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Spiritual Phenomena.

ACCREDITED MANIFESTATIONS.

THE DRUMMER OF TEDWORTH. The Rev. Joseph Glanvil, chaplain-in-ordinary to Charles II, was a man well and favorably

known in his day, as much by various theological works, as by his defence of the Baconian philosophy. In the year 1666 he published a narrative, en-

titled "The Dæmon of Tedworth," being a history of events, occurring at intervals, throughout two entire years, in the house of a gentleman of character and standing, Mr. Mompesson, of Tedworth, in the county of Wilts, Eng., a portion of which events were witnessed by Glanvil himself.

It appears that in March, 1661, Mr. Mompesson, in his magisterial capacity, had caused to be arrested a vagrant drummer, who had been annoying the country by noisy demands for charity. and that he had caused his drum to be taken from him, and left in the bailiff's hands. This fact Mr. Mompesson imagined to be connected with the disturbances that followed, and of which the chief details are here given, being quoted literally from Mr. Glanvil's work. About the middle of April following-that is.

in 1661—when Mr. Mompesson was preparing for a visit to London, the bailiff sent the drum to his house. When he was returned from that journey, his wife told him that they had been much affrighted in the night by thieves, and that the house had like to have been broken up. And he had not been at home above three nights when the same noise was heard that had disturbed the family in his absence. It was a very great knocking at his doors and the outside of his house. Hereupon he got up, and went about the house with a brace of pistols in his hands. He opened the door where the great knocking was, and then he heard the noise at another door. He opened that also, and went out round his house, but could discover nothing, only he still heard a strange noise and hollow sound. When he got back to bed, the noise was a thumping and drumming on the top of his house, which continued a good space, and then by degrees went off into the air. After this, the noise of thumping and drumming was very frequent, usually five nights together, and then it would intermit three. It was on the outside of the house, which was most of it

of board. It constantly came as they were going to sleep, whether early or late. After a month's disturbance without, it came into the room where the drum lay, four or five nights in seven, within half an hour after they were in bed, continuing almost two. The sign of it, just before it came, was a hurling in the air over the house; and at its going off, the beating of a drum like that at the breaking up of a guard. It continued in this room for the space of two months, which time Mr. Mompesson himself lay there to observe it." During Mrs. Mompesson's confinement, and for three weeks afterwards, it intermitted; but "after

a ruder manner than before, and followed and vexed the youngest children, beating their bedsteads with that violence that all present expected when they would fall to pieces. In laying hands on them, one should feel no blows, but might perceive them to shake exceedingly. For an hour together it would heat 'Round-heads and Cuckolds,' the 'Tattoo,' and several other points of war, as well as any drummer. After this, they would hear a scratching under the children's bed, as if by something that had iron talons. It would lift the children up in their beds, follow them from one room to another, and for a while haunted none particularly but them."

The next portion of the recital is still more marvelous; and Glanvil states that the occurrences took place in the presence of a minister of the gospel, Mr. Cragg, and of many neighbors, who had come to the house on a visit.

"The minister went to prayers with them, kneeling at the children's bedside, where it was then very troublesome and loud. During prayertime it withdrew into the cockloft, but returned as soon as prayers were done; and then, in sight of the company, the chairs walked about the room of themselves, and children's shoes were hurled over their heads, and every loose thing moved about the chamber. At the same time a bed-staff was thrown at the minister, but so favorably, that a lock of wool could not have fallen more softly; and it was observed that it stopped just where it alighted, without rolling or moving from the place."

The next extract introduces another feature well deserving attention:

"Mr. Mompesson perceiving that it so much persecuted the little children, he lodged them at a neighbor's house, taking his eldest daughter, who was about ten years of age, into his own chamber, where it had not been a month before. As soon as she was in bed, the disturbance began there again, continuing three weeks, drumming and making other noises; and it was observed that it would exactly answer in drumming anything that was beaten or called for."

Here is another extract, touching the conduct of animals during disturbances of a preternatural character:

'It was noted that when the noise was loudest, and came with the most sudden and surprising violence, no dog about the house would move, though the knocking was oft so boisterous and rude that it hath been heard at a considerable distance in the fields, and awakened the neighbors in the village, none of which live very near this."

Mr. Glanvil himself visited the scene of the

came thither; but most of the more remarkable circumstances before related were confirmed to me there, by several of the neighbors together, who had been present at them. At this time it used to haunt the children, and that as soon as they were laid. They went to bed that night I was there about eight of the clock, when a maidservant, coming down from them, told us it was

from its drumming and ruder noises before I prome. The neighbors that were there, and two ministers who had seen and heard divers times, went away; but Mr. Mompesson and I, and a gentlemen that came with me, went up. I heard a strange scratching as we went up the stairs, and when we came into the room. I perceived it was just behind the bolster of the children's bed, and seemed to be against the tick. It was loud

upon a bolster. There were two little modest, that time in the naval service, in the East Indies, girls in the bed, between seven and eleven years old, as I guessed. I saw their hands out of the clothes, and they could not contribute to the he shut his eyes, and made an effort to sleep; noise that was behind their heads. They had been used to it, and had still somebody or other in the chamber with them, and therefore seemed not to be much affrighted. I, standing at the tion. To add to the wonder, on putting his hand

scratching, as one with long nails could make bed's head, thrust my hand behind the bolster,

THE TEDWORTH PHYSICAL MANIFESTATIONS ASTONISH THE VISITORS.

directing it to the place whence the noise seemed | to Mr. Glanvil himself, under date November 8, | THE DYING MOTHER AND HER BABE. to come. Whereupon the noise ceased there, and | 1672, he says: was heard in another part of the bed. But when I had taken out my hand it returned, and was heard in the same place as before. I had been told that it would imitate noises, and made trial by scratching several times upon the sheet, as five, and seven, and ten, which it followed, and still stopped at my number. I searched under and behind the bed, turned up the clothes to the bed-cords, grasped the bolster, sounded the wall behind, and made all the search that possibly I could, to find if there were any trick, contrivance, or common cause of it: the like did my friend, but we could discover nothing. So that I was verily persuaded, and am so still, that the noise was made by some spirit. After it had three weeks afterwards, it intermitted; but "after scratched about half an hour or more, it went this civil cessation," says Glanvil, "it returned in into the midst of the bed, under the children, and there seemed to pant, like a dog out of breath, very loudly. I put my hand upon the place, and felt the bed bearing up against it, as if something within had thrust it up. I grasped the feathers to feel if any living thing were in it! I looked under, and everywhere about, to see if there were any dog or cat, or any such creature in the room, and so we all did, but found nothing. The motion, if caused by this panting, was so strong that it shook the rooms and windows very sensibly. It continued more than half an hour, while my friend and I staid in the room; and as long after, as we were told.

It will, I know, be said by some, that my friend and I were under some affright, and so fancied noises and sights that were not. This is the eternal evasion. But if it be possible to know how a man is affected when in fear, and when unconcerned, I certainly know, for my own part, that during the whole time of my being in the room and in the house, I was under no more affrightment than I am while I write this relation. And if I know that I am now awake, and that I see the objects that are before me, I know that I heard and saw the particulars that I have told."

Mr. Glanvil concludes the relation, the repetitions and less interesting portions of which, for brevity's sake, we have omitted, as follows:

"Thus I have written the sum of Mr. Mompesson's disturbance, which I had partly from his own mouth related before divers, who had been witnesses of all, and confirmed his relation; and partly from his own letters, from which the orders and series of things is taken. The same particulars he wrote to Dr. Creed, then doctor of the chair in Oxford."

It remains to be stated that some time after the drummer's first commitment. Mr. Mompesson had him again taken up for felony (under the statute of 1 James, chap. 12), for the supposed witchcraft about his house. The grand jury found a true bill: but, to the honor of the petty jury, be it said, the man was acquitted, his connection with the disturbances not being proved. The reality of the disturbances was sworn to by various witnesses. To this fact, Mr. Momnesson alludes in a letter written by him to a Mr. James Collins, dated Tedworth, August 8, 1674, and published entire in Glauvil's book. We quote from that letter:

"The evidence upon oath were myself, Mr. "The evidence upon oath were mysen, william Maton, one Mr. Walter Dowse—all yet living, and, I think, of as good repute as any this country has in it—and one Mr. Joseph Cragg, then minister of the place, but since dead. We all deposed several things that we conceived impossible to be done by any natural agents, as the motion of chairs, stools, and bed-staves, nobody disturbance in January, 1662, and gives us the result of his personal observation, as follows:

"About this time I went to the house on purpose to inquire the truth of those passages, of

which there was so loud a report. It had ceased | In another letter, addressed by Mr. Mompesson

"Meeting with Dr. Pièrce agaidentally at Sir Robert Button's he acquainted me of something that passed between my Lord Rivers and yourself about my troubles, &c.; to which, having but little leisure, I do give you this account: That I have been very often of late asked the question, 'Whether I have not confessed to his Majesty, or any other, a cheat discovered about that affair.' To which I gave, and shall to my dying day give, the same answer: That I must belie myself, and periure myself also, to acknowledge a cheat in a the same answer: That I must bene inyself, and perjure myself also, to acknowledge a cheat in a thing where I am sure there neither was or could be any, as I, the minister of the place, and two other honest gentlemen, deposed at the assizes upon my impleading the drummer. If the world will not believe it, it shall be indifferent to me, praying God to keep me from the same or the like affliction."

Such is the compendium of the essential facts in this case, literally extracted from Chapvil's work, to which, for a more detailed account, the

curious reader is referred. In connection with the above narrative, it is

chiefly to be noted: That the disturbances continued for two entire years, namely, from April, 1661, until April, 1663; and that Mr. Mompesson took up his quarters for the night, for two months at a time, in a particular chamber, expressly for the purpose of observing them:

That the sounds produced were so loud as to awaken the neighbors in the adjoining village, at a considerable distance from Mr. Mompesson's

That the motion in the children's bed, in Mr. Glanvil's presence, was so great as to sensibly shake the doors and windows of the house;

That the facts, collected by Glanvil at the time they occurred, were published by him four years afterwards (in 1666); and that the more important of these facts were sworn to in a court of iustice:

That ten years after these occurrences took place and when it was reported that Mr. Mompesson had admitted the discovery of a trick, that gentleman explicitly denied that he had ever discovered any natural cause for the phenomena. and in the most solemn manner endorsed his former declarations to Mr. Glanvil.

APPARITION AT CASTLE DE BURGH.

There was until recently a very ancient castle in Lancashire, near Liverpool, Eng., called Castle de Burgh, which belonged to a noble family of that name. Many years ago the possessor of the castle, Mr. de Burgh, died; and the castle was then let out to various of the tenantry, among whom was a carpenter. Two years after the death of Mr. de Burgh, as this carpenter was employed in his workshop, about a quarter of a mile from the castle, melting glue, it being evening, and only four of his men with him, he perceived a gentleman in mourning passing the lathe where the men were at work. He was immediately seized with a violent trembling and weakness, his hair stood on end, and a clammy sweat spread over his forehead. The lights were put out, he knew not how, and at last, in fear and terror, he was obliged to return home. On his arrival at the castle, as he was passing up the stairs, he heard a footstep behind, and on turning round he perceived the same apparition. He hastily entered his room, and bolted, locked, and barred the door; but to his horror and surprise this offered no impediment to his ghostly visitor, for the door sprang open at his touch, and he entered the room. The apparition was seen by various others, all of whom asserted it bore the strongest resemblance to their deceased master. One gentleman spoke to him, and the spirit told him "that he was not happy.'

In November of the year 1843, Miss Home, a young lady then between thirteen and fourteen years of age, was on a visit to a family of her acquaintance (Mr. and Mrs. Ellis) residing at their country-seat in Cambridgeshire, Eng. Mrs. Ellis was taken ill; and, her disease assuming a serious form, she was recommended to go to London for medical advice. Shedid so; her husband accompanied her; and they left their guest and their two children, the youngest only ten weeks old, at home.

The journey, however, proved unavailing; the disease increased, and that so rapidly that, after a brief sojourn in the metropolis, the patient could not bear removal.

They wrote immediately to the father, then a Monday that the infant died; on Tuesday Mr. death of her infant.

letter, in which he begged her to go into his study which were pressingly wanted. It was in this and as the young lady proceeded thither to exthat there was nothing to be afraid of, and ento look at the babe, she saw, reclining on a sofa third its weight. near to it, the figure of a lady whom she recognized as the mother. She was not much alarmed, mas the appearance of her friend. Standing withthe body of the infant, and then signed upwards. young lady left the room. This was a few minutes after four o'clock in the afternoon. Miss Home particularly noticed the time, as she heard the clock strike the hour a little before she en-

The next day she received from Mr. Ellis a letter, informing her that his wife had died the preceding day (Thursday) at half-past four. And when, a few days later, that gentleman himself arrived, he stated that Mrs. Ellis's mind had evidently wandered before her death; for, but a little time previous to that event, seeming to revive as from a swoon, she had asked her husband why he had not told her that her baby was in heaven?" When he replied evasively, still wishing to conceal from her the fact of her child's death, lest the shock might hasten her own, she said to him, "It is useless to deny it, Samuel; for I have just been home, and have seen her in her! little coffin. Except for your sake, I am glad she it could be used without friction. is gone to a better world; for I shall soon be there to meet her myself." Very shortly after this she expired.

APPARITION TO CAPTAIN RIDD.

The late celebrated Lord Byron used to relate the following strange story of Captain Ridd, with whom he sailed to Lisbon in 1809:

This officer stated that being asleep one night in his berth, he was awakened by the pressure of by making it have the appearance of a stupid something heavy on his limbs; and there being a falsehood. Another admitted a correspondent faint light in the cabin, could see, as he thought, who denied the statement flatly, and showed condistinctly, the figure of his brother, who was at clusively that I did not understand even the ele-

dressed in his uniform, and stretched across the bed. Concluding it to be an illusion of the senses, but still the same pressure continued, and still as often as he ventured to take another leck, he saw the figure lying across him in the same posiforth to touch this form, he found the uniform, in which it appeared to be clothed, dripping wet!

On the entrance of one of his brother officers to whom he called out in alarm, the apparition vanished; but in a few months after, he received the startling intelligence that on that night his brother had been drowned in the Indian seas. Of the supernatural character of this appearance, Captain Ridd himself did not appear to have the slightest doubt.

Original Essays.

DELUSIONS OF SCIENTIFIC MEN, AND WHAT COMES OF THEM.

BY HENRY HARPER.

In the fifth American edition of Chambers's Encyclopedia, page 162, vol. 1, he states the following general rule in relation to mechanical power. Speaking of the lever and the benefit to be derived from its action to produce power, he

"The principle in mechanics which produces this phenomenon is very simple, and is explained by what is called the law of virtual velocities, or, from its general application, the Golden Rule of Mechanics.

This law or rule is, That a small weight descend-

This law or rule is, That a small weight descending a long way in any given length of time, is equal in effect to a great weight a proportionately shorter way in the same space of time."

Another way of stating this important law is as follows: In the case of equilibrium, if a motion be given to a mechanical power, then the power multiplied by the space through which it moves in a vertical direction, will be equal to the weight multiplied by the space through which it moves in a vertical direction."

This "Goldan Rule" of maghanics is often stated.

This "Golden Rule" of mechanics is often stated in other terms, such as "what we gain in power we lose in motion," &c., the meaning of which is that it is impossible to create power in any other way than expending an extra amount of motion that exactly coincides with the amount of power gained. Thus it is made a mathematical standard to calculate from in all cases of estimating power.

An individual stands about the same chance of being recognized in the scientific world who denies the above proposition, that he would in the mathematical world if he doubted that two and two made four. In every department of Nature's laws where physical power is developed (and where is it not?) this law must be strictly obeyed.

However, notwithstanding this unanimity of scientific belief, the supposed fundamental law is wrong both in theory and in practice, AND IS NOW PROVED TO BE SO. As a natural consequence, very little is known about the fundamental laws of mechanics while under the influence of this de-In the meantime the youngest child, little lusion. It is left in very much the condition that Fanny, sickened, and after a brief illness, died. mathematics would have been, if, by some fatal delusion, the primitive mathematicians had estending on what he felt to be the death-bed of his tablished it as a fundamental law of numbers wife; and he hastened down at once. It was on that two and two made three, and the same had been received by succeeding mathematicians as a Ellis arrived home, made arrangements for the correct principle. In the case of natural science, funeral, and left on Wednesday to return to his the delusion was more difficult to detect, because wife, from whom, however, he concealed the in the working of machinery there is always the inevitable friction, to which was attributed all On Thursday, Miss Home received from him a practical demonstrations of the fallacy of this supposed law. For instance, if a wagon was to be and take from his desk there certain papers drawn up an inclined plane that rose one foot to every three feet of the incline, in theory it would study that the body of the infant lay in its coffin; require one-third as much power to draw it as the wagon weighed; but if the practical demonstraecute the commission, one of the servants said to tion showed that it required more power, the surher, "Oh, miss, are you not afraid?" She replied plus would be attributed to friction. The only way of disproving this supposed fundamental law tered the study, where she found the papers re- in this case, would be to make the wagon rise on quired. As she turned, before leaving the room, the inclined plane with a less power than one-

To calculate the power by theory of the leverthat is, as many times as the short arm is conbut approached the sofa to satisfy herself that it tained in the long arm, so many times the power would be increased—the power necessary to draw in three or four feet of the figure for several min- a wagon up an inclined plane whose length was utes she assured herself of its identity. It did three times its height, would be one-fourth its not speak, but, raising one arm, it first pointed to weight. But from this calculation, in practice, there would also be a slight deduction from the Soon afterwards, and before it disappeared, the power of the long arm to the lever, which would be equal to the radius of the axle arm, and the uncertain amount of friction, which always has been the "scape goat" on which scientists have placed their miscalculations. Accordingly the trial was made with wagons that were so constructed that the least amount of draught was secured. The experiment was tried on an inclined plane that rose four and one-fourth inches in four feet, and it was found that eight pounds and fourteen ounces nower would draw one hundred pounds weight up that inclined plane.

It will be seen that if we divide the length of the plane by the height, and the weight by the power, the one is contained in the other an equal number of times, or within a slight fraction that can only be realized in figures. As it will be seen. this experiment proved the fallacy of the long established theory in science, or else it proved that the wagon had been so perfectly constructed that

A statement of this fact was made to various mechanical and scientific periodicals within three years, one of which I was connected with as a correspondent. The way the information was received will be a lasting record of the iron rule that ignorance arbitrarily sways over mind.

One paper dodged the subject by twice misprinting fourteen and one-fourth where four and one-fourth was written in the manuscript. therementary principles of mechanical science. He said Galileo had at one time been under the same delusion that I was. Another admitted a correspondent who showed plainly that he was familliar with mechanical laws as they were written, and that I was not.

Communications that I made in shape of answers, showing the philosophy of my reasoning, were rejected on various pretences, yet allusions were made to them as carefully prepared articles that sneered at science and should be classed with the arguments in favor of the philosophy of a perpetual motion. A pretence for rejecting them was their "verboseness," but the editor banteringly requested me to give practical demonstrations.

This last suggestion was at once acted upon in a way that as positively and as simply proves the theory that I had advanced, as did the dropping of leaden weights from the Tower of Pisa the law that governed falling bodies, in contradiction to that which had been received as infallible for a thousand previous years.

An inclined plane was constructed that rises ten inches vertically to every thirty inches length of the incline. Wheels of seventeen inches in diameter are made into a cart that runs on the incline. A nulley wheel is arranged at the top of the inclined plane, so that a cord passing over it and attached to the axle of the cart will draw in a line parallel with the inclined plane. A weight that falls from this pulley is used as a power to draw the wheels up the inclined plane. The object of the inclined plane is to raise the cart ten inches vertically, while it is passing three times the height, or thirty inches on the plane. The "Golden Rule" of science says that in no case is it possible to give those wheels motion up any part of that plane, without a power that at least equals one-third the weight of the wheels, and in order to do this an impossibility must be accomplished, that is, to make all of the wheels work without friction. Our railway cars, our road wagons, and every wheeled vehicle cannot expect any better motive power than this.

It is evident that a weight attached to a cord running over this pulley and attached to the wheels will fall vertically just as far as the wheels ascend the plane, and the wheels will rise vertically one-third as much as the power falls; therefore it is a clear estimation that the power is to the weight as one to three. The wheels weigh one hundred and fifty ounces, and the weight weighs fifty ounces. Now, if the rule is correct, the weight will exactly balance the wheels on the plane, without either having the power of motion. that power being equal to the friction. If the friction is overcome and the power is moved either up or down, the formula for calculating power is wrong, and consequently all calculations that are based on it, and, in fact, the whole theory of mechanical science. Does it not assume a point of interest equal to that when Galileo was assembled with the votaries of the ancient theory of the velocity of falling bodies, at the Tower, to practically try the truth of it? The result is just as clearly marked in one case as the other, and it also shows that this age will cling to an ancient error with the same tenacity that past ages have

The weight of fifty ounces moved the weight of one hundred and fifty ounces up the inclined plane that rose ten inches in thirty with perfect case, and it was an impossibility to make the one hundred and fifty ounces weight on the plane balance the fifty ounces power. To make the matter perfectly sure, four ounces were added to the one handred and fifty, and then the motion was without interruption in favor of the fifty ounces power. Various other tests were tried, such as giving the inclined plane a greater inclination, that was equal to one-half inch vertically, over one-third the length of the plane.

All these experiments show, beyond the possibility of a doubt, that the supposed law of coincidence between velocity and power has no uniform existence, and, as a consequence, all the calculations based on the supposition that it is a law are erroneous. Many scientific persons have witnessed the above demonstration, and as many more as choose can do it by calling on me, at Butler, Montgomery Co., Ill., where all necessary machinery for making the test is kept in readi-

Scientific men are apt to go off into ecstacies of declamation about the wonderful triumphs of science. "The path of the iron horse that checkers our land" is often alluded to, but the truth is that we owe far more of this development of nower to inspiration through the workingman. than to scientific principles laid down by scientific men. What is called gumption in the workingman, in this case at least, are the borrowed plumes with which science has arrayed itself, and nompously struts. This is made apparent, by their own showing, in adopting the theory that has now been practically refuted in relation to mechanical power, and which, when believed, utterly excluded the true philosophy of physical force.

The effects of a false philosophy, for a time, have been to paralyze genius, or what can more appropriately be termed inspiration. Men have become wearled of life when it produced truthful thoughts that could not be reconciled with a popular and false philosophy. Fortunes have been poured out like water upon a truth that found lodgment in some individual mind and could not in that of others.

A case of the latter kind came under my notice recently that will illustrate the position.

It is well known that in conveying power to the machinery attached to a steam engine a crank has been used, and that there are two points in the revolution of the crank called "dead points," where the nower of the steam can have no effect to produce direct motion. At two other points the power acts on a lever that is alternately passing from the maximum to the minimum of power. by regular approaches. The effect is that onehalf of the leverage power of the crank is lost.

