Middlesex Co., Mass.

REV. J. FRANCIS, Ogdensburgh, N. Y.

MRS. M. H. FULLER, Elk River, Minn.

A. B. FRENCH, Clyde, O.

PROF. STANLEY H. A. FRISBEE, box 512, Taunton, Ms.

BRYAN GRANT, 131 East 112th street, New York.

KERSEY GRAVES, Richmond, Ind.

MRS. M. L. S. GILHAMS, inspirational, Brighton, Ind.

N. S. GREENLEAF, Lowell, Mass.

ISAAC P. GREENLEAF, 27 Milford street, Boston, Mass.

MISS HELEN GROVER, inspirational speaker, 310 Fourth avenue, New York.

MR. J. G. GILES, *Princeton, Mo.*

DR. GAMMAGE, lecturer, 131 S. 7th st., Williamsburg, N. Y.

DR. L. P. GRIGGS, inspirational, box 409, Fort Wayne, Ind.

SARAH GRAVES, inspirational speaker, Berlin, Mich.

MRS. AGNES M. HALL, Rock Bottom, Mass.

MRS. HETTIE CLARK-HARDING, trance speaker, 21 Dover street, Boston, Mass.

DR. M. HENRY HOUGHTON, Cambridge, Mass.

MOSES HULL will speak in Washington, D. C., during April. Address Vineland, N. J.

MRS. ELVIRA S. HULL, Vineland, N. J.

D. W. HULL, inspirational and normal, Hobart, Ind.

LYMAN C. HOWE, Fredonia, N. Y.

MRS. S. A. HORTON, E. Saginaw, Mich., care K. Talbot.

MISS FLORA E. HOLT, Stoneham, Mass., care of Joseph Lovejoy.

CHARLES HOLT, Warren, Warren Co., Pa.

MRS. M. A. C. HEATH (formerly Brown) will answer calls to lecture and attend funerals. Address, Bethel, Vt.

JAMES H. HARRIS, box 99, Abington, Mass.

WM. A. D. HUME, West Side P. O., Cleveland, O.

R. W. HUME, Hunter's Point, L. I., N. Y., will lecture on the reforms connected with Spiritualism.

ZELLA S. HASTINGS, inspirational, East Whately, Mass.

REV. J. H. HARTER, Auburn, N. Y.

DR. E. B. HOLDEN, *inspirational, North Clarendon, Vt.*

DR. J. N. HODGES, trance, 9 Henry st., E. Boston, Mass.

MRS. A. L. HAGAR, inspirational, Mt. Clemens, Mich.

MRS. F. O. HYZER, 433 E. Baltimore st., Baltimore, Md.

MRS. L. HUTCHISON, inspirational, Owensville, Cal.

DR. ADELIA HULL, 522 Pine street, Philadelphia, Pa.

E. ANNIE HINMAN, West Winsted, Conn.

MISS SUSIE M. JOHNSON, 61 Grand River st., Detroit, Mich.

DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich.

WM. F. JAMIESON, 139 and 141 Monroe st., Chicago, Ill.

W. LINDSEY JACK, M. D., Beverly, N. J.

S. S. JONES, Esq., Chicago, Ill.

HARVEY A. JONES, Esq., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.

ABRAHAM JAMES, *Pleasantville, Venango Co., Pa.*

DR. C. W. JACKSON, Oswego, Kendall Co., Ill.

MRS. S. A. JESPER, lecturer, Bridgewater, Vt.

MRS. MARIA M. KING, Hammonton, N. J.

D. P. KAYNER, M. D., St. Charles, Ill.

MRS. S. A. NORVILLE KIMBALL, trance and inspirational, Sackett's Harbor, Jefferson Co., N. Y.

GEORGE F. KITTREDGE, Buffalo, N. Y.

MRS. M. J. KUTZ, Bostwick Lake, Mich.

MRS. FRANCES KINGMAN, New London, Conn.

O. P. KELLOGG, East Trumbull, Ashtabula Co., O.

MRS. R. G. KIMBALL, *Lebanon, N. H.*

MRS. FRANK REID KNOWLES, Breedsville, Mich.

MRS. DR. H. R. KNAGGS, box 201, Traverse City, Mich.

JOHN R. KELSO, Springfield, Mo.

J. W. KENYON, Deansville, Dane Co., Wis.

JOSEPH B. LEWIS, inspirational, Yellow Spring, O.

MISS JENNIE LEYS, inspirational, will lecture in Manchester, N. H., during April; in Plymouth during May; in Lynn during June. Permanent address, care Dr. H. B. Crandon, 4 Tremont Temple, Boston.

WM. F. LYON, Adrian, Mich.

DR. GEORGE W. LUSK, lecturer, Eaton Rapids, Mich.

CHARLES A. LOHMUELLER, trance, Butteville, Oregon.

MRS. F. A. LOGAN, Buffalo, N. Y.

CEPHAS B. LYNN, Sturgis, Mich.

AUGUSTUS M. MACE, inspirational, 97 Sudbury street, Boston, Mass.

GEORGE W. MCNEAL, lecturer, Niles, Mich., care of J. McClung.

MRS. A. E. MOSSOP, Sturgis, Mich.

MRS. ANNA M. MIDDLEBROOK, box 778, Bridgeport, Ct.

MRS. SARAH HELEN MATTHEWS, Springfield, Vt., care D. M. Smith.

MRS. MARY A. MITCHELL, M. D., will lecture in Illinois and Missouri. Address, box 91, Huntley, Ill.

MRS. NETTIE COLBURN MAYNARD, White Plains, N. Y.

MRS. MARY E. MARKS, 513 Fulton st., Brooklyn, N. Y.

W. B. MASON, South Bend, Ind.

MRS. E. H. FULLER MCKINLEY, San Francisco, Cal.

PROF. R. M. MCCORD, Centralia, Ill.

EMMA M. MARTIN, inspirational, Birmingham, Mich.

F. H. MASON, inspirational speaker, No. Conway, N. H.

FRANK MCALPINE, inspirational, Dowagiac, Mich.

MRS. LIZZIE MANCHESTER, Stoneham, Mass.

ROBERT DALE OWEN, 4 Staniford street, Boston, Mass.

MRS. L. H. PERKINS, trance, Kansas City, Mo.

MRS. S. L. CHAPPELLE POLLEY, inspirational, Boston.

MRS. A. M. L. POTTS, M. D., lecturer, Adrian, Mich.

HENRY PACKARD, 377 Dorchester st., W. V., South Boston, Mass.

NATHANIEL M. PIERCE, inspirational, Putnam, Conn.

MRS. E. N. PALMER, trance speaker, Big Flats, N. Y.

MISS NETTIE M. PEASE, trance speaker, Chicago, Ill.

MRS. J. PUFFER, trance speaker, South Hanover, Mass.

B. R. PRATT, inspirational, Fairfield, Mich.

DR. P. B. RANDOLPH, Toledo, O.

DR. H. REED, Chicopee, Mass.

MRS. S. A. ROGERS, trance and inspirational, Cambridge, Me.

J. H. RANDALL, trance, Clyde, O.

WM. ROSE, M. D., inspirational speaker, No. 162 Plum street, Cincinnati, O.

REV. A. B. RANDALL, Appleton, Wis.

MRS. M. C. RUNDLETT will lecture and attend funerals. Address South Royalton, Vt.

MRS. HATTIE E. ROBINSON, 46 Carver street, Boston.

MRS. JENNIE S. RUDD, 4 Myrtle street, Providence, R. I.

MRS. PALINA J. ROBERTS, Carpenterville, Ill.

MRS. C. A. ROBBINS, Beaver Falls, Pa.

MRS. ELVIRA WHEELOCK RUGGLES, Havana, Ill.

A. C. ROBINSON, Lynn, Mass.

ALBERT STEGEMAN, Allegan, Mich.

MRS. FANNIE DAVIS SMITH, Brandon, Vt.

MRS. H. T. STEARNS, trance, *Corry*, Pa., box 712.

MRS. P. W. STEPHENS, trance, 4th st., Sacramento, Cal.

AUSTEN E. SIMMONS, Woodstock, Vt.

ALBERT E. STANLEY, Leicester, Vt.

DR. O. CLARK SPRAGUE, Rochester, N. Y.

MRS. C. M. STOWE, San José, Cal.

MRS. S. J. SWASEY, inspirational speaker, Noank, Conn.

DR. J. D. SEELY will lecture on the Science of the Soul at any distance not over 100 miles from home. Address, corner Main and Eagle streets, Buffalo, N. Y.

MRS. H. M. SHAW, trance speaker, Joliet, Will Co., Ill.

HENRY STRAUB, Dowagiac, Mich.

MRS. LAURA CUPPY SMITH lectures in Lynn, Mass., during April. Permanent address, 179 Temple street, New Haven, Ct.

JOHN BROWN SMITH, 812 North Tenth street, Philadelphia, Pa.

MRS. CARRIE A. SCOTT, inspirational speaker, 10 Chapman street, Boston, Mass.

MRS. L. A. F. SWAIN, inspirational, Union Lakes, Minn.

SELAH VAN SICKLE, Greenbush, Mich.

MRS. J. H. STILLMAN SEVERANCE, M. D., Milwaukee, Wis.

MRS. NELLIE SMITH, impressional, Sturgis, Mich.

J. W. SEAVER, inspirational speaker, Byron, N. Y.

JOS. D. STILES, Montpelier, Vt., care of Geo. W. Ripley.

ELIJAH R. SWACKHAMER, *lecturer, 925 2d avenue*, N. Y.

DR. C. SPRAGUE, inspirational, Mendota, Ill.

JAMES H. SHEPARD will answer calls to lecture and attend funerals. Address South Acworth, N. H.

MRS. JULIA A. STARKEY, trance, corner 4th and Market streets, Camden, N. J.

JAMES STOTT, inspirational speaker, 241 North 11th street, Philadelphia, Pa.

O. L. SUTLIFF, Ravenna, Portage Co., O.

M. L. SHERMAN, trance speaker, Adrian, Mich.

MRS. C. A. SHERWIN, Townsend Centre, Mass.

MRS. ADDIE M. STEVENS, inspirational, *Claremont*, N. H.

MRS. M. E. B. SAWYER, 123 Dorchester avenue, South Boston, Mass.

ABRAM SMITH, Esq., inspirational, Sturgis, Mich.

MRS. MARY LANSTON STRONG, 70 Jefferson street, Dayton, O.

MRS. ALMIRA W. SMITH, 55 Cumberland street, Portland, Me.

DR. H. B. STORER, 137 Harrison avenue, Boston, Mass.

MRS. CORA L. V. TAPPAN, care Messrs. Redpath & Fall, No. 36 Bromfield street, Boston, Mass.

MRS. SARAH M. THOMPSON, inspirational speaker, 161 St. Clair street, Cleveland, O.

MRS. M. S. TOWNSEND will speak in Springfield during May; in Philadelphia during October and November.

MRS. ABBIE W. TANNER, Bangor, Me.

S. A. THOMAS, M. D., Pennville, Ind.

MRS. ROBERT TIMMONS, Mexico, Audrain Co., Mo.

THOMAS B. TAYLOR, inspirational, Providence, R. I.

BENJ. TODD, Charlotte, Mich.

J. H. W. TOOHEY, Providence, R. I.

HUDSON TUTTLE, Berlin Heights, O.

MRS. E. R. T. TRUGO, Oil City, Penn.

SILAS NEWTON WALKER, A. M., Dansville, N. Y.

F. L. H. WILLIS, M. D., Willimantic, Conn., box 362.

N. FRANK WHITE will speak in Breedsville, Mich., during April; in Chicago, Ill., May 18 and 25 and during *June. Applications for week evenings made in advance* will be attended to. Address as above; address during July Seymour, Conn.

JAMES WHEELER, Litchfield, N. Y.

E. V. WILSON, Lombard, Ill.

E. S. WHEELER, 34 Hanson street, Boston, Mass.

J. G. WHITNEY, inspirational, Rock Grove City, Iowa.

MISS R. AUGUSTA WHITING, inspirational, Albion, Mich.

S. H. WORTMAN, Buffalo, N. Y., box 1454.

MRS. S. E. WARNER, Appleton, Wis., box 14.

LOIS WAISBROOKER, box 58, *Battle Creek, Mich.*

PROF. E. WHIPPLE, Clyde, O.

E. WHEELER, semi-trance and inspirational, Utica, N. Y.

DR. E. B. WHEELOCK, Pleasanton, Kan.

WARREN WOOLSON, trance speaker, Hastings, N. Y.

MRS. MARY J. WILCOXSON, Chicago, Ill., care of Religio-Philosophical Journal.

MISS SUSIE A. WILLIS will speak in South Easton the second Sunday of each month during 1873.

JOHN B. WOLFF, 530 Pearl street, New York, will lecture on reform subjects within easy distance of New York.

MARY J. WENTWORTH, Newport, Me., box 10.

WARREN WIGHT, inspirational, Waterloo, N. Y.

MARCENUS R. K. WRIGHT, Middleville, Mich., box 11.

E. M. WRIGHT, inspirational speaker, will answer calls to lecture in the New England States. Address, Boston, Mass., care Banner of Light.

MRS. VICTORIA C. WOODHULL, 48 Broad st., New York.

DANIEL WHITE, M. D., Sedalia, Mo.

MRS. MARY C. WHITNEY, Marlboro', Mass., box 522.

MRS. SOPHIA WOODS, trance speaker, Burlington, Vt., care Col. S. S. Brown.

WILLIAM H. WILLIAMS, Albion, Orleans Co., N. Y.

ELIJAH WOODWORTH, inspirational, Leslie, Mich.

A. C. and MRS. ELIZA C. WOODRUFF, Eagle Harbor, N. Y.

MRS. N. J. WILLIS, 24 Windsor st., Cambridgeport, Mass.

A. A. WHEELOCK, *New York City.*

GEO. C. WAITE, Palmyra, Me.

MRS. JULIETTE YEAW, Northboro', Mass.

MRS. FANNIE T. YOUNG, Centre Strafford, N. H., care Dr. H. C. Coburn.

MR. and MRS. WM. J. YOUNG, Boise City, Idaho.

REV. JOHN S. ZELLER, Burlington, N. J.

PUBLIC MEETINGS, ETC.

To the Spiritualists of Massachusetts.

At the annual meeting of the Massachusetts Spiritual Association, held in Eliot Hall, Boston, on the 29th day of May, 1872, the *time of the Convention was largely occupied* with the consideration of the subject of the present condition, prospects and destiny of the Association, and the duty of the Spiritualists of the State in relation to the same. The following resolutions were introduced:

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

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

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

After an animated discussion of the above resolutions by several members of the Convention, and an earnest desire expressed by each of the speakers that organizations, as recommended, should be formed in every city and town in the State, the resolutions were adopted by an unanimous vote. In view of the above recommendation of the Association, and the determination expressed by many of its members to enter at once upon the work of forming local *societies, the Board of officers regret to announce that* VERY FEW notices of the formation of local societies have been received. This fact indicates an almost total indifference on the part of the great body of the Spiritualists of the State, to the great and vital demands of the day, while the opponents of Religious, Political and Intellectual freedom are actively at work to deprive us of our dearest rights, through the operation of one of the largest and most thoroughly organized bodies of men in the country, (the Young Men's Christian Association,) by Constitutional Amendments, suppression of freedom of speech and of the press; the Spiritualists remain without organization, and consequently entirely unprepared to meet the issue, and defeat one of the most gigantic plots ever devised by religious bigots for the destruction of Human Freedom. (*See* "Banner of Light," of April 5th.) Therefore we urge upon every Spiritualist *who may receive this circular, to give their most earnest* personal efforts to form local societies in their own city or town. Numbers are of less importance than many suppose; even if three earnest workers unite, they can organize and work efficiently, and although the time is very short before "Anniversary Week" is upon us, much may be accomplished.

All societies of Spiritualists in this State are earnestly invited to send delegates to the Annual Convention of the Massachusetts Spiritualists' Association, which will be held in Fraternity Hall, 554 Washington street, Boston, commencing on Saturday, May 31st, at 10 o'clock A. M., *and* continuing over Sunday. Let there be a full representation from every town in the State, that we may be prepared by concert of action to defeat the armies of bigotry, who are being marshaled for the contest.

H. F. GARDNER, *President*.
H. S. WILLIAMS, *Secretary*.
Boston, April 5th, 1873.

Call for a Mass Meeting of the Spiritualists of America.

We, the undersigned, believing the cause of true Spiritualism demands a meeting of the masses of its adherents to discuss the question of organization; to eradicate public prejudice and to assert higher religious aims, do issue this, our call, *for a Mass Meeting of all the Spiritualists of America*, to assemble in the city of Cincinnati, in the State of Ohio, in Thoms's Hall, on Friday, May 23d, 1873, at 10 o'clock A. M., and to continue in session until Monday evening, May 26th. Sunday, the 25th, will be devoted to lectures and special exercises by the Children's Lyceum.

Each person attending must have some written evidence from individuals or societies that they are known as Spiritualists, to be allowed full voice and vote in the proceedings of the meeting.

Efforts are being made to obtain, for all who shall attend the meeting, a discount in rates on all railroads entering said city.

All persons, or bodies of persons, who shall expect to be present, will please address G. W. Kates, care P. O. Box 568, Cincinnati, O., so that arrangements for their entertainment and for the meeting can be made.

Let American Spiritualists come once together and show their strength in number, wisdom and earnestness, in the cause they have learned to love.

G. W. Kates, Cincinnati, O.; P. H. Britt, Jr., do.; J. A. Pittman, do.; Dr. T. C. Fahnestock, do.; Mrs. Dr. M. A. Morrell, do.; Miss Lizzie Keyser, Covington, Ky.; Mrs. Emma Hardinge-Britten, Boston, Mass.; J. H. Randall, Clyde, O.; Mrs. L. Hutchison, Owensville, Cal.; George W. Sandford, East Middleton, Wis.; J. Russell Sleeper, Rochester, N. Y.; Mary L. French, Townsend *Harbor, Mass.; Mrs. M. C. Rundlett, So. Royalton, Vt.*; James Madison Allen, Ancora, N. J.; Sarah S. Allen, do.; Thomas Haskell, West Gloucester, Mass.; O. S. Poston, Harrodsburg, Ky.; A. Underhill, M. D., Akron, O.; P. T. Johnson, Ypsilanti, Mich.; Seward Mitchell, Cornville, Me.; Jemima M. Webster, Harrisville, O.; Job Smith, Hallspont, N. Y.; Wm. Jordan, Port Huron, Mich.; J. H. Garretson, Richland, Iowa; S. A. Thomas, Camden, Ind.; W. S. Reynolds, Topeka, Kansas; Albert Stegeman, Allegan, Mich.; Lamila Stegeman, do.; Moses Hull, Vineland, N. J.; Dr. Wm. B. Fahnestock, Lancaster, Pa.; E. V. Wilson, Lombard, Ill.; Mrs. Addie L. Ballou, Chicago, Ill.; Rev. T. H. Stewart, Kendallville, Ind.; Dr. J. S. Brown, do.; Dr. G. W. Carpenter, do.; Hon. Wm. Dickenson, Rome City, Ind.; Hon. Wm. S. Prentiss, Prairie Town, Ind.; James Hill, Lagrange, Ind.; P. B. *Randolph, Massillon, O.*; F. O. Baker, Topeka, Kansas; Daniel White, M. D., Carlinville, Ill.; Noah W. Parker, Tipton, Ind.; Dr. C. P. Sanford, Iowa City, Iowa; Geo. C. Waite, Holyoke, Mass.; George M. Taber, Springfield, O.; John P. Allen, do.; Mrs. S. J. Lewis, do.; S. T. Russell, do.; Mrs. Ruth Peet, do.; John W. Carson, do.; Wm. W. Lewis, do.; Mrs. M. A. Henry, do.; C. R. Fowler, M. D., Canfield, O.; Mrs. H. J. Calvin, do.; Almedus Scott, do.; Mrs. Betsey Scott, do.; Mrs. M. C. W. Dawson, do.; A. Hise, Louisville, Ky.; Mrs. M. M. Hise, do.; Mrs. A. C. Babcock, Honeoye Falls, N. Y.; Dan. T. *Edwards, Moselle, Mo.; John Beeson, Chaplinville, Conn.*; Gibson Teas, Long Lake, Minn.; Wm. C. Gibbons, Pleasanton, Kansas; Geo. Kalloger, DeWitt, Ark.; Edwin Dyrr, Lagrange, Ind.; Rev. A. M. Worden, South Bend, Ind.; Amos Benton, St. Mary's, O.; Dr. J. Bradley, do.; P. V. Herzing, do.; H. Bieber, do.; G. G. Parrott, Mendon, O.; J. M. Hussey, do.; Wm. Hamilton, do.; M. Nichol, do.; Dr. M. Funk, Mt. Vernon, Ind.; J. L. Braffett, New Paris, O.; Joseph S. Burr, M. D., West Lafayette, O.; Dr. D. Hulburt, Sturgis, Mich.; Wm. Richmon, Newville, Ind.; A. G. Champion, Antwerp, O.; C. S. Kinsey, Boston, Mass.

Contents of this Number of the Banner.

☞ In opening to the BANNER OF LIGHT, one should be taken to the [illegible] Articles and the communications [illegible] correspondents. Our readers [illegible] the expression of impersonal free thought [illegible] to exhibit the varied shades of opinion to which their organic identity gives utterance.

Banner of Light.

BOSTON, SATURDAY, APRIL 19, 1873.

Office 11 Hanover Street, Up Stairs.

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EDITORS AND PROPRIETORS.

WILLIAM WHITE. LUTHER COLBY. ISAAC B. RICH.

☞ All letters and communications appertaining to the Editorial Department of this paper must, in order to receive prompt attention, be addressed to LUTHER COLBY. All BUSINESS LETTERS should be addressed, "BANNER OF LIGHT, BOSTON, MASS."

All notices of other matter intended for Saturday's issue of the Banner of Light *must* be forwarded us in time to arrive by Tuesday night previous.

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

Re-incarnation.

"Have ye not confessed to a feeling, a consciousness
Strange and vague,
That ye have gone this way *before*, and walk *again* on
daily life
Treading an old routine, and on some foreign strand,
Where bodily we have never stood, finding your own foot-
steps?"—*Tupper.*

This great truth, which is gradually gaining such ground among the Spiritualistic believers of the present generation, is, it would seem to us, (strange though it may appear to those who have not deigned to make an accurate examination of its claims to the credence of mankind,) simply the natural outgrowth of added light from the world of causes, reflected upon this the world of effects, and disclosing to the mental appreciation many hitherto unperceived points in the landscape of thought through which the swift-rushing railway car of life is bearing us on our way to the shores of the "shining river."

How more clearly and tersely could the case be put than in the answer of the Controlling Intelligence on the sixth page of the present issue of the Banner of Light. Here we are informed that the soul, for purposes, the wisdom of which shall be hereafter revealed, takes upon itself different forms, puts on varying physical cloaks, tries one circuit of matter after another, till it reaches a position through them all whereby it can "aggregate to itself those conditions necessary to the highest point of happiness that it is, as a soul, capable of reaching." It would seem to us that this truth is an incentive to higher and purer life purposes, so that the necessity for physical rehabilitation *should be removed, and the soul, complete in its rounded perfection*, be able, of right, to rise to grander "casts" in the great theatre of being. The new names and new forms, we are told by the spirit intelligence, are fleeting, but the inner principle of each form remains integrally the same, just as in the cited case of the little child's mother, the changed cognomen did not affect the parental relation, or the instinctive perception of the same on the part of the offspring.

Those who sometimes feel themselves appealed to so strongly, through the maternal and paternal feelings, and who object to re-incarnation because they see in it a something "tantamount to annihilation," can perceive, by the closing paragraph of the answer, that while it may not be possible to adequately describe the process in the limited phraseology of earth, they may rest assured that no violent disruptions or arbitrary motions are known to the operations of natural laws—"that they sunder no loving ties when changes take place; that there all parties are made ready for the change, therefore there is no sorrow;" and that harmony rules in all the departments of the great temple of progress.

Leaving the article referred to, and taking a survey of the field elsewhere, we find a second class of objectors arising, who declare that "the population of the earth increases at a certain ratio, and if we go sufficiently far backwards, we must necessarily—as a mathematical certainty—arrive at some period in the history of man when the population was confined to a very limited number of the human species, possibly a mere handful, while at the present day we have hundreds of millions; consequently, the number of re-incarnations can only bear an exceedingly small proportion to the number of fresh incarnations, and thus the world must be composed of new and 'second-hand' spirits—spirits who have never lived before, [in the human form,] and spirits who have; and yet neither can tell 'which is which,' as no one knows anything about his former existence." But this objection to the doctrine of re-incarnation because no definite memory of their preexistence remains shelved and ticketed in their physical brain, ready for use and comparison at a moment's warning with the memory of events transpiring in this present state of life, and its companion demand, "If it be true that I have been re-incarnated, who can tell if I have made any progress since the process in the light of love and truth, and in the acquisition of that knowledge which we all stand so much in need of?" have been repeatedly answered by the revelators from the spirit-world, who assert that it is only the earthly and material covering in which the soul is temporarily encased which limits its vision regarding things excarnated, whether they relate to past experiences or future destinies.

When the spirit is free from the circumscribing power of matter, it will, in the depths of its interior consciousness, as in the mirror of the stream which is untroubled by wind or current, read the truth that Plato taught—that "man has a world-soul and a spirit-soul, the latter of which identifies him with Deity; and that a gradual emancipation from the appetites of the body and the illusions of the senses is necessary, that the spirit be able to fall back upon itself—retire to its interior world of reflection, and commune with its kindred eternal essences." And how more thoroughly can this freedom from appetite of body and illusion of sense be gained than by passing through the beneficent gateway of death, where, once free, the spirit may read the record of its various experiences in matter—though spread through hundreds of years—just as surely as the medical student, at the dissecting table, can trace in the mysterious organism of the female form the number of infant buds which the deceased has given to the world, by the corresponding cicatrix left by each within the maternal matrix.

But this assumption as to *no* one "knowing anything about his former existence," is also proven to be untrue from a mortal standpoint, notable instances to the contrary being recorded in history, and many individuals being conscious that they *have* sustained a previous condition of life. The objectors referred to will find in their daily experience, if they subject it to the crucial test of reason, the truth of these first and "second-hand" (to use the homely phrase) orders of spirits in men, with the exception that the value of the *second* class is superlatively above the first because of its added experience, which automatically expresses itself, and through the gate of intuition enables its possessor to commune with a clearer perception (as Plato has it) with its "interior eternal essences." The very difference between man and man in life is the product of this rounding process. As the rolling pebbles on the shingle beach are spherically shaped and perfected in proportion to the time to which they have been subjected to the rush of the ocean-waves, so souls are rounded by the pulsing waves of thought and experience and the irregularity of the baser orders of mind, and the clear symmetry of the higher are attributable to this (to us) mysterious process of *in, ex* and *re*-incarnation.

We have recently received a private letter from Anna Blackwell, the celebrated advocate of the re-incarnation theory, in Paris, in which she speaks hopefully of the cause in Europe, gives condolence for our losses in the great Boston conflagration, and informs us that she is translating into English—and hopes to bring out during the coming summer—the *Livre des Esprits*, of Allan Kardec, the gifted mind who in France gave this truth to the world rehabilitated in a garb fitted to the modern comprehension—for like Spiritualism it has lived from age to age, and been held as true by some of the grandest intellects of ancient times. This letter and other information *received* by us proves that the theme of which we write has pierced the fibre of European social and philosophic thought, and demanded the attention of the Professor in his study, the student in his dormitory, the priest in his oratory. A recent number of London 'Human Nature' gives the following extract treating on this theme from the "New Koran, or Text-book of Turkish Reformers"—a work from which its correspondent says Mr. Voysey, the celebrated liberalist preacher, "continually selects the two lessons to be read in his Sunday service":

"Then one of the people who stood by, said—If the spirit of man liveth and is immortal, why should not the body and the person live also; for if they should not be united again there is no recognition of friends? Jaido [Marata] answered and said—The person of man is only a mask which the soul putteth on for a season: it weareth its proper time, and then is cast off and another is worn in its stead. Truly you ought not to regret your freedom from old bonds, but rather thank God for your releasing, because ye so advance for the health of your soul, and stand on higher ground than before. If the spirit of Plato had been chained to his person, the world might lament as for one dead; but the spirit is gone forth, and the world rejoiceth, for behold, he appareth in other persons, and the nations are newly instructed. And I tell you of a truth, that the spirits which now have affinity shall be kindred hereafter, although they all meet in new persons and names; for parents and children, husbands and wives, brothers and sisters and friends, shall commune together in future periods, and renew their love till spring is bereft of her flowers. Louis and Caroline desired to be mated forever; but now that their drama is ended by death, let them meet next in other persons as Frederick and Jane, for new songs and pictures are better than much repetition.

The Christian desireth neither gardens nor rivers nor silken marriage-beds, but looketh for the time when he shall fly aloft with the wings of an eagle and worship God in the clouds; yet will he not take his trumpet and go up and worship ten days on the mountain top without loathing and regretting his choice. And there be multitudes who are dazzled with outward illusions, desiring to meet in Paradise all the men of renown, and have everlasting talk with old prophets; yet when they go abroad in the world, and meet these choice spirits in a new mask, they will surely pass them by without notice. I tell you, Moses and Mohammed and all the old prophets are still going forth in your midst."

The above quaintly worded extract embodies to us a truth which will maintain itself against all odds. The day hastens when, in the words of the spirit intelligence referred to at the opening of this article, the verity of re-incarnation will be recognized as "one of the great arms of Eternal Law," upon which "we, the subjects of that law, may and must lean."

Easter Reflections.

Sunday last was denominated Easter in the ecclesiastical calendar. It was observed as the historic anniversary of the Resurrection of Jesus. All the significance that can be claimed for it is, that it has a purely spiritual value. Easter simply means resurrection; to the larger part of church followers, a physical resurrection; to such as penetrate to the interior and enduring meaning of things, a spiritual resurrection. No event in modern times has infused such spiritual life into a physically-based belief as the rise and spread of Spiritualism. It takes the resurrection idea in its crude state, as the church has so long accepted it, and vitalizes it with a spiritual meaning. Easter, therefore, is the anniversary for Spiritualists, above all others, to observe as Christ's death and resurrection should be observed. Instead of the superstitious and almost childish reverence paid to these resurrection symbols, it brings to the soul the spiritual reality itself, an escaped, a risen, a glorified spirit, communicating its experience to mortals, testifying unmistakably of that which it knows and has seen, and beckoning on to the higher life of immortals the tenants of fleshly tabernacles, whose love still struggles for the eternal preservation of what was created only for decay. Spiritualism is the only faith that can preserve the true interpretation of Easter, and elevate it to that significance which is alone worthy of reverence. Not those fading and falling tokens that are ours in the present life, but the beauteous angelic forms that are assumed at the soul's resurrection, are the objects upon which to fix the thoughts at the Easter season. Thus immortality is brought to light indeed.

☞ Let Spiritualists sustain their own papers, and drop those which malign much-esteemed mediums and abuse the only cause that can demonstrate the glorious and immortal destiny of the soul.—*Religio-Philosophical Journal.*

That 's the talk.

"To the Rescue"—Response.

In a number of the Banner of Light some time since, an earnest patron—"W. D. Y."—of Philadelphia, suggested a scheme whereby every Spiritualist should donate thirty cents to aid us in recuperating from the severe losses incident to the great conflagration. We give below some evidences which practically prove that hearts all over the world are awake and working for the plan:

ST. PETERSBURG, RUSSIA.

The following letter is translated from the original of Alexander Aksakof (referred to in Robert Dale Owen's Anniversary Address in Boston), and bears evidence of the earnest convictions of its writer:

DEAR EDITORS—I have been an assiduous reader of your noble journal for a number of years, and have it complete from its first number. I have always admired the zeal, the talent and justice with which you have conducted it. When I received intelligence of the disaster of the 9th-10th Nov., which swallowed up your noble Banner, I considered it as a *new* personal calamity, for at that moment, even, I was suffering from the consequences of a similar disaster reaching our house and its possessions.

Great has been my joy upon seeing the Banner revived from its ashes—of seeing its reappearance to life—a force, which threatens to be recognized. Will you accept the enclosed £5 as a feeble expression of the sympathy and love which bind me to your cause?

ALEXANDER AKSAKOF,
Editor of "German Bible of American Spiritualism."

BELFAST, ENG.

The annexed is from one well known to our readers, and those of the British spiritual publications:

DEAR SIRS—I have learned that you suffered great loss by the late fire in Boston. I write to ask your acceptance of the enclosed $10 as a small token of sympathy with such hearty co-workers in the great cause of human progress. * * * Hoping you will soon get over the temporary loss, and be sustained still by the bright ones above, ——, I am yours faithfully,

JOHN SCOTT.

NEVADA CITY, CAL.

The brief letter given below is full of the spirit of appreciation, by a thinker among the people, and is pleasant indeed as a sign of the times:

MESSRS. WM. WHITE & CO.—Please find enclosed a money order for the sum of $22, to be applied to the purpose of my subscription for the Banner of Light. I do it in part to help you out of your "tight place," but most to make sure of having the Banner of Light if I get so that I can't earn anything. I was badly crippled a little over a year ago, so that I don't expect ever to be able to do anything hereafter but light work. It is not necessary for me to say that I *like* the Banner. Please send to Nevada City, Cal. Yours respectfully, E. E. MATTESON.

BAY TOWN, TEXAS.

S. A. Talbot, writing thence, forwards $11,50, the result of a collection taken after a lecture on the evening previous, and expresses the highest sympathy with the publishers of the Banner of Light in their hour of misfortune.