Peter Yates, Esq., of Milwaukee, Wis., a lawyer of considerable notoriety in the State, by some process had the thought generated in his mind of a way to apply that power to the machinery at a point where the maximum would be continually realized. He was a man of science, and as a matter of course made his appeal to scientific men to sustain the thought that was so clear to him, but they could not see it, by any way of reasoning, in the same light that he did. Not discouraged by the first disappointment, he put ten thousand dollars in his pocket and proceeded to New York to demonstrate his theory in a practical way.

Two boats were built from the same model. with like engines, only that one, to which was attached the crank, was made to consume one-third more steam than the other, the latter, to which was attached his improved power.

A passage from the Scientific American, No. 1, Vol vi, of date Sept. 21, 1850, tells how it was received as follows:

We here present a description and engraving of the pulley engine, invented by Peter Yates, Esq., of Milwaukee, Wis. This invention was secured to him by patent granted on the 23d of April last. This is the invention which has caused no little controversy—a controversy with which the majority of our readers are somewhat ac-

quainted. We now present the description and in their dogmatic way, that there is no mechanistate some facts about it, leaving them to speak for themselves without any coloring from us.

like the above, and the pulley boat beat the crank Mr. Haswell, the Engineer-in-Chief, U. S. N.,

has witnessed the experiments, and so have some of our most eminent engineers, who, like ourselves, could not mathematically see any loss by the crank We make an honest, fair confession, and scorn to equivocate."

This "honest, fair confession" of a practical demonstration, was made nearly eighteen years ago, yet one of the most valuable natents to the public, an invention that in its crude state saved one-third the power of ordinary steam engines, has in no way been made available to the public. The man who was so unfortunate as to be a genius in an age of false philosophy, expended nearly fifteen thousand dollars to demonstrate a truth that is as plain as that two and two are four, and so far has failed. So long as we maintain a false philosophy his fate will be a warning to men of genius. It would be remarkably strange that his case so far has been precisely that of every inventor that has discovered any great improvement in physical force, if it was not explained by the fact that we have always relied upon a false principle as a fundamental law of science. So long as we choose darkness rather than light in science, so long we shall have it.

Where a phenomenon is to be accounted for of physical power our most grave philosophers are obliged to use arguments that would disgrace the intellect of a child. As an instance of this folly. let us for one moment glance at the philosophy of tides as they have taught it.

The phenomenon to be accounted for is that at stated periods, when a particular side of the earth is placed in a certain position to the moon, the water rises in opposition to the power of gravity from the direction of the centre of the earth into what are called tides. From careful observations made of the stated periods that this water rose from the earth's centre, it was demonstrated beyond doubt that the influence that gave it motion was attraction from the sun and moon, that was of the same nature of the attraction that held the water on the earth. It is a law beyond dispute of any one, that when two powers act in direct opposition to each other, motion, or a tendency of motion, will be given toward the greater power. The most minute amount of power preponderating in favor of one of the two, acting oppositely, determines the direction of motion, as is seen in the balances used for determining weights.

Again, it is well known that the most minute amount of power placed in a position that has the required mechanical effect, will give motion to any amount of power attracted in an opposite direction. The motion will not be in the direction that the mechanical power is exerted, in the majority of cases, unless by peculiar construction of the machinery that produces it such an object is secured.

Now, in the case of the rising of waters from the direction toward the centre of the earth to which they are attracted, by the influence of an infinitely less nower, to wit, the attraction of the sun and moon, is shown a clear and indisputable case that the less power acts with mechanical effect to produce the motion of tides.

Mr. A. J. Davis, in some of his earliest efforts of speaking by inspiration, said that the theory for tides that was generally believed was incorrect; that when we understood the law of physical forces better, a full explanation of the phenomenon would be understood. (I quote the substance of what he said from memory, after many years that it has been read.)

The explanation that is given, founds its argument on an incorrect theory of Kepler, about the power of attraction decreasing or increasing in proportion to certain squares of distance. For instance, when the moon has its meridian on any part of the earth, that part being one square of distance nearer the moon than parts 90° from said meridian, it is assumed that the attraction of the moon for the water on the earth directly under its meridian is a certain amount greater than at any other place therefore th takes a slight motion toward the moon. Without stopping to inquire into the assumption that the power does increase at this point, we need only ask, does it increase so that it is greater than the attraction of the earth that acts in an opposite dition to this power of the moon? Of course we know the earth's attraction is the greatest, and the moon's can have no more power to counteract the earth's than a grain doubled to two grains can have power when placed in balances to lift ten pounds placed in the opposite scale. It only counteracts two grains of the ten pounds, and it cannot in the least produce motion until the power goes beyond ten pounds.

Again it is not a fact, as is assumed for illustration, that the motion of water is toward the sun or moon. It is always raised to the highest point after the earth's diurnal revolution has brought the spot 70° or 80° beyond the moon's meridian, near the point that the theories of science say the power of attraction is decreased: and as if to utterly destroy every vestige of the theory, the water rises into a tide on directly the opposite side of the earth from a point where the attraction is the least.

To get out of this dilemma, the greatest phi losophers of the age plunge into the climax of absurdity. The fact exists, and they must ac count for it with reason if they can, but at all hazards it must be accounted for. They say the solid part of the earth that comes nearest to the moon is attracted with a greater force than the more remote parts, therefore the nearest parts are drawn toward the moon, and by virtue of their solidity the remote parts are drawn likewise, so that the water is left behind just far enough to make a tide on the side of the earth directly opposite of the moon. Waving the great absordity that the solid part of the earth's attraction is not sufficient to draw the water along with it in its motion, we may only consider the effect that this motion toward the moon will have.

The motion toward the moon, by every course of reasoning that can be resorted to, will bring the solid part of the earth nearer to the moon, and in time the journey must end, unless the distance is without end.

I have said that if mathematicians had been under the delusion that two and two made three, the solutions of mathematical problems would not have been further from the truth than are at the present time our estimates of physical force, by our delusive theories of mechanical power. I am confident our theories for tides will fully bear me out in the assertion.

All of this error and blundering confusion can be easily avoided by adopting a simple truth; that is, that there is but one mechanical power, and that power is the lever. Wherever power is gained or lost, it can be mathematically calculated by dividing the long arm by the short arm of the lever. It is what may be called the mathe-

matics of mechanical power. The would-be popular men of science tell us, make us free.

cal power in the railway wheel, it is only a device to avoid friction, and that the real power is We have seen two boats constructed exactly alike, with paddle-wheels of the same size, one having a crank and the other pulleys, constructed the would-be scientific man, when called upon to make an improvement in the power of locomotion on the railway, will be more likely to do an injury than good. To prove that he is wrong, the public are respectfully invited to avail themselves of an occular demonstration that I will endeavor to have ready for any individual or his authorized agent, that may be more convenient for him to appoint.

The man who understands the power of a wheeled carriage will readily understand the action of power that produces the mighty rush of waters called tides. The beauty and simplicity of the simple truth that explains this wonderful phenomenon can be readily comprehended by the man untutored in the dogmas of popular philosophy, and, by the by, I will say he is far more competent to judge than one whose mind has been warped by the false theories of science. Every person is a machine, and every physical move is an operation of that machine, and it would be strange indeed if the one who works the machine did not learn something of its nature if left without the interference of false theories.

Butler, Montgomery Co., Ill.

THE NATURAL HISTORY OF RELIGION.

BY DYER D. LUM. INTRODUCTORY.

We are living in an age of inquiry. While the spade of the geologist is persistently turning up fresh and more complete evidence of man's hoary antiquity and early condition, presenting us with his rude works of art, his drawings "from nature," and exhibiting to us evidence of his faith in immortality "hundreds of thousands of years ago"; while students are traversing Europe, often disguised as peddlers or peasants, to collect the folk-lore of different nations, by means of which the philologist can trace their origin in pre-historic times: while the labors of Orientalists have succeeded in tracing our origin, and proving our connection with the "benighted" Hindu race, and bringing to light the sacred Vedas of the Hindu, the Zend Avesta of the Parsee, and the Tripataka

of the Buddhist; while all this flood of light is being poured upon the pathway of primitive man, we are still beseeched to attend God's worship," and hear earnest appeals to come to Jesus!" that we may escape from the consequences of the "Fall"! If Adam was not the first man, what becomes of the "Fall"? And with this dogma is also indissolubly connected those of man's "depravity" and "sal-If the "Fall of man," and his invation." herited depravity as a consequence, be a myth, then what need of the Atonement? "It is surprising," said Prof. Lesley, in his Lowell Institute Lectures, " how indifferent men of science seem to be to these great statements! Thousands of preachers proclaim them from the pulpit every Sunday in the year; and millions of communicants respond-Amen! And yet our men of science continue skeptical, and call them, as the apostles did, old wives' fables. They believe them indeed to be old Jew-legends, so palpably heathenish and contrary to all we know that it is not worth while to try and show their absurdity. But they add, more seriously, that these old fables are no part of Christian theology."

The "Infidelity" of the eighteenth century was destructive; it analyzed these "old wives' fables" and showed their absurdity. The "Infidelity" of to-day merely gathers in the traditions and theologies of other lands and other ages and leaves us to draw our own conclusions.

Some of these conclusions of modern scientific research I propose to spread before you in a series

The first will be on the nature of religion, endeavoring to show that it is intuitive and not ad-

Then to discuss the condition of pre-historic man, his habits and his faith; the origin of religious rites and ceremonies; the growth and development of Sun-worship, embracing the origin of the cross as a religious emblem, and the idea of a Triune God, an Incarnate Saviour, the Virgin Mother, the Resurrection of the God-man after a violent death, and other of its characteristic features. To quote from the Sacred Writings of other modes of Faith, and bring before you the hymns and prayers of the Veda, the worship of the Parsees, and the Faith of Buddhism. To give a realizing idea of their "Word of God" and their Theologies; their worship, their hopes of salva-

tion, etc.
Vestiges of the spirit-history of man are being continually produced in our time, and while I invite you to no dry investigation of mythological studies, yet the result of these same dry studies may be so presented as to interest and instruct us, as well as open to us a mine of information regarding the rites and dogmas of our modern mythology. Why were the Incarnate God-men, the Divine Saviours of the past, Chrishna, Buddha, Fo. Bacchus and others born of a Virgin? Why were they born in obscurity, in caves, in dungeons, in hovels? Why were they put to a violent death? Why did they rise again from the dead, and that resurrection identical with Easter, long before the Christian era? Why were they generally born on the 25th of December? And a score of other questions readily suggest themselves of like interest and pertinence.

Though in a series of short, familiar letters, much must be omitted and authorities cannot be given for every position stated, yet no conclusions will be presented but what are familiar to all students in mythological pursuits, and for which adequate authority could be cited.

[To be continued in our next.]

May Day Picuic at East Madison, Me. MESSRS. EDITORS-I have been waiting for two weeks, to see if some person more able than my-self would not give an account of our recent twodays' meeting and picnic; but as I have failed to notice any description of it in your paper, permit

me to briefly note its leading features The day was one of the most beautiful of opening spring. On Saturday morning the friends began to assemble. The first thing in order was a social conference, but as most of those present were yet young in experience as regards the Spir-itual Philosophy, but little was said, until Mrs. Doty, under influence, gave us some good advice. A motion was then made and carried, to adjourn till two o'clock P. M. Next came two hours spent in setting tables, enjoying the refreshments provided, &c. Our company consisted of two neighborhoods, the Twelve Corners and East Madison, After partaking of temporal food until all were satisfied, we listened to a discourse from Mrs. Doty; the greatest interest being manifested by those present in the inspirations thus flowing from

the angel world. Sabbath morning came, cloudy and dark, but we had a good house, at both discourses, notwith-standing the bad weather. On the following Tuesday we started a paper, and raised nearly enough funds in one day's time to hire Mrs. Doty to speak once a month for one year. Occasions like those we have just enjoyed tend to develop a higher spirituality, and to impress upon us that truth hich is calculated in its nature to elevate and ake us free. WILLIAM BARKER.

THINGS AS I SEE THEM. BY LOIS WAISBROOKER.

READERS OF THE BANNER-Perhaps you think that I no onger keep my eyes open; but you are mistaken, for, to say nothing of hearing and feeling, I have really seen several things since I wrote you last under the above caption, which I think was last July. I have seen crowded houses assembled to listen to the question of Suffrage for Woman, away down in Southwest Missouri, and that upon short notice, while at the North there seems a sort of dead apathy upon the subject. Indeed, I honestly believe that with judicious efforts the South could be brought to accept this grand step in the pathway of progress sooner than the North.

I have seen, also, that our cause is steadily onward; that thinking minds everywhere are waking up and questioning the past, as well as the present and the future. But I sometimes fear, dear reader, that we have not gone quite deer enough into the causes that have produced the effects which curse society. We forget that our social structure not only needs new roofing, but new foundation timbers. Well, well, we shall learn sometime: but those who will not see when "The sweet dews of peace

are upon them, will wake when they hear the " Cannon's thunder."

NO CHRIST.

Not long since, at the close of a lecture near Charles City, Iowa, I gave opportunity for remarks, questions, etc. I had hoped to hear from the Advent minister, who was present, for I do enjoy their opposition. He was slient, however, but a German who was of that belief, as I am told, arose and said, "Madam, you talk smart; you are a pretty smart woman; but there is no Christ in your sermon, and I will have nothing to do with it. I am not ashamed to own my Josus; I will clear my skirts," at the same time giving his coattail a shake, and reaching for his hat. Having secured the last, he walked directly out of the house with, "Goodby, ma'am." He did not tell us where he was going, but if to hunt his Jesus I hope he has found him ere this.

SPIRITUAL DISCERNMENT.

In my earlier experience as a lecturer, I stopped a few days with a family of Spiritualists where there was no harmony between the man and his wife. He scemed kind, but everything he did annoved her. They were both kind to me. I liked her, and, excepting the excessive use of tobacco, he was a pleasant, agreeable man, wearing at the same time a kind of patient, subdued look, that tended to call out the sympathy of those who listened to his wife's sharp speeches, and marked her ungracious manner toward him. During the past winter I visited there again, and found him bowed to the very earth with trouble, and the mother of his children in the spirit-land. During the first night of my stay in the place she was with me all through its long watches, both when I slept and when I woke. Her husband's husiness was that of a liquor dealer and had been for years. He brought from the city and sold to the smaller dealers through the country at wholesaic, while they, in turn, retailed it to their customers. All that night this wife and mother, whose home on earth was one of discord-all through that night she kept showing me magnetic lines going out from her husband and connecting him with every one to whom he sold liquors; and again from each of these to each one to whom they dealt out the fiery stream In following these last-for I seemed obliged to go with her to the end of each line-I was led to some of the lowest of earthly hells. I questioned as to what the purport of all this was, but could get no light upon the subject. And all of the day following I wondered what these things meant.

The next evening, as a few of us were gathered together she came and took her stand between her daughters, partly behind the eldest one, and looked at me. She did not speak, but I could feel her thoughts. I could feel the strong, tender love that flowed from her spirit toward her husband. The scene of the night before came up again, and now I understood it. I could feel the low, impure magnetism from those places of degradation flowing back toward the one who furnished the means of drunkenness, centering upon and enveloping him therewith, till it made him hate ful to his sensitively organized wife. "I loved him," she seemed to say to me; "I wanted to go to him, but this something that I felt but could not understand fretted me, irritated me and made me unreasonable, and I was blamed even while I was starving for the love that was thus made poison unto me." But why, I asked, should those magnetisms flow back thus in his case more than in another's? for instance, the man or woman who comes in contact with this class in other ways, as they are in the world-and we cannot keep wholly separate from them if we would? And the response was, "If connected with them positively, for the sake of benefiting them, it is well; but to be connected with them negatively, to come in contact with their low condition only for the sake of gain or pleasure causes their ovils to flow back upon you, and, through you, upon those you love, making them either impure or wretched, perhaps both."

You who read this can carry out the principle at leisure I have not the time; but especially would I commend it to the consideration of those who connect themselves, for the sake of pleasure, with scenes and associations that they would be horrified to have their wives and daughters share with them.

Yes, it was one that made me glad! I wish I could get a hundred such. But here it is, and the reader can judge for

himself: DEAR MADAM—I was one of your hearers yesterday, and am an earnest seeker after truth, especially spiritual truth; and as light and knowledge have come to me my faith has increased, but not having had any evidence through my increased, but not having had any evidence through my own personal experience, (such as mediums profess to have,) but only the testimony of others, which seems to meet a response in my own mind, and as a public avowal of my faith would be attended by great sacrifices, such as you know how to estimate, I have been quietly feeling my way along, wishing to be very sure that the foundation-principles of Spiritualism are based on eternal truth, before making a full confession of faith and coming out as a public worker in the cause. But when once made to feel sure of this fact, I trust I shall have moral courage enough to work with energy and efficiency. However, as an evidence of my faith in your sentiments, as expressed in your tracts, I send you enclosed five dollars, for which please send, through the post office, one copy of each of your tracts, the pamphlet on suffrage included, to the persons whose names are here annexed."

Here follows a list of names, among which are those o five ministers. She concludes by saying:

"I am really glad that you have your sentiments, as a Spiritualist, printed in tract form, as a knowledge of these subjects may reach those who would not go to hear a lecture. If Spiritualists would make more effort in this direction, a knowledge of their faith and principles would reach the minds of thousands who would otherwise never hear a the minds of thousands wao would chorewise never near truthful exposition of them. I would like to have your hom address, so that at any time I should want more of your tract I shall know where to send for them. Yours truly,

AN INCIDENT. Coming from Syracuse to Boston a few days since just

after leaving Schenectady, a young man came into the car with a handful of printed matter which I supposed to be bills; but, as he commenced distributing, I found them to be tracts from the American Tract Society. I coolly unlocked my valise, took a handful of my tracts, and, following right after the gentleman, distributed them through the car. Resuming my seat, I waited about five minutes, and then took a survey of the field, and at least two, I think, however, there were as many as three persons reading my tracts to one who was reading the others, and I saw one lady put mine in her valise, while she left the other on the

A PROPOSITION.

And now I will promise to distribute one hundred an fifty tracts or one hundred tracts and the worth of fifty tracts in pamphlets on "Suffrage for Woman," for every dollar that the friends will send me. I find that many peo ple are more willing to pay than they are to distribute, and I make the above offer for the convenience of such. Whe will respond, by writing to me in care of the Banner of Light, and designating which—tracts, pamphlets, or both? Who?

WHAT'S THE USE OF SPIRITUALISM?

What does it benefit one? Such is often the question asked by those whose only idea of good is material wealth. To this I reply: Spirits have something else to do than making people rich just for the sake of riches; still they sometimes do impress upon sensitive brains the application of mechanical principles that result in inventions, which not only bless the world of labor, but bring wealth to individuals. I have a case in my mind which has been so far emonstrated that the party concerned is willing that I should speak of it through the columns of the Banner, Wm. Lotteridge, of Floyd County, Iows, had, not long since, the model of a binder for grain, one that binds with straw, held up before him so plainly that he went to work and made one like it, sent it on to Mann & Co., and asked them to put in a claim for him for all that it was worth, as he was entirely ignorant as to what had and what had not been patented. I heard the claim that they make for him read, involving, as they say, five different points, or principles, that |

had not been before applied to any patent of this kind. When I left Mr. Lotteridge's, the last of March, he was making a binder after the pattern shown him; he had already found the model to work perfectl y, but he said to me, "Say nothing about it till I find whether a binder of the full size will work as well as the model does." I have just received a letter from him, in which he says, "It is a success, even beyond my expectations." Mr. Lotteridge is a plain workingman, generous to a fault, as the worldly-wise would say; much more mediumistic than he is really willing to claim, not because he is ashamed of it, but from a modest fear of claiming too much.

Some two years since, as he was walking along the street in Osage, Iowa-well, to use his own words: "I was going along with my head down, thinking of nothing particular, when some one said, 'How do you do?' I looked up and saw a stranger standing before me. 'You have the advantage of me,' said I. The stranger smiled, and said, 'You will know me better some day,' and vanished. I was never so ashamed in my life, stopping there in the public street and talking to nothing. I looked all around to see if any one saw me, and resolved that I would never tell any one; but the next Sunday night a medium was entranced, and told the whole circle all about it."

Mr. Lotteridge says that he has not seen this spirit since. but has heard from him several times through others, and he fully believes that it is he who, in connection with his father, has shown him this model. There is one thing certain: If it proves even one-half as successful as his friends anticipate, the means thus realized will be used liberally to advance the good cause.

The Reviewer.

"Seers of the Ages."

This new work by J. M. Peebles, so apropos to the times, is meeting, as might naturally be expected, with a rapid sale.

The Davenport Brothers returning from Europe and giving startling spirit manifestations in our principal cities, the "Planchette," from the polished pen of Epes Sargent, gathering and classifying the phenomena, the facts relating to Spiritualism, with a master hand, as well as other recently marked developments connected with this growing spiritual movement, have all tended to sharpen the public appetite for the "Seers of the Ages"-a book not only tracing the Spiritual Philosophy through all the historic periods of the past, but what is more important at the present, it defines and systematizes the doctrines, theories and general ethical teachings of Spiritualism. No individual after reading it will again ask, " What do the Spiritualists believe?"

All our controversialists should have it by them as a work of reference, because giving the original terms and classical definitions of such words as hell, devil, judament, baptism, resurrection, &c.

The author, in the course of his volume, answers, among others, the following puzzling interrogations:

Does matter ever become essential, impersonal spirit?

Is God progressive?

Are the Hebrew and Christian Scriptures borrowed from Egypt, the Vedas and other sacred books of the Orient? Were the magicians of antiquity mediums?

Was the historic Jesus of the New Testament aken bodily from the long prior Chrishna of In-

Where was Jesus from the age of twelve to thirty? To what extent did the Evangelists and Church fathers copy from the Bhagavat Geeta, Puranas,

What gospels were rejected by the churchal bishops after comparing their merits in æcumenical councils?

Was Jesus an Essenian, and did he teach the world any new truths?

As a " mediator," or medium, who were his controlling spirit-guides? What relation does he sustain to this planet?

Why Jesus, Napoleon, Byron-all are the indiiduals they are? What is the basic foundation of our conscious immortality?

When does the child begin to be individualized and immortal?

What is the condition of idiots in the world of spirits?

Are the animals of earth sufficiently individulized to be hereafter immortal?

What are the occupations of spirits? &c., &c. The horoscope, defining pastophora, is finely written. It is from the pen of the Rev. J. O.

Barrett.

As to the author's manner of treating the different subjects and style of composition, the following selections may suffice, pages 13 and 14:

Progress is God's right hand angel! It is the Christ in our midst, working by mothods mystic as the pictured symbols in the Patmos Visions. Its laws diverse, inverse, and often unfathomable, ever act to the same divine purpose of physical refinement and spiritual unfoldment.

Spirit and matter both eternal; spiritual substance in connection with physical substance in its various gradations constitute one college duality. tions, constitute one coëternal duality.

Buirit is Independent of matter relative to mere existence;

Spirit is independent of matter relative to mere existence; yet dependent upon it for its manifestations. O O O O The yesterdays are gone; let them go! The good of the past preserved and reconstructed. Americans have to do with the to-days, and a brightening future stretching in mellowed radiance, deepening in significance, gorgeous with hope, and prophetic of a coming Eden, whose crowning glories shall be harmonial men and women, being laws unto themselves.