NEW YORK CITY.

The subjoined is from the husband of the celebrated medium through whom was given to the world that remarkable book, "Strange Visitors:"

MESSRS. WM. WHITE & CO.: *Gents*—I read with much interest, in this day's Banner of Light, a communication from "W. D. Y.," and I heartily endorse his views. Some concerted action should be taken by those friends who are interested in liberal papers, and in Spiritualism particularly, by which a substantial fund could be realized, and I think his method a good one. I take pleasure in remitting my first installment of ten dollars, which will be repeated as the cause progresses. Sincerely yours,

HENRY J. HORN.

786 *Lexington ave., New York City, March* 8, 1873.

The Biography of Mrs. J. H. Conant.

This truly wonderful book—which in clear and comprehensive style presents to the world of readers a history of the strange and varied experiences encountered from childhood to the present hour by the renowned medium above mentioned—is put forth in elegant style by WILLIAM WHITE & CO., 11 *Hanover street, Boston, Mass.*

Those who would know of the trials and bitter experiences which, thorn-like, line the pathway along the mediumistic Calvary—and those also who would sense, in a certain degree at least, the first fresh breeze of the infinite springtime of rejuvenating reward for labors done that flows into the receptive souls of truth's workers, though the bodily powers may be abated and the physical eye grow dim—should read this plain, unvarnished tale of one who, halting in the red autumn sunset of life (while even yet young in years), is cheered by the retrospect of fields rich with waving harvests of spiritual good and advancement which shall find reapers in at least another generation of humanity.

Read the announcement on our eighth page, and circulate the book, for wherever it goes it will carry with it an aroma of purity—an example teaching higher uses for the life that now is, and a grand prophecy of that which is to be!

Bad Indians.

The Modoc chief and his followers have proved treacherous and barbarous, and richly merit the punishment they are sure to receive. The murder of Gen. Canby and the Peace Commissioners was the height of baseness and cruelty. But that event, shocking as it is, and richly as it deserves punishment, ought not to excuse the sudden release of all the evil passions which have been with such difficulty suppressed by the President. Extermination is a dangerous remedy to threaten. It lets loose the passions, the greed, and the covetousness of the soldier, the frontiersman, and especially the mean grab-speculator, and overthrows the settled policy of the Government in an instant. Let the murderers by all means be caught and made an example of, but let not the Government itself lose itself in feelings of revenge and mercilessness.

Emma Hardinge at Music Hall.

On Sunday afternoon, April 13th, this lady closed the course of free Spiritualist lectures for the present season, her remarks being chiefly devoted to the defining of her position as regards the spiritual movement in its past and present phases. The occasion was well noticed by the leading daily papers of Boston, the Advertiser giving a particularly lengthy and fair report of the peculiar views, anticipations and conclusions to which the speaker had arrived. The announcement was made that the meetings would be resumed in the coming fall, of the date of which due notice will be given.

The Question of Spirit Identity.

Will the world never outlive its tendency to ask about authority, when it should be seeking after truth? Is it laziness that makes us so ready to rely upon a great name, which we ought to be building up truth for ourselves, or at least seeking it in its own name and for its own sake? Masters in the various departments of life may, perhaps must be leaders of the public mind, but they cannot be followed on the sole ground of authority, without hindering the growth of the follower. Who can tell how much the cause of human progress has been retarded by misinterpretation of the reported personal claims of Jesus through these eighteen Christian centuries? Those notable words, "No man cometh unto the Father but by me," construed in their literal, external sense, as they have been by the Christian church, tend inevitably to impede the aspirations of the soul, and check that direct love to God and the sense of individual responsibility, which are essential to true manhood. Born, as we all are, to be sons of the Most High, we cannot depend upon another Son of God, as the mass of the Christian world has depended on Jesus, without crippling our spirits, that should rise on their God-given wings, and soar to heavenly heights not otherwise attained.

The old Mosaic denunciation of idolatry has its reason in the plain mischief, the degrading results of mere form worship. The same reason forbids all image worship, from prostration at the feet of some pagan monstrosity, to bowing the head before the highest archangel. Ever the image mocks the kneeling suppliant, or holds him in chains he knows not of. Any event is to be hailed with rejoicing that tends to lift men up from every kind of idolatry, since without such liberation they can never rise to the fullness of the perfect stature.

These thoughts have been suggested by the recent discussion as to the identity of the spirit controlling the medium of the Banner of Light. May it not be that the very end aimed at by the powers directing her mediumship, has been to lead men off the track of man-worship, and bring them to higher planes of thought, closer communion with the spirit of truth? Of all men Theodore Parker was, and must still be, the last to desire such reverence of his name as to close all questioning upon the utterances of his lips. "Seek for yourself," was the rule of his life and the direction he gave to others asking the way, however ready and even dogmatic he may have been with his own views in response to inquiry.

The tendency of seekers in Spiritualism has been too much after spirits, and too little after spirit. What we each of us most need is, not to tie ourselves to the apron-string of another, but to be quickened for better growth of that which is within us. The comforting interchange of loving words with dear ones gone before, is, of course, personal in its character, and identification is then of the first importance. But, that yearning satisfied, we need most, in our communings with the spirit-spheres, to be brought into *rapport* with the sources of love and truth, as we would seek light and heat from the external sunshine for our physical well-being. We need to bask in the quickening rays of the Great Illuminator of the spheres above us, as do the denizens of those spheres, and to welcome all that comes to us which we can accept and grow by, whether it be given through an untutored child of the forest, or in the name of the honored of earth.

The veracity of the medium is not necessarily involved in the questioning that now agitates the spiritual seekers and readers of the Banner. The laws of mediumship and spirit-control, though better understood now than twenty-five years ago, are still much under the clouds of our ignorance, and it is not safe to condemn with such insufficient light. It is enough for thinking minds to repudiate what is given, when contrary to their sense of truth, whatever the name or title under which it is presented, whether purporting to come from Theodore Parker or any other spirit. In these short lives of ours, with so much need of all the love and truth we can draw by constant seeking from the spheres above, there is no time to be wasted in this profitless question of identity. ***

Boston, April, 1873.

Hymenial.

A correspondent, who does not state particulars, informs us that on Monday afternoon, March 24th, Miss Susie A. Willis, well and popularly known as an exponent of the spiritual philosophy, and Mr. J. William Fletcher, a promising young speaker, were united in marriage—the reception which followed being attended by many friends and well-wishers. United in hand and heart, these young people are also one in purpose—as will be seen by the announcement of their different appointments to speak in our "movements of lecturers and mediums" department—and we trust the greatest success will attend them both in preaching and living the highest order of spiritual truth.

"The Clock Struck Two."

This admirable *brochure* from the pen of Rev. Samuel Watson, author of "The Clock Struck One," is for sale at our counter. After the lengthy review printed by us of this spicy pamphlet some two months since, further word of commendation would seem unnecessary from us. By some mistake it was announced, in our last issue, that the work could be had for twenty-five cents; but its real price per copy is fifty cents. Read it, and see how Mr. Watson flays his reviewers.

William Brunton.

Our last issue contained an allusion to this gentleman from Dr. G. L. Ditson, of Albany, N. Y., wherein his ability and earnestness were set forth in unmistakable terms. We would recommend Mr. Brunton to the consideration and patronage of Spiritualist Societies everywhere as an eloquent advocate of our cause in public, and a pure, high-minded man in the circle of social life.

Henry C. Clayton,

A well known merchant tailor of Boston, and a firm and consistent believer in the inculcations of the Spiritual Philosophy, dropped dead suddenly, in the street, from heart disease, at 4 P. M. of Monday, April 14th. The deceased was born in Farmington, Me., and was, at the time of his translation, forty-nine years of age.

☞ "The twenty-fifth anniversary of Modern Spiritualism," writes Herman Snow, our book agent, "was celebrated in San Francisco in a very satisfactory manner. The city papers generally noticed the occasion quite respectfully."

New York Matters.

[Letter from our Special Correspondent.]

THE TWENTY-FIFTH ANNIVERSARY IN NEW YORK.

The Anniversary meeting on Sunday at Apollo Hall was well attended, and proved a very pleasant affair.

Dr. R. T. Hallock presided, and the exercises were opened by the choir singing a beautiful song from the inspired pen of Miss Lizzie Doten, written for the occasion. Afterward, brief addresses were made by Dr. Hallock, A. J. Davis, Prof. S. B. Brittan, Miss Nettie M. Pease and Miss Jennie Leys. A very fine original poem was read by W. S. Barlow, author of "The Voices."

Prof. Max Langberg favored the audience with a beautifully executed flute solo, and the duets sung by Mrs. E. J. Adams and Mrs. H. J. Cozeno elicited general admiration, as did also a sweet little song by Dr. Gross, entitled "Good-night, Little Blossom." Good order and harmony prevailed throughout the meetings, and at the close an appropriate song was sung by Mrs. Cozeno, Mrs. Adams, Dr. Gross and Dr. J. G. Atwood.

In the evening the hall was again crowded to hear the lecture by Miss Leys, which embodied a statement of the progress of Spiritualism in the last quarter of a century, with its glorious prophecies for the future. It is generally conceded that this lecture surpassed any other that she has yet given in this city. The purity and beauty of her diction, the grandeur and sublimity of her eloquence are truly wonderful. The audience were spellbound, save only when the silence was broken with rapturous applause. The New York people part with her with heartfelt regret, and will be glad to welcome her again among them.

S. B. BRITTAN

Is to occupy the platform next Sunday, and every one is expecting what they will certainly get, a rich and substantial feast of good things for the soul. It is indeed gratifying to know that this able man, who did so much for the cause in the early days, is once more to take the rostrum as well as the pen. We need the assistance of such refined, cultured thought as he has to give to us. Undoubtedly there is no man living that has studied more deeply or analyzed with greater care man's spiritual nature and relationships, than S. B. Brittan.

TESTS.

How glad I shall be when we all get to be Spiritualists *indeed*—that is to say, when we get so we shall not have to be asking for some test of an external character, to prove to us that the spirits are not all dead. Many of us often get something real good and directly positive in its character to prove spirit-communion, and it does not seem to be more than a week before we begin to doubt it, and perhaps in a month we forget it altogether and require something more to keep our faith alive. Here in New York thousands of people are visiting the mediums in search of tests, and all of them have got some idea of a particular kind of test that they want. If they can get that particular thing, then they will be satisfied, but if they get other things that are really much more valuable they go for nothing.

For instance, a certain person said if the medium could tell the number and denomination of a bank note held on top of her head, he would believe, and the fact that the medium's eyes were bandaged as perfectly as possible with pads of cloth and cotton, and a handkerchief over all, in which condition she told colors and read from cards, did not seem to make any impression. Again, in an audience that I had been addressing, a gentleman arose and said if a medium would tell the number of his watch then he would believe in Spiritualism. This is about the estimate in which many people hold Spiritualism, and these are the kind of tests that they are looking for. Even the oldest and best of us have not attained to any very exalted understanding or perfected appreciation of spirit-communion.

The Methodist ministers of the New York Conference have shut the doors against reporters, probably to prevent the world from becoming dazzled by the brilliancy of their speeches. I do not think the world will suffer much from the deprivation. The object of their meetings is to inquire how a decaying religion may be revived. They will have to hold a great many meetings, occupy a great deal of time, and say a prodigious quantity of wise things before they will prop up securely the tottering walls of the old theological temple they are trying to save. The great truths of Spiritualism are gradually removing its foundations, and soon it will tumble in ruin about their heads. A. E. CARPENTER.

To the Liberal-Minded.

As the "Banner of Light Publishing House" is *not* an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, by those who, blessed with the means, are desirous to bequeath to us pecuniary aid in disseminating a knowledge of the great truths of Spiritualism, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto William White, Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper, for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

☞ Carping critics are continually spattering their spleen upon newspapers because the editors invariably decline to "whistle through the keyholes" of these narrow-minded letter-writers. Thirty years' experience has furnished us a pretty thorough acquaintance with this class of persons. They are neither satisfied with themselves nor with others. We are compelled to inform these people that we comprehend the responsible position we occupy, and feel confident that we are fully capable of taking care of our own affairs without their counsel or advice. On the other hand, the criticisms of honest friendship we always court and gratefully appreciate.

☞ SALEM.—Our lectures at Lyceum Hall, in Salem, on Sunday afternoon and evening, were well attended by fine-looking audiences of ladies and gentlemen; and if we may judge by the marked attention with which we were listened to, our views in regard to the character and tendency of Liberal principles, were acceptable. The Spiritualists and Infidels, who composed the audiences in about equal numbers, are united in the good work of sustaining free Sunday meetings, and we were very glad to hear that the interesting experiment is highly successful. May their good example be everywhere followed."—*Horace Seaver, in the Boston Investigator of April 2d.*

PIETY!—Extraordinary premiums were paid for pews on Monday last in Rev. George H. Hepworth's "*magnificent* church in New York." The premiums over the price—$1200—ranged from $800 to $1000 each.

ALL SORTS OF PARAGRAPHS.

Vain and inconstant as thou art, oh child of imperfection! how canst thou but be weak? Is not inconstancy connected with frailty? Can there be vanity without infirmity? Avoid the danger of the one, and thou shalt escape the mischiefs of the other. Selah.

☞ A Call to the Spiritualists of Massachusetts to send delegates to the Annual State Convention, to be held in this city in May, will be found in another column.

☞ Our thanks are due to the Chief Clerk, U. S. Department of the Interior, for public documents in relation to the doings of the Board of Indian Commissioners.

"Frank," the spirit who has cut up so many pranks, of late, in the schoolhouse at Newburyport, speaks for himself on our sixth page. According to his story he is not yet through with his fun on the banks of the Merrimac. We shall see.

An applicant for a pair of boots was asked what number he wore, and replied, as soon as he could recover from his surprise, "Why, two, of course!"

A Muscatine clergyman has been speaking against the re-establishment of the death penalty in Iowa. He gave as his reason, that he did not want his congregation thinned out too fast.

Dr. Amanda Harthan, of this city, puts up a new "Jockey Club" perfume, which judges pronounce equal to any in the market.

MR. ABBOT AND THE INDEX.—It was with great surprise and regret that, in reading a late "Index," we found Mr. Abbot's valedictory as the editor of that paper, and also the same kind of greeting from his associate, Mr. Stevens. We were sorry to learn these withdrawals, as both gentlemen are very able, and the Index, under their superior management, was fast becoming one of *the* papers of the time. Some little jarring, it would seem, as regards business matters, has produced this state of things; but perhaps the differences, whatever they are, can be adjusted, and the Index continue on in its useful work. Writers like Mr. Abbot and Mr. Stevens cannot very well be dispensed with in the important cause of liberal journalism.—*Boston Investigator, Wednesday, April 2d.*

The men who gather milk from the farms in the hours of darkness, know of hospitable pumps standing with inviting, outstretched arms by the roadside, and by which their horses never pass without stopping for rest.

A California lady lately gave employment to a gorgeously clad and tremendously pig-tailed heathen Chinee, who broke plates, smashed a lamp-chimney, spilt dish-water on the floor, swore good English when he scalded his fingers, and finally turned out to be an immigrant from "ould Ireland."

Mr. Russell Tubbs, of Deering, N. H.—a firm and consistent Spiritualist—has been appointed postmaster of that town. More just such men ought to hold office.

SLOW, BUT SURE JUSTICE.—In this State we have had a notable example of an officer of one branch of the Legislature acting as a newspaper correspondent, and abusing those legislators whose votes were contrary to his wishes; but summary and exemplary punishment soon followed.

See the advertisement of Jordan, Marsh & Co., who are selling an excellent quality of straw matting at a very reasonable price.

There has been another great snow-storm in the Northwest. The snow is five feet deep on a level.

Brigham Young is going to Arizona. He says he is not understood by the Gentiles at all. It is his mission to people the wilderness, in order that it shall blossom as the rose.

The Howard Athenæum continues to attract large audiences, its variety performances are so entertaining.

FOUR VOLUMES IN ONE.—1.—It is not what people eat, but what they digest, that makes them strong. 2.—It is not what they gain, but what they save, that makes them rich. 3.—It is not what they read, but what they remember, that makes them learned. 4.—It is not what they profess, but what they practice, that makes them righteous.

Col. E. C. Boudinot, of the Cherokee nation, is urging upon the Government the admission of the civilized Indians to full citizenship. Already they pay taxes, and are under the jurisdiction of the United States courts, though not allowed juries of their own.

Five great enemies to peace inhabit with us, viz.: avarice, ambition, envy, anger and pride. If these enemies were to be banished, we should infallibly enjoy peace.—*Petrarch.*

Whittier, being asked for an autograph, at once complied by penning: "The name is but the shadow, which we find, too often, larger than the man behind."

Dr. P. B. Jones has opened an office one door west from the corner of Fifth and Hampshire streets, Quincy, Ill., where he will treat all forms of chronic disease.

Rooms to let, with board. See advertisement in another column.

A Psychological Society has been formed in Edinburgh.

Miss Anna Blackwell, of Paris, France, is informed that the books she ordered from London to our address have not been received at this date.

☞ Wanted, by a clergyman in this vicinity, about six enthusiastic church members to set the other six hundred on fire.—*Congregationalist.*

SHEPARD & GILL, the young Boston publishing firm, come forward with some important announcements, which include "Reminiscences of America," by Johann Strauss; "The Life of Franz Schubert," by Prof. Geo. Lowell Austin, of Harvard; "Against the World," a new novel, by Miss J. R. Hadelmann, author of "Forgiven at Last;" "Popular Flowers and How to Cultivate them," and "Bulbs," both works by Edward S. Rand, Jr., and a new edition of "Tom Cringle's Log."

California Indians are proficient on the jewsharp, which proves that they are descendants of one of the lost tribes.

A Green County (N. Y.) farmer recklessly publishes the following challenge: "I will bet $12.25 that my hired man can take longer to go to the harvest field, get back to dinner quicker, eat more, do less, and bear down harder on a panel of fence, than any other hired man within fifteen miles."

The fire which occurred at Chicopee Falls on Monday night, burning two of the extensive cotton mills of the Chicopee Manufacturing Co., was one of the most destructive conflagrations that have visited the western portion of this State for many years. Total loss $613,500!

A strange and shocking tragedy took place in Candia, N. H., on Monday night last.

SPIRITUALIST MEETING.—J. William Fletcher, of Westford, lectured in Gage's Hall, Ayer, Sunday afternoon and evening, to large audiences. He is a trance medium speaker, and takes a subject and speaks upon it fluently without preparation, being controlled, as is affirmed, by some of the departed spirits. He is engaged to speak in this place every second Sunday in each month, at 2 and 7 o'clock P. M.—*Lowell Journal.*

Movements of Lecturers and Mediums.

Dr. H. P. Fairfield will speak in Waverly, N. Y., the month of May; would like to make engagements for the summer months and coming fall. Address Waverly, N. Y., for May. Permanent address, Ancora, N. J.

A. E. Carpenter has been laboring recently with the greatest success in Paterson, N. J., the places where his meetings were held being crowded, and a revival of interest in the cause evoked by his ministrations.

Mrs. Susie Willis-Fletcher's engagements are as follows: Third and fourth Sundays in April, at Plymouth; first Sabbath in May, Hyannis; second, South Easton; third, Attleboro; fourth, Foxboro'; second Sabbath in June, South Easton; third, Natick; fourth and fifth, Groveland; July [illegible], South Easton.

J. Wm. Fletcher will speak the first Sabbath in May in Lunenburg; second, in Ayer Junction; fourth, South Easton; first Sabbath in June, Lunenburg; second, Ayer Junction.

Miss Lottie Fowler, who has lately recovered from her severe injuries received while in New York City, is now visiting at Bridgeport, Conn.

Giles B. Stebbins, one of the soundest men in our ranks, is lecturing in Springfield, Mass., during this month.

Dr. J. K. Bailey has been lecturing at Darien, Janesville, Milton Junction, Geneva Lake, and Bloomfield, Wis. He attended the Twenty-fifth Anniversary Exercises at Milwaukee.

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

Dr. W. Hull has just returned from a highly successful lecture tour in the South, and may be addressed for future engagements at his residence, Hobart, Indiana.

Dr. W. Persons is healing the sick at Richmond, Va., where he will remain until May 1st.

Mrs. Jennett J. Clark still continues her evening circles at 30 Davis street, Boston.

Dr. H. H. Brown, formerly of Boston, has located at 387 W. Madison street, Chicago. He is an inspirational speaker, a spiritual and reformatory topics. He and his partner, Dr. C. P. Carroway, also from Boston, have been lecturing and practicing as magnetic physicians in Nebraska and Iowa for some months past.

New Publications.

PARTINGTONIAN PATCHWORK.—Lee & Shepard, 149 Washington street, Boston, send us a taking volume of some 360 pages with the above title, from the pen (as the reader will have by this time guessed) of B. P. Shillaber. Lovers of fun are here invited to a feast. Its motto on the title-page, from the words of Shakspeare's Mercutio, is full of quaint humor: "'T is not so deep as a well, nor so wide as a church door; but 't is enough." The volume is dedicated to John H. Eastburn, Esq., "the printer's friend." The materials for the book were in the main twice destroyed by fire—in the great conflagration, and later, at Rand & Avery's; but the volume is now fairly set before the public, and cannot fail of multitudinous readers all over the continent; for in what remote section of America has not the genial face of Mrs. Partington been presented to cheer human despondency and drive away melancholy? Those desiring a hearty laugh which will not leave behind it in the mental palate a certain flavor of self-conscious foolishness, will do well to read this book; for there is *heart* in Mr. Shillaber's wit, just as there is in his own quiet, earnest life.

WHAT WOMEN SHOULD KNOW: A Woman's Book about Women. By MRS. E. B. Duffey.

This is an elegant volume, deeply fraught with practical information for wives and mothers, and is worthy of the widest circulation among the people. What Blunt's Coast Pilot is to the sailor along the Atlantic shore of our continent, this book will be to any woman perusing it thoughtfully. Of course it bears the peculiar views of its authoress, and others might express different opinions from those entertained by her on some subjects treated of in her book; but in the main, if rightfully appreciated, it will be found to be a brave, fearless statement of facts, a fund of useful knowledge, an adviser in doubts, and a counselor in those trials peculiar to the female both regarding social affairs and the procreative functions. Published by J. M. Stoddart & Co., Philadelphia, Pa., and for sale by George Maclean, 3 School street, Boston.

No. 2, Vol. 1, of BRITTAN'S (QUARTERLY) JOURNAL OF SPIRITUAL SCIENCE, LITERATURE, ART AND INSPIRATION, is received. The present number starts off with a well-executed steel plate portrait of Rev. James Richardson, illustrating a biographical article on the same subject by S. B. Brittan, after which nearly 300 pages are given, devoted to the following subjects: "Errors in Biological Science," by Prof. J. R. Buchanan, M. D.; "An Argument for Immortality," by William Williams; "Nature's Dualism," by William Fishbough; "Relations of Religion and Politics," by Alfred Cridge; "The Fallen Angel," by Thomas L. Harris; "Music of the Shells," by the Editor; "Souls and Scenes in Spirit-Life," by Fannie Green McDougal; "The Silent Weavers," by Belle Bush; "Dangers of the Republic," by the Editor; "The Voice of the Pine," (Poetry): "The Editor at Home." [For sale at this office.]

THE JUBILEE SINGERS OF FISK UNIVERSITY.—We have received from Lee & Shepard, Boston, a collection of the peculiar music sung by this remarkable choir, together with a description of the Nashville, Tenn., University in whose aid they made the tour of the United States.

THE WISHING-CAP PAPERS.—The above-named enterprising publishing house has also made us the recipient of another of their literary ventures, with this suggestive title, by Leigh Hunt. The volume contains numerous articles from his pen, hitherto uncollected, on an agreeable variety of subjects, and abounds in taking descriptions of Nature, and chatty comments regarding life and humanity. The book borders strongly on 500 pages, is clearly printed, and full charged with mental recreation.

OUR YOUNG FOLKS for April—James R. Osgood & Co., publishers, 124 Tremont street, Boston—has arrived. "Sewing the Cradle-Quilt" is its taking frontispiece, which is followed by an installment of Trowbridge's "Doing his Best," and an attractive display of miscellany, poetry, riddles, etc., etc., the whole interspersed with picturesque and mirth-provoking illustrations.

The opening number of the first volume of THE SANITARIAN, a monthly journal—A. N. Bell, M. D., editor, A. S. Barnes & Co., New York and Chicago, publishers—has been received. It is devoted to matter in harmony with its title, and presents, among other attractions, a valuable Quarantine Chart of New York Harbor.

RECEIVED: JOSSELYNN'S SATIRE ON THE TIMES. Published and for sale by the Southwestern Book Company, 510 and 512 Washington avenue, St. Louis, Mo.

A DESCRIPTIVE CATALOGUE OF NEW CHURCH BOOKS AND TRACTS; together with a "popular series" of eight tracts on interesting topics, well printed and gotten up, and bearing the imprint: "New York: Published by E. Hazzard Swinney, No. 20 Cooper Union."

THE PATENT RIGHT GAZETTE for April, published by the United States Patent Right Association, 91 Chambers street, New York City.

CLOSING ARGUMENT of Benj. F. Thomas for the Vermont & Massachusetts Railroad Company, before the Massachusetts Legislative Joint Committee on Railways, Friday, March 21st.

THE CONSPIRACY OF THE KINGS; or Prophecy Fulfilled. By Mrs. Angeline Hofer. M. W. Viets, Printer, 112 Superior street, Cleveland, Ohio.

THE NORMAL HERALD, a monthly magazine devoted to the Spelling Reform, Short-Hand Writing, Art, Literature, Natural History, Science, &c., printed in the normal phonetic typography, St. Johns, Michigan. S. W. Davis, Editor and Publisher.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.—*John A. Andrew Hall.—Free Meetings.*—Lecture by Mrs. S. A. Floyd, at 2½ and 7½ P. M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited. The Children's Progessive Lyceum, No. 1, which formerly met in Eliot Hall, will hold its sessions at this place, corner Chauncy and Essex streets, every Sunday, at 10½ o'clock. M. T. Dole, Sec'y.

Temple Hall, 18 *Boylston street.*—Every Sunday: Morning, free circle; afternoon and evening, conference. Dr. C. C. York, Secretary. The Children's Lyceum meets every Sunday at 1 P. M.

Test Circles are held at Lurline Hall, 3 Winter street, every Sunday at 10½ A. M. and 2½ P. M. Mrs. L. W. Litch and others, mediums. Seats free.

BOSTON.—*John A. Andrew Hall.*—The services at the session of the Children's Progressive Lyceum on Sunday morning, April 13th, were varied by the introduction of exercises from the new question-book adopted by the school. Marching and wing movements were participated in by the members, and fine singing was executed by a quartette composed of Mr. and Mrs. D. N. Ford, Miss Mary A. Sanborn and Chas. W. Sullivan.

Mrs. Sarah A. Floyd spoke to general acceptance at John A. Andrew Hall, Sunday, April 13th. Good singing by the choir.

Temple Hall.—The Independent Children's Progressive Lyceum, 18 Boylston street, Boston, held their meeting for the election of officers, April 7, 1873, with the following results: Dr. C. C. York, Conductor; Frank Union, Assistant; Mrs. S. A. Wardwell, Guardian; Mrs. C. Chandler, Assistant; Dr. C. C. York, Secretary; Mrs. M. J. Mitchell, Treasurer; Mr. C. Stearns, Musician; William A. King, Librarian; Leaders, T. E. Moon, Mr. George, Hattie Wilson, M. J. Mitchell, Mrs. Alexander, Mrs. King, Mrs. Packard; Guards, Mr. Gray, Effie Peabody, Mr. Graham.

The Report of the Guardians was very favorable, showing a large increase of members in the last six months, numbering one hundred and seventy-five. The Lyceum is also, as shown by the Report, out of debt, with some eleven or twelve dollars in the Treasury. Great interest is manifested in the Lyceum, and general harmony prevails.

The Lyceum advertise a concert to come off in Temple Hall, No. 18 Boylston street, Sunday evening, April 20th, for its benefit, to commence at 8 o'clock. Doors open at 7. Admission, ten cents. DR. C. C. YORK, *Conductor.*

Wedding.—On Thursday, April 10th, 1873, D. N. Ford, the enterprising and indefatigable Conductor of the Children's Lyceum No. 1 of Boston, was united in marriage, at the residence of the bride's father, 82 Tremont street, Lawrence, Mass., to Miss Ella W. Smith, by the Rev. Charles A. Hayden. On the evening of the same day the newly-wedded couple gave a reception at 671 Shawmut avenue, Boston, which was largely attended by their personal friends and many whose names are prominent in the spiritual ranks—J. M. Foster acting as marshal. Speeches by Drs. John H. Currier and A. H. Richardson, George A. Bacon, M. V. Lincoln, Hattie Robinson and others; songs by Charles W. Sullivan; the partaking of refreshments, distributed by a corps of assistants from the Lyceum, composed of Alonzo Danforth (Assistant Conductor), and Misses Cora Stone, Minnie Atkins, Emma Denell and Amy Drake; the inspection of presents—of which there was a goodly array, among them a fine secretary offered by the Lyceum as its tribute to the worth of its efficient chief—and the expression of good wishes generally, made up a pleasant occasion. At a late hour the guests withdrew, hoping universally that the beautiful weather with which both day and evening had been favored, would prove a portent of that which would rule the united life-voyage just begun by two loving souls.

EAST FOXBORO'.—J. C. Mears, Secretary, informs us that, during last summer, a few Spiritualists determined to establish a course of meetings at East Foxboro' and Whiteville, and in the prosecution of the plan engaged Mrs. Abby N. Burnham, of 553 Main street, Charlestown, as speaker. Having found her to fill the position in the most satisfactory manner, both as a good lecturer and a noble woman, the Society, through him, desires to recommend her to the Spiritualist public as a worker who is "worthy of her hire."

The Mass Meeting.

DEAR BANNER—Please give as early as possible prominent publicity to the fact that it is determined to hold the mass meeting of Spiritualists in Cincinnati, May 23d, 24th, 25th and 26th. Sunday, 25th, will be devoted to lectures, morning and evening, and special exercises of the Lyceum in the afternoon. All who expect to be present, are requested to address me at once, as it is very necessary to be able to form some idea of the attendance.

Our anniversary entertainment passed off very satisfactorily, and was witnessed by a fair sized audience. Yours, &c., G. W. KATES.

Cincinnati, April 2, 1873.

Kansas Pacific Railway.

This favorite line extends from Kansas City and Leavenworth, through the fertile State of Kansas to Denver, in Colorado, 639 miles. Rare opportunities are offered to the public for homes in a section of country unsurpassed for productiveness and healthfulness. The State Capitol, State University and State Agricultural College are located along its line, and the general educational facilities are unequaled. The reputation of Kansas is unsurpassed as an agricultural State. By referring to the United States Agricultural Reports, it will be seen that Kansas had a greater average yield to the acre of the cereals than any other State; and at the great fruit fairs held at Philadelphia, Richmond, Boston and Albany, Kansas took the first premiums for the finest display of fruits. For the pleasure traveler or invalid, a varied and charming landscape is presented; and the delightful air of Colorado, and the celebrated warm and hot soda spring near Denver, give renewed life to the weary, and restore health to the sick. Don't fail to take a trip over the Kansas Pacific Railway, and if you want a good home, settle along its line. 4w. Ap. 19.

To Correspondents.

☞ We pay no attention to anonymous communications. The name and address of the writer are in all cases indispensable, as a guaranty of good faith. We cannot undertake to return or preserve communications that are not used.

W. F. J., PORT HURON.—Such articles as you name, judiciously prepared, would be acceptable at this time.

H. F. J., JUNCTION CITY, LANE CO., OREGON.—We are to publish a pamphlet upon the subject soon. For further particulars, write to Hon. Thos. R. Hazard, South Portsmouth, R. I.

A. L. C., CHICAGO.—Write the sketch.

Correspondents who write us privately to know if, should they prepare articles on certain subjects, would we print them? most always add: "I would like to write the articles under an *assumed* name." We doubt the sincerity of persons who hide themselves behind an *alias.* It looks bad. They would put the poor, overworked editor in the front of the battle, while they themselves fight in ambush. Face the music openly, above board, or forever hold your peace.

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Apr. 19.—1w

Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature, Art and Inspiration. Published in New York. Price 80 cents.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents.

THE PRESENT ERA. Published in New York. Price 8 cents.

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

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line, Minion, each insertion.

BUSINESS CARDS.—Thirty cents per line, Agate, each insertion.

Payments in all cases in advance.

☞ **For all Advertisements printed on the 5th page, 20 cents per line for each insertion.**

☞ **Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.**

SPECIAL NOTICES.

The huge, drastic, griping, sickening pills, constructed of crude, coarse and bulky ingredients, are fast being superseded by Dr. Pierce's Pleasant Purgative Pellets, or Sugar-Coated, Concentrated Root and Herbal Juice, Anti-Bilious Granules—the "Little Giant" Cathartic or multum in parvo Physic. Modern Chemical Science enables Dr. Pierce to extract from the juices of the most valuable roots and herbs their active medicinal principles, which, when worked into little Pellets or granules—scarcely larger than mustard seed, renders each little Pellet as active and powerful as a large pill, while they are much more palatable and pleasant in effect. 25 cents a vial, by Druggists.

CHARLES H. FOSTER, Fifth Avenue Hotel, New York. Ap.12.

DR. SLADE, now located at 413 Fourth avenue, New York, will give special attention to the treatment of disease. Also keeps Specific Remedies for Asthma and Dyspepsia. Ap.19.