Tracing the connection between Chrishna of India and Christ of Judea, giving the proper authorities, he says, pages 82 and 83:

Chrishna was sent to a tutor to be instructed; and instantly astonished him by his profound wisdom, as did Christ the Jewish doctors, in the temple. Chrishna is called Heri; and Heri, in Sanscrit, means shepherd, as well as saviour. Christ was tormed the "shepherd of the sheep." Chrishna had a forerunner in his elder brother, Rom, as had Jesus in his cousin, John the Baptist. Rom assisted Chrishna that McCod Shohed "is purificing the world form the Jesus in his cousin, John the Baptist. Rom assisted Chrishna, the "Good Shopherd," in purifying the world from the pollution of wil demons. To show deep humility, Chrishna washed the feet of the Brahmins; so did Jesus the disciples. Upon one occasion a woman poured on Chrishna's head a box of ointment, for which he cured her of an aliment. Matthew's gospel assures us that a woman anointed the head of Jesus in a similar manner. One of Chrishna's first miracles was the cure of a leper. It was also among the first of Christ's. During the succeeding career of Chrishna, he taught inspirational truths, raised the dead, was crucified, descended into Hades—the under world of spirits—whence he returned, and ascended to Valconths, Haven, or the proper Paradise of Vishnu, who is the Father, or first person of the Hindoo Trinity. person of the Hindoo Trinity.

The chapter upon Neo-Platonic Spiritualism commences thus, page 129:

As Paris to France socially, as Jerusalem to Syris religiously, as Ephesus to the thinkers of Southern Asia ideally, so Alexandria to all nations of the first Christian centuries. Founded by Alexander the Great, on the commercial thoroughfare between Europe and Asia, it was the centre of philosophy, the birth-place of symbols, the arena of all new theories, attractive for her unparalleled libraries, numbertag in her palmier paried seven hundred theusand books.

theories, attractive for her unparalleled libraries, numbering, in her palmier period, seven hundred thousand books, and celebrated for accommodating, at one time within her classic precincts, fourteen thousand students!

O This Alexandrian school of philosophy, based upon the psychological systems of Pythagoras and Plate, drew its primal inspirations from India and Egypt, and, amalgamating with, overshadowed the dogmas of Christianity.

Touching the important matter of spirit phenomena, he starts off in this manner, pages 197 and 198:

and 198:

The rappings!—listen, theologians! The "Rochester knockings!"—sweet gollan-toned echoes from spirit-lands in demonstration of immortality!

"Behold," said Jesus, "I stand at the door and knock."
That appostolic "cloud of witnesses"—our sainted loved ones, approaching the doors of our understanding through sounds, dreams, visions, premonitions and inspirations, plead for recognition and admission!

"The love which survives the tomb," says Irving, "is one of the noblest attributes of the soul."

Golden memories are nucleur. Pure love is immortal.

of the nodiest attributes of the soul."

Golden memories are undying. Pure love is immortal. The bud of friendship that begins to bloom on earth, bears precious fruitage in heaven. Holy remembrances call the ascended hither. Death, the silent key that unbooks life's portal to let earth-encoffined spirits up one step higher, severs no sweet attraction. Sympathies between the two

worlds, are as natural as between the two continents. The translated mother looks down lovingly upon her weeping child. Delicate the electric table-touch—musical the "rap" wand. Delicate the electric table-touch—musical the "rap" bleesed the intelligent response—sacred the mess age! and happy each glory-bathed soul, who, catching, cherishes the whisper-accents treathed from those angel dwellers upon the shadowless shores of immortality.

Touching the progress of the contract of the con

Touching the progress of Spiritualism he gives, among others, these illustrations, pages 193) and 202:

The riveting—then the engine whose motive force lies behind the gracefully folding sails that whiten oceans; the kite and silken strings—then telegraphic communications beiting the planet with burning thoughts; the vacated manger adjoining Bothlehem—then nations and swarming empires bewing to the "cross of Christ"; the "rappings" near Rochester, the heavens opened—then overjoyed multi-tudes, shouting—Sec !—behold I a tangible demonstration of a future existence!

a future existence! • • • • As the Marles—"hely women of Syria," mediumistic and intuitive—were first at the Nazarenean temb to triumphantly announce, "He is not here, but risen;" so women in the initiatory hour of the spiritual dispensation, were the first to construct the key, and devise the method, for understand ingly interpreting the fact that a blissful converse in har mony with natural law had been established between the two worlds of conscious existence.

"Tongues broke out in unknown strains And sung surprising grace"—

The gates of heavenly courts ajar, angels, white-robed, and baptized in the silvery dows of paradise, reappeared, eponing again the song that anciently thrilled the watching shepherd-souls of Syria—"Peace on earth and good will to men."

Among the witnesses summoned upon the stand to testify, are Beecher, Chapin, Hepworth, Channing, Rev. A. D. Mayo, Rev. G. W. Skinner, Rev. G. S. Gowdy, Dr. Eli Ballou, Rev. Adin Ballou, Rev. J. P. Sanford, Rev. H. A. Reid, Rev. Dr. Fisk, Rev. J. H. Tuttle, Rev. H. Elkins, Rev. Dr. Ker, Rev. E. C. Towne, and other Universalist and Unitarian clergymen. He quotes also from Margaret Fuller, Horace Greeley, Gerritt Smith, William Lloyd Garrison, Victor Hugo, Mrs. H. B. Stowe, Alice Cary, Robert Bell, Thackeray, Abraham Lincoln, and others noted in the political, secular and literary world.

Writing of the relation that Jesus sustains to Spiritualism, he says, pages 270 and 271:

Spiritualism, he says, pages 270 and 271:

Jesus, then, stands in relation to the past the best embediment of Spiritualism, the richest Judean outgrowth of the spiritual idea, and looking lovingly down from the Summer-Land, sweetly says, "Come up hither," By the exercise of sympathy and aspiration, by effort and consecration to the truth, by daily holy living, he came into the highest heavenly relations. O O A thorough intuitionists by nature, he was a practical Spiritualism in word and deed. He worshiped in spirit and in truth. His kingdom was a spiritual kingdom, with the centre in humanity's great throbbing heart, and Love the king. His church was a spiritual church, built up in the souls of men and extensive as the races. His second coming was spiritual—coming, as a spirit, in spirit and power. That "second coming" in the "clouds of heaven," with holy angols and ministering spirits freighted with exalted truths and the cauaciation of eternal principles, is in process now. Multitudes of the more mediumistic feel this divine down-flowing influx as the breath of an eternal spring.

Of magnetic influences, pages 275 and 276: Of magnotic influences, pages 275 and 276:
This ago has few secrets. Seers see the innermost of things, and conscious souls know kindred souls. When rapt in this holy soul-blending sympathy, hav is useless, labor a pleasure, and duty-a word obsolete. Such souls converse across oceans when no sounds pass. Oblivious to the outward, to time and space, they live the inner life. Those positive impart to the negative—impart what they have, the quality of the efflux corresponding to the interior state. If good and pure-minded, they impart the "Holy Spirit"; that is, a most uplifting and spiritualizing influence. This rationally explains why Josus "took little children in his arms and blessed them." The blessing did not consist in the uttored words, but in the celestializing influence of the divine magnetism he imparted. It explains also why he "breathed upon his disciples," and how it was that he "felt virtue go out of him" when the negative woman touched the hem of his garment.

wirtue go out of him "when the negative woman touched the hom of his garment.

To feel the breath of the pure—to come into soul-fellow-ship with the true and noble, is equivalent to a baptism of the "Holy Spirit"; a crown of joy and a moral transfigura-

Of evil spirits, page 316:

Of evil spirits, page 316:

"The comparative darkness attending certain spirits for a long period in the land of souls, is only the reflex action of their own spiritual states. They generate the mist that dims their vision. Life is one longthened chain. Voluntary acts are the links. As to-day is related to to-morrow, and as the conduct of youth affects manhood, so this life's thoughts, purposes, deeds, determine the immediate condition and position of those entering the immortal world. No death-miracle transforms sordid, scheming, wicked men in the "twinkling of an eye" to angels. True growth is a death-miracle transforms sordid, scheming, wicked men in the "twinkling of an eye" to angels. True growth is a stranger to abrupt leaps. All progress is gradual. The malicious and depraved of this, carrying their helis with them, enter the helis or lower spheres of the spirit-life. They are in prisons of moral darkness. They lived base and selfish lives. Their affections centred upon earth and earthly things, and by an inexerable law of their being they are mentally and psychologically imprisoned for a time near the surface of this planet. As fish to water, bird to air, so the earthly-inited to the grosser strata and aural circles belting the earth, till through aspiration, unfoldment, and refinement, they become prepared to traverse the starry spaces of the higher heavens.

Of the future life, pages 321 and 322:

Heaven, remember, is a condition of solf-balance, harmony and happiness, and is attained in all worlds through aspiration and obedience to divine laws. The spirit-land constituted of the particles, omanations and ethercalized essences from this and other earths in the universe—all bathed in the sunlight of an eternal morning—is no shadow-realm; but real and permanent—a "city that hath foundation, whose builder and maker is God." Its inhabitants are carnest and uniting in their activities. Apostles markers references untiring in their activities. Apostles, martyrs, reformers continue their holy missions.

Of the process of dying, pages 335, 336 and 339: Soul and spiritual body, often confounded with spirit, are ynonymous. We employ the terms soul and spiritual body sciprocally; and, as constituting the man, use this formula -Physical body, Spiritual body, Spirit; or, body, soul and

The process of death does not involve the disorganization of the spiritual body. If it is thus absolutely disintegrated into scattered particles, by what law is it reorganized? May not more positive individualities, sustained by such elements not more positive individualities, sustained by such elements, selfishly appropriate what belongs to another, thus virtually involving the destruction of individual identity? In no department of nature does structural discognanization precede birth. Here, disorganization is retrogression to the individuality thus subjected to the unnatural process of unnaking! The grain does not resolve itself into its original elements when ready to be ripened; the bird does not return to its indefinable diffuseness in its shell when plumed for an exit: the animal does not counter to be for a moment.

return to its indefinable diffuseness in its shell when plumed for an exit; the animal does not cease to be, for a moment, when nature easts it forth for a higher being. 9 0 0 The God-principle, pivotal and central in man, continually acts, as a divine magnet, by the law of necessity, holding the spiritual body to itself in a continuous organized unity. Existence is unitive—eternal. This life is a hotel in which mortals tarry but a little season for rudimental experiences. Earthly furniture is not transferable. Ripening through toil and suffering, the soul emerges from this chrysalis state, through a sweet death-trance, to form new connections and go up one step higher in the graduated ascent of creation. go up one step higher in the graduated ascent of creation.

Of reproductions, page 348:

On the earthly planes of life, reproductions are earthly; in the spirit realms, spiritual; in the celestial, celestial. Anthe spirit realms, spiritual; in the celestial, celestial, Angels generate thoughts, ideas, redemptive reforms. It is beautiful to become angelle on earth. There should be a mount of ascension, a spiritual birth to each brain-organ, a heavonly polarity, before physical death. Said Jesus, "Ye must be born again!" Each faculty should be developed on the ascending line of divine use. Desire should be gratified only when pure, normal and subjected to the highest reason. Through ante-natal perversions and individual excesses, humanity stands are loads, desparatio and incom-

Through ante-natal perversions and individual excesses, humanity stands arraigned to-day, degenerate and incomplete. The remedy is not in multiplying the causes. God's laws are not to be trified with. Perverted passions that blotch the face and cloud the moral nature, are not to be permitted to run their course, but to he curbed, controlled, directed and lifted to higher fields of action. Nothing could be more dangerous than railroad-riding, with the steamforces reliable meaning and are guided by the engineer. forces neither managed nor guided by the engineer.

Of love, page 352: All men are my brothers; all women, my sisters; all children, my children; and I am every mortal's child. Deep is our interest in every infant born into earth-life. Its deatiny is linked with ours, and our love flows to it free, to all humanity free as God's sunlight.

manity free as God's sunlight.

Let, then, our country be the universe; our home the world; our religion to do good; our rest wherever a human heart beats in harmony with ours; and our desire be to enkindle in the breasts of earth's millions the fires of aspiration, aiding them in their progress up the acclivities of life, even to the very gate of heaven. Let all the love that can be attracted from the progress hands the appropriated by the second to the very gate of heaven. be attracted from our inmost being be appropriated by the

be attracted from our immost being be appropriated by the poor, and the crushed, and the needy, and the failen—by you, the world, the angels. Then will be actualized the words of Jesus—"All mine are thine, and thine are mine." When these universal love-principles are made practical, the soil will be as free to all to cultivate as the air they breathe; gardens will blossom and bear fruitage for the poor, and orphans find homes in all houses, there drawn by the music of tenderest sympathy; the brows of toiling millons be wreathed with white roses—symbols of perpetual neace.

Of the definition and genius of Spiritualism pages 356 and 357:

As a general definition of Spiritualism, the following is

As a general definition of opprinting the following is submitted:

Its fundamental idea is, God, the infinite spirit-presence, immanent in all things.

Its fundamental thought is, joyous communion with spirits and angels, and the practical demonstrations of the same through the instrumentality of media.

Its fundamental purpose is, to rightly generate, educate and spiritualize all the races and nations of the earth.

Its worship is aspiration; its symbols, circles; its prayers, good deeds; its incense, gentle words; its sacrament, the

wine of holy affections; its baptisms, the fervent pressure of warm hands and the sweet breathings of guardian angels; its mission, human redemption, and its temple, the universe.

Spiritualism, considered from its, philosophical side, is rationalism, from its scientific side naturalism, and from its religious side the embediment of love to God and man, a present inspiration and a heavenly ministry. In the year nineteen hundred it will be the religion of the enlightened world!

THE MEETING OF THE OLD AND THE NEW.

From a manuscript poem, entitled, "The Gospel of Nature."

BY E. R. PLACE.

A company of boys and girls are at this moment seen crossing a field at a short distance. Peals of laughter and snatches of merry song burst from their hearts as they trip along, while garlands of oak-leaves encircle their brows or waists, and beautiful flowers rest upon their bosoms, or are borne in their lands. These happy children are members of the Progressive Lyceum of a neighboring city, on their way to a picnic in a grove hard by. Afraidothot regards them with an expression of sad interest. The Joyous group, observing the earnest attention of the stranger, ver somewhat from their direct course, and, checking their capering career, appreach him, singing:

CHILDREN IN CHORUS. A cheery, merry time to-day, A merry, merry time for all: A song where the grasshoppers play. A dance where the deep shadows fall.

Wo'll wander to slope of the mountain, And creep through the grass of the valley; We'll chant to the voice of the fountain, And fond with the field blossoms dally. AFRAIDOTHOT.

My children, you've a soul to save, From endless death beyond the grave. Hear God's entreaty ere we part; Ho says, My son, give me thine heart. CHILDREN IN CHORUS.

Green is the grass and bland the air. Bright are the fields and grand the trees; The wayside flowers give us to share Their precious sweetness with the bees, For all this beauty and this joy, With thanks our hearts are running o'er; In song of girl and shout of boy,

Our gushing gratitude we pour. AFRAIDOTHOT. All this fair scene shall fade and die; The soul outlives the earth and sky. Now is the time to seek the pleasure Alond of worth—religion's treasure. Ye're heirs of a rebellious race-Now is the time to seek God's grace. Come now to Christ! ye can't begin Too soon to shun the paths of sin.

CHILDREN IN CHORUS: Our Father is so kind and good, We 've loved him from our babyhood; For we cannot recall the hour When first we felt his loving power. And if we should his love forget, That love is round about us vet. To worship him we've come to-day, In jocund song and hearty play; And he who spreads the table here. Rejoices that we love his cheer. The free outpouring of our hearts, Unstudied though our several parts. To him o'er all as welcome sounds As authems grand where art abounds.

AFRAIDOTHOT. Dear children, I am old-ye 're young ; For years I 've dwelt God's saints among. When I was young as youngest here. My soul was taught its God to fear. Fear him, my children; shun the path Where idle pleasure tempts his wrath; From every vain indulgence cease : With God in heav'n make now thy peace.

OLDEST BOY. With him we're not at war; and know His love for us doth ever flow.

AFRAIDOTHOT. The devil whispers in your car. "The living God you need not fear," While his own Word doth loud proclaim, Our God is a consuming flame. His judgments, in most dire array. Smite us at night, pursue by day. Turn, oh my son, from pleasure's path, Turn to thy God and stay his wrath.

oldest nov.
Throughout his law perfection reigneth. And every soul instruction gaineth: The statutes of the Lord are right, Of each true heart the warmth and light. Pure his commandments; they our eyes ith a glad surprise. Fear of the Lord is clean; the soul Yields to no base or mean control. The judgments of the Lord are true. And righteous are they through and through: Far more than gold to be desired: More than fine gold to be admired; Yea, sweeter than the store of bea Are judgments of the Lord to me Kind warnings from his heart of love. Or bencon-lights to guide above. Whene'er on earth our feet do stray, We bless the hand that points the way: Much more we bless the power that guides Our souls where living truth abides. OLDEST GIRL.

Therefore we time our simple lays Tổ him who blesseth all our days His Father's heart it doth rejoice To hear his children's happy voice. Nothing to him is half so drear As the untimely sigh or tear. Come, come with us: we'll do thee good: There's plety in field and wood. Lift up thy head, upraise thine eves With gladness greet the glowing skies. Our Father smiles, why frownest thou? Tear off the nightshade from thy brow, And weave thereon love's garland fair. And truth's undying chaplet wear. Come, to the fields and woods away; Come to the lake where sunbeams play. And fairles, with a silvery rein, Draw chips across the glassy plain; Come to the green, where dance and song Make short the hours, and joy prolong : Where lessons shall instruct the car. And pictures to the eye appear, In forms more fair and eloquent Than ever voice of prelate lent: A vital life and for impart To thrill the soul and touch the heart.

· CHILDREN IN CHORUS. Come, come with us; we'll do thee good; There's piety in field and wood; Scenting the breath of new-mown hav. We laugh and shout and troop away, Catching the sunbeams in our eyes, And in our hearts heaven's holier skies. Thou man of gloom, with us away: In fitting song and healthful play, Learn how to preach and how to pray.

APRAIDOTHOT. Dear children, pause! one moment pause! Give your young life to Jesus' cause ! Think of his love, his cross of shame. Then weep and bless his holy name.

OLDEST BOY. Jesus is with us, man of gloom We have the body, thou its tomb: For every fair and Joyous thing In Christ's great heart doth ever spring.

CHILDREN IN CHORUS. See how the radiant fields invite; Earth, air and flood their calls unite. Up and away! this golden day With laugh and song we'll serve and pray.

Children go streaming over the fields, and are soon lest to ontopen go streaming over the neuts, and are soon 168 to view. Afradothot turns, with a sad and grieved expression of countenance, into a beaten road and renews his morning THE LABOR QUESTION

CONVENTION OF "THE WORKING PROPLES" INDUSTRIAL OR-DRE."-SPEECHES, RESOLUTIONS, STO.

May 20th a Convention was held in the vestry of Tromont Temple, Boston, under the auspices of "The Working Peoples' Industrial Order," for the purpose of consulting upon the general welfare of the workingwomen, and to con sider the colonization plan of Miss Aurora H. C. Phelps.

upon the general wellare of the workingwomen, and to consider the colonization plan of Miss Aurora H. C. Phelps.

Miss Phelps made a few introductory remarks, in which she explained the objects of the meeting and clucidated her plan of establishing a homestead for young women. She gave the results of her investigation into the condition of the workingwomen of this city, which she found far from satisfactory. Their earnings, in many cases, she averred, were insufficient to pay their board, and this prompted numbers of them to resort to lives of shame to obtain the means of livelihood. In conclusion she thought it would be a great advantage for them to move into the country and gain a living apon the soil.

Mr. S. Thayer—who was then asked temporarily to preside—hoped the meeting would be conducted upon the tenminute rule. He then explained again the definite objects of the plan under the auspices of which the meeting was called, which were, as he understood them, for the State to grant certain lands in the neighborhood of Boaton to the workingwomen, upon which to erect dwellings and live by gardening, etc. For himself he had no special interest in the scheme except as a humanitarian. There were, he said, ten thousand young women in Boston in destitute circumstances, and it was the duty of the State to protect them, therefore he wanted to see the plan have a fair trial.

Doctross A. Getchell, an electric and magnetic physician, said she had not investigated this one subject, but she had always been a woman's friend. She then spoke of the difficient in the said ways been a woman's friend.

Doctross A. Getchell, an electric and magnetic physician, said she had not investigated this one subject, but she had always been a woman's friend. She then spoke of the difficulties young women met with in obtaining suitable boarding places. Most boarding-house keepers, she delared, were prejudiced against them, and would not take them into their houses. She related a pathetic ancedete of a young woman who had come to her in great destitution and who was on the point of yielding her honor to obtain a living, but was saved from the step through her exertions. From her own experience she had found that many girls who even led lives of shame were still pure in heart—they were led into sin to keep themselves from starving. She felt these things deeply, and was glad to see that a movement was at last on foot to clovate the condition of workingwomen, and she wished

to charte the condition of workingwomen, and she wished it God-speed.

Mrs. Thayer, the Chairwoman, alluded to the various kinds of employment open to women, and to the prices generally paid by the large slop-work establishments to their employes. These prices were wretchedly low, and were a disgrace to a civilized community like this. This condition

disgrace to a civilized community like this. This condition of affairs would never be improved, she believed, until the women themselves took hold of the matter in carnest, and then better things might be hoped for.

Mrs. Rogers, the next speaker, said she was a sowing-woman, and had to work daily until twelve or one o'clock at night, and with this prolonged labor was unable to earn oven a bare subsistence. She generally lived upon one biscuit a day, and sometimes she was unable to obtain even that with her needle.

that with her needle.

A lady in the audience then rose and said that in her opinion the condition of the tolling women would never be improved until the iniquitous money system should be over-Mrs. Ellis said she had been about the city and gathered

Mrs. Ellis said she had been about the city and gathered information upon the status of workingwomen in Boston and the prices paid them. For making shirts they were paid of cents aplece; for satin vests, 20 cents; for pants, 37 cents; coats, 50 cents; and shees, 20 cents a day. She had often been obliged to go to the station-houses to spend her nights or to obtain food. She closed by urging the wealthy people of Boston to come forward to the rescue of these poor starving women.

people of Boston to come forward to the rescue of these poor starving women.

Mrs. Doctross Hathaway spoke carnestly in favor of the plan as proposed by Miss Phelps, and suggested that it should be still further extended by establishing a laundry in the proposed community. She also thought these women should appoint agents to negotiate with the large clothing establishments and obtain work, and then parcel it out among the members, and thus take this intermediate work out of the hands of the men. The State, she believed, should appropriate \$20,000 for this scheme, but in failing to do so, the liberal-minded men of wealth should come forward and engage in the experiment. At any rate, she thought something must be done to ameliorate the condition of this class.