CLAIRVOYANCE.—Mrs. H. N. Read gives Tests from Spirit Friends, Counsel in regard to Spiritual Development, Business, &c., &c. Seances Monday, Wednesday and Saturday, at 8 P. M. A class of ladies for development as Mediums will meet every Thursday at 3 P. M. at Mrs. Read's rooms, No. 436 Sixth avenue, near 26th street, New York. A.19.

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. Ap.5.

SEALED LETTERS ANSWERED by R. W. Flint. Address Station D, Box 61. Office 1147 Broadway, New York. Terms $2 and three stamps. Money refunded when not answered. Ap12.—4w*

MRS. NELLIE M. FLINT, Healing and Developing Medium, 61 East Ninth street, New York. Hours from 10 A. M. to 4 P. M. 4w*—Ap29.

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 battery when required, administers medicines to his patients with his own hands, has had forty years' experience as a physician, and cures nine out of every ten of his patients. His office is in the Pavilion, 57 Tremont street, Room C. Au31.

SPIRIT-COMMUNICATIONS TO SEALED LETTERS. Send $1.00 and 4 stamps. Address MRS. M. K. C. SCHWARZ, Station B, New York. 6w*.Mr8.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth av., New York. Terms, $5 and four 3-cent stamps. tf.Ap 5.

BUSINESS CARDS.

CONSTANT TALK.

Some men who are engaged in trade,
Who know how goods to sell,
Have fortunes in their business made,
They 've talked *so much* and well;
They 've made their customers believe
The place to trade was *there*;
And if they "bargains" would receive,
They should not trade elsewhere.
This "constant talk" of GLOVER, FENNO'S,
Of "Selling" Boys from *head to foot*,
Brings multitudes to him for "CLOTHES,"
Corner of Beach and Washington street.

SAN FRANCISCO, CAL.

At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of **Spiritualist and Reform Books**, at Eastern prices. Also Adams & Co.'s **Golden Pens, Planchettes, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparations, Dr. Storer's Nutritive Compound**, etc. ☞ Catalogues and Circulars mailed free. ☞ Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. Box 187, San Francisco, Cal.

HENRY T. CHILD, M. D.,

631 Race street, Philadelphia, Pa., has been appointed agent for the **Banner 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 Spring Garden street, who will sell the papers at the Hall corner Broad and Spring Garden streets on Sundays.

New York Agency.

SPIRITUAL AND REFORM WORKS.

A. E. CARPENTER, No. 187 FOURTH AVENUE, NEW YORK CITY, who is well known in New England and the Middle States as an earnest worker in the cause of Spiritualism, will act as William White & Co.'s Agent to **Receive Subscriptions for the Banner of Light**, and take orders for all SPIRITUAL AND LIBERAL BOOKS, PAMPHLETS AND MAGAZINES that are for sale at our Central Office.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

Western Agency for the sale of the BANNER OF LIGHT and all **Liberal and Spiritual Books, Papers and Magazines.** Also, Adams & Co.'s *GOLDEN PENS AND PARLOR GAMES*, the Magic Comb, and Voltaic Armor Soles. DR. STORER'S NUTRITIVE COMPOUND, SPENCE'S POSITIVE AND NEGATIVE POWDERS, Congress Record Ink, Stationery, &c.

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No. 614 North Fifth street, St. Louis, Mo.

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16 Woodland avenue, Cleveland, O. Western Headquarters for all **Sewing Machines**, and everything belonging to them; also for the latest **Spiritual and Reform Books, Papers**, etc. N. B. Needles sent by mail to all parts of the State. Feb. 15.

RICHARD ROBERTS,

Bookseller, No. 1026 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the **Spiritual and Reform Works** published by William White & Co.

AUSTRALIAN DEPOT

For Liberal and Reform Books, and Agency for the BANNER OF LIGHT,

W. H. TERRY,

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

J. BURNS,

Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng., keeps for sale the BANNER OF LIGHT and other **Spiritual Publications.**

ADVERTISEMENTS.

MRS. BELLE BOWDITCH,

ROOM No. 4, up one flight, corner Harrison avenue and Kneeland street, entrance on Kneeland st. Hours 9 to 4. Public Séances Sunday and Thursday evenings, at 8 o'clock. Apr. 19.—8w*

MRS. JENNETT J. CLARK,

CLAIRVOYANT MEDIUM. Circle for Spirit Communion at 8 o'clock, evening. 10 Davis street, Boston. Apr. 19.—7w*

WANTED.—A good, honest, capable man, to work on a few acres of land, and look after the homestead of a *lady medium*, situated 65 miles from Boston. Also a woman to work in the house and be company for the medium's mother. Address MRS. DEGILBERT, P. O. Box 62, Chelsea, Mass. 4w* Apr. 19.

TO LET—In a fine location at the South End, a very pleasant front room and side room, with board, in a genteel private family. Application should be made immediately. Reference; WILLIAM WHITE & CO., Booksellers, 14 Hanover street, of whom further particulars can be learned. 4w Apr. 19.

OLIVER SPAFFORD, the veteran bookseller and publisher, keeps on sale at his Store, 663 French street, Erie, Pa., nearly all of the most popular Spiritualistic Books of the times. Apr. 19.

MRS. DEGILBERT, Clairvoyant and Psychometric Reader. Examinations by the Hand-Writing or Lock of Hair. Enclose $1.00 for prescriptions, and address Box 62, Chelsea, Mass. 4w* Apr. 19.

FITS POSITIVELY CURED—The worst cases of longest standing by using **Dr. Hebbard's Cure.** A free trial bottle sent to all addressing T. H. SAYRE, Druggist, 811 Sixth avenue, New York. 13w1s Apr. 12.

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Chap. 2. Qualifications of the Psychopathic Practitioner.
Chap. 3. Conditions of the Patient Favorable to a Cure.
Chap. 4. The Conscious Impressible State.
Chap. 5. How to Induce the Impressible State.
Chap. 6. Medical Psychology and the Limitations to its Abuse.
Chap. 7. Auto-Magnetism or Self-Healing.
Chap. 8. Pneuno-Magnetism and its Use in Medical Psychology.
Chap. 9. Nervous Sensitiveness and Inharmonious Influences.
Chap. 10. The Duality of the Mind and Body, and the Positive and Negative Distinction in the Psychic and Magnetic Forces of the Organism.
Chap. 11. The Brain, and Psychic and Nerve Centres.
Chap. 12. Effect of the Psychopathic Treatment of the Spine and Spinal Nerves.
Chap. 13. The Application of the Psychic Force, to the Epigastrium, and the Nature and Cure of Nervous Diseases.
Chap. 14. The Abdominal Muscles, and the Mechanical Displacement of the Internal Organs.
Chap. 15. Nerve Conductors and their Use in Medical Psychology.
Chap. 16. The Agent in the Psychopathic Treatment and its Relation to the Vital Force.
Chap. 17. Inanimate Objects and their Use in the Cure of Disease.
Chap. 18. On the Law of Sympathy and its Application to the Cure of Mental and Bodily Disease.
Chap. 19. How to Avoid Exhaustion and the Imbibing of the Diseased Condition of the Patient.
Chap. 20. Power from on High, or Spiritual Aid Necessary to Success in the Cure of Disease by Medical Psychology.
Chap. 21. Miscellaneous Directions in the Treatment of Disease, including the Method of a Correct Diagnosis.
Chap. 22. Insanity and its Psychopathic Treatment.
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THE ANTIDOTE,

Or Rev. Dr. Baldwin's Sermon on Witchcraft, Spiritism, Hell and the Devil Re-reviewed.

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Author of "Seers of the Ages;" "Jesus—Myth, Man or God;" "The Practical of Spiritualism," etc.

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JUST RECEIVED.

THE

CLOCK STRUCK ONE,

AND

Christian Spiritualist.

REVISED AND CORRECTED.

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

Also, the Opinion of many Eminent Divines, living and dead, on the subject, and Communications received from a number of persons recently.

BY THE

REV. SAMUEL WATSON,

Of the Methodist Episcopal Church.

"Truth is mighty, and will prevail."

TABLE OF CONTENTS:

CHAPTER I.

Man and His Relations.

CHAPTER II.

The Intermediate State; Place of the Departed; Bible Proofs; Samuel and Saul; Witness of Resurrection; Conclusive Evidence; Spirits' Departure; Spiritual Body; Ascension of Christ; Success of the Gospel; Delight of Spirits.

CHAPTER III.

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

CHAPTER IV.

Testimony of Methodists: Mr. Wesley, Dr. Adam Clarke, Richard Watson, Dr. Wilber Fisk; Bishop McKendre and other Bishops.

CHAPTER V.

Testimony of others, S. W., *Presbyterian*, Dr. Barnes, Rev. H. W. Beecher, Longfellow, Channing "Necessity for Something; Spirit Communion Meets that Need.

CHAPTER VI.

First Investigations; Personal Experience; Communications to *Lincoln* in 1854; Organization of Circle; Spirit Writing; Sandy Rebuked; Christ's Character.

CHAPTER VII.

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

CHAPTER VIII.

The Spiritual World; Universal Law; Progression; Belief not Universal; None have Gone to Heaven; Dr. Winans; Mental Telegraph.

CHAPTER IX.

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

CHAPTER X.

"Outer Darkness;" Trance, Nature of; Evil Spirits; Suicide; Thomas Lay; Persons Seen After Death.

CHAPTER XI.

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

CHAPTER XII.

Further Investigations; Communications from Mother, Mystery, Father, Andrews; Spirits Seen; Cases; Episcopal Clergyman.

CHAPTER XIII.

The Philosophy and Reliability of these Manifestations; Letters; What Shall We Do? Hon. Robert Dale Owen; Moral Gravitation; Triumphs of Christianity.

CHAPTER XIV.

Communications received through Dr. J. V. Mansfield From my father; Rev. J. D. Andrews and Charles Scott, Second Interview. From my Wife; Wm. K. Poston, and Mrs. Lucy Leonora Winchester. Third Interview, Mollie, Bettie, Allen, Rev. John Newland Maffit, Bishop Soule, Gen. Rivers, Rev. J. Frazer, Rev. Moses Brock, Susannah Wolfson. Fourth Interview Dr. Gilbert, Dr. Seat, Bishop Otey, and Dr. Howcott, My Sister Mary, Brothers Wm. H. and John A., Mrs. Mary A. Tate, Wm. K. Poston, Bettie, Dr. Stephen Olin, Rev. Mr. Hyet, and Rev. Daniel Jones; Manner of Writing; Judge Edmonds's Letter. Fifth Interview Mollie, Wm. K. Poston, Q. C. Atkinson, Dr. Parsons. Last Interview Mollie, Wm. K. Poston, Allen Dupree, Levin Watson, Dr. Parsons.

"THE CLOCK STRUCK ONE," is an intensely interesting work, to which great additional interest is given from the high standing of its author in the Methodist Episcopal Church, in which he has been a bright and shining light for a quarter of a century, and is personally known to nearly all the clergy of the South and to a wide circle in the North, and wherever known is held in the highest esteem. These circumstances cause the book to be eagerly sought for. This desire is greatly increased by the action of the Methodist Conference, of which the author is a member, in disciplining him for publishing the book, thus attracting the attention of thousands of all sects who are anxious to read it and judge for themselves of its merits.

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CLOCK STRUCK TWO,

AND

Christian Spiritualist:

Being a Review of the Reviewers of the "Clock Struck One," Charges, etc.

WITH

Recent Investigations of Spirituitualism.

BY SAMUEL WATSON.

This pamphlet is a clearly-printed issue of some one hundred pages, and is devoted thoroughly to the subject-matter indicated by its title-page printed above. It is compactly written, and contains not a single phrase, which is not to the point. It deserves to be made a campaign tract, and together with its predecessor, "The Clock Struck One," which it so ably defends, should be circulated throughout the camp of Orthodoxy.

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LABOR REFORM TRACT.

THE GREAT LABOR PROBLEM SOLVED.

Labor and capital working in equity and harmony. A powerful argument. Everybody should read it. By Eugene Hutchinson.

"5th April, 1873.

DEAR MADAM: I read, with true and deep interest, your husband's pamphlet; bound it ably argued and terse—surely likely to attract and hold attention and suggest thought. I have no time now to point out the parts where I should differ. But I congratulate your husband on his successful statement of his views that 's a great success to be appreciated and *rightly used.*

With best wishes for him and yourself,

WENDELL PHILLIPS.

Mrs. Hutchinson."

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American Artisan,

AN

ILLUSTRATED JOURNAL

OF THE

USEFUL AND INDUSTRIAL ARTS.

ON the first of January the AMERICAN ARTISAN, which has been published upwards of eight years, was en

Message Department.

EACH Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of

MRS. J. H. CONANT,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them, the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles.

These Circles are held at FRATERNITY HALL, 554 WASHINGTON STREET, on TUESDAY, WEDNESDAY and THURSDAY AFTERNOONS. The Hall will be open for visitors at two o'clock; Services commence at precisely three o'clock, after which time no one will be admitted.

☞ The questions answered at these Séances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondents.

☞ Donations of flowers for our Circle-Room solicited.

MRS. CONANT receives no visitors on Tuesdays, Wednesdays or Thursdays, until after six o'clock, P. M.—She gives no private sittings.

SEALED LETTERS.—Visitors at our Free Circles have the privilege of placing sealed letters on the table for answer by the spirits. First, write one or two proper questions, addressing the spirit questioned by his or her full name; then put them in an envelope, seal it, and write your own address on the envelope. At the close of the séance the Chairman will return the letter to the writer.

It should be distinctly understood that the answers to questions propounded by writers must necessarily be brief, the spirit addressed always writing its answer or answers upon the envelope containing the question or questions. Questioners should not place letters for answer upon our circle table expecting lengthy replies, otherwise they will be disappointed.

WILLIAM WHITE, *Chairman.*

Invocation.

Oh God, thou Past, Present and Future Good, we are here, this hour, to worship in thy name and to receive thy blessing; to carry thy blessing hence, and scatter it among thy sons and thy daughters who are in need. Hear thou our prayers, oh thou ever-present Spirit, and make us conscious that our lives are in thine. Wandering, as we do, through the mists and fogs of ignorance, we sometimes despair of our nearness to thee. Oh, baptize us anew with that light which cometh alone from thee, and give us that Holy Spirit which can alone deify us and lift us beyond the darkness of our own ignorance. Amen. Jan. 2.

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, if you have questions, I am ready to hear them.

QUES.—[From the Chairman.] There was published in the Banner of Dec. 28th an explanation in regard to the liberation of spirits in consequence of the fire. A lady requested me to ask some further explanation—why the spirits were thus bound to these buildings, and kept there. How is it possible they should be so connected with this property that they could not leave it unless it was destroyed?

ANS.—I will try to explain it, although human language often fails us when we attempt to explain these hitherto unthought-of problems. There seem to be no proper words in the language with which we can elaborate the idea I wish to convey, and therefore we often leave you in the dark, necessarily. It should be understood that spirits are often bound to ideas. For example: the zealous Christian is bound to his Christian faith, and, for years after arriving at the spirit-land, will not yield it up. It is only by slow degrees that he can be separated from it. Secondly, all objects that are formed in consequence of the action of thought are but, spiritually, an aggregation of ideas. This building is an aggregation of ideas—the ideas of the architect, of the builders, of each one who had something to do in rearing it; and, more than that, of each one who owns anything in it. Now, all those buildings that were recently destroyed by fire were an aggregation of ideas—ideas of wealth, how to gain happiness, how to attain property, how to be successful in the various branches of mercantile life. Now, these spirits that were bound to these localities were bound to them in consequence of being bound to these ideas. They were enshrined in these material temples; they labored there with the physical workman; they could not get away. They desired to, but the idea was a stronger bond in Nature than the desire. They were bound there, just as a subject may be bound to the mesmerist who holds him or her, for the time, in a certain relative position—makes him believe, perhaps, that he is a snake or a wild beast, a servant of the magnetizer, a king, a peasant, a plow-boy—anything you please. The subject cannot escape, except by introducing new elements. Now, if another magnetizer can succeed in coming in with cross elements, and introducing them, he cuts off the connection between the magnetizer and his subject, just as the connection is cut between two electric poles, in consequence of a storm. Your telegraph operators will tell you, doubtless, that, during a storm, they cannot get a message through for you. Why? Because the storm acts upon the wires, and the servant, Electricity, is not reliable then. Why? Because there is a cross-current introduced. Now, then, this fire acted not only to annihilate all the things that held these ideas in residuum, but as a cross-current, dividing, if you please, these magnetic lines that bound the spirits to these localities. This question is one which, if faithfully answered, would demand a larger portion of time than I have at my command; but I will leave it, that each one of you may try to work out the problem for yourselves. If I have not made it clear, think of it, analyze it if you can. Become, each one of you, chemists, critics, analysts, students in this great laboratory of our God.

Q.—How is it with those who have only met with a partial loss of property in this fire, and have still more property entailed and left in the executors' hands to use again? Will they be entirely relieved?

A.—Not entirely, under those circumstances, but in a measure.

QR.—For instance: Mr. Sears left an immense amount of property, of which there is a great deal left to build up again.

A.—And there is not a more unhappy spirit in the spirit-realms than he. Now, mark that.

QR.—His property is advancing very fast—doubling up.

A.—And he earnestly desiring that it might be annihilated, if there could be such a thing. You see, it is not so easy to get rid of these gods that we have incorporated, as it were, almost into our very souls; it is not so easy. It should lead every one to look at this matter in a very critical way. It should lead every one to make use of these talents, whether they be of mind or of gold and silver, here in this world—put them to usury for the good of the many, not for thine own good alone, shutting the door on thousands who are hungry and naked. And if the great army who have passed death, who were called rich in this life, could return, with their experiences, you would be flooded with such tales of horror as your ears have never heard before. Why, the Christian's hell bears no comparison to it. It is as much beyond it, in torture, as the highest condition of spirit-life is beyond the lowest in earth-life.

Q.—Why is it, then, that nearly all the people of the United States are worshiping the idol, Riches?

A.—They worship constitutionally. Who shall say that they are to blame? The human race are constitutionally idolaters. They must worship something, and it is most natural that they should worship that which brings them the most comfort, and that is the medium of exchange: that brings them all the needful things of this world, therefore they worship it. It is a natural worship. Fire is natural; but if you get into it, look out! it will be sure to cause you suffering. It is a very good servant, but when you allow it to become your master, then comes your suffering. So it is with reference to riches. They are a God-given blessing when rightly used; but when hoarded up, to the hardening of the heart, the shutting of the door and closing of the pocket to the poor and the needy, then they become quite another thing to the possessor. They become a curse that will be entailed upon him for years. Everything that is, is from God, and for use. Now, all the poisons that the earth produces are for good and for use; but, doubtless, there would not any one of you think of swallowing an ounce of arsenic expecting to survive it. Jan. 2.

Lizzie Thomas.

My brother has called upon me to come here. He wishes me to give my age, time of death, the circumstances attending death, and my place of birth, and he says if I can do that he will believe in my return, and investigate Modern Spiritualism; and so the investigation of Modern Spiritualism demands its fee! He seems to think it is not going to be worth investigating unless he's paid for it. Well, I will proceed to pay the price, and then I shall expect that he will make full returns. My name—Lizzie Thomas; I was born in Bristol, Me.; I died in Boston, in Tileston street, in 1857; I was twenty-two years old; my disease, black measles; I was sick thirteen days. Jan. 2.

Isaac Taber.

I am certainly puzzled, on coming here. To be able to take on human life again, and to feel so human, so very human, is a strange thing—strange to me, at least, who believed that when you died you were separated from this world—went so far away from it that there was no getting back or knowing anything about it. Now I have been gone but a few years—have n't learned much; but I have learned that all I got here, with reference to heaven and the hereafter, was good for nothing, of not so much account as a wisp of straw. [It must have been very poor, then?] Yes, poor, poor, poor, indeed! And I should like that my friends who are left might be able, before coming to the new life, to rejoice in a better creed, a better faith, a something that there's some truth in, at least.

The Catholics, with all their ceremonials, are ahead of the Protestants, far ahead of them, so far as truth in their religion is concerned. My folks will say this is an awful thing for me to come back and say, but it's the truth. Honest confession is good for the soul, and, as I come here to get some good, I may as well make the confession. I don't say that they are just right, but I say they are ahead of us in belief. We've got the works without the spirit. We plodded on, year after year, thinking just as the pastor told us how to think. He told us what to believe, and we swallowed it. It choked us a little, but it went down. It makes you smile, but it's no laughable matter after all. Old Moses Howe told me a good many things about the other world. I want to say to him, that they are all lies—all of 'em. He was mistaken—mistaken. If he's in the other life, I hope I shall meet him; then of course he'll know that he was mistaken; but if he's here, I do hope he'll get light. He was the preacher at the Bethel, in New Bedford, where I used to live. My name was Isaac Taber. God bless you. Good-day. Jan. 2.

Charles Goodyear.

Good-day, sir. You were kind enough to give me the use of your columns, some time ago, and so I don't like to encroach again, but I *feel* that I must. It is hard to come back and complain of those who claim to be your friends, is n't it? [Very, I should suppose.] Now, the persons who have injured me and mine most, claim friendship to me, but I say to them, "If you are my friends (using, I believe, the words of Jesus,) "feed my lambs."

I was the inventor of an article which is of great service in an almost infinite number of directions to the world. I worked for years; I expended my last dollar and my life in perfecting that invention, and they who took it from me, and run it into the market—because I had no means to do it—latterly swindled me out of all. I did n't live, to be sure, to realize the worst of it, but my family did. And now I am situated very much as those poor spirits were in your burnt district, and I am waiting to be liberated—waiting to see justice done, or the article go out of the market. I refer to "hard rubber." The process of hardening rubber was an invention of mine, for which I received scoffs, jeers, and the like, and but little else. My friends said I must be insane! (and sometimes they treated me as though I was,) nothing but an insane man would pursue an idea as I pursued that.

Doubtless a Galileo pursued his idea until he had gained the climax, and was sure he was right. When a man is striving to discover a new truth, or to bring a new idea out of an old condition, he must stick to it; he must centre himself upon it, or he cannot do anything. I did it, to the exclusion of friends, family, health, wealth—all. The world is reaping the benefit of it. I am glad of that; but I would be glad to see those I loved and worked for alike rewarded. Charles Goodyear. Jan. 2.

Séance conducted by Father Fitz James; letters answered by "Vashti."

Invocation.

Thou Spirit, in whom are the issues of life and death, thou in whom we abide to-day and forever, teach us to know at all times our nearness to thee, and that thou art our ever-present salvation. Give this lesson, oh, Mighty Spirit, to the mourners who look for the last time upon the face of their dearly beloved dead. Give them to know that, whether in life or death, all things are in thy keeping. Impress this truth upon all who are battling with disease; may they know that they are in thy keeping; that whether in health, or in sickness and sorrow, thou wilt be their saviour, and finally bring them out of all evil into all good. Thou Great Teacher of mind, and Changer of matter, we ask to be educated by thee. In our ignorance we turn our faces to thy wondrous map of life, and ask thee to be our teacher—that a Great Spirit dwelling in all things, and humbly, reverently and truthfully we will take up the threads of life that are given into our keeping, and endeavor, as best we may, to weave them into a garment with which to enter thy heaven of peace. Jan. 7.

Questions and Answers.

QUES.—[From a correspondent]. Is it possible for a full-grown spirit, say Horace Greeley, to be re-incarnated in an infant body? I want to make this thing plain if I can—say one year from to-day I have born to me a son, and Horace Greeley is re-incarnated in the body of that infant boy. I name him Harry, not Horace. He is known here as Harry Eaton. When his spirit departs for the spirit-world the question is, "Will he be known there as Harry Eaton, or as Horace Greeley? If Horace Greeley, where is my infant boy?"

ANS.—Oh, strange confusion of ideas! and yet, seen from a mortal standpoint, they are perfectly legitimate. Now, at the outset, it should be understood that you, who are dwellers in mortality, in bodies of flesh under the law of time, cannot fully understand this doctrine of re-incarnation, while here; and no spirit or spirits can convey to you any clear idea of it, because there is no language amongst you that is adequate to the task. What becomes of the little child when it has ripened into maturity? You will say, "It has grown older." Very well, the same is true with regard to re-incarnation. Soul cannot be divided or analyzed. It hath been likened unto a spark from the infinite flame of eternity; that is a very good description of it; it is the primate of eternity—this soul, incapable of being divided or destroyed; but possessing the power to pass through an infinite number of changes—to take upon itself an infinite variety of forms, from the lowest flower budding and blossoming upon the soil, to the highest degree of archangelhood. Now, without this doctrine of re-incarnation, we must abandon our theory and our knowledge of immortality—the one belongs to the other, and in this sense; inasmuch as the soul possesses the power, and inasmuch, also, as it is a necessity of the soul, to take on all these various forms, and pass through all these various conditions, ere it can attain to the highest condition of soulhood,—the doctrine of re-incarnation becomes an absolute necessity, a something from which you cannot escape. Now, what I mean by taking on all these forms, is something more than all the various forms of life seen by mortal eyes. I mean all the various conditions incident to atoms, all the various relationships between these atoms, chemically and otherwise. Now, *for example*: If your soul—that part of you which stretches out into infinity, and yet is, of itself, infinitely small—in its one pilgrimage or round of life through this body, does not aggregate to itself those conditions necessary to the highest point of happiness that it is, as a soul, capable of reaching—why, then, it must return, and again, through matter, go the round, try on some other physical cloak, see what it can gain through that. If it is not gained through that, try on another and another and another—round and round the circle runs. That is the doctrine. Now, if you are ready to throw up *your immortality*, you can throw up the doctrine of re-incarnation; but you can no more throw up one than you can throw up the other. I know it is assumed by some that the doctrine applies only to form, and not to soul; but that is not so. What is it that gives life to form? What is it that produces these changes of matter without soul is the inner? Now then, it must be a soul, in order to produce the change. There be some who argue that the soul, having once passed through the human matrix, can never experience that condition a second time. Now there is nothing more false in Nature than that. The little daisy teaches a wiser lesson; the language preached by the forest tree teaches a wiser lesson; the sap in autumn runs down, down, down into the roots, and remains there until the springtime. Now, the life, or magnetism of the central luminary of the universe calls it up again, and it comes forth. The same tree? No, not exactly the same. There are different leaves; there are more or less leaves; it is not precisely the same shade of green. Any botanist who has studied the subject to any degree knows this. There is always a change with every revolution. Now the tree that has been known to you as the apple-tree from your boyhood, there it is, seemingly precisely the same tree. Is it? It holds the same life, it has the same soul, but it has changed again and again and again since your boyhood. Now this subject of identity belongs simply to form. All the identity that you know of, belongs to form; therefore when you lay off these forms, you will, each one of you, so far as that form is concerned, have lost the special identity of that form. You have come under another law, similar to it, to be sure, for the spirit-body is an outgrowth of natural conditions—of the natural body—and so the identity of the spirit will be similar, but not exactly the same. This doctrine of re-incarnation is capable of being resolved down to the simplest theory, so simple that a child could not fail to understand it. For example, we will take a little child, say three years old. The father of that child has entered the spirit-land; the mother has just taken to herself another husband and a new name. Ask the child who is that lady. He will tell you, "Why! mamma!" "Oh, no, that's Mrs. So-and-so; that's Mrs. Seymour; it is n't Mrs. Sawyer at all!" "But it's mamma!" The child knows. And so it will be with reference to this doctrine of re-incarnation. It changes, to be sure, the old idea that you are going to enjoy the society of your friends forever and forever in the hereafter. It destroys that; it annihilates it: for that is about on the par with the song—

"When we've been there ten thousand years,
Bright shining as the sun.
We've no less days to sing God's praise
Than when we first began."

Now it should be understood that the laws of spirit-life are so fine, so perfect, that they make no arbitrary motions, they sunder no loving ties when changes take place: there, all parties are made ready for the change, therefore there is no sorrow. But while you cannot understand this doctrine of re-incarnation, it still would be well for you to look at it with all the power of your reason, study it through Nature up through yourselves, and from yourselves to God, and you will find, if you study well, that it is as inevitable as that you are living souls, and must forever continue to be. It is one of the great arms of Eternal Law, and upon it we, the subjects of that law, may and must lean.

Q.—If I cultivate, for instance, my faculty of music, and become proficient in both vocal and instrumental music, do I carry this proficiency into the spirit-world, and then again into the material body when re-incarnated?

A.—That depends upon whether the cultivation began at the root of Nature, or whether it was a mere surface cultivation. There are some musicians who are mere automatic musicians. They care nothing about it: they do n't love it; they are not wedded to it, and they part with it at death. There are others who find great enjoyment in it, who are wedded to it, and who only cultivate what was naturally there. These carry all their acquirements into the spirit-world, and if re-incarnated, bring them back again, and they are capable of being resurrected under proper conditions.

Q.—When does the spirit pass into the new body—at the moment of conception, or after?

A.—At the moment of conception.

Q.—Does the spirit have any knowledge as to when this change is to be made?

A.—No.

Q.—Is it done suddenly? If so, is not this like our death? And then, what becomes of the spirit-body?

A.—It seems sudden, and yet, as I have before told you, all preparation is made. All parties concerned are made ready for it, externally and internally ready. The spirit-body is dissolved, and taken up into the surrounding conditions, disposed of in a similar although higher manner to that in which bodies are disposed of here in this life.

Q.—[From the Chairman.] Then I am to understand from your language that you are aware when these re-incarnations take place, and whom they were?

A.—Yes; and again I can go still further, and tell you that there are many bands of far-seeing and highly intelligent spirits, who sometimes use their powers to bring a certain spirit into connection with certain atoms of matter that may be born through certain physical parents, knowing what the result may be. This was the case with your Jesus, and in that sense he was the child of the Holy Ghost.

Q.—It is possible, then, that they left that impression upon the time—upon the people of that age?

A.—There were sensitive minds in those days, as there are to-day; some of them highly sensitive, and as the truth came so very near to them, they could do no less than to drink it in, and give it out again; and it has come streaming down the ages, a light guiding many, many souls to peace.

Q.—Why do some mediums personate, and others not?

A.—There are a great variety of mediumistic gifts. Some have the gift of personation, some have the gift of tongues, some have the gift of healing, some have the gift of mechanical writing, some have the gift of impressional writing, some have the gift of trance-speaking, some of inspirational speaking. It all depends upon the way in which these mediums are organized. Sum it all up, and then answer it in one word—organizations—there lies the difference. Jan. 7.

Phil Sheridan Stevens.

My name was Phil Sheridan Stevens. I was six years old the seventh day of last month; and father said if I'd come, he'd believe, even if the angel Gabriel and all the cherubim told him it was n't true; and he wants me to tell him what he gave me last, if I can remember. He gave me a sled—the "Phil Sheridan"—and told me not to get my neck broke with it. I did n't, but I got sick, and I had the lung fever and died. Can I tell my father what I'm a mind to? [Yes.] Well, then, I shall tell him not to do any more business with Mr. Weber—not to put any more money in that oil speculation. He's a humbug, father, and he'll cheat you like fury. Mother told you so, but you did n't believe it; you thought she did n't know. [How have you found out?] Oh, I've seen all about him; I've been there, and I know he says you'll make a fortune in three years. You never'll make one in all your life, father. You'll lose every dollar you put in there. He's a humbug—a big one, too; he knows he is, and that's more—because he do n't have any faith in it himself. I lived in Plainfield, N. J. Good-by. Jan. 7.

Dr. Kane.

Mr. Chairman, I have received a question from one whom I knew in earth-life, from one who is interested in many things that I was interested in whenshere, but he does n't know enough about this Spiritualism—does n't have faith enough in its popularity to allow me to make use of his name, so he has to be simply my friend. He asks me to come here and tell him whether or no there is any truth in what he sees fit to term "newspaper speculations" that are going the rounds with reference to certain Arctic explorations, wherein the explorers found certain tropical animals apparently frozen in their tracks when passing over that region. He tells me plainly that he considers the article to be of no value, and entirely sensational. Well, Daniel, it is n't so—beg your pardon for the name, but it is out, and it won't hurt you nor me—it is n't so; you are wrong. The explorers have sent back correct accounts of what they have found. And now I know what your next question will be, and anticipating it, will answer it—"How came these animals in that Arctic region?" When they were there, that Arctic region was a tropical region. There's a problem for science to solve. Now you are a scholar in that direction, Daniel. Let us see you solve it? If you can't without my help, I'll come and help you. Dr. Kane. Jan. 7.

Séance conducted by Prof. Ganze; letters answered by "Vashti."

Frank.

Halloa, sir. [How do you do?] I am first-rate. I've been waiting my chance to get round here, and send them old chaps a word. They do n't expect to hear from me in this way. You can call me Frank. I am the boy that makes the manifestations down in Newburyport. I am the boy what's going to make more; and if them old chaps undertake to bluff me down, I'll just bluff them down in a rough kind of a way. Now, sure as they live they'll catch it. I do n't want to do anybody any harm at all. I come for good. I come to teach 'em what they'd never have learned in a thousand years, if somebody like me never had come to drag 'em out of the darkness they've got themselves into. But they must understand that they must n't persecute people on account of these things, for if they do, and just as sure as they do, they'll have trouble—awful trouble, too. Now, there's nobody concerned in these manifestations but me. Who my medium is, is a secret. If they can find it out, they're smart, that's all. I know 'em to be blockheads, every one of 'em; so I aint a bit afraid of their finding it out. They thought they killed me, but I want to show 'em that there's life after death. I want to do 'em good. If they'll let me, I will do 'em good. If they do n't, I'll turn round and crush 'em. I'll batter up their houses, and it will cost 'em three or four thousand dollars to get 'em fixed. [Do you think you can do that?] Do it? yes. [It takes a good deal of power on your side to do it.] Well, I've got it. I am smart. They sent me out with a good deal of power, and I've come back with it. I tell you, that old school-house has been a millstone about my neck ever since I've been in the other life. I mean to get rid of it now, if I can. This is the way I've taken. I want to send my compliments to Mr. Spaulding. Tell him if he will open his mouth less it will be better for him; that's it—just what I mean. March 26.