Miss Phelps then stated what had already been done in this matter. She hoped the hygicale view of the question would be fully discussed by persons competent to handle the subject.

the subject.
The following committees were then appointed, with in-

The following committees were then appointed, with instructions to report at the ovening session:

Committee on Resolutions—Mrs. S. Fletcher, H. Choate, Miss Thompson, Miss Gotchell, Mrs. Ellis, Octavia I. Graves.

Finance Committee—Mrs. Andrews, Miss Collins, Mrs. C. A. Syme, Mary Babb, Mrs. Rogors, Mrs. F. Minns.

Executive Committee—Mrs. Hathaway, Mrs. A. Thayer, William B. Green, E. L. Daniels, Jennie Collins, Mrs. Van Bouthwest.

Mr. Bakor believed the State should not engage in the

Mr. Baker believed the State should not engage in the enterprise proposed, because it was already deeply in debt and forced to send its bonds abroad to obtain money.

Miss Pholps replied to the last speaker, and enumerated several appropriations which the Legislature had recently made for objects either of a personal and special character, and by no means so worthy of aid as the one she had proposed. She said that the money they would advance would be returned with interest, and the scheme would prove, in the ond, to have been a good investment, as well as a useful charity. The fees of this labor movement had declared its advocates divided among themselves; but she declared it was a libel, and that they could not full of ultimate success, because Gad was our their side. 180 God was on their side.

was a libel, and that they could not fail of ultimate success, because Gol was on their side.

Mr. Foster said he felt a great sympathy for all movements for the amelioration of the oppressed, but did not see how the present scheme could result in any decided good. He said the plan would beneft only a few, and not the great mass of suffering women. The object, he thought, should be to save women from going down, and not to attempt to rescue those who were already fallen. It was useless to attempt to do this; and the greatest obstacle in their path of elevation was to be found in their own sex.

Prof. Wetherell, editor of the Cultivator, said that he had made an examination in the prices paid for female labor, and found that some skillful cloak makers received as much as \$20 per week. The cause of the dilliculty, in his opinion, was that the city is flooded with girls from the country, who, rather than go back to their "dull" country homes, would continue to stop in the city and submit to its disadvantages. This great competition of inferior laborers ran wagos down to starvation prices. If women did their work honorably, they would get honorable prices. He said every woman who desired work could get it. Yankee girls won't do houseowra, and are getting spolled for the useful avecations of life. He knew printing girls who carned \$10 and upwards a week. It was distressed work, he declared, that made distressed prices, In closing, he urged young women to learn a trade and learn it well, and then they would succeed.

Miss Jennie Collins replied to the last speaker with con-

Miss Jennie Collins replied to the last speaker with considerable earnestness, and took up and combated his arguments in detail. She said the condition of those poor girls was a great deal worse than had been represented, and their own shrinking modesty and diffidence prevented them from coming forward and making known their distresses. The more this movement was investigated the more its truth and justice would appear-then she was sanguine of final

Further speeches were made in the afternoon by S. P. Jummings, Mrs. Daniels and others. EVENING SESSION.

At the opening of the evening session Miss Pholps made At the opening of the evening session Miss Pholps made quite a lengthy address. She avowed her determination to continue her exertions for the clevation of her sex until they had the same rights and privileges secured to them which are now possessed by men, and received for an equal amount of equally good labor the same wages as men. She closed by reading the following resolutions, upon which she called for the criticisms of the audience:

Whereas, The common good of society requires that there be a sufficiency of well remunerated employment for all; and

Bhereas, Justice demands that the working people, whose diligence, skill and problity produce the comforts and lux-uries of life, should have such equitable portion of their own productions as is needful for their own comfort, health and well-being, and for the proper nurture and education of

and well-heing, and for the proper nurture and education of their children sand.

Whereas, The present fragmentary nature, the insufficien's and great precariousness of the poor workingwomen's labors render it impossible for them to procure the common necessaries of existence, or make any prrovision for sick

ness and old age; and
Whereas, A life of chronic privation and suffering causes the children who are nurtured and reared in such unwhole some and comfortless conditions, to grow up unhealthy, stunted, deformed and victous; and Whereas, The general homelessness, and the consequent helplessness of the poor workingwomen obliges them to underbid the workingman in the labor market in order to secure feed which the state and the consequent and the workingman in the labor market in order to secure feed which the state and the state

cure food and shelter; and
Whereas, The health (physical or moral) of most poor
workingwomen is injured or ruined by scanty food, clothing
and long monotonous labor in unwholesome conditions; and

and long monotonous labor in unwholesome conditions; and Whereas. The wages of all working people (but most of all poor workingwomen) are, in fact, lower, although nominally higher, than they were twenty-five years ago; and Whereas, Labor in the open air on their own land, and in houses of which they have sole control, would cure many of these women and benefit and better all, while teaching them to do skilled, complete work, and opening to them other and more remunerative industries than they now pursue; and

pursue; and

Whereas, This would soon remove them from their present injurious competition with each other and the workingmen in the labor market, thus benefiting the whole com-

munity; and Whereas, The first and greatest benefit of this proposed measure would insure to these who hire woman's labor; Whereas, A system which gives women only an average wage of 25 cents a day is laborious, inlinical and rule ons to

wage of 20 cents a day is accorded, infinited and run ous to the whole community—therefore,

Resolved, That we, workingwomen and men who can carn so-called good wages, and are therefore in comparatively affluent elicumstances, sympathize with our poorer paid sisters, that we make their cause our own, and in every way possible aid them to better their condition.

Resolved, That the white women and girls who to-day possible aid them to better their condition.

Resolved, That the white women and girls who to-day give a long and hard day's work for 25 cents in currency, are quite as much the object of Christian and benevolent

sympathy as were the negro slave women of the southern rice swamps.

Resolved, That we, working people of Boston, in Convention assembled, do heartily approve Miss Aurora H. C. Phelps's plans for colonizing the poor women upon the land, and of providing them homes and assistance while learning useful and complete industries, and we respect-

fully request the Honorable Senate and Hou e of Representatives, now in session, not. to find less constitutional and loyal power to grant the prayer of these poor women for homes, that has been found when chartered corporations have asked an extension of their privileges, or where educational, medical, munical, or other institutions have applied for unlimited grants of money.

Resolved. That in our view these poor workingwomen have a religious claim upon a government of the People, since all just governments are instituted for the express purpose of preventing crime and of protecting their citizens in the enjoyments of life, health, liberty and happliness.

Resolved. That the Working People's Industrial Orien on consideration of the importance of a home in the land to the health and well-being of women generally, do amend their platform by adding thereto the following clause: "We will first of all ensistends and homes of their own; but we will first of all ensistends and homes of their own; but we will first of all ensistends and homes of their own; but we will first of all ensistends and homes of their own; but we will first of all ensistends and homes of their own; but we will first of all ensistends and homes of their own; but we will first of all ensistends and homes of their own; but we will first of all ensistends. steads and homes of their own; but we will first of all cheavor to secure them for the poor workingwomen, who are the most needy, as well as the majority of the homeless working-people, this being in our opinion the first step toward improving the status of all laboring persons.

Miss Summer told some of her experiences as a servant, and closed by invoking God's blessing upon the Chairwoman for her labors in behalf of the oppressed laboring woman.

Man.
Mrs. Thayer said that she had worked upon shoes, but was never able to do any more than earn a bare subsistence, and it was utterly impossible with the most rigid economy

Mrs. Wiswell, formerly a nurse among the soldiers, said that while doing duty in the hospitals she was paid but 40

Mrs. Wiswell, formerly a nurse among the soldiers, said that while doing duty in the hospitals she was paid but 40 cents a day.

Miss Jennic Collins said that the American men were ashamed of the revelations which these labor meetings had brought to light concerning the condition of the laboring women in their midst. Yet she thought the improvement of our tolling women would result in a great measure from the chivairie sentlment among men. They were always polite and attentive to the weaker sex, and, to a certain extent, had made bables of them. She contrasted the gallantry of American men with the want of it among Europeans, but thought, nevertheless, that the young women of this country should learn to "rough it" more, and accustom themselves to exercise and labor in the open field. She closed by heartily recommending the adoption of Miss Pholps's plan of colonization.

Mrs. A. M. Bodric, a woman who has had some practical experience as a farmer in the West, said she had lived in illinois and Missouri, and that the women in those States think it no disgrace to labor in the fields. She believed them to be perfectly happy, as compared with the toiling women of the Eastern cities.

Mrs. Smith thought that the great trouble with women was that they were unwilling to put their shoulders to the wheel. She, also, had lived in the West aud on the frontier, and was accustomed to the rough side of existence. She heartly indorsed what the previous speaker had said about the relative happiness of the women of the two sections, and deplored the tendency of young women to herd together in the cities just for the sake of display and show. She thought the cities just for the sake of display and show.

the relative happiness of the women of the two sections, and-deplored the tendency of young women to herd together in the cities just for the sake of display and show. She thought the best method of relief was for those women to go West, and then they would be sure to get along.

The Chairwoman said in reply that few of those toiling women were able to obtain the funds wherewith to journey westward, and to go there among strangers would expatrisate them.

ate them.

Mr. John Wetherbee, Mrs. Warren and other speakers followed, and, at the close of the meeting, the resolutions were adopted and referred to the Labor League, which is soon to convene in this city, for adoption, also. The Convention was then adjourned.

The following is the platform of the

The following is the platform of the

WORKING-FEOPLES' INDUSTRIAL ORDER.

We will unite in such plans of combination and cooperation, and such systems of clucation, as we may believe will best promote the self-respect, independence, morality and self-severeignty of the laboring classes, and most surely conduce to the clevation, happiness and progress of every we-man, child and man on the face of the earth.

We will study to release the employer and employed, the capitalist and hand-laborer, the consumer, producer and middle-men from their seeming antagonism of interests, which brings wealth to a few, but wrong, evil and suffering to all.

to all.

We will work for the good of all and the progress of humanity, respecting alike the rights of the poor and the rich, lowering none, but raising all.

We will spread (as far as lies in our power) such knowledge, particularly of hygiene, agriculture and mechanics, as will benefit the working people, more especially such of them as hold the mold of the future, the mothers and tagedors of those who are to fill our places after us; not for teachers of those who are to fill our places after us; not for-setting to disseminate those facts that may be of service to

getting to disseminate those facts that may be of service to the infant, the aged, and the infirm, also.

We will stand by and uphold each other in sickness and in health, in good and in evil report, and respect the innate honor and dignity of womanhood, in whatever form it may be clothed.

We will labor to remove public prejudice against labor and the laboror, and destroy that spirit of caste which was born of chattet slavery; to secure to all laborers an increase of wages, and shortening of the legal hours of toil, and to all equal wages for the same equal work.

We will strive to remove the workingwoman from her present wrongful condition as the unwilling rival and underbiblier of the workingman, and place her in her rightful sphere as his companion, ald and helpmeet. And to the performance of all this we give our sacred promise to each other and to the world.

Vermont State Spiritualist Association.

Vermont State Spiritualist Association.

This Association will hold a Mass Quarterly Convention at Cady's Falls, in Morristown, Lamoille Co., Friday. Saturday and Sunday, June 25th, 26th and 27th. A general invitation is extended to friends, speakers and mediums, to come up and help us make it a pleasant and profitable occasion. The subject of raising funds to put a missionary in the field will probably be brought hefore the Convention, therefore it is desirable to have a large attendance.

Friends, let us come together with a determination to work, and make our State Association a practical, living institution. You will find the friends in the yielmity of Cady's Falls genial and enthusiastic in the cause of truth and human progress; the location is pleasant, and the surrounding scenery beautiful. There will be a free platform and free prech, and a cordial welcome to procressives of whatever name or nature. The nearest railroad communication is Waterbury, on the Vermont Central Railroad, from whence there will be 19 miles of staging. Arrangements will be made with railroad and stage lines to return free all those attending the Convention who pay full fare one way. Board at the hotel, 81,00 per day. The Convention will meet at the charefe; "ro organize, at 10 A. M., Friday, June 25th.

By order of the Committee. E. B. Holden, See'y.

Anniversary Meeting.

Anniversary Meeting.

The tenth anniversary of the building of the Free Church in Sturgis, Mich., will be celebrated at the village of Sturgis, on the 18th, 19th and 20th days of June. Emilient speakers from abroad will be in attendance to address the people. Ample provisions will be made to entertain strangers from abroad. It is expected that this will be one of the largest meetings of this kind ever held at this place, and it is to be hoped that the friends of the Spiritual Philosophy, and of free thought, will gather together on this occasion, and help to move on the Car of Progress. A general invitation is extended to all to be with uson that occasion, "to do good, and to get good." By otdeficer the Executive Committee. Sturgis, Mich., May 3d, 1869.

Pennsylvania State Society of Spiritualists. Pennayivania State Society of Spiritualists.
The third Annual Meeting of this Society will be held on Tuesday, the 15th day of June, at 10 A. M., and 3 and 8 P. M. in the City Assembly Rooms, S. W. corner of Nmth and Spring Garden streets, in the city of Philadelphia. The friends of the cause in all parts of the State are invited to come and aid us. Our missionaries have been laboring with success during the past winter. Those who cannot come will confer favors by sending reports of the condition and needs of the cause in their districts to HENRY T. CHILD, M. D., President, 634 Race street, Philadelphia.

Or to Caroline A. Grimes, Secretary, 1919 Walnut street, Philadelphia.

Quarterly Convention, Minucaota. Quarterly Convention, Minacasta.
A Quarterly Convention of the State Association of Spiritualists will be held in Owatonna, Minn., on Saturday and Sunday, the 5th and 6th days of June, 1893. Mr. J. L. Potter is expected to attend: a full delegation from all parts of the State is earnessly solicited, to make arrangements for the Annual State Convention, to be held at Rochester, on the lat of October, immediately after the State Fair. Arrangements are being made for reduction of fare on the Rairoads.

By order of the State Board.
D. Bindball, Sec'y State Asso.

Faribault, Minn., April 26th, 1869.

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore schooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so in-

whorever they occur. Bhould any name appear in this list of a paity known not to be a lecturer, we desire to be so informed.]

J. MADISON ALLEN will lecture in Terre Haute, Ind., six months, from May first. Address box 299.

C. FANNIE ALLEN will speak in Rochester, N. Y., during Junc; in Stafford. Conn., during July; in Putnam, during August; in Lynn. Mass., during September. Address as above, or Stonchem, Mass.

MRS. ANNA E. ALLEN (late Hill), inspirational speaker, 129 Routh Clark street, Chicago, Ill.

J. MADISON ALENANDER, inspirational and trance speaker, Chicago, Ill., will answer calls East or West.

MRS. N. A. ADAMS, inspirational and trance speaker, Chicago, Ill., will answer calls East or West.

MRS. N. A. ADAMS, inspirational, box 277, Fitchburg, Mass.

HARISON ANGIE, Calamys Station, Clinton Co., Iowa.

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

DR. J. T. AMOS, box 2001, Rochester, N. Y.

MARY A. AMPHLETT, care J. Stolz, M. D., Dayton, O.

RRV. J. O. BABRENT Sycamore, Ill.

MRS. A. I. F. M., BROWN, P. O. drawer 5956, Chicago, Ill.

MRS. A. D. BARTT Sycamore, Ill.

MRS. A. P. BROWN, N. J. Ohnsbury Centre, Vt.

DR. A. P. BROWN, N. J. Ohnsbury Centre, Vt.

DR. A. D. BARTON, Inspirational speaker, Boston, Mass.

JOSEPH HAKER, Janesville, Wis.

MRS. E. BURR, inspirational speaker, Chicago, Ill.

MRS. E. BURR, inspirational speaker, Duxbury, Mass.

MRS. MRS. A. G. BROWN West Randoloh, Vt

DR. J. MRS F. BURR inspirational speaker, Mankato, Minn.

J. H. BICKFORD, Inspirational speaker, Mankato, Minn.

J. H. BICKFORD, Inspirational speaker, Charlestown, Mass.

A. P. BOWMAN, Inspirational speaker, Mankato, Minn.

J. H. BICKFORD, Inspirational speaker, Mankato, Minn.

J. H. BURN, Esq., 163 South Clark street, Chicago, Ill.

MRS. Netliel J. T. BRIGHAM will speaker, Charlestown, Mass.

A. P. BOWMAN, Inspirational speaker, Michmond, Iowa,

RRY.

H. L. CLARK speaks in Thompson, O., the first, in Leroy the second, and in Willoughby the third Sunday of each month. Address, Painsville, Lake Co., O.
DEAN CLARK, Allegan, Mich.
J. P. COVILES, M. D., Ottawa, Ill., box 1374.
MRS. J. F. COLES, trance speaker, 737 Broadway, New York. MRS. J. J. CLARK, 7 Kneeland place, Boston, Mass.
MRS. D. CHADWICK, trance speaker, Vineland, N. J., box 272.
DR. JAMES COOPER, Hellefontaine, O., will lecture and take subscriptions for the Hanner of Light.
MRS. CARRIE M. CENIMAN, trance speaker, Broadford, Mass.
MRS. CARRIE M. CENIMAN, Trance speaker, Brooklyn, N. Y., care L. B. Larkin, M. D., 244 Fulton street.
DR. H. H. CRANDALL, P. O. box 778, Bridgeport, Conn.
MRS. AMELIA II. COLST, trance speaker, Penville, Ind.
Ina H. CUNTIS, Hartford, Conn.
DR. THOMAS C. CONSTANTINE, lecturer, Thornton, N. H.
MISS, ELIZA C. CRARK, Inspirational speaker, Sturgis, Mich., care J. W. Elliott, drawer 28.
MRS. HETTIE CLARK, trance speaker, West Harwich, Mass, MRS. M. J. COLBTEN, Champilli, Hennepin Co., Minn.
MISS, EMMA CRADWICK, Inspirational speaker, Vineland, N. J., box 272.
CHARLER F. CROCKER, Inspirational speaker, Fredonia, N. Y.
J. B. CAMPBELL, M. D., (Inclinati, O.)
MRS. CONAL, V. DANIELS, box 810, Washington, D. C.
MRS. E. L. DANIELS, 50 Claredon attreet, Roston, Mass.

G. J., 1008 212.

CHARLES P. CHOCKER, inspirational speaker, Fredoria, K. E. J. B. CAMPRELL, M. D., Cincinnuti, O. Mrs. Coral L. V. Daniels, box 810, Washington, D. C. Mrs. Coral L. V. Daniels, 65 Clarendon street, Boston, Mass. Prop. Ww. Denton, Wellesly, Mass. Miss Lizzie Dotan, Pavilion, 51 Tremont street, Hoston, Henney J. Durgier, Inspirational speaker, Cardington. O. Geolog Dutton, M. D.; West Randolph, Vt. Dr. E. C. Dien lectures in Du Quoin, Ill., June 6 and 13. Address, Rockford, Ill., (Germerly Addle P. Mudget,) White-hal, Greene Co., Ill. Miss. Agnes M. Davis, (Grimerly Addle P. Mudget,) White-hal, Greene Co., Ill. Miss. Agnes M. Davis, 4032 Msin street. Cambridgeport. Ms. Miss Claim R. Deep English, Inspirational speaker, Chicago, Ill., care J. Spettigue.

hall, Greene Co., Ill.

Mids. A ONES M. DAVIS, 4032 Main street, Cambridgenort, Ms.

Mids. Chair R. Deepers, inspirational speaker, Chicago,
Ill., care J. Spettigue.

E. B. Danforth, M. D., trance, Lawrence, Kan., box 461.

Mids. Phischla. Doty, traine, Kendall's Mills, Me.

A. C. Edmynds, Iceturer, Newton, Iowa.

DR. II. E. Enkry, lecturer, Newton, Iowa.

DR. II. E. Enkry, lecturer, Newton, Iowa.

Mas. Chara A. Firld, lecturer, Newtont, Me.

Mids Almedia B. Fowler, inspirational, Sextonville, Bichland Co., Wis., care F. D. Fowler,

Mids Eliza Howe Fuller, inspirational, San Francisco, Cal.

Andrew T. Foss, Manchester, N. II.

Rey. A. J. Fishnack, Sturgh, Mich.

Mids. Fannir B. Freiton, Houth Malen, Mass.

IRV. J. Francis, Ogdenshurg, N. Y.

J. G. Fish will lecture in Buffalo, N. Y., six months, from February first. Will give courses of lectures on geology during week-day evenings wherever wanted within sultable distance of B. Permanent address, Hammonton, N. J.

Mass. M. L. Francisch will lecture in Worcester, Mass, during June. Address as above, or Ancora, Camden Co., N. J.

Mass. Almy M. Laviln Fermer, 15 South Boston, Mass.

Mass. Amy M. Laviln Fermer, 15 South Boston, Mass.

Baitimore, Md.

Charles D. Farein, inspirational speaker. Deerfield, Mich.

MRS. AIBY M. LAPLIN FERRER, 15 South Howard street, Baltimore, Md. CHARLES D. FARLIN, inspirational speaker, Deerfield, Mich. A. B. Firencei, care of J. R. Robinson, hog 84, Chicago, Ill. Grobge A. Fillker, inspirational, Natick, Mass. N. S. Greenker, Lowell, Mass. N. S. Greenker, Lowell, Mass. Rev. Joseph C. Gill, Belvidero, Ill. JOHN P. Gilld, Lawrence, Mass., will answerealls to lecture, Miss. F. W. Gade, inspirational speaker, 35 Greenwich avonue, New York.

Nakah Grayes, Inspirational speaker, Berlin, Mich. Mil. J. G. Gilles, Princeton, Mo. D. Gamage, February and State of the Market, Indiana Speaker, Berlin, Mich. Mil. J. G. Gilles, Princeton, Mo. Dr. Gamage, February and Speaker, Berlin, Mich. Mil. J. G. Gilles, Princeton, Mo. Mass. Jalara Dr. Fonce Golnon, Treasure City, Newada. Kresey Grayes, Hichmond, Ind. Miss. July 11. Address, corner Pearl and Brooks streets, Cambridgeport, Mass.

Miss. L. Hutchen, inspirational, Owensville, Cal. Dr. M. Henny Horostro will answer calls to lecture Address, Milan, O. J. D. Hargari, M. D. Waterloo, Wis.

dress, Milan, O.
J. D. HASCALL, M. D., Waterloo, Wis.
Dr. E. B. Holdber, inspirational speaker, No. Clarendon, Vt.
Dr. J. N. Holdber, inspirational speaker, No. Clarendon, Vt.
Dr. J. N. Holdber, trance, 9 Henry street, East Boston, Ms.
Mils. Ewis Hardistor can be addressed, (postpaid.) care of
Mrs. Wilkinson, St. George's Hall, Langham Place, W., London, England

DR. E. B. HOLDEN, Inspirational speaker, No. Clarendon, V. DR. J. N. HODGER, trance, 9 Henry street, East Boston, Ms. Mirs. EMMA HARDINGE can be addressed, (postpald.) care of Mrs. Wilkinson, 8t. George's Hall, Langham Placo, W., London, England.

D. W. Hille, Hobart, Ind.

D. W. Hille, Hobart, Ind.

D. W. Hille, Hospirational and normal speaker, Fairfield, Ia. E. Annie Hisbard, Agent Connecticut State Association of Spiritualists. Permanent address, Falls Village, Conn. Mrs. S. A. Hoston, 24 Wannest street, Lowell, Mass.

Charles Holt, Warren, Warten Co., Pa.

Mrs. F. O. Hyzer, 122 East Madison street, Baltimore, Md. Mrs. R. A. Hoston, 24 Wannest street, Lowell, Mass.

Wh. A. D. Hysik, West Side P. O., Cleveland, O. Lyman C. Howe, inspirational, low 28, Fredonia, N. Y.

Amos Hira, trance speaker, Cold Water, Mich.

Mrs. Susie M. Johnson, Milford, Mass.

Wh. F. Jameson, editor of Spiritual Rostrum, drawer No.

5868, Chicago, 10.

Annaham James, Pleasantville, Venango Co., Pa., box 34.

S. Jones, Esq., Chicago, Ili.

Harvey A. Jones, Esq., can accasionally speak on Bundays for the friends in the vicinity of Sycamore, Ili., on the Spiritual Philosophy and reform movements of the day.

Wh. H. Johnston, Corry, Pa.

Dr. P. T. Johnson, lecturer, Ypshanti, Mich.

Dr. C. W. Jackson, Oswego, Kendall Co., Ili.

Geonge Kares, Dayton, O.

O. P. Krillogo, East Trumbull, Ashtabula Co., O., speaks in Monroe Centre the dirst, and in Farmington' the fourth Sunday of every month.

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O. P. Krillogo, East Trumbull, Ashtabula Co., O., speaks in Monroe Centre the dirst, and in Farmington' the fourth Sunday of every month.

Geonge Kares, Bayton, O.

O. P. Krillogo, East Trumbull, Ashtabula Co., O., speaks in Monroe Centre the dirst, and in Farmington' the fourth Sunday of every month.

Geonge Kares, Inspirational speaker, 89 East Jeffer.

Son Street, Jersey City, N. J.

Miss Mary M. Lyons, inspirational speaker, 89 East Jeffer.

Son Street, Synacus, N. V.

J. S. LOWELAND, Moumouth, Ili.

Mrs. F. A. Logan, Chic

J. D. MILLER, MORIFEHER, VI. DR. JOHN MAYBEW, Washington, D. C., P. O. box 807. DR. G. W. MORIULA, JR., tranco and inspirational speaker, Boston, Mass.
MRS. NITTIE COLBURN MAYNARD, White Plains, N. Y. MRS, HANNAR MORSE, trance speaker, Jollet, Will Co., IR. J. W. MATTHEWS, lecturer, Helyworth, McLeon Co., IR. DR. JAMES MORRISON, lecturer, McHenry, IR. MISSEMA L. MORSE, trance speaker, Astead, N. H. MRS, EMMA L. MORSE, trance speaker, Astead, N. H. MRS, EMMA L. MORSE, trance speaker, Astead, N. H. MRS, EMMA L. MORSE, trance speaker, Hartford, Conn. MRS, ANNA M. MIDDLERIGOOK, box 778, Bridgeport, Conn. MRS, ANNA M. MIDDLERIGOOK, box 778, Bridgeport, Conn. MRS, ANNA M. MIDDLERIGOOK, box 778, Bridgeport, Conn. MRS, SARAH IELER MATTHEWS, Quincy, Mass. J. WM. VAN NAMER, Brooklyn, N. Y. A. L. E. ASH, lecturer, Rochester, N. Y. RILEY C. NASH, inspirational speaker, Dierrield, Mich. C. Norwood, inspirations speaker, Deerfield, Mich. C. Norwood, inspirations speaker, Big Flats, N. Y. MIS, Pixe, Jetter, France speaker, Big Flats, N. Y. MIS, Pixe, Jetter, St. Louis, Mo. MISS. A. T. POND, Inspirational speaker, Rochester Depot, Ohio, J. L. POTTER, TRAICE speaker, Rochester Depot, Ohio, J. L. POTTER, Trance speaker, Rochester Depot, Ohio, J. L. POTTER, Trance speaker, Rochester Depot, Ohio, J. L. POTTER, M. POTTER, M. D., lecturer, Adrian, Mich. HENRY PACKARD, 377 Dorchester St., W. Y., South Boston, DR. P. & RANDOLEM, & Dorchester St., W. Y., South Boston, DR. P. & RANDOLEM, & Dorchester St., W. Y., South Boston, DR. P. & RANDOLEM, & Dorchester St., W. Y., South Boston, DR. P. & RANDOLEM, & Dorchester St., W. Y., South Boston, DR. P. & RANDOLEM, & Dorchester St., W. Y., South Boston, DR. P. & RANDOLEM, & Dorchester St., W. Y., South Boston, DR. P. & RANDOLEM, & General Scapenter file, III. MRS, ENNIS S. Rich, Mass, Miss, Jennie S. Rudd, Appleton, Wis.

MIS, ENNIS S. Rich, Hoppirational speaker, Boston, Mass.

G. H. RANDALL, Inspirational speaker, Boston, Mass.

G. H. RANDALE, Rayspirational speaker, Colabora, M. M. M. M. M.

Miss. S. E. Slight, foot of Auburn street, Cambridgeport, Mass.

Mass. Laura Smith (late Cuppy) lectures in Mochanic's Hall, Post street, San Francisco, Cal., every Smiday evening. Miss. M. Sturkvast, trance speaker, Roston, Mass. Miss. Carrier San, Inspirational Composition of Miss. Miss. Carrier San, Inspirational Speaker, Elmira, N. Y. Miss. L. A. F. Swah, Inspirational Speaker, Schenestady, R. Y. Miss. Almira W. Smith, 36 Salem street, Portland, Mc. Abrah Smith, Esp., Inspirational speaker, Stricks, Mich. Miss. Almira W. Smith, 36 Salem street, Portland, Mc. Abrah Smith, Esp., Inspirational speaker, Stargis, Mich. Miss. Malle Smith, Impressional speaker, Stargis, Mich. Miss. M. E. B. Sawyer, Fitchbury, Mass.

Miss. H. T. Strakhss, Missionary for the Pennsylvania State Association of Spiritualists. Address care of Dr. H. T. Child, 634 Race street, Philadelphia, Pa. James Transk, Iccurrer on Spiritualism, Kenduskeag, Mc. Hedbon Tuttle, Berlin Heights, O. Benjamy Todo, San Francisco, Cal. Miss. Salam M. Thompson, Inspirational speaker, 161 St. Clar street, Cleveland, O. J. H. W. Toohey, Providence, R. I. Miss. Charlotter, F. Taber, trance speaker, New Bedford, Mass., P. O. box 392.

Miss Matter Thwens, Conway, Mass.

J. H. W. Tooher, Providence, R. I.
MRS. CHARLOTTE F. TABER, trance speaker, New Bedford,
MASS., P. O. BOX 392.
MISS MATTE THWING, CONWAY, MASS.
MISS. ROBERT TIMMONY, Perry, Rolls Co., Mo.,
MRS. ROBERT TIMMONY, Perry, Rolls Co., Mo.,
MRS. FSTHER N. TALMADOR, trance speaker, Westville, Ind.
DR. S. A. THOMAS, lecturer, Andoka, Minn.
S. V. WILEON, Lombard, Ill.
E. S. WHEELER, inspirational, Ill Superior street, care
American Synthalist, Cleveland, O.; will lecture in Philadelphia, Pa., during December.
MRS. MARY M. WOOD, Il Dewey street, Worcester, Mass.
F. L. II. WILLIS, M. D., 16 West Mith street, near, Fitth avenue Hotel, New York.
MRS. S. E. WARRER, DOX 329, Davennort, Towat,
F. L. WADDWORTH, 398 South Morgan street, Chicago, Ill.
HERRY C. WHIGHT, CARE Hanner of Light, Boston, Mass.
MRS. P. M. WOLCOTT, Canton, St. Lawrence Co., N. Y.
PROP. E. WHIPPLE, Clyde, O.
WILLIAM F. WEXTWORTH, trance speaker, Stoughton, Mass.
MRS. MARY J. WILCONSON WILL lecture in Onarga, Ill., durlug June. Address, care S. S. Jones, 84 Dearborn street, Chicago, Ill.
LOIS WAIBBROOKER can be addressed care of Hanner of
Light, Boston, Mass.
N. Evanw WHITE, Rochester, N. Y.

CARO, 111.

LOIS WAIBBROOKER can be addressed care of Banner of Light, Boston, Mass.

N. Frank White, Rochester, N. Y.

MRS. MARY E. WITHER, B2 Elm street, Newark, N. J.

DR. R. G. WELLS, trance speaker, Beaufort, N. C.

MRS. N. J. WILLIS, 75 Windsor street, Cambridgeport, Mass.

A. B. WHITHO will lecture in Charlestown, Mass., June 6.

Permanent address, Albion, Mich.

MISS ELVIRA WHEELOCK, normal speaker, Janesville, Wis.

A. A. WHEELOCK, Toledo, O., DOX 643.

MRS. A. WILLIS, Marsellles, Ill.

DR. J. C. WILSEY, Burlington, Iowa.

MRS. HATTIE E. WILSON, 27 Carver street, Boston, Mass.

REV. DR. WBERLOCK, inspirational speaker, Mato Center, Ia.

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

S. H. WORTMAN, Buffalo, N. Y., DOX 1654.

J. G. WHITEKE, Inspirational speaker, Rock Grove City,

Floyd Co., Iowa.

J. G. WHITNEY, inspirational speaker, Rock Grove City, Floyd Co., Iowa. Mrs. E. A. Wilmiams, Hannibal, Oswego Co., N. Y., box 41. ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich. A. C. and Miss. ELIZA C. Woodburfy, Eagle Harbor, N. Y. Mrs. Juliette Yeaw, Northboro', Miss. Mrs. Fannie T. Young, trance speaker, Cedar Falls, Iowa, care E. II. Gregg.
MR. & MRS. WM. J. Young, Boise City, Idaho Territory.

The Banner of Light is issued and on sale every Monday Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, JUNE 5, 1869.

OFFICE 158 WASHINGTON STREET. ROOM No. 3, UP BTAIRS. AGENCY IN NEW YORK,

THE AMERICAN NEWS COMPANY, 110 NASSAU STREET. WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LETHER COLBY, ISAAC B. RICH.

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All business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom letters and communications should be addressed.

The Orthodox Centre.

A good deal of talk, if not trouble, has been made over the call of the Central Congregational Church, of this city, to Rev. R. S. Storrs, Jr., of Brooklyn, N. Y. Mr. Tilton, of the Independent newspaper, got mixed up in the discussion, by expressing himself with some Christian freedom in the columns of his paper-the Congregationalist, of this city, coming out on him with a broadside of denunciation, declaring him to be the most impertinent editor (and considerable more) in the United States. This was simply for " meddling " with what he was given to understand, in a Christian way, nowise concerned him. In short, and not to put too fine a point on it, he was told to mind his own business. What our Orthodox and fraternal neighbors of the Congregationalist will say to the New York Times for presuming to dip its oar into this pond, we do not undertake to surmise. But the Times has certainly sketched the case in a very plain and understandable way. as it is the office of all news journals to do with matters of general interest as fast as they come up for consideration.

It appears that the two last pastors of the Central Church have resigned their places, as it would now actually seem from inability—from their own personal point of view-to carry the heavy responsibility of the peculiar position on their too narrow shoulders. Mr. Storrs has been waited on by a Church Committee, and formally requested to accept the place. The chief point that creates for ourselves any interest in the affair, is the disclosure of the fact, in the course of the negotiations, that the Central Church is regarded as the headquarters, focus, and pivot of Orthodoxy in New England, and indeed in the entire country; and that it is considered essential to come at once to the rescue of the old Puritanic creed and faith, assailed as it is on all sides by the more liberal and progressive beliefs of the church organizations all around it. We cannot do better than to state the case in the very words of the New York Times:

"The Central Congregational Church of Boston have a magnificent church edifice, at present resting under considerable debt. This debt, however, is not regarded as of the main importance, as the congregation stands prepared and willing to liquidate at least half of it. The first point of importance is understood to be that the Central Church of Boston is regarded as the headquarters of Orthodox Congregationalism; that it is surrounded by a certain class of heterodox influences, represented by men of extensive talents, not only learned, but cloquent men, whose ideas have come not only learned, but eloquent men, whose ideas have com to be respected, who, themselves, permente all New England with their denominational influence. The Central Church with their denominational influence. The Central Church is regarded by the Orthodox people of Hoston and its vicinity as the fulcrum on which the lever of "the faith once delivered to the saints" must rest, for not only their own immediate comfort and benefit, but for the protection of purodoctrine in the churches along the eastern coast. Occupying this very important position, the Central Church has something more in view than merely to fill their pulpit with a man of unquestioned ability. They desire to place in that pulpit a man of acknowledged power in regard to his scholarship, his doctrinal probity, his undoubted piety, and his great popularity. great popularity.
In the Rev. Dr. Storrs, of Brooklyn, they think they find

such a man-a tower of strength which all the Unitarianism of New England may assail with impunity, but without any danger of intimidating or vanualshing. The committee, therefore, do not merely ask Dr. Storrs, but they ask Brook-lyn Congregationalists to stand by them—to help them in standing up for unblemished Congregational policy and doc-tring, where strength of intellect, breadth of view and genrail mailiness of character are the elements necessary to make the Central Church the beacon light of New England Congregationalism. This is unquestionably the interpretation put upon the case by Dr. Storrs, and for the reasons consequent upon this interpretation he has referred the matter beyond himself to brethren in the ministry. The subject is still under consideration ne decision begins or the results of the constant of t subject is still under consideration, no decision having yet been arrived at: At the same time the people of Brooklyn, and especially the congregation of the Church of the Pilgrius, will hesitate about parting with Rev. Dr. Storrs, exception the highest considerations of necessity and strictost claims of duty."

We hardly wonder that the Boston Transcript returns a sneer to the assertion of the Times concerning this Church's being the centre-piece, the key-stone in the arch of Orthodoxy, which it does in the following paragraph:

"We learn from the New York Times that the fulcrum on which the lever of 'the faith once delivered to the saints' must rest, is situated on Berkeley street, Roston!"

Orthodoxy thus witnesses and confesses its rapid decay. If the enemy-Liberal Faith-has at last fought its way to the very citadel and stronghold itself, which is thus conceded to be the Central Church of Boston-so that a general alarm is sounded for the soldiers everywhere to come to the rescue on a spiritual double-quick and the most doughty champion of the cause is run around for to come and brandish his biggest and sharpest battle-axe-there is no question that more has really been accomplished than the followers and supporters of Orthodoxy are willing publicly to admit. They cannot any longer, at least, deceive themselves with iterations to the effect that Spiritualism, in its various effective forms and ever by its steady and silent potency, has not done wonderful works in their midst, and promises at a not remote day to make it quite unnecessary for them to erect any more "magnificent church edifices," with-the expectation of having them made strongholds of a creed whose life is so rapidly dying out.

Beecher on Aristocratic Religion.

Beecher's literary shafts are well-aimed, and

generally hit the mark. Vide the following: generally hit the mark. Vide the following:

"There are a great many persons that do not want to be converted in a Methodist meeting because there are common, plain folks there. They do not want to go where common folks are. Bless their dear aristocratic souls! They are going to surprise God with the beauty of their conversion! Oh! they black as crows, are going to come outnow, pretty soon, as nightingales, or canaries, and sing in heaven; and God is going to say, 'What is that?' Men and women when converted are going to be furbelowed, clad in silk and broadcloths! It is so comfortable, you know, to be converted under satin, perfumed, ringed, wristleted, joweled, and especially, belonging to the 'select circles'—the circles where they are more selfish than anywhere else; where they use fastidiousness and privilege as a means of making themselves meaner and narrower; as anywhere erse; where they use tast thousness and privinge as a means of making themselves meaner and narrower; as a means of calking and stopping up every outflow of large sympathy that connects them with the brotherhood of men. Politic folks, and fashionable folks—that only commit fashionable sins, I suppose—are going to be converted on carpets, and in sliks and white cambrics, and with beautiful opals on their fingers."

We have printed, in convenient form, "Rules to be observed for the Spiritual Circles," written by the experienced and reliable medium, Emma Hardinge. It is just the information all are asking for.

Clergymen and Laymen.

The Methodist Church is having its term of trial, as well as the rest. A recent Convention in New York discussed pretty thoroughly the proposal to admit laymen-or common membersto representation and seats, along with the ministry. A good deal of feeling was generated by it, and the opposition among the preachers finally organized itself outside in effective shape. At a meeting of the ministers, held at the Central Methodist Episcopal Church, at Williamsburg, Rev. Mr. Saxe remarked that," with regard to the proposed change in the government of the Church he did not believe that there was any class of laymen in the Church which could spare the time necessary to attend the conferences." Rev. Mr. Adams was " not a champion for either side of the question. He was in doubt. For the past hundred years the Church had prospered wonderfully without lay representation, and he did not believe that the masses of the Church required any change. The demand comes from the wealthy members of the Church, who constitute a little minority. If their voices were hushed we should never hear another word about lay representation. In his experience all the men who have made trouble in the Church are those who possess money. They have troubled me and threatened to cut off my bread and butter. They now demand lay representation simply because they have the control of money." Mr. Adams did not approve of laymen sitting in conference with clergymen because they never heard divine calls.

The Rev. Dr. Porter, late agent of the Book Concern, said that the present question was first brought to his mind in 1840. He did not then believe in lay representation, and had not since changed his mind. It is argued that we should have lay representation now because we are rich. But who of us are rich? Certainly not the clergymen. The laity now own the church edifices, the graveyards, the school-houses and the colleges. and the General Conference has no control over the property of the Church. What, then, can the laity obtain by taking part in the deliberations of the General Conference? The business transacted is purely of a spiritual nature, and the laity have nothing to do with it. To rule the ministers is to make slaves of them, and thus destroy their usefulness. His pretence was, that he objected to lay delegates because the people were not to elect them, but they were to be elected by the Quarterly Conferences. Why not, then, change all that, and show that the objection really is to the proposition, not to the mode of reaching it? The age invades Methodism as well as all the other denominations of ecclesiastical rule.

Mr. Peebles's Lecture in Providence.

Our co-laborer, J. M. Peebles, lectured in Providence, R. I., Sunday afternoon, May 23d, before the Society of Spiritualists meeting in Musical Institute Hall. The large room was packed to overflowing with a highly respectable audience, as we are informed by a correspondent. Mr. Peebles took for his subject, "The present status of Spiritualism, and its future as a science and a religion." This theme was treated in a very able manner. In the course of his remarks he brought two important questions, which are now agitating the great body of Spiritualists, squarely before his audience, namely, "Is it the design of the spirit-world to organize Spiritualism? or rather, to make it a defensive power to demonstrate immortality, and, further, to educate and spiritualize the race?" His arguments on this topic were strong and forcible. He then passed to the other-" Has Spiritualism made you better, more harmonious, kind and charitable to your fellowmen?" and with an eloquence that was felt. The speaker said, "Ask yourselves, each one of you, in the presence of these ministering angels that now hover over us, have the principles of Spiritualism, as revealed to us by our invisible friends in the higher life, aided us in our endeavors to reach the soul's divine ideal of the true life?" His entire discourse was listened to with marked attention and absorbing interest.

At the Conference in the forencen, at the same hall the topic embraced in the resolution. "That | Brearly, one; C. A. Case, one; W. H. Adams, one; man is governed by his own organization rather than statute law," was discussed by Spiritualists, skeptics and sectarians, in a free expression of sentiments, much to the edification of the listen-

Spiritualism.

Of course every one will read the illustrated account of physical manifestations printed on our first page. A striking similarity to those occuring at the present day, in all parts of the world, and particularly in this country, will readily be perceived. Although such manifestations have been going on for hundreds of years, the scientific savans have not yet been able to solve the "mystery," or, rather, have not dared to candidly investigate the subject and give to the world the knowledge they could readily obtain, of the continued existence of the spirit after its release from the mortal body. It is a disgrace to the name of science t'at so many of its votaries continue to shrink from performing their duty, prefering to shield themselves under the shallow cry of "humbug "-the weak fortress of theological bigots.

The glorious boon of Spiritualism will continue to bless and enlighten humanity, as it has for the past twenty years, whether science and theology do or do not give their consent.

The Indians.

The following paragraph we extract from the New York Times, to which it is not necessary for us to add a syllable. It tells its own story, and bears timely witness to the soundness and truth of our own views on the whole Indian question: "We have two dispatches about the Indians this morning, which are very different from each other in character. One amounces that our troops under General Carr have had a fight with a considerable body of Cheyennes, in which the latter were badly defeated. The other dispatch announces the departure from St. Louis of the old Indian fighter, General Harney—not on an expedition of blood, ° ° • If knows the red men of the Plains full as well as any white man on this continent, and these same Indians know him probably a little better than they know any other white man. He has often fought them, and they have quite as often fought him; he has sat at their council fires quite as often as they have visited his headquarters. And yet, it seems, after all this, he has adopted what is practically the Quaker theory with regard to the Indians—that is to say, instead of butchering them he goes for civilizing them. If he succeeds in this great undertaking of his latter days, he will merit the praises of all good men." "We have two dispatches about the Indians this morning,

"The Seers of the Ages"

Is selling rapidly, is appreciated by the press generally, and will undoubtedly prove a valuable acquisition to the large number of works published on the Spiritual Philosophy. The last issue of The Chicagoan notices this book at length. The reviewer says it is the most elaborate and perfect work in exposition and defence of the principles of Spiritualism that the age has produced; that it is one for which the spiritual and better tendencies of these awakened times have prepared the way and created the neces

sity.
The Ohio Spiritualist says of this book that "it all Spiritualists and investigators."

The Physical Manifestations.

DEAR BANNER-I notice in the last Banner (May 20th), which is indeed an interesting number, two good articles on physical manifestations, the first by an intelligent correspondent writing from Portland, under that nom de plume, and the other is copied from the Springfield Republican. The former gives an account of the Davenport Brothers, and the latter of Mr. Chas. H. Read—which closes a d-tailed account in these words: "Mr. Read, of course, claims that spirits are the operators." This announcement forcibly reminded me of the difference there is in the public statement of the Brothers, relative to their invisible assistants. On their handbills, nothing is hinted at as to the spiritual origin of their wonderful manifestations. When questioned in public they say they know not how it is done—that is lic, they say they know not how it is done—that is left for each to decide. I believe they consider this the wiser method to adopt, but cannot greater good be done by briefly stating what they know about it, especially when asked to do so by their audiences? Spiritualists know from the tecedents of the Brothers that they are, and in private claim to be, spirit-mediums; but their large audiences are mainly made up of disbeliev-ers, or those who know nothing of the subject. Under these circumstances is it not best to be

I have written this in all kindness to the Brothers, because I shall ever feel indebted to them for the good they have done to the world and to me, and because I have heard quite a number regretfully speak about it. Your friend,

ALLAN BAKER. Chelsea, May 25th, 1869.