W. H. O'Brien.

A strange feeling possesses one in coming back and taking possession of a form so entirely unlike the one they have laid off, and yet being able to feel all the keenness of earth—of the earthly conditions, and to be sure that you are yourself, that you were never more so when speaking through your own body. One must experience the sensation in order to comprehend it at all. I saw something of these things, through the kindness of a friend, when I was here in this life, but never made up my mind concerning them. I used to say, "The fact is, I have n't time to investigate the subject. I'd like to. I'd like to go right through with it, and satisfy myself as to its truth or falsity," but I never saw time I could spare in that direction, and now I feel the loss. I feel if I'd given a little more time to that, it would have been so much better for me. Now I am obliged to labor under adverse conditions. I am obliged to come under the tutelage of those who, at the first glance, would seem every way my inferior in intellect, but in these things they are far superior to me. I am a little child to them. I have to be led by them; but, being a live man here, I have carried my life beyond; I am active.

As soon as I was aroused to consciousness I went back to my old place of business, to see what was going on. I found everything there in the utmost confusion, and it is so to this day. Now, as I have an interest there for the sake of my children, I make an appeal upon the firm for a better order of things. The head that has taken the place of the one they laid under the ground is not the head for that place; would do very well somewhere else, but will run the concern into the ground, because he knows nothing about it; has n't got the business tact at all that is necessary to the case, and I here protest against it, and furthermore, shall here declare that, some way, I do n't now know how, I shall manage to withdraw all my interest from that firm, unless a new order of things takes place. Eben Jordan knew better than to do as he has done. He knew better, but for family interest he has swung the scale just the wrong way. Now I protest against it, and I warn him against going any further in that direction. Straighten out things. You can do it. Put a business man where you've put your son—that's what I mean—not a boy scarcely out of his teens. That's what I mean. I talk business, just as I did when I was here, because I mean it. I've got children whose interests are at stake there. My name, W. H. O'Brien.

April 9.

MESSAGES TO BE PUBLISHED.

Wednesday, Jan. 8.—Annie Arnold, of Boston; John Hanley, of Boston; Alice Ulee, of Montgomery, Alabama.

Thursday, Jan. 9.—Mrs. S. P. M. Squire, of Boston; Tom Allen, of Lascelles, Ill.; Charles E. Sise, of Boston.

Wednesday, Jan. 15.—Anna Melleg, of Chicago, Ill.; John W. Dearborn, of Haverhill, Mass.; Horace Greeley.

Tuesday, April 8.—George W. Nevins, of Boston; Ann Elizabeth Barnard, of New York City; Henry C. Wright.

Wednesday, April 9.—Appeal; Sally DeJene Redfield.

Thursday, April 10.—Amrelia W. Snow; J. P. Deane, of Portland, Maine; Moketavatar; Alida Spencer, of Tarrytown, Penn.

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 remembered 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 creedists everywhere, who lavish *millions of dollars upon their* public organs, while many Spiritualists do not seem to realize 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 Spiritual Truth.

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FOR AUSTIN KENT.—From John Tivining, $1,00; Louise Baker, 10 cents; Edw. Ogden, 50 cents; T. and B. McMillan, 50 cents; Anonymous, 50 cents.

Married:

Saturday, March 15th, at the residence of the bride, by the Rev. C. H. Brigham, of Ann Arbor, assisted by N. Frank White, Mr. Richard Glasier, of Ann Arbor, to Mrs. Mary F. Barnes, of Detroit, Mich.

Passed to Spirit-Life:

From North Adams, Mass., Saturday, March 29th, the spirit of Joseph Davis, Jr.—son of Mr. and Mrs. Joseph Davis, of Boston—after a mortal sojourn of 21 years, 6 months and 21 days.

The subject of this notice was a young man of fine qualities and generous feelings; being endowed with a sympathetic susceptibility not often found in those of his years. It was his lot, in many cases, to meet with those who failed to appreciate these traits, and therefore at the early age of his demise he had learned much of the hollowness of earth, and fixed his thoughts somewhat on the coming state of existence,

"Where every wrong is righted,
And every gloom is lighted."

Being of a studious turn of mind, he, after some experience as an apothecary's clerk, betook himself to the study of medicine, with the intention of becoming a physician. In connection with his professional pursuits he occasionally employed his time in traveling as agent for his father, who is an oil merchant in Boston, and it was on one of these excursions that he became environed by the circumstances which culminated in his decease. Arriving in North Adams he became the prey of a painful neuralgic affection, to which he was subject, and for the subjugation of which he had always been in the habit of using powerful opiates, until he had accustomed himself to their use to a degree which would have proved fatal to those unacquainted with

them. He was frequently warned by his friends that his rash use of such dangerous compounds when in pain, would one day result in his death; but being possessed of much determination, he thought his judgment could be relied on at all times. After a day of considerable uneasiness in consequence of his sickness and partial slumber induced by opiates, he succeeded in obtaining an ounce of hydrate chloral and four grains of morphine, which he took. As the result, his lifeless body was found next day in his room at the hotel. Many-tongued rumor at once began to harrow up the feelings of his parents and friends by asserting that he had committed suicide, and a paragraph to that effect (since contradicted, however) went the rounds of the Boston press, but the following medical certificate—given by the physician whose name it bears, and supported by the verdict of the coroner's jury in the case—sets the falsehood at rest:

This is to certify, that Joseph Davis, Jr., came to his death by taking too large a dose of hydrate chloral and sulphate of morphia by his own prescription, and unintentionally, I believe, on March 20th, 1873.
D. C. VAN RENSSELAER, M. D.
North Adams, April 1st, 1873.

His remains were taken to Baldwinsville, Mass., (the place of his nativity), for interment—the services at the funeral being performed by Rev. Girard Bushnell (Universalist); singing by a quartette, under direction of Levi Greenwood.

Thus has passed from earthly usefulness a promising young man. His parents mourn the departure of their only child, and the writer of this the loss in mortal of a *true friend* and *spiritual brother*. May the grasses and blossoms of spring gently and sweetly cover his resting-place in the beautiful town where he was born, and in which his youth was passed; and may the garlands of a heavenly springtime greet him on the other shore—a springtime of new purposes, resolves and uses! May all who feel his physical loss become conscious also of his continued spiritual presence, and the certainty of again meeting him in that land where eternal verdure reigns!

Boston, April 6th, 1873. JOHN WILLIAM DAY.

Mediums in Boston.

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

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

DR. STORER'S New Vital and Organic Remedies, adapted to every diseased condition of the human system, sent by Express, with full directions, to all parts of the country. Apr. 5.

Dr. Main's Health Institute,
AT NO. 312 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please enclose $1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. 3m*—Jan. 25.

MRS. HARDY,

NO. 4 Concord Square, Boston. Hours 9 to 4. Public séances Sunday and Wednesday evenings, admittance 25c. Mar. 8.—13w*

MRS. CARLISLE,

TEST, Business and Clairvoyant Physician. Hours from 9 to 6. 91 Camden street, Boston. 28w*—Feb. 1.

MRS. E. B. CHASE.
CLAIRVOYANT AND PSYCHOMETRIST. At home Mondays, Tuesdays, Thursdays and Fridays. Hours from 10 to 5. No. 37 East Brookline street, Boston. Psychometrical Readings, $2,00. tf—Oct. 26.

M. Sunderland Cooper,

THE First Medium that gave public Séances for Spiritual Manifestations in New England, is located at 27 Milford street, Boston. Office hours 10 A. M. to 4 P. M. Apr. 12.—4w*

MRS. R. COLLINS,

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

I. P. GREENLEAF.
Trance and Inspirational Speaker.
FUNERALS attended at short notice. Residence, 27 Milford street, Boston. Pleasant rooms to rent by the day or week. 4w*—Mar. 29.

MRS. N. J. MORSE, (formerly Andrews,) Electrician and Magnetic Physician, continues to heal the sick at her residence, the "Spiritualists' Home," 46 Beach street, Boston. Russian, Electrical and Medicated Vapor Baths given. Consultations free. The services of Mrs. M. A. Gould, a superior Medical, Business and Test Clairvoyant, have been secured, and will be in attendance on Mondays, Wednesdays and Fridays, from 10 A. M. to 6 P. M. Sittings $1,00. Examinations by lock of hair or by *any* article belonging to the individual, when written, $2,00. Apr. 19.—1w*

PHILADELPHIA SPIRITUALIST DOCTOR.—Seventh Wonder of the 19th Century, Seventh Son of the Seventh Son, powerfully guided by his Father Spirit to cure all Chronic Diseases and Old Sores. Advice free. S. J. E. C. WILLIAMS, 67 Kendall st., South End, Boston. 4w*—Apr. 12.

MRS. NEWELL, Trance Clairvoyant for Business, Health and Future Events. Magnetic Treatment and Medicated Baths. Examination from lock of hair. Terms $2,00. 25 Winter street, Boston, Room 15. Apr. 12.—2w*

MRS. F. C. DEXTER, Clairvoyant, Business and Test Medium. Heals by laying on hands; examines by lock of hair; develops mediums. No. 491 Tremont street, Boston. 13w*—Mar. 22.

MADAM POTTER, Clairvoyant, No. 11 Oak street, three doors from No. 650 Washington street, may be consulted on all affairs of life, day and evening, Sundays included. 4w*—Mar. 29.

MRS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium. Hours from 9 to 12 and 2 to 5. 616 Washington street, Boston. 4w*—Apr. 5.

MISS S. F. NICKERSON, Trance, Test and Business Medium. Public Séance Sunday and Thursday evenings.—82 Dover street, Boston. 13w*—Mar. 8.

A. S. HAYWARD, Magnetic Physician, 17 Rollins street, Boston. Is successful in eradicating chronic diseases; gives treatment at a distance with *magnetized* agents. Consultation free. tf—Apr. 5.

SAMUEL GROVER, HEALING MEDIUM, No. 50 Dover street (formerly 23 Dix place). Dr. G. will attend funerals if requested. 13w*—Mar. 15.

MRS. L. W. LITCH, Clairvoyant Physician and Test Medium, 163 Court street, Boston. Circles Sunday and Tuesday evenings. 4w*—Apr. 19.

MRS L. A. SARGENT cures Rheumatism and Neuralgia, and all Nervous Affections, by Magnetism. No. 28 Kneeland street, Boston. 2w*—Apr. 12.

MRS. E. L. WETHERBEE has removed to 237 Shawmut avenue, Boston, where she will be happy to receive her patients, as usual. 13w*—Mar. 22.

DR. E. HATCH, 35 Harrison avenue, Magnetic Physician for Chronic Diseases. Office hours 9 to 4. Apr. 12.—4w*

Miscellaneous.

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

DR. WILLIS may be addressed as above until July 1, 1873. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching Clairvoyance.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed.

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

BEAUTIFUL PICTURES.

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This picture represents a half life-size figure of a most lovely child just blooming into girlhood. On her head, which is enveloped in a white veil, is a wreath of white roses, and in her hand she holds a cluster of lilies.

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THE SPIRIT BRIDE.

This is the name of the beautiful crayon picture which attracted such marked attention in the BANNER OF LIGHT FREE CIRCLE ROOM. It was drawn by spirit aid through the mediumship of MR. E. HOWARD DOANE, of Baldwinsville, Mass., a gentleman who had had no instruction in drawing previous to the time the spirits commenced using his hand 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; Carte de Visite size, 25 cents.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, Mass.

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Practical Physician for Chronic Diseases,
Cosmopolitan Hotel,
San Francisco, Cal. Apr. 5.

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Miscellaneous.

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The Index Association,

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THE INDEX,
A Weekly Paper devoted to Free and Rational Religion.

It is the object of THE INDEX to give public utterance to the boldest, most cultivated, and best matured thought of the age on all religious questions. THE INDEX is edited by FRANCIS E. ABBOT, assisted by ABRAM W. STEVENS, with the following list of Editorial Contributors:

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REV. MONCURE D. CONWAY, of London, England.

A Literary Department, embracing book notices and reviews by writers of the first excellence, will be a new feature of the Index. Rev. Thomas Vickers, of Cincinnati, and Rev. Edward E. Towne, of New Haven, will write regularly for this department.

S. H. Morse, late editor of the Radical, will contribute weekly letters and report the proceedings of the Radical Club.

M. D. Conway and Rev. Chas. Voysey will furnish every week alternately a London Letter containing matters of general interest to radical readers.

The Index will also contain much other interesting literary matter, and various improvements will be made from time to time as circumstances render possible.

The Index teaches religion without superstition. The Index accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

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The Meeting of Sigurd and Gerda.

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Compensation.
The Eagle of Freedom.
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Little Johnny.
"Birdie's" Spirit-Song.
My Spirit-Home [A. W. Sprague].
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THE ANNIVERSARY OF SPIRITUALISM.

As the Christmas, the St. Patrick's and other sainted days come and go by us, so the anniversary of spirit intercourse has become a notable day for record and observation, and has just reported its twenty-fifth appearance. For the last five or six years, it has been appropriately celebrated in many places, but not with "tabret, lute and drum," nor by marching with banners and regalia, but with speeches and congratulations, fraternal greetings and spirit messages. Even our dull, prosy, Catholic and democratic city of St. Louis made a feeble effort to speak for a higher life, and a few of the old pioneers put in an appearance and made short speeches at the new hall, where Mrs. Strong is giving good lectures to appreciative audiences. We were absent from the city on that memorable day, but glad to see a report in the Globe, next day, of several speeches of our citizens, and that without a slur or obnoxious comments. Spiritualism is wearing into ruts, like the old creeds, and, if not rescued by its true friends and the spirits, will become sectarian, and build its steeples as high and as *respectable* as its neighboring sects. We depend mostly on the spirits to keep it out of the old paths, and keep it free enough to embrace all sides in its brotherhood, and open its doors to all fair criticism. We have some Christian Spiritualists who cannot yet fly without wings, and whose excellent prayers penetrate heaven and bring answers from angels, and some who are so cold as to almost freeze out the love of the soul, and leave an influence that makes us almost wish the other life was only a dreamless sleep. We know Spiritualists we should not like to live with in any world, unless it was large enough for us to get out of their society; still, all are good, and no doubt mean to do the best they can for themselves and others. There is a strong vital element in Spiritualism that tends to centralization, and which must be so directed as to include the whole race, and recognize the incarnation in the whole.

The Free Religious Society of St. Louis is still sustaining itself and its meetings as well as usual, and the new movement, which is exclusively spiritual, has Mrs. Strong, who first filled the desk for the other society several Sundays. There is no discord, inharmony or ill feeling that we are aware of between them; but, as the Liberal element occasionally brought in speakers who were not fully convinced of the reality of a life to come, it was thought best to have a society *wholly* of Spiritualists. We are like F. E. Abbot—cannot join a society that requires a belief in what we fully believe, and excludes those who do not agree with us. We do not want another society, even though as strong and rich as the Catholic or Methodist, if it leaves any soul out in the cold and dark of ignorance and superstition. Let us invite them all in, and warm and convert them afterward. "The well need not a physician, but they that are sick." It does not matter what the name we go by, if the rules and articles are right.

Some persons took exceptions to our Articles of Association of the Free Religious Society because they did not allow expulsion of members for either belief or conduct; but we considered belief free and involuntary, and conduct subject to law, which has power to punish, as we had not. The recent church trials for immoral conduct had quite satisfied us with that kind of business, and we barred the jarring discord out, but not the persons.

THE ST. LOUIS SOCIAL EVIL.

There is a violent attack of the respectable ladies of St. Louis made on the law *regulating* this *evil*, and with such batteries it is likely to fall. The attacking parties are like an undisciplined mob in their use of weapons, and use arguments that cut both ways, and as often wound themselves and their cause as they do their enemies, and as often expose themselves to attacks and censure as they do the wretched system they attack. They rest their opposition mainly on the *sin against God*, and call on God to help them put down the law that tolerates it. They ought to have knowledge enough to know that the sin is against woman, and that their God, being a man, will not help them for prayers and supplications. They also compare and contrast our system with the social life in France, and especially Paris; and yet scores of these rich and respectable ladies of St. Louis go to Paris—and nearly all would if they could—to enjoy the highest state of refined society that wealth and fashion can reach in our world, and there is where they say this system has worked out its evil effect.