All Spiritualists know that spirit-power produces the manifestations through the nerve aura that is drawn from the bodies of these mediums. The skeptics do not know this. Hence it is an open question with the masses. The result is agitation of thought"-a wholesome idea. The Boys at first, and for years, advertised as spiritual mediums. They suffered all sorts of persecution in consequence, both in this country and in Europe. Why? Because the church bigots of to-day repudiate the spiritual phenomena of the nineteenth century, the same as the Jewish bigots repudiated the wonderful physical manifestations through Jesus, the medium, eighteen hundred years ago. The same spirit of persecution is as rampant now as then. Therefore, in order to place the theological world in a position where they could not persecute them, the Brothers have, as our correspondent alleges, omitted in their circulars the fact of the spiritual origin of the manifestations. Now the skeptic is obliged to fall back on his own resources, if he has any, and prove how the manifestations are made, if not upon the spiritualistic-hypothesis, namely, that they are done by invisible agencies, independent of the manipulations of the Brothers. It is well, we repeat, that the Boys have adopted the plan they are pursuing. They are undoubtedly acting in this matter under the especial direction of their spiritguides, and therefore should not be hastily judged by their friends. It would be much better for Read if he should follow their example in this

Our Subscribers' List of New Names.

Our old patrons, who are endeavoring to procure one or more new subscribers to the Banner of Light, have already sent us a large number of names, accompanied with the money, and others are still at work in the same good cause. It is gratifying to us, as well as to friends in the spirit-world that our subscribers manifest this willingness to help sustain us in our arduous labors, and thereby carry out the most effective measure by which the facts and philosophy of our heaven-born religion can reach the homes and hearts of the people.

We continue the list of names of those who have sent us one or more new subscribers: D. W. C. Perry, one; J. S. Hooker, two; Samuel S. Nealy, one; F. Fuller, one; J. Smith, one; E. Bishop, one; A. A. Campbell, one; John Beeson, one; W. Byrom, one; Mrs. S. Harris, one; James F. Walker, one; Alvah Libby, one; W. E. Leonard, one; G. G. Waters, one; H. Morse, one; Miss K. Fogg, one; E. D. Wheatly, two; D. Donovan, one; R. E. Otis, one; C. H. Cobb, one; Dr. R. Barron, one; Mrs. E. Litchfield, one; C. H. Manning, one; Wm. Burgess, one; Charles E. Welling, one; Daniel Granger, one; H. A. Goodale, one; A. Hobbs, one; George F. Baker, one; James H. Dr. E. D. Moses, one; J. M. Blanchard, one; J. A. Dewey, one; E. Mead, one; J. Richards, one; Dr. J. S. Drake, one; Mrs. J. E. Westlake, one; Lucy B. Masser, one; J. Smith, one; M. Bemis, one; D B. Gardner, one; W. Cotton, one; John Burrill, one; R. B. Brown, one; T. Remick, one; Nathan King, one; A. W. Pickering, one; J. K. Cardwell, one; J. H. Marshall, two; James Short, one; P. Sells, one; H. F. French, one; Mrs. C. G. Durgin, one; Fisher Doherty, two; Mrs. J. Adams, one; D. Andrews, one; Samuel Tirrell, one; Mrs. George Pease, one; Joseph Cressy, one; J. C. Burk, one.

Woman's Suffrage Convention.

This general convention of the women of the country, to advance the claims of the female sex to the ballot, held a session in this city last week. It was numerously attended, many of the speakers being the foremost men and women reformers in the land. The character of the discussions and the meaning of the resolutions adopted should leave a permanent impression upon the Legislature. The speeches have given general satisfaction and delight. The right of woman to a voice in the affairs by which her worldly destiny is shaped, has been set forth with remarkable precision and power; and if political bodies now in existence lacked for an argument that should decisively favor this spreading movement, it would be more than supplied them in the ability and address with which so important a question has been handled in public by the sex that simply seeks its own enfranchisement. The proceedings throughout have been of a determined, and even enthusiastic, character, and will hardly fail to promote the ends for which the meeting was called. On the whole, it was the most vigorous body that beld sessions during the week.

Julia Ward Howe presided. Speeches were made by Wendell Phillips, Mrs. Mary A. Livermore, of Chicago, Mrs. Mary F. Davis, Miss Leila Peckham, of Milwaukee, and Miss Phœbe Cozzens, of St. Louis, both law students and fine speakers, James Freeman Clarke, Lucy Stone Mrs. Howe, Mrs. Harper, Rev. Mr. Clute, of Vineland, Ralph Waldo Emerson, Rev. Gilbert Haven, Mrs. Pauline W. Davis, of Providence, Rev. Lawrence Wines, of Brookline, Rev. Mrs. P. A. Hanaford, Stephen S. Foster, Wm. Lloyd Garrison, Hon. Mr. Griswold, of the Massachusetts Senate.

Worcester.

Dr. H. P. Fairfield, one of our best public speakers, is engaged to lecture in this thriving city during June. We hope the Spiritualists of that locality will turn out en masse to hear him, and invite their neighbors. Push on the good work. friends, for a glorious harvest is near at hand. He will answer calls for week evening lectures.

"DELUSIONS OF SCIENTIFIC MEN, AND WHAT COMES OF THEM." is the title of an article on our is a work that will elevate the standard of Spirit- first page, from the pen of Henry Harper, a writer ual literature; and we earnestly commend it to of well-known scientific ability. Don't fail to read it.

The Davenport Mediums. A MINISTER'S REPORT.

May 22d the Davenport Brothers gave an exhibition of the spiritual phenomena at Augusta, Me., and also several evenings following. The Rev. G. W. Quinby, editor of the Gospel Banner, was present one evening, and being selected as one of the committee to tie the mediums, &c., though an opposer of Spiritualism, makes the following candid report. Considering the source from which it comes, the statements are import-

"The 'Davencort Boys,'—Most of our readers have heard of the wonderful doings of these boys, who have made such a stir in Europe during the last three years, and who are believed by many to be aided by the spirits in achieving their astounding feats. They are in Augusta as we write—Wednesday. Seeing a notice that they would be at Granite Hall last evening, we attended. The audience consisted perhaps of three hundred persons. As we were selected with another gentleman—J. H. Eveleth, Esq.—as a committee to tie the 'boys,' examine their position and see that no deception was practiced, and thus having been brought mittee to tie the 'boys,' examine their position and see that no deception was practiced, and thus having been brought in direct contact with the peformers and able to testify from close observation to what was done, we are disposed to give a brief statement of the chief facts in the case, leaving our readers to account for them as best they may. We saw these boys ten years ago in Portland, and closely scrutinized their performance. What they accomplish now is far more wonderful, and we honestly confess that to account for it on any known hypothesis, is utterly beyond our ability.

What is called a cabinot stands on the stage on four legs, like table legs, near the foot-lights. It is perhaps seven feet in length, two and a half feet wide, with seats at each end and on the back side, and is high enough for the boys to stand in. There are four doors in front which open it entirely to the audience. All can see that it is constructed of these simple boards. In the middle, and pretty high up, is a hole in the door in front, six inches square or more. Forty or fifty feet of rope was produced, and the committee, aided by Mr. Libby, former City Marshal—upon whom we called for this purpose—tied the 'boys' (now young men, twenty-seven years of age, but small in stature) fist, with their hands behind them with a knot between, their arms pinioned, with the ropes passed down through the scats, and their feet and legs made entirely immorable. The audience, who could see the whole, seemed entirely satisfied that they were incapable of liberating themselves. The cabinet contained a violin, trumpet, tambourine, guitar, bells, and other instruments. What is called a cabinet stands on the stage on four legs,

were incapable of liberating themselves. The cablinet contained a violin, trumpet, tambourine, guitar, bells, and other instruments.

Having thus tied them, we were requested to aid in closing the door, but to our astonishment, before the last one of the doors could be shut, out jumped the trumpet with violence past us upon the stage floor, with those boys directly before us, bound hand and foot, and with plenty of light for the whole audience to see that no one alided them. Repeatedly was an effort made to close the doors before the trumpet—a heavy one—could jump out. Wherever placed, even when buttoned inside of the coat of one of the boys, it would instantly fly out, grazing the persons in front, and sometimes accompanied with the tambourine and bells. Hands were seen to show themselves through the doors over the shoulders of those engaged in closing them; and yet the hands of the boys were entirely fast.

The doors were closed, and then the instruments were all played on and many noises heard at once. Hands were now exhibited through the window in front, in the brilliant light, so that the whole audience could see. First one, then two, then three; one small, delicate one; then an entire arm, delicate and white the county white.

so that the whole audience could see. First one, then two, then three; one small, delicate one; then an entire arm, delicate and white. The doors were suddenly thrown open, and the boys were sitting in precisely the same position as when first tied. Many times this was repeated. We put our hand into the window; three or four hands and fingers would play over our hand with a delicate trembling, and in bright gaslight in the presence of the entire audience; but with all our effort we could not seize a hand or finger. They would play over and under and around ours, with the greatest imaginable dexterity, seeming to anticipate our overy movement, so that when we thought we were quite sure of our prey, it would escape us as if by magic. The hands were instantly opened, and there was no indication that the were instantly opened, and there was no indication that the boys had stirred hand or foot. In fact, for them to do so

boys had stirred hand or foot. In fact, for them to do so seemed an utter impossibility.

The doors were again closed, and in a few minutes they flow open and the boys were unbound and stepped out upon the stage. Soon after they entered again, and in three minutes the doors opened and they were now bound very much more strongly and satisfactorily than before. One of us was requested to enter the cabinet and take a seat between the boys. Mr. Libby did so, and his hands were tied one upon the shoulder of each boy. The doors were closed and the demonstrations were the same as before. For ten minutes this continued, when the doors opened, and Mr. Libby was perspiringly freely. He stated to the audience that soon after the doors closed the instruments and hands passed over his person, head and face, gently pulling his passed over his person, head and face, gently pulling his hair and whiskers, &c., &c., but he added that if he remain-

hair and whiskers, &c., &c., but he added that if he remained much longer he should wish his life insured. In all this he testified that the boys did not stir.

And now, to convince the audience still further of how little they had to do with these demonstrations, a teaspoon foll of four was placed in each hand of the boys, and the hands closed, the boys remaining tied as before. The same demonstrations followed; hands appeared at the window the same as before, entirely free from four, as we can testify. After playing on all the instruments, the doors were opened and the young mon were released. They stepped out with their hands closed, and, going along to the footinghis, emptical the flour on the stage in the presence of all. Not a particle was found in the cabinet. We have no room for comments, if any were needed. These are the facts, which, not as a Spiritualist, but as an honost chronicler of events, we feel bound to give."

South End Lyceum.

J. W. McGuire, Dr. York, J. R. Scales and Mrs. Dana constituting the Committee of Arrangements. The exercises were introduced with singing by the children, Silver-Chain recitations, gymnastics, after which declamations were given by Misses E. Chase, A. McNeil, and Masters Webber and Chase. A Grand Banner March and Target March closed that part of the performance pertaining to the children.

Dramatic readings and recitations then followed from Mrs. Daua, Mrs. Reed and Mr. Scales; songs by Messrs. Curtis, Everett, Simpson, Mrs. Doten and Mrs. Reed: Mrs. St. John performed "Sil very Showers," upon the pianoforte, and Prof. Howland gave a specimen of his skill upon the concerting. The exercises closed with a solo by Mr. Alonzo Bond, (leader of Bond's Cornet Band,) who generously gave his services to the Lyceum on this occasion, as did also the other members of the orchestra, Messrs. Farwell and Bright, and Mrs. St. John.

It is deeply to be regretted that the friends in the vicinity do not respond more readily to the call for aid which is so earnestly put forth by this Lyceum. Its very existence depends upon immediate assistance. All that can be done is being accomplished by its officers, but unless parents will interest themselves the want of material aid must paralyze the usefulness of the institu-

The Workingwomen.

The Workingwomen of Boston held their convention in this city, as announced, and we give their procedings elsewhere. Their plan is simply to obtain the aid of the State in colonizing out side of the city, where they may be provided with simple but sufficient homes, on such terms as it will be possible for them to comply with. Miss Aurora H. C. Pheips heads the movement, and has worked it along to a point where it is likely to command final success by first securing public attention. It is a good plan, and should be supported by those who have it in their power to help out of misery and want twenty thousand women of this city, the labor of many of whom secures so pitiful a return as half a dollar for making a dozen shirts. The stories of their suffering are profoundly touching; but inasmuch as they ask help more than sympathy, it would become a great State like Massachusetts to extend it at the time when it is so sorely needed.

Manchester, N. H.

The Spiritualists of this pleasant and busy spindle city rent a convenient hall, by the year, where two lectures are generally given each Sunday. A public circle, including several mediums, is held on Sunday evening. The Lyceum has been temporarily suspended. I. P. Greenleaf has lectured there several times, and his discourses have been highly appreciated and universally well spoken of, as profound and philosophical in thought, and eloquently expressed. Dr. H. B. Storer, of Boston, also lectured in Manchester Sunday before last, to general acceptance.

New Publications.

THE GLORY AND SHAME OF ENGLAND. Two volumes, 304 Bartram & Lester, New York, This well-known series of sketches of England, English

life, politics and government, appeared a quarter of a century ago, and made the reputation of its author. It was read and talked about everywhere. It was a vivid portrait of what the author saw in English character, customs and laws, as he contrasted the same in his mind with his familiar acquaintance with the life and institutions of his native country. Circumstances have of late rendered, as the author believes, and others with him, the revision and republication of these volumes eminently desirable; which he has faithfully proceeded to perform, at length presenting the public with this elegant specimen of bookmaking, embodying the ripened views of a quarter of a century more. The work is divided, for better convenience, into twelve books, each being devoted to a separate branch of the general subject. We give their contents in the following order: Introductory, embracing a general view of the subject; the power and magnificence of the British Empire; Ireland, her woes and struggles under English oppression; Society in England; the Established Church of England; the Throne and the Aristocracy, in conflict with the Democratic spirit; the condition of the laboring classes in the agricultural and mining districts; the condition of the laboring classes in the large towns; India and the British Colonies; the Reformers. of Groat Britain; the proofs of hostility against the United States; and Great Britain and the United States-their international relations.

The accomplished author has brought his subject down to present dates, and makes his whole matter as fresh, by interpolation and generous addition, as if it were written yesterday. He has discussed—nowly, too—an old subject in a new light, and with the aid of such illustrations as time and circumstance have abundantly placed in his hands. The perusal of these volumes will give the reader a vivid idea of English character and customs, both public and private, and leave him with a more varied and rich stock of information on this subject than he would be likely to draw from any other known source.

THE SCIENCE OF NEW LAFE. By John Cowan, M. D. New

We welcome a publication of this sort with undisguised sincerity, thankful that the time at last has come when fundamental and radical physiological truths may be told to the people plainly. Had such books been placed in the hands of our younger men two and three generations ago, their effeet would have been visible enough in the physical character and habits of the men of to-day. There are twenty-eight chapters in this volume, from whose titles we select as follows: Marriage and its advantages; Age at which to Marry; The Law of Choice; Love Analyzed; Qualities to be avoided by man and woman in choosing; the Auatomy and Physiology of Generation in man and woman; The Law of Continence; Children; The Law of Genius; etc., etc. The volume is divided into three parts-Introduction, Consummation, Wrongs Righted. All the miseries and happiness of narried life are sketched with the hand of one who is perfeetly familiar with his theme, and a master. We should be glad to have the space to make quotations, but our readers must receive these commendations in place of liberal extracts. Could men, and women, too, become familiar with such plain and controlling truths as Dr. Cowan here sets forth with such religious seriousness, and form the resolution forthwith to lead such lives as the following of his simple precepts would render essential, there would, in time, be a visible diminution of a large part of the unhappiness, unquiet, nimicssness and positive misery that afflict society, and a brightening and looking up of faculties now clouded and buried in the thick folds of a needless ignorance. The great specific for health and happiness is Continence. No one ever suffered from that, while the ranks of the wretched, from its opposite, are being continually recruited

ETHELYN'S MISTARE, by Mrs. Mary J. Holmes, is published by Carleton, and for sale by Campbell, of this city. Mrs. Holmes is widely known by her stories "Tempost and Sunshine" and "Lena Rivers." The present is a New England tale, whose heroine is transported through many vicissitudes, and finally migrates to the West to unite her fortunes with her lover, who is there established in presperity by his own effort. The plot is pleasing, the treatment skillul, the characters well drawn, and the scenes depicted such as always delight the reader of popular and pathetic stories of the life around us.

from all classes of society alike.

THE ATLANTIC MONTHLY for June is not so stimulating as common, the articles being but average, as a whole. The subject of introducing Chinamen into American kitchens as servants is seriously mooted; a pleasant paper appears on Birds' Nests; Mr. James Freeman Clark writes on Buddhism as the Eastern form of Protestantism; Whittier has a ballad called Noramboga; and there is an article by 🥆 Mr. Bowles on the completion of the Pacific Railroad.

THE NEW ECLECTIC MAGAZINE of Bultimore, for June, has a fine steel pertrait of George Peabody to open with, On Thursday evening, May 20th, this Lyceum while its selected reading matter comprises parts of stories gave a musical and literary entertainment at by Anthony Trollope and Auerbach, a sketch of Mr. Pea-Springfield Hall, No. 80 Springfield street, Boston, body, and an excellent article on Women Artists, and other selections, readable, thoughtful, and brilliant. The tone (this magazine grows stronger continually, and it is indeed an attractive and valuable publication.

THE NURSERY keeps doing what very few people thought there was any room left for it to do-improving. The number for June is, in its own way, a real wonder. This number ends volume fifth, to which point Mr. Shorey has carried it in trlumph.

OUR YOUNG FOLKS for June is an interesting number, with the usual variety.

THE RADICAL for June is received. It is well filled with articles from the pens of able writers.

Movements of Lecturers and Mediums.

A. B. Whiting lectures in Central Hall, Charlestown, June 6th.

A. S. Hayward, magnetic healer, is still at Il3 Merrimac street, Lowell, Mass. A. E. Carpenter will lecture at Rockbottom,

Mass., Sunday, June 6th. Mrs. M. M. Wood speaks in Ashland, Mass.,

June 6th; in North Bridgewater, June 13th. Dr. A. B. Child is announced to speak in South Royalston, Vt., Sunday, June 6th.

Dr. H. P. Fairfield informs us that he has regained his health and strength, and will resume his mediumistic labors the first of June. We are glad the Doctor has put on the harness again, for he is too able and earnest a laborer to be spared from the vineyard at a time when there is such a

demand for his services. Mrs. Amelia H. Colby has changed her residence from Lowell to Penville, Jay Co., Ind.

Dr. J. K. Bailey's address is P. O. box 382, LaPorte, Ind. Friends, keep this able lecturer at work.

J. Madison Allen is engaged to lecture in Terre Haute, Ind., for six months, from the first of May. Mrs. M. J. Wilcoxson lectures in Onarga, Ill., during June.

Dramatic Entertainment.

The First Lyceum Dramatic Association, of Boston, gave the closing entertainment of the season at Mercantile Hall, Summer street, on Wednesday evening, May 26th, 1869. Notwithstanding the threatening appearance of the weather a fine audience assembled, and the frequent applause showed that the efforts of the performers were highly appreciated. The programme for the occasion comprised the comedies "Faint Heart never won Fair Lady," and "Still Waters run Deep"; the characters in which were well represented by Messrs. J. M. Choate, Fred, M. Hawley, D. N. Ford, C. W. Sullivan, Fred. Kendall, Josiah Wolcott, Thos. Marsh, H. O. Harrington, C. W. Hunt, James T. Hartwell, H. Peabody, Henry C. Randall, and Misses Mary A. Sanborn, Lizzie M. Ford, Emma J. Orcutt, Hattie L. Teel.

Portland, Me.

J. M. Peebles lectures before the Society of Spiritualists of Portland, during June.

Great minds have wills; others only feeble wishes.

ALL SORTS OF PARAGRAPHS.

mor- Who know Ned Perkins, of the Third Indiana Cavalry? He reports himself on our sixth page. His manner of speech shows him to have been a queer mortal, and the same in spirit-life. Will some one respond to our inquiry?

AT A review of Mr. Peebles's great work, "Seers of the Ages," will be found on our second page.

Petitions are in circulation asking aid from the city government for the Industrial School started in this city | Rights Association. two years ago by Mrs. Dr. L. S. Batcholder, the object of which is to fit women for the business of life. We hope | Hall, on Tuesday, May 11th, and a lengthy mornevery one will sign the petition, for the Institution is needed and should be sustained.

Tel- Read the Plain Statement, on the sixth page, of one of the controlling Spirits of our Public Circle.

As usual in Boston on Anniversary Week, rain see in on Wednesday. Is n't this a singular phenomenon? "The oldest inhabitant" never knew the time when it didn't rain here Anniversary Week. Who can solve the

COMPLIMENTARY .- The Ohio Spiritualist, in its notice of Bro. Poebles's new book, says that the "Banner of Light Publishing House is rapidly gaining the reputation of unsurpassed excellence in the mechanical execution of the ks it issues." True, Hudson; we know how to make nice

WOMAN'S SUFFRAGE.—The report of the special legislative committee in favor of woman suffrage, by almost a unanimous vote, is an important event for Massachusetts. It shows that the admission of women to the privileges of the ballot is nearer than had been supposed.

CAPITAL HIT-A BIG VEIN OF MORALITY IN IT.-An exchange says: "Ritualism is aghast with the proposition of meeting. a practical and economical chaplain of Madras, who proposes to cut up the surplices of his choir to make shirts for the school children."

AN IMPORTANT FACT .- Dr. A. J. Bellows Bays: "Fish in

its fresh, organized state, is very pourishing food, especially to the brain and norves; but let a portion of this wholesome food be exposed to the hot sun for a single hour, and, decomposition commencing, it becomes poisonous."

The new State Librarian of Michigan is a lady, Mrs. Tonny, wife of Prof. Tenny, the former Librarian.

Three citizens of Terre Haute, Indiana, have subscribed \$50,000 toward the endowment of a female college in that

Always catch alady when she faints, but do not rumple her hair. It makes her come to before she is fairly ready.

Miss Adelaide Phillipps and Madame Paropa Rosa are to

Fanny Fern says, "a woman, by taking a big basket in her hand and leaving her hoop at home, and pinning an old shawl over her head, and tying a calico apron round her waist. may walk unmojested at any hour in the evening. I know it because I have tried it, when I felt like having a 'prowl all alone, and a good 'think,' without every puppy saying, at every step, 'A pleasant evening, Miss.'"

Victor Hugo receives \$40,000 for his current story, which pays him \$82,60 a page, or \$1,30 a line.

THE EIGHT HOUR QUESTION .- The President issued proclamation May 21st, giving construction to the eight hour law, and declaring that workmen were entitled to a full day's wages for eight hours work.

The last number of the Boston Medical and Surgical Journal contains an intelligible and valuable lecture, on Trichinæ Spiralis, by Prof. John C. Dallon, of New York. The existence of these parasites in the flesh of pigs, in the proportion of at least one in fifty, is asserted, the dangerous and even fatal consequences of taking them into the human system are pointed out, and the only perfectly sure way to avoid the infection is insisted on, viz: Never to eat any pork, even though saited and smoked, until it has been thoroughly cooked, every part of it having been subjected to a temperature of 212 degrees of Fahrenheit.

An exchange has the following: "It is said that there are more editors unmarried than any other class of professional men." For the reason, we suppose that the majority of them are men of fine sentiment, and do not wish to starve anybody's sister.

Josh Billings has "never heard of the same man hankering for some biled crow 2 times."

Tom asked an old "ten-per-cent." what he wanted to accumulate so much money for. Says he, "You can't take it with you when you die, and if you could it would melt."

Illinois fruit growers will try the experiment this season of shipping strawberries to New York and Boston in refrigerator cars. They estimate the expense at six cents per quart, and the trip will be made in a trifle over three days.

There is a man in Chicago who possesses so remarkable a memory that he is employed by the various benevolent seci etles to "remember the poor."

The passenger fare over the Pacific railroad, from Omaha to San Francisco, is fixed at \$125. This is over seven conts a mile: but it must soon come down to five cents or shout \$80. It is as far from Boston to Omaha as from Omaha to San Francisco, but the fare is \$50 only.

A lottery has just been drawn in Vermont, and among the prizes were eight thousand gilt rings, worth half a cent, and one hundred and fifty empty flour barrels, while one young man, who held three hundred dollars' worth of tickets, drew a blue-edged plate. And yet dupes continue to send their money to just such swindling concerns in other parts of the

A huge electric coll has been made in London which will send a spark through five inches of glass.

> APOLOGUE PROM PHEDRUS. From our necks, when life's journey begins, Two sacks Jove, the Father, suspends; The one holds our own proper sins, The other the sins of our friends. The first, Man immediately throws Out of sight, out of mind, at his back : The last is so under his nose He sees every grain in the sack.

REMARKABLE PRESENTIMENT .- The Lawrence Eagle says that about six weeks ago a resident of that city, who had been sick for some time, told his friends a dream that he had the night before. It was that he was very soon to ing was filled to its utmost capacity by the elite leave this world, and take with him his grandson, then a healthy boy at school. About two weeks after the lad was taken sick, and the grandfather was so firmly convinced that his dream would be fulfilled, that he warned those about him that medicine would do the boy no good. The lad died a day or two ago, notwithstanding all efforts to save him, and his relative remarked that he should follow him in a few hours. He died the next day.

It is said that the public debt statement for May will show a decrease of \$7,000,000.

A Comparison.-A very zenious old lady, of the Freewill Baptist faith, in one of her sanguine exhortations, invoked a gracious blessing on all present—especially upon the unconverted-as she wished that the spirit would shower down upon them in abundance, and work itself through every sinner's heart like thoroughwax! (thoroughwort.)

An attachment to a champagne-bottle, patented in England, permits a part of the contents to be withdrawn without in the least injuring the rest. The attachment to champagne-bottles in this country is such that not a single drop is left in them after they are once opened.

How to "turn people's heads"-Go late to church.

The woman who made a pound of butter from the cream of a loke, and a cheese from the milk of human kindness. has since washed the close of a year, and hung 'em to dry

Carleton, the New York publisher, has lately purchased the Worth House, corner of Broadway and Fifth Avenue, standing on the most valuable ground in New York, and, it is reported, will make it a sort of a "home for rejected authors." Look out for a "rush."

Teacher-"Gorty, you were a very good girl to-day." Gerty-"Yes, ma'am; I could n't help being good-I had a stiff

A young lady in San Francisco recently killed herself by eating arsenic to beautify her complexion. She took too much one day and corpsed.

NEW YORK SPECIAL CORRESPONDENCE.

BY......MARY F. DAVIS. THE NEW YORK ANNIVERSARIES.

Week before last was marked in our metropolis; by the recurrence of some very important yearly meetings, among which may be named those of the Anti-Slavery Society, and the Equal

The Anti-Slavery Society met at Steinway ing session was made interesting by speeches from Wendell Phillips, Lucy Stone, Antoinette Brown Blackwell, Frederick Douglass, Mrs. Harper, and others. Wendell Phillips, who. whatever he may say, always charms his audionce by his grace and elegance of manner, and his peculiar eloquence, gave on this occasion a remarkably hopeful view of existing conditions. and seemed lenient in judgment of men and their motives. One never tires of the music of his voice; and the polished ease with which he utters sentences that dart like live lightning to the mark, is at least refreshing and admirable.

In the evening, our own Cora Daniels Tappan appeared upon the Anti-Slavery platform, and lent the sweetness of her presence and the eloquence of her voice and words to the reinforcement of the cause of the down-trodden among the races of men. Frederick Douglass, Dr. Lees, of England. Senators Wilson and Stewart, and Wendell Phillips, also took part in the evening

On Wednesday morning, May 12th, the Equal Rights Association convened at the same place. The results of that Convention show the deep hold that the "Woman Chestion" has taken of the public mind; for, though marshaled under the Equal Rights banner, Woman's Rights was the subject mainly discussed by the speakers. The attendance, during a two days' meeting in New York and one in Brooklyn, was large, and the audiences consisted of people of unquestionable intelligence, respectability, and refinement. Delegates from the East, West, North, and South, presented their credentials, and among the names were those of many well-known Spiritualists Indeed, if all Spiritualists had been subtracted from these three days' assemblages, methinks there would have been a very small remainder. But be that as it may, hundreds of earnest neople were in constant attendance, and they listened intently to burning words, calm discourses, and lofty appeals in behalf of woman's enfranchisement and elevation, from the lips of both men and women.

Several faces, new to our city audiences, appeared on the platform, and new voices were heard in eloquent defence of Woman's Rights. Miss Phohe Cozzens, of St. Louis, a pleasing young lady, gave a fine discourse, with maidenly grace, and in full, sweet voice, which was well received. Miss Lily Peckham, of Milwaukee, also fair, modest, and young, spoke calmly and sensibly, like one who had thought and studied much on the great questions. Mrs. Mary A. Livermore, of Chicago, came with her wealth of womanly experience, her clear, intelligent eye, dignity of bearing, and voice of power, to impress on all who heard her the necessity of immediate and effective recognition of woman's equality. Rev. Mrs. Hanaford, with a face full of feeling and devotion, claimed for the mother recognition and respect, and urged the value of faith in Christianity as an agent in this Reform. Andam Anneke, German, and Madam de Hericourt, Prench, spoke, each in her own language, and with what effect intense earnestness and enthusiasm could produce. Rev. O. B. Frothingham committed himself fully and bravely to this work, in an able speech at the first session. Senator Wilson made a short and effective speech, approving of the sixteenth amendment proposed by Mr. Julian, and pledging himself to use his influence in the Senate in its behalf. Miss Olive Logan, well known to the stage and rostrum, made her first appearance on a Woman's Rights platform at this Convention, and afforded the listeners a rare variety by her harmless witticisms, playful sarcasms, and vivacity of manner.

among the to recognize Mrs. Paulina W. Davis, Rev. Antoinette Brown Blackwell, Lucy Stone, Josephine Griffing, Ernestine L. Rose, Lucretia Mott, and the women of the Revolution. Mrs. Stanton presided with queenly dignity, and with a face beaming with a truly humane and motherly quality. Her voice is strong and mellow, and her arguments powerful in favor of woman's immediate enfranchisement; but when she raises that melodious voice against the ratification of the fifteenth amendment to the Constitution, because woman is not enfranchised thereby, I look at her benevolent face in wonder. How can she by so much as a feather's weight hinder the consummation of that redemption for an oppressed race which cost a tremendous moral warfare of thirty years, and a deadly strife at last which deluged the nation with blood? We need not fear. Every step in advance makes the next one easier, and we have but to work for the passage of the sixteenth amendment, which will secure to woman what the fifteenth does to those who so lately experienced all the miseries of slavery.

The Brooklyn meeting was held in the Academy of Music. Mrs. Celia Burleigh in the Chair. In the evening that immense and splended buildof the city, and among others, Rev. Henry Ward Beecher took the stand. In a discourse all too brief, he gave the strength of his voice, the magnetism of his presence, the torrent of his eloquence, and the majesty of his moral power, to the advocacy of woman's right to a career commensurate with her entire capabilities and demands. The meeting was brought to a close at a late hour, by one of Lucy Stone's most eloquent and effective appeals to the moral sense of the people in woman's behalf.

CHRISTIAN LIBERALITY ABROAD.

The Christian News, a paper issued in Glasgow, Scotland, lately published a lengthy and interesting description of the New York Children's Lyceum. It was written by a correspondent who had the good fortune to be present, not long since, at a session of the Lyceum, under the superintendence of Mr. and Mrs. Farnsworth. The writer, who is evidently a foreigner, gives a glowing account of the various exercises, recitations, songs and lessons of the groups; and not only so, but he has written a candid sketch of Spiritualists and their meetings in New York, and given a pleasant description of Mrs. Brigham's manner and methods, all of which appears in the same Christian journal. This is a pleasing contrast with the treatment which Spiritualists and Children's Progréssive Lyceums receive from most publications of that kind in this country, and our gratitude is due both to the Christian News and its worthy and liberal correspondent.

The Rev. Henry Ward Beecher ridicules the popular notion that the inmates of heaven do no-thing but stand around a great white throne, with harps in their hands, and sing psalms. Mr.

Beecher, it seems to us, has the right of the matter. There is no Scriptural ground for limiting the activities and employments of immortal beings to a monotonous physical exercise; and it is a wonder that the absurdity of doing so has not been perceived long ago. It is much more sensible to suppose that people in the other life enjoy social and intellectual delights and have verying social and intellectual delights, and have varying occupations, according to their respective capacities, similar to those which are enjoyed by the good on earth, only more perfect in quality and degree. Death takes from us nothing but the body of flesh and blood, leaving the constitution and requirements of our souls without radical change. Whatever, therefore, above mere corporeal pleasures, rightfully renders us happy here, will render us likewise happy there; and as no man, however pious, would like to spend his whole life on earth in singing, it is not likely he will be compelled to do it hereafter.— New York

Resurrected.

Sunday, May 23d, as evening shades were slow ly gathering in, the angels of light conducted ecilia, wife of Bro. J. W. Clark, of North Ablugton, Mass., to her heavenly home. A week previous, joy was in the household, for God had blessed them with a beautiful, bright-eyed little

The undersigned was called upon to conduct the funeral exercises, which took place the Tuesday following. A large number of the friends of the fair young wife and mother assembled. Many young people were present. Sadness rested upon the features of all, for Cecilia was held in highest esteem by all her acquaintances.

Her married life, of five years duration, has been musical with baptisms of love, and "home" has had a glorious charm, in consequence of the mutual reciprocities and holy affection existing between herself and husband. The phenomenon of life called death will not dissipate these high conditions and sacred relations, for they are immortal. This young mother, in whom the sweetness of maidenhood and the dignity of maturing womanhood blended, will continue to love her husband and babe, and minister to them from the spirit-world. The babe will bear her mother's name, and be a powerful magnet between the spiritual and the material existences.

The discourse was brief. We plainly stated that no words of ours could affect the condition that no words of ours could affect the condition of the "arisen one"; that the service was only a form or symbol of the great fraternal bond which unites humanity in paying the last tribute of respect to the dear departed, and the universal desire to learn something of "death"—or immortal life—the universality of which levels all differences among us. We asserted that Cecilia existed; that she lived, and was conscious—not angelic ed; that she lived, and was conscious—not angelic nor demoniac—still retaining her human senses in the immortal life; that God had implanted a spark of the Divine Life within her that can never, never be extinguished. Immortality is not for humanity upon conditions; it is an inevitable inheritance. "Death" tests the consoling power of the religious philosophy. Spiritualism transcends all other religions, for it reveals the condition and cortaints of the future life; familiarizate stends an other religious, for the vesses and control than and certainty of the future life; familiarizes its followers, even to the minutest details, with the "mansions of God" in heaven. Time will enlighten us more and more upon mediumship, and our revelations will increase in value accordingly. Let us thank God that we have enough already to permit us to say conscientiously to the husband, parents, relatives and friends of the fair Cecilia: Your loved one is not dead. The spirit-world is near, and under proper conditions you can commune with her whose light was your light, and whose joy was your joy. Let the love you lavished upon the mother be transferred, as far as possible, to the babe. Teach it of God, of heaven, of its sainted mother, and in the future, when death shall call you all heavenward, you will enjoy the beneficent results of a just and righteous life. CEPHAS B. LYNN.

An Eminent Clairvoyant Physician.

The late Dr. E. F. Garvin, who died on the 3d of May, 1869, at 452 Sixth avenue, New York, was in some respects a man of rare endowments. If some of his friends could give the public a sketch of Dr. Garvin's history and remarkable capacities, it would be a very valuable contribution to anthropological science.

The medical profession generally are decidedly hostile to the exercise of clairvoyance in their profession, and yet we may affirm safely that there is very little successful practice in difficult cases which is not essentially clairvoyant; in other words, we may say that a thorough understanding of any complicated case is never attained by any one who has not that delicate and sympa-thetic appreciation of a patient's interior condi-tion, which is essentially an intuitive or clairvoydo not consider themselves clairvoyants, are aware that they appreciate at once the state of a patient and the probable cause of his disease with an instantaneous readiness which is entirely intuitive, and which is not based on any process of pathological observation and reasoning according

pathological observation and reasoning according to the formula of the schools.

Dr. Garvin, however, had far more than this intuitive capacity which belongs to the most successful physicians generally. He was indeed a wonderful clairvoyant. He understood the condition of his patients without a question, and could astonish them by telling what they supposed known only to themselves. We have seen him sit in his office and direct his mind to a patient in another part of the city, or to one huntient in his office and direct his mind to a patient in another part of the city, or to one hundreds of miles away, and in a few moments go through an elaborate description of their condition, entering into all the minutize of their interior organs, the condition of their blood, the cause of the derangement of health, and the probable ten-

dency of the disease hereafter.

Dr. G. was an educated physician, of independent, original mind; acquainted with allopathic, homeopathic and edectic systems of medicine, and his proficiency attested by diplomas from each of the three schools. He did not, however, each of the three schools. He did not, however, follow any system, but was guided by his own intuition, aided, we believe, by familiar intercourse with the spirit-world. During his last days of earthly life he was heard in audible conversation with the spirit of an ancient philosopher, who had attended him from an early period of life and assisted him in medical science.

The early death of Dr. G., at the age of forty-three, was a serious loss, not only to his confiding patients but to the cause of medical science, and we may add, to Spiritualism, which needs the at-tention and cultivation of scientific minds, and specially of those who combine with scientific habits of thought a personal experience of spirit ual communion.

One of our New Books.

THE FUTURE LIFE: with Introduction by Judge Edmonds. Boston: Banner of Light office. 1869. This purports to be a description, from various spirits, of that "undiscovered country from whose bourn no traveler returns." But though professedly emanating from such opposite characters as Mrs. Hemans, Voltaire, Paine, Margaret Fuller, Webster, Calhoun, Swedenborg, Wolsey, Pollok, etc., the revelations are singularly alike in both sentiment and language, and in no respect surpass, and rarely equal, what any devout imagina-tive writer could give us of those scenes of which we read that "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to con-Scattered throughout the book are many pretty fancies and beautiful similes, which show that Mrs. Sweet, the medium, had considerable resthetic taste.—Round Table.

Music Hall Meetings.

The next course of lectures on the Spiritual Philosophy, in this city, will be given at Music Hall, commencing in October. The ablest lecturers will be secured. To avoid any unpleasantness in regard to the season ticket seats, those who desire to secure the same numbers held last season can do so by applying at once at the Banner of Light Office, 158 Washington street. Others desiring to secure reserved seats should apply now, as by so doing they will have a better choice. Tickets will be ready for delivery Sept. 18th. to be paid for doing they will have a better choice. Lickets will be ready for delivery Sept. 18th, to be paid for when taken. Don't forget this matter till it is too late to secure the seat held last year, as there must be a limit to the time set for that purpose. L. B. WILSON, Manager.

Mr. Davis's New Book.

"Tale of a Physician," is the title of a work from the pen of A. J. Davis, just published and for sale by William White & Co., Boston, Mass. Among the various works which Mr. Davis has Among the various works which Mr. Davis has contributed to the world during the last twenty years, we regard this latest one among his best, and believe it is destined to exert a wider influence on liberal thought, than any single volume since the appearance of the "Revelations." The author says in his preface that, "The startling and tragical events, even to the minutest details, are founded upon facts, with only a thin well here. are founded upon facts, with only a thin vell' be-tween the reader and the real characters." The most important problems which can possibly con-cern society, are here discussed in a familiar and felicitous style, in which, through the charms of novelty, we are conducted to the most vital truths. The book before us reveals two important aims: first, the sacredness of the family relation; second, the ameliaration of society is to be secured through the elevation of woman, and a knowledge and applica tion of hereditary laws. Jacques Del Aragoni, Capt. Nelson, and Dr. Worte are traced through their ca-reer of crime, and the history of their paternal and maternal antecedents, graphically delineated, revealing the reason that hatred for mankind is so often coupled with genius or intellect. Madame Sophia, rarely endowed with personal attractions and depth of spiritual sentiment, has also unfortunate hereditary tendencies, and want of self reliance. Her redemption is wrought out through suffering. Twenty years of severest trial were necessary to bring to her external recognition, what she had spiritually discerned and unconsciously revealed while in the somnambulistic state, namely: that while in the somnambulistic state, namely: that herself and the noble Dr. DuBois were soul-mates, destined to be the "happy companions of an eternal life." Dr. DuBois, an eminent physician of New Orleans, is the principal character delineated. He accumulates a large fortune, which is freely expended in the labors to which his genius is consecrated—the history of criminals connected with their material antecedents. with their maternal antecedents.

The style of the book is fascinating, and while it gratities the love for the novel and maryelous, also appeals powerfully to the noblest sentiments of human nature. We bespeak for the book an extensive circulation and a wide influence.—Pres-

Spiritual Periodicals for Sale at this

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. Human Nature: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. The Relator-Philosophical Journal: Devoted to Spiritualism. Published in Chicago, Ili., by S. S. Jones, Esq. Price Scott.

Price 8 cents.

The Rostaum: A Monthly Magazine, devoted to the Harmonial Philosophy. Published by Hull & Jamieson, Chicago, Ill. Single copies 20 cents.

The Present Age: Devoted to the Spiritual Philosophy. Published by the Michigan Spiritual Publication Company.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

Grand Picnic.

The Spiritualist Pienic at South Framingham, Mass., will meet on Tuesday, June 22d (instead of 23d, as before mentioned). Tickets will be furnished at reduced rates along the line of the Boston and Worcester, Roston, Clinton and Fitchburg and Milford Railroads. Prof. William Denton will abiress the meeting, as well as others of our best male and female speakers. A. E. CARPENTER, Committee.

Picnies at Walden Pond.

The Spiritualists of Roston and vicinity, in connection with the "Sons of Joshua," will hold three Grand Union Pienies. The first will take place Tuesday, June 20th; the second, July 28th. Full particulars will be given in de Beason.

Dr. A. H. Richardson, E. R. Young, J. S. Dobge.

May 12th.

Business Matters.

MRS. E. D. MUREEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.Ml.

JAMES V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

MISS M. K. CASSIEN answers Sealed Letters at 73 Howard street, Newark, N. J. Terms \$2.00 and four red stamps. 6w*.M8. and four red stamps.

MRS. ABBY M. LAFLIN FERREE, Psychometrist and Test Medium, No. 15 South Howard street, Baltimore, Md. M29. Answers to Sealed Letters, by R. W. Flint, 105 East 12th street—second door from 4th

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Mrs. S. A. R. Waterman, box 4193, Boston, Mass., Psychometer and Medium, will answer letters (scaled or otherwise) on business, to spirit friends, for tests, medical advice, delineations of friends, for tests, medical advice, delineations of character, &c. Short letters, \$1 and two red stamps; delineations, tests, medical advice and lengthy letters, \$2 to \$5 and three red stamps. Send for a circular.

KEEP THE BOWELS IN GOOD CONDITION, and no one need fear the Dysentery or Diarrhoa. For this, take Doctor Seth Arnold's Balsam. It has saved and prolonged more lives than any other medicine in the country, and thousands can testify to its virtues.

WHY DOST THOU CLING To that fell disease which now pervades thy system, when spirit friends will send to thee the true physician that is now in Gilead? Come and see

in person, of by mail, JACOB TODD, Healing Physician, 532 Washington street, Boston.

THE JUBILEE. Where'er by day or night we be,
At home, or if we're out to walk,
The nation's coming "Jubilee" Is everywhere the common talk.
Some think 't will be the "biggest thing"
That ever yet the world has seen, While some objections to it bring,
Who say the whole thing's very mean.

That no one "Crottles" the Boys so neat

As Fenno-whose new store you'll see,
Corner of Beach and Washington street.

Special Notice.

Herman Snow, at 410 Kearney street, San Francisco, Cal., keeps for sale a general variety of Spir-tunlist and Reform Books at Eastern prices. Also Planchettes, Spence's Positive and Negative Powders, etc. Catalogues and Circulars mailed free. May 1.-tf

DR. J. WESLEY KELLEY, Analytical Physician, 200 Tremont street, (NEAR BOYLSTON) Boston, can be con sulted every Saturday, Sunday and Monday, on all Organic Diseases, and all Diseases of the Blood and other Fluids.

Advice free. Ladies and gentlemen are respectfully in vited to call.

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MISS M. E. COBB, Business and Medical Clair-voyant, examines and prescribes for diseases, furnishes medicines. Parties examined at a distance by a lock of hair. Hours from 10 to 6. No. 64 Winnisimmet street, Chelsea. Terms 50 cents and two stamps. 2w*-June 5. MRS. A. S. ELDRIDGE, Medical and Busi-June 5.—1 w* TO BE ISSUED MAY 31ST.

THE OUESTION SETTLED: A CAREFUL COMPARISON

BIBLICAL AND MODERN SPIRITUALISM.

HY REV. MOSES HULL,

THE reputation and ability of this author are so well known, we need only announce the issue of the work; o insure it a wide circulation. The subjects discussed are treated in a concise, masterly and convincing manner. It is a complete and trinipphant violication of the Spiritual Philosophy.

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WE have never seen better or more comprehensive rules laid down for governing spiritual circles than are contained in this little hooklet. It is just wifar thousands are asking for, and coming from such an able, experienced and reliable author, is sufficient guaranty of its value.

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A NEW BOOK BY A. J. DAVIS JUST OUT.

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THE SEEDS AND FRUITS OF CRIME.

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PART THREE, Reaping the Fruits of Crime.