Notwithstanding these and other absurdities, they often bring up powerful and practical arguments against the system and its unjust discrimination. We clip the following from a speech of one of these excited females made in a recent meeting in our city. It is a pointed hit, of which there were many others, but badly mixed with inconsistencies and useless appeals to God to defend the virtue of the women, which, according to Christian history, he never did regard very highly when he wanted to use them for himself or his holy people or their priests:

"If we go to the highest tribunals of man's creating, the courts, in the forming of which women have been given no outward expression, or any voice in framing their codes, by which, at every turn, they are made to feel its iron heel, there we find one of our sex dragged to be sentenced for a crime which she cannot commit alone, and the very man whose own debasement has brought her before him, sits in judgment for her condemnation and punishment. So that the money that he gave so freely for his own pleasure, when gained and satisfied, is drawn back again into the public coffers, to help sustain the very judgment seat from which she is condemned."

And the following specimen of allusion to the second place in all the universe where Christian women wish to go, the first being Heaven, and the second Paris:

"Some feel that we ought to try the system longer as an experiment. It would seem that seventy years' trial in France, with its results, ought to convince us of its damning effects. I have heard of a Frenchman who said Paris was the most sensual city in the world, except New York. It rather grated on my ears as an American. We do know that the underground city in New York is as bad as the same in Paris, but we are not quite prepared to feel that society generally disregards the marriage tie there as they do in France. Although this is done, to a great extent, among our fashionable people, we do still feel the old puritanical idea that the oath which is taken to forsake all others and cleave to 'this one' still clings to a large majority of our people, and they frown down all innovations."

We go for woman suffrage, so that they can tax and register the men who are in the social evil business, but we have no faith in such Gods as they pray to, nor much faith in the Paris remedy.

LECTURES IN BOONVILLE, IND.

It has seldom been our lot to give a course of lectures in any county seat and court-house in the middle of a village where we could collect nearly all the intelligent part of the people of the village, night after night, for a week; but, in this place, we not only did this, but even one of the clergymen requested us to lecture on Saturday evening instead of Sunday morning, so he could attend—which we did, and then heard him Sunday morning, when he gave up his evening meeting to attend our last lecture, and thus he heard the whole course. If we are not mistaken, it will take several years of preaching to eradicate the truths and principles we uttered in that course; and, long before it can be done by preaching, others will come forward and renew and extend them. Our excellent brother, E. A. Baker, was sick and could not attend, although he had been mainly instrumental in getting up the course.

The reverend gentleman above referred to is a man of much reading and a metaphysical turn of mind, and labors hard to reconcile Orthodoxy with the truths of science and deductions of reason, which, of course, is impossible; and when he finds it out, and is fully satisfied that it cannot be done, he will abandon Orthodoxy and cleave to reason and science, as many others have. We were pleased with his sermon on the Sunday morn (March 30th), which was an effort to prove that God had made a *covenant* with such men as would voluntarily accept it, by which he was (of course) bound to save them from the effects of his wrath and from eternal misery. As we had never signed nor seen the covenant, of course we had no part in it, and could not explain it. However, we understood him that it was complete and strong if duly accepted, and, of course, signed, sealed and delivered or recorded. We do not claim to be even a Christian; but if we understand Calvinism, our case must have been fixed and unalterable in the decrees that were established before the foundation of this world was laid (if it ever was laid, which is uncertain, since it is found to be round, and hung on an axis). We leave Boonville highly pleased with our visit, and never expect to see it again with the eyes of the body.

RAILROADS.

Among the iron arms stretched out from our great metropolis of the Mississippi is the well-built and well-managed St. Louis and Southeastern railroad, running directly from our city to Evansville, Ind., and there connecting by ferry across the Ohio with roads to Nashville, Tenn., and Louisville, Ky. This road, like its near neighbor (the St. Louis and Dupuoin road), runs across the best wheat region of the great State of Illinois; and it did our eyes and heart good to see the extensive green and promising fields of this great State as we passed over the former road, March 24th, along the border of the great prairies, and the skirts of the forest of Egypt, which add such immense wealth to the great prairie State. It may not be generally known that Illinois—now the fourth State in the constellation, and soon to be the third—has less waste land than any State of the Union east of the Mississippi, in proportion to its extent of territory. A few acres of wild rice and flag swamps along the Illinois and Rock rivers, a few acres of bluffs on the river border of the west, with a few more acres of sand on the beach of Lake Michigan scarcely worth naming, comprise its entire waste. The rest is prairie and timbered hills, and all susceptible of cultivation and use. Inexhaustible coal fields, now open by railroads to market, and immense stone and lime quarries, with much other mineral wealth, and the broadest wheat and maize fields yet improved in the west of the State—can hardly fail to go forward with a rapidity that will soon make her third, as she outstrips Ohio and reaches after Pennsylvania in the race.

To this State, as well as to our city, the St. Louis and Southeastern railroad is an important line of travel and transportation, leading directly into that rich region of our country which was cut off from general travel and trade by the system and policy of slave owners before the war, but which has been rapidly opening to Northern and Eastern enterprise and capital since the obnoxious institution was removed, and the policy changed by the results of the war.

Evansville is the great commercial river city of Indiana—a city of about 25,000 inhabitants, and the second in the State. Its location as a commercial point on the river, and with its railroads present and prospective, make it a growing and prosperous location for Eastern people seeking business locations in the milder climate of the Southwest.

Letter of Sympathy.

EDITORS BANNER OF LIGHT—It was with grief and dismay that I read in your paper of the last issue the arrest of Mr. Mansfield. I owe him a debt of gratitude, having proved him to be a sympathizing and unselfish gentleman. I know him to be a friend to humanity, whether the world will receive him as such or not; and for the sake of justice, I wish to make the following statement:

After years of longing to reach my friends in the spirit-land, and in fact often doubting if there was any spirit-land at all, I ventured to address Mr. Mansfield, stating my circumstances, to which he responded immediately in the most Christian manner, and sent me two communications without charging one cent, because he knew I was poor. The last of these was a complete letter from my dear spirit-father, which will remain with me to cheer me while life lasts.

I hope that God and the angels will bless Mr. Mansfield for his work's sake, and protect and comfort him under all conditions of life, and speedily rescue him from the hands of his enemies. Yours truly, MRS. JAMES WILSON.

72 Brighton street, Boston, Mass.

The Boonville (Iowa) Enquirer of March 28th says: "Hon. Warren Chase opened a series of lectures on Spiritualism in the court-house on Wednesday evening. It was gratifying to see so large and attentive an audience as was assembled on the first evening, after the brief notice given. The gentleman is a fluent speaker, and will not fail to entertain all who may atte..d the meetings."

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light.

BY DR. G. L. DITSON.

It was with no little interest that I awaited the arrival of the March number of the *Revue Spirite*, of Paris, to learn how the legal investigation of the mysteries of Milon-la-Chapelle would terminate; but I find that there have been new revelations which have only befogged the Court of Assizes, and that further time will be required to explain what will probably prove inexplicable except by an appeal to the powers of the air.

The villagers of Milon-la-Chapelle were divided in opinion respecting the *culpability* of the parties suspected of burning the *mill* (not "*will*," as misprinted in the Banner), and the secreted papers, and affixing to the walls and doors of the houses of the village those strange documents which brought in question the fair fame not only of the best of its male population, but that of some of its loveliest and most virtuous daughters; and if any basis seemed fixed by one line of research, it was immediately overturned by another.

In June, 1870, on the road several hundred feet from the aforesaid mill that had so mysteriously been set on fire, the second son of the miller, Camard, found the watch of his brother Léon. It was considerably injured. In the case was discovered a paper bearing these words: "Re-take your watch; we are not thieves; we wish only to mystify you." Was the watch *spirited* away from the young man's room, as were the ladies' earrings from my parlor? Wonderings were redoubled.

The war came, but the infamous libels upon the walls did not cease. One morning the brother of André, the baker, going to a neighbor's, stumbled upon a package which proved to be a large journal carefully tied up, and bearing the superscription: "News of the war." Supposing it to be of importance, he hurried with it to the judge of Chevreuse; but what was their surprise on finding, instead of a document dropped from some balloon from Paris, a paper more than a year old, and containing, in the handwriting of the well-known "posters," this threat: "Whoever finds this and does not show it to all, shall be burned out like the others!" Three months then passed away without any noteworthy event, when there suddenly appeared upon the facade of six or seven structures of the town an announcement that on a certain day the whole family of Camard, the miller, would be poisoned. On the day appointed, and nearly in the manner indicated, the appalling threat was put into execution; but how or by whom or by what agent, remains yet a secret.

Madame the baroness Adelma de Vay sends an interesting communication to the *Revue*. She writes of Spiritualism in Hongary and manifestations at Pest (Danube) through the aid of a glass of water, and sends a photograph of herself, taken at Pest, whereon is a spirit-likeness recognized as that of a lady who died in Bavaria some seven years ago.

Le Messager, of Liege, (No. 17) has a well written article on "The Social Evil." The author seems to think that this wrong has its deepest roots in modern skepticism, which is greatly to be deplored. In the school of skepticism of the eighteenth century were developed the most brilliant of French intellects; and while they seemed to laugh at morality, it was really at the sham. True virtue, sincere piety, has ever commanded respect. Modern skepticism, German infidelity, (as the Messenger paints it,) seeks doubtless to build on true principles and discard all that is fictitious and false; and so far the Messenger should uphold it. Spiritualism will inevitably work out the remaining good required by humanity, though this quoted journal says the people "should believe that religion and its sublime consolations were invented to enable them to support patiently the varied events of life."

"The World of Plants," in the Messenger, has much that is deeply suggestive, "for the plant is a being that personifies, under a special type, an unknown force, which we call *life*—force at once universal and individual—that breathes through all the worlds. . . . The plant respires, it eats; the plant drinks; the plant sleeps. . . . The plant, without doubt, enjoys elective faculties; it knows how to appreciate the nourishment adapted to it; it does not act blindly, it chooses, it refuses, it searches, it works."

Le Concile De La Libre Pensée has its learned dissertation on the primitive world, in which it is assumed that man has inhabited this earth for one hundred and twenty thousand years. The author of the article is thoroughly conversant with ancient Hindu, Chinese, Persian, and modern literature, largely expressed in his valuable notes, and has that dignity in his paragraphs which knowledge and a firm conviction of the truthfulness of his postulates would naturally impart.

Le Concile gives quite a number of its pages to manifestations and séances in England. It also has something further to say concerning re-incarnation, yet does not lead one to infer that the spirits mentioned took on new mortal forms such as we recognize as the talking biped humanity of the nineteenth century.

An old notary writes to the editor, M. Pierart, in brief as follows:

"As to our diverse re-incarnations on the earth, hear what I have to say: Since 1854 I have rarely gone to bed without giving some hours to the spirits, and those with whom I have come in *rapport* are unanimous in acknowledging that God has suspended above us an infinity of worlds which are to serve us as rounds of a ladder by which we are to mount up to Him. While many remain for entire ages on the first step, some rise over several at once; but none reach the last, without having successively acquired in worlds progressively superior, an extreme purity and knowledge unlimited.

You are aware that Rodrigue, deceased some four or five hundred years since, was a punished spirit reclaimed to the good path by the medium, Madame B. Far from being re-incarnate, he has on the contrary progressed more and more in the world of spirits. . . . I ought to add, nevertheless, that after having recalled to the good path certain spirits, they have not further appeared at my table, and I am not far from believing that it was owing to their being re-incarnated in other worlds." . . .

The above was written by M. Hercule O., who publishes a communication from the above-named Rodrigue, who expresses his deep obligations to Mr. H. for his efforts in behalf of the low and suffering spirits, saying:

"I have been with you in your rude combats with those spirits who came to interrupt you in your noble mission. . . . My heart is touched by the sentiments you have cherished for me; my dear Hercule, thanks for entertaining my miserable confessions; I learned that heroic sacrifices were necessary on my part. So have I been recompensed for my abnegation, . . . and remember that in the superior world there is a heart that beats for you two (H. and Marie), and mingles his prayers with yours."

La Luz En Mexico of only four small pages, (enveloping however some sheets of an independent publication translated from the French,) is mostly given to "circulars" of societies, including one from "Vienna, (Austria.") The article on *los espiritus* refers with no little significance to the exemption from persecution now enjoyed by media, and contrasting it with the state of things a few centuries past.

La Ilustracion Espiritista, also of Mexico, continues its able elaboration of modern magic. I will quote a few lines in reply to the *Voz*: "To return to Plato is not so barbarous, since all Christian philosophy from the time of Origen, St. Augustin, etc., to Leibnitz and Malabranche, Janet or Pacqueur, is essentially Platonic; also, that the idea of the *perispiritu* has not been exhumed, but has lived with power and vivacity from the most remote antiquity to our day, and the revelations from beyond the tomb have come spontaneously to confirm it. Here is a truth, catholic in character, since it is universal in time and space." . . .

In answering the *Voz*, which says, "In this internal phenomenon of the human conscience rests the little philosophy involved in the German I (*yo*) of Kant, Fichte and Schelling," the *Ilustracion* remarks: "This is called talk. We must admit, *autosepho*, that Kant, Fichte and Schelling were philosophers inferior to the writer in the *Voz*, and that the conception of the I, the basis of all modern psychology, is an extravaganza occasioned by the Johannisberg or the Hocheimer. And on this castle in the air the *Voz* pretends to construct an entire edifice. . . . Admitting that Satan can employ physical agents to produce physical effects, how can we deny the existence of a similar agent that serves the incarnated soul to transmit its will? It is evident that the spirit, whatever may be its nature, has to make use of forces or fluids to manifest in the body—forces which the Greeks called at times souls, *electricidades*, *potencias pneumaticas*, dynamic forces, energies, etc. Origen said that the word *immaterial* was entirely ignored, investing with (or attributing to) the spirit a kind of *aura* or vapor. Tertulian assigned to the soul a certain corporeality—an opinion shared with St. Clement of Alexandria. St. Hilario wrote: 'There is nothing in the substances, in creation, in heaven or earth, visible or invisible, that is not corporeal.'" Thus wrote very many of the learned men in the Church and out of it. "Not theologians only sustained the conception of the *perispiritu*, but notable philosophers of all lands and all time. This is manifest in the Vedas, the Bhagavad-Gita, Zend-Avesta, the Triades of the Druids, among the Greeks and Latins. The *nephesch* of the Jews is no other than this perispirit."* The length of the article precludes the possibility of doing justice to Don S. Sierra, and I am obliged to omit entirely the "*Satan(as) y la Voz de Mex.*"

El Criterio Espiritista, of Madrid, opens its broad, handsome pages with notices of the project of the law, discussed in the Cortez of Spain, concerning the secularization of the cemeteries.† The proposition allowed Srs. Huelbes, Pidal and La Hoz notably to express their views in regard to the power, past and present, of the Catholic Church. Sr. H. said, among many other things: "I have no fear of the Catholic Church. I am outside of it—out of its communion. I have no odium for it, no animadversions to cast on the dead—and I consider the Catholic Church as a corpse. . . . The Church has been a powerful institution, was the only light of civilization for many ages; but, notwithstanding this, her time has passed, and to-day, neither as an institution nor as a power of the State can its influence be imposed upon the State." . . .

The article on suicide is timely; a few words will show its animus:

"Incredulity, the simple doubt of a future life, is the cause, to many, of horrible sufferings when they come to live the life of the spirit. . . . If Spiritualism, by the philosophic principles on which it rests, and by the facts on which it is founded, has no other advantages over the religion of the positivists than the knowledge of what we are to expect when our spirit leaves the material frame, this will be enough to effect, producing at once a complete change in humanity, relieving it of great sorrows, and accelerating its progress and its betterment."

The "Miscelania," of *El Criterio*, says that the school (Catholic) has not as yet attacked in front the bases of Spiritualism, occupying itself with fragmentary and garbled statements; that *El Sr. Corchado* has unfolded the principles of re-incarnation of the spirit *persistente* in the various human existences necessary for the realization of its providential ends, deriving it from the history of all peoples, of all doctrines of the principal philosophers, and of the sacred works and the most important religions, including those of the Old and New Testament.

The *Spiritisch-rationalistische Zeitschrift*, of Leipzig and New York, (Ernst Steiger, agent,) for February, shall receive attention in my next.

Albany, N. Y.

*This has been explained in a former article.

†It is probably well known that, in Catholic countries, one not baptized into the Catholic faith was not permitted burial in consecrated ground. A brother-in-law of mine, wheedled in Cuba, had to have his name changed, so as to bear that of some saint, ere he could be interred in the church grounds. This shame is being wiped out emphatically.

Passed to Spirit-Life:

From Boston, April 8th, Mrs. Aurella W. Snow, aged 72 years and 10 months.

A long and distressing illness was hers (cancer in the stomach,) which she bore with true Christian patience, while faithfully attended by one true friend, (Mrs. Raymore, who took her to her home, 228 Harrison avenue, and for months gave her every attention.) Mrs. Snow was well known among the Spiritualists as a faithful advocate of its truths; and when Mr. Anderson, the spirit artist, was in this vicinity, she opened her house for him at East Boston, where many of his beautiful pictures were taken. She has left us in the form to be with us in spirit, and was happy at the close of her earthly life to know she was going to a better home. By her request I attended her funeral.

Boston, Mass. SAMUEL GROVER.