WONDERFULLY interesting book, containing all the o ments of the most stirring romance, has just come from the pen of Andrew Jackson Davis. In the introductory hasays: "The following series of strange and startling and tragica events, which I am now called upon to make bubble for the first time, are, even to the minutest details, founded upon ficts, with only a thin vell between the reader and the rea characters whose temperaments, circumstances, temptations virtues, vices and crimes, are herein truthfully recorded." The principal facts concerning the manifold causes which doveloped the "Mysterious Association of Criminals" in New York and vicinity, came to his knowledge about twenty-four vears ago, during a mysterious nocturnal visit to a hidden

The causes and circumstances which develop poverty misery, recklessness and grime are faithfully revealed in the life-lines and tragical events of actual persons. It is a surprising and thrilling revelation of the crimes of theft, coun terfeiting, murder, suicide, festicide, infanticide, prostitution and explains the various hereditary and social circumstances which lend individuals into temptation and misfortune, c every name and nature. "It is believed," says the author, " that so long as mothers and daughters shall exist, such disclosures as are made in this

volume cannot but be productive of the best results. Notics are these tearnel scenes important to fathers and sons. Because, if to be fore-warned is to be fore-armed, these horrible and truthul pictures of the causes of crime, and these faithful delineations of the ways of professional criminals, will serve as beacon lights and guideboards by which maidenhood and manhood can avoid the cyll and choose the good."

This volume contains 325 pages, is stereotyped and printed in first rate style, uniform with the Harmonial series, on good paper and well bound. It will have a large and rapid sale. paper and well could. Will have a large and rapid sale.

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THE FUTURE LIFE:

As Described and Portrayed by Spirits. Through Mrs. Elizabeth Sweet.

WITH AN INTRODUCTION BY JUDGE J. W. EDMONDS.

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Message Department.

HAGH Message in this Department of the BANNER of itself we claim was spoken by the Spirit whose name it lears, 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 carth-life to that beyond—whether for good er ovil. But those who leave the earth-sphere in an under veloped 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 reason. All express as much of truth as they perceive

The Banner of Light Free Circles.

These Circles are held at No. 158 Washington Street, Room No. 4, (up stairs,) on Monday, Tursday and Taurs-pay Appearances. The Circle Room will be open for visitors nay Affermoons. The Circle Room will be open for visitors at two c'olock; services commence at precisely three o'clock, after which time no one will be admitted. Beats reserved for strangers. Donations solicited.

MES. COMANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock r. M. She

gives no private sittings.

Bouquets of Flowers.

Persons so inclined, who attend our Free Circles, are requested to donate natural bouquets of flowers, to be placed on the table. It is the earnest wish of our angel friends that this be done, for they, as well as mortals, are fond of beautiful flowers, emblems of the divinity of creation.

Mighty Allah, do thou shed the dews of thy love and thy wisdom upon these Christians, changing their darkness to light, and causing their feet to walk in new and pleasant places. We pray thee that the morning light and the We pray thee that the morning light and the evening shade may bear faithful record of their deeds and their thoughts. We pray thee that every spire of grass, every bursting bud and fulblown flower may hold in its heart a record of their deeds here in the earthly life. We ask that the stones may have ears that shall hear their inner voices; that the earth shall everywhere bear faithful record of all their deeds, and when the earth has no longer need of them in mortal the earth has no longer need of them in mortal, form, may the second life open unto them with joy and not with sorrow. We pray unto thee, mighty Allah, because thou art great and thou art wise; we praise thee because thou art good; we love thee because thou art love. And in we love thee because thou art love. And in Christian temples we lift up our voices to thee, recognizing thee as our Father, and the Father of the Christian. Thou art the one God, living in all, sustaining all, and caring for all, forever and April 27.

Questions and Answers.

CONTROLLING SPIRIT.—In conformity to your custom, Mr. Chairman, I am now ready to answer what questions you may have to propound QUES.—Are spirits benefited by our invocations or desires to aid those in darkness?

ANS.—Certainly they are, because no good desire can by any possibility fail to produce good.

TO THE CONTROLLING SPIRIT.—A correspondent desires your views upon the following remarks, taken from the World's Crisis:

marks, taken from the World's Crisis:

"Ispidelity Advancing.—Those who cry 'peace and safety,' and tell the people that the world is growing better, must be blind leaders of the blind. Even the most eareless observer, it would seem, cannot help seeing the rapid departure from the Bible and pure religion. It is true, there are a plenty of forms and ceremonies, but the real life of god-liness is becoming scarce among professors of religion. They are fast turning among the crowd of unbelievers, who are daily growing stronger and bolder in their opposition to the plain truths of the Scriptures, and the necessity of believing and obeying them, in order to be saved. Men seem the plain truths of the Scriptures, and the necessity of be-lieving and obeying them, in order to be saved. Men seen very auxious to be saved without coming to Jesus, and hum-bly asking him to forgive their sins, and lead them in wis-dom's ways. The Boston Traviler in substance asserts that there is not a large town or city in Massachusetts in which an audience of at least two thousand persons cannot be col-lected who would loudly appland any speaker for ridiculing the Bible as containing inspired writings. Could this have been said forty years ago? The more Spiritualism spreads, the larger will be the number to 'appland' those who ridi-cule the divine inspiration of the Bible."

A —The "Crisis" nins its faith upon the Bible.

A.—The "Crisis" pins its faith upon the Bible, and in doing so, pins it to a very shallow support, one that cannot fail to pass from its grasp sooner or later, because it is of itself fallible—inspired, I know, as all writings are inspired. Our every thought is inspired, our every deed is the result of inspiration. The Bible is no exception. Robert B. Thomas's Almanac is no exception. I am aware that I speak in very strong terms, and I am aware also that I stand upon firm, true am aware also that I stand upon firm, true ground, and no sectarian, however bigoted, can ground, and no sectarian, however bigoted, can ever drive me from it. I spoke and wrote what I believed to be trne when here, and I thank my God that I have not departed from my standard of truth in my spirit-home. The "World's Crisis" is not so blind that it cannot see that the world moves, notwithstanding the "Crisis" is printed. It moves, Bibles to the contrary notwithstanding. old fogy creeds may be piled up as high as the skies, but the world moves; and because it does, religion moves. Men's opinions change, and all the fancies that beset the brain to-day, may depart like bats and owls to morrow. Forty years ago it is very true that there was not the advance in religious intelligence that there is today, and we ought to lift up our hands and our hearts, and all the powers of our being, in thanksgiving to God for it. Forty years has done much for this nation, and for all others, too. The "Crisis" may groan, all other such sectarian papers may groan, but the great intelligent principle moves on, through mind and through matter, changing even the very flowers, making them far more beautiful than they were forty years ago. more beautiful than they were forty years ago. Did we go out into our gardens forty years ago and behold the rare floral gems there that we do to-day? No. What is the reason? Why, the world moves. Mind is marching on. Delty is coming up from its grave, living through thought, and annihilating old creeds and Bibies. Yes, annihilating them—passing them off from this stage, whether them content the transfer the placing them among the things that were. It is very amusing to listen sometimes, as we are able to, to the groaning of those individuals who pin their faith to the Bible. They see one after another of the flock departing from the fold and they fancy that by their loud calls they can induce their shepherd to stay the grand march outward. But the shepherd seems to take no heed to their cries. The doors of the fold are open, and the so-called religious sheep are passing out one after another. By and by there will not be one left. Then the shepherd will take up his crook, having performed his mission, and go on to something his his product better.

thing higher and better.
Q.—Were all the villanies that were perpetrated by God's representatives in the Bible inspired? A .- I think so, certainly, because I believe that

everything is the result of inspiration.
Q.—Then by whom were they inspired?
A.—By God, certainly, because I do not believe that God is divided, that his power is cut up that God is divided, thalf evil and half good.

Q.—Then was it by the God of the Bible, the Jewish God, or the God of the universe?

A.—The God of the Bible is a very narrow, small God; the God of the Jews is equally small and bigoted; but the God of all life is universal. mean that God.
Q.—Does God exist separate and distinct from

A .- No; certainly not. We should hardly A.—No; certainly not. We should hardly know where to find matter if he did. Since matter is dependent upon mind, and mind upon matter, it would be very hard to separate them. I believe that all matter is simply the expression of God—God's talk—the Scriptures infinite and perfect. Whoever reads them will not be led astray. That is my Bible.

Q.—Is there any higher God in the universe than the sixty-two primordial principles?

A.—In the first place, we shall beg to differ with you with regard to the number of primaries? You say there are sixty-two.

ries? You say there are sixty-two.
QR.—Some say fifty-eight, some sixty-two.
A.—We find them numbering very many more than that. Science with us, during the last few years, has made very rapid strides, and the opinyears, has made very rapid strides, and the opinions that we believed to be unchangeable facts, suddenly become changeable. We see with new eyes, we hear with new ears. We find that the world was not made in six thousand years, nor in six hundred thousand, nor in six billions, and we find that the primaries of matter are not what we supposed them to be. I believe that our conception of God determines what our God is in all cases. I cannot conceive of a God that will be such to you. You cannot conceive of a God that will be such to me. Our highest conception of that that is wise and good is the conception of that that is wise and good, is the highest God we will ever know. A Daniel Web-

ster may find his God in a Coke and Blackstone. I may find mine in a running brook. You may find yours in a mountain, in a valley. Every man and every woman has a God of their own, and they worship at a shrine that is peculiarly their own, and whenever they undertake to go out from that to worship at even other shrine. out from that to worship at some other shrine, they worship they know not what. They bow down to an idol, and become idolators.

Q.—Is there any God higher than the result of a chemical combination of what is termed the sixty-two primates? -Yes, to me there is a God higher than that.

A.—Yes, to me there is a God night than Q.—Is there any God higher than man, on this earth?
A.—Not to us, because we consider ourselves

to be the highest, the crowning glory of mind and matter. Therefore we conceive our God to be fashioned like ourselves. We say we are made in his image. So we are. But we talk thus, because we place a very large estimate upon our-selves. We believe that we are the best and highest, the grandest expression of intelligence. And this is well. It is a most excellent thing to have a good opinion of one's self. April 27.

John C. Calhoun.

Some thirteen days since, I found myself in company with a party of friends whom I had known here in earth-life. They had but recently become interested in these new spiritual phenombecome interested in these new spiritual phenomena, and were endeavoring to ascertain some facts in regard to them—endeavoring to elicit some intelligence from the world behind the scenes. And in company with others I was interrogated, and in this wise. The first question asked was, "Is my old friend, John C. Calhoun, present? If he is, will he respond?" I did the very best I could to respond to the call, but I assure you I made a very poor piece of work of it, because I was not well versed in that method of communication. But having responded in the affirmative certain questions were propounded to me. tive, certain questions were propounded to me Among the number was this: "Did you take part in the Southern rebellion?" I answered, "Yes," "And if you did, could you not foresee that nart in the Southern rebellion?" I answered, "Yes." "And if you did, could you not foresee that it would be a failure? Therefore, was you not unwise to lend your influence in that direction?" I found great difficulty in answering those questions. The only method I had was by making sounds—concussions. I then spelled out, as well as I could, "I will answer your questions at the first opportunity that offers itself at the Banner of Light." So here I am, I before stated that I answered the question with regard to my taking part in the Southern rebellion in the affirmative. I will now state my reasons for so doing. I be-lieved, as I did when here in the body, that there was no political sympathy between the North and the South, and more than that, there never could be. I believed that the soil, the climate, the customs of the people at the South demanded that they should be set apart from the North, become a separate colony or confederacy. I saw that the North was never able to understand the South. The South would never understand the North. There was a perpetual misunderstanding between the two, and it seemed to me that there would never be a reconciliation. So I went to the spirit-world with those views. And when certain minds were agitated upon the subject of the rebellion, I acted upon them as best I might. I did all I was able to, to further their plans, be-cause I believed it to be best for the North and for the South. I did not see that it was to be a failure. We are not gifted with that clear sight We sometimes have glimpses of that that is to be, but we do not always know concerning it. That I was not very far out of the way in my conclusions with regard to the North and South, the future will eventually prove. For it should be understood that the rebellion is alive to-day just as much as it was five years ago. Look you to the spirit of rebellion between Congress and the President, How was it with regard to President Johnson? A war of words and opinions continually. There was no peace. Mr. Johnson continually. There was no peace. Mr. Johnson was a Tennessee man, therefore if he was brought in contact with Northern radicals, what would be the result? Why rebellion at once—rebellion on his part, rebellion on theirs. There was a constant war. How is it with the Senate to-day? There are scarce two senators that agree upon any one point. Why is it? Because some of them are tinctured with Southern ideas and some of them are tinctured with Southern ideas. some of them are tinctured with Southern ideas and some of them with Northern. Too much of a mixture. Two great extremes meet. Cold and heat come together. Pretty likely to be a blow then. You who fancy that the rebellion is under your feet, fancy that which is in no wise true. It stalks in your midst to-day, North and South, East and West, just as much as it ever did. It is a living power and by-and-by will again assert East and West, just as much as it ever did. It is a living power, and by-and-by will again assert itself, proving conclusively that Southern opinions and Northern opinions can never blendnever, so far as this continent is concerned. I agree it is different with different nations. But so far as this is concerned there will always be a manufactured by the province of the state of t war of words and opinions between North and South. Sectional difficulties will arise continually, and there will be no way to satisfactorily settle them because they cannot understand each other. It is very much like a Frenchman at tempting to talk with a thorough-bred Yankee, who never heard a word in French, or the reverse—misunderstanding, or no understanding at all. Now then to those friends who have inat all. Now then to those friends who have in-terrogated me, I have to say there is an infinite principle of wisdom working North and South that will eventually bring all these crooked things straight, and whether you will or no, you will, every one of you, be made instruments, fit-ting instruments to carry out the work. You may say, "I will be no politician. I will speak no rebellious word. I will think no rebellious thought," it mutters not whether you do or not thought." It matters not whether you do or not, you will do just what you are destined to doyou will do just what you are destined to do— precisely that, and nothing more. Now then, when you can prove to the contrary, good friends, you can prove also that you are able to control the sun, and tell me when he shall shine and

when he shall withdraw his light. I am done. Good-day. April 27. Jennie Stevens.

I am Jennie Stevens, sir, of Rouse's Point. I am twelve years old now, and if I was here I should be thirteen next month. My mother would be glad to hear from me, if she knew I could come, but she do n't know about dead people's coming back. My uncle Lemuel says that if none of us ever try to come back our people if none of us ever try to come back our people here will always remain in darkness, and I may as well be the first one as anybody else. Say I want to talk to mother, if you please, and say that I like in my new home very much. At first I didn't, but now I do, and when I talk with mother shall tell her all about it. Good-day, sir. April 27.

Ned Perkins.

Ahl Ned Perkins, of the 3d Indiana Cavalry. Look like it, don't 1? [Not much at present.] Well, appearances are deceitful. My folks will Well, appearances are decettful. My folks will think kinder queer that I turn up in this kind of way; but no matter. Just tell 'em I'm round, and if they don't believe it, let 'em come and give me a chance to communicate with them as I do to you, and I will show 'em very quick who I am. Oh, by the way, tell 'em Sam got here ahead of me. [Who is Sam?] Well, he is my brother. They heard wrong about the time of his going out. He was here ahead, and the sorriest-looking customer that ever you see too. [Why was ing customer that ever you see too. [Why was that?] Well, he was piously inclined, and so he was looking round after God, and could n't find him. He did n't have so much as a prayer-book or a Bible, nothing of the sort here—not even a Methodist psalm-book—and he was very much disturbed; thought he must be in the wrong place. Says I, "Sam, guess it's all right; good as you deserve." He could n't so understand it, and so he kept a hunting for God quite a while, but by-and-by he came to the conclusion he might as well let God hunt after him if he wanted him. I told him, says I, "Sam, want to know what I'm going to do?" Says he, "No I don't. You was always going to do some wild thing or other when you was on the earth." "Woll," says I, "I'll tell you, anyway. If God wants to find me so he can send me to hell, he's got to look for me. I aint going to bother my head to look for him." You see, they always thought he'd got a hot place to put me in, but I did n't believe it. I was a sort of a wild, rattle-brained infidel, and he was a hard-shell Methodist. Ever see one of them kind, true to his feith; but true as he was I couldn't help. was looking round after God, and could n't find

put your name on the church book, and let the church take care of your future happiness. No matter, as long as you are in the church; that will take care of you. Sam used to want to get me in, so I'd be all right; the church would take care of me; I should be safe here and hereafter. Now see where he is. I am all right, you see, but he is in hard sailing. Just thought I'd give an account of him to the folks, because they thought he was a pattern of perfection, he was all right, a Christian, everything that was good, and I was everything that was bad. Be kind enough to tell 'em, strauger, that I am the best off of the two. That's so. If you do n't believe it, just give us a call when you come here. Go to his shauty and then to mine. You'd find a few old traps in his, because he thinks he is going to move to higher quarters, but you'll find mine pretty comfortable, I tell you, because I aint no idea of moving—do n't like to move. [Does he still think as he did here?] Oh Lord, yes; he aint got out of it. He is making up his mind to let God hunt for him, but he expects he 's coming after him every day. The folks will say." As tattle brained as ever.—Tree for you the other side as put your name on the church book, and let the after him every day. The folks will say. "As rattle brained as ever—crazy on the other side as he was here." All right. Give my compliments to em, and tell em I will try my best to see em safe over when the vast ready to come across. Good-day, sir. [Your age?] Thirty-three. April 27.

Prayer by Ab del Hada; questions answered by Thomas Paine; letters answered by William Berry.

Invocation.

Our Father Wisdom and our Mother Love, with the full recognition of thy tender spirit toward us, we would come to thee, knowing we shall receive thy blessing. We turn our faces to-day to thee, asking for strength, asking for wisdom, asking to be guided unto higher, unto more perfect truths. Thou hast tenderly led us through all past eter-Thou hast tenderly led us through all past eternity; we are in the present, and we do not doubt that thou wilt guide us in the future. We would come nearer and still nearer, oh God, to thee, We would understand the Scriptures which thou hast opened for our instruction; we would read them without stammering; we would understand them in thy light. Our Father, we thank thee for the days and the seasons of mortal life, for all the lights and shedes of the great nicture of life. the lights and shades of the great picture of life, for everything is good in thy sight, and everything should be in ours. We are wont to come to thee, thou knowest well, with all our complainings, with the weight of our fears resting upon our human hearts, with the darkness of our past lives clustering around us like grim shades to frighten us, yet thou knowest well that we are weak, and therefore we come to thee in fear and trembling, not because we doubt thy strength or thy wisdom, but because we doubt our own; bethy visiting, but because we doubt our own; because we have not faith in our own strength, because we perceive our own ignorance. It stares us in the face day by day and hour by hour; we are reminded that we must come nearer and still nearer to truth. What was truth to us in the past is not truth to-day. We must leave the past darkness and enter present light. We must ever be ready to past out of the charge light. be ready to pass out of the chrysalis of past opin-ions and enter the clear atmosphere of present life. Oh give us strength to endure all changes give us power to perceive through faith, and give us a recognition of thy love at all times, and we will sing a song of rejoicing forever and forever. We will turn our faces heavenward. We will overcome the hells of the past and press forward to the heaven of the future; for thine is the kingdom, and the power, and the glory, to day as it ever has been. Amen. April 29.

Questions and Answers. CONTROLLING SPIRIT.—As we are in the contant receipt of inquiries from friends at a disance—questions propounded to the controlling spirit of the scance—it may not be amiss to make a few plain statements with regard to the case in question. In the first place, it should be understood that these scances are not controlled at all times by the same spirit, but for each occasion an intelligence is selected best adapted to that occaintelligence is selected best adapted to that occasion. Persons sending their inquiries from a distance do not seem to understand this, and they often inquire in regard to the difference of opinion that seems to find expression through the said controlling spirit of the circle. It should be understood that each distinct intelligence, or human spirit, retains its own special intellectual integrity after death or before. All are entitled to their spirit, retains its own special interfectual integrity after death as before. All are entitled to their own opinions and the expression of the same, if they express themselves at all. All questions relating to well-developed scientific facts, will, without doubt, be answered by all intelligences coming here, in a similar manner The idea will be one and the same, though the expression or clothing of the idea may be different in all. But with regard to all questions of theology, you must expect that each spirit will preserve his or her own opinions, and if ques-tioned will give them according to their best ability so to do. Theology is but a vagary at best. It is founded upon speculation. It lives by speculation. It cannot by any possibility be demon-strated by science. As theology it has no part with science. Science and it have never been married, and never will be, because theology, as understood in human life, is thoroughly at variance with science, therefore all questions pro-pounded with regard to theology, of whatever caste or color, will be answered by the spirit con-trolling on the occasion as he understands it. The Catholic answers in his own way, the Pro-The Catholic answers in his own way, the Protestant in his, the Mahometan in his—each in accordance with the theological light they have received. You make a very great mistake, oft-times, in supposing the departed spirit to be possessed of an almost infinite amount of knowledge regarding all subjects. You forget that they are still human, bounded about by the conditions of human life. They are not infinite. They are finite still. And though their clairvoyance is largely unfolded in spirit-life, yet it does not extend to infinity. It only reaches a very small degree into the future. It does not perceive all the past, neither does it all the future. It can take cognizance of events as they come within its sphere of action, but no further. Now, then, consider the friends who come to you from the other life as human, fallible, and entitled, each one, to their own opinions. You gave them that liberty while they were in the mortal form, and if you are wise and just you will give them no less now.

I am now ready, Mr. Chairman, to answer your questions. QUES.—Is there anything in spirit to destroy the beauty and fragrance of the flowers and grass? Do not the flowers perpetually bloom? and are they not realized as such by our spirit friends? Ans.—There is a passage in Scripture that reads thus: "No man hath seen God; no, not at any time," meaning that no man or woman hath ever seen the spirit of anything. It is only the outer form, the outer development of the spirit that is perceived by any of us, whether it be in the flower, or the tree, or the human form. It is a well-known scientific fact, in earth-life and in spirit-life that form is constantly changing; in other words, dying and being resurrected again. Flowers have their time to die; leaves have their time to wither. For it does not only apply to the things of your life, but it applies, also, to the things of our life. Flowers die with us as with you. They change in their external expression, but the spirit remaineth the same. The thing itself is never lost, is constantly reexpressing itself, because spirit is perpetually marching up through all the different grades of matter. It is never standing still. The rose is growing far more beautiful, as a rose, at every outer expression, and although you may not be able to take cognizance of the fact, still it is a fact. These human forms, age by age, and moment by moment, too, are constantly changing, because spirit is constantly moving through them. The old dies out and the new comes forth.

Q.-Do you believe, or know, that Jesus the Christ shows himself to the vision of mortals on

always going to do some wild thing or other when you was on the earth." "Well," says I, "I'll tell you, anyway. If God wants to find me so he can send me to hell, he's got to look for me. I aint going to bother my head to look for him. You see, they always thought he'd got a hot place to put me in, but I did n't believe it. I was a sort of a wild, rattle-brained infidel, and he was a hard-shell Methodist. Ever see one of them kind, true to his faith; but true as he was, I could n't help laughing to see him waiting, and watching, and looking, to find his God, his Saviour.

There's a good many lazy folks that rather get somebody else to save'em than to do it themselves. Tell you what, 't is mighty convenient to A .- Jesus the Christ, or Jesus the truth-teller.

know whether he can or does come and manifest to modern media. Yes, I do know. I am quite as positive of it as I am that I myself am speak-

Q.—What is the medium of exchange in the spirit world? or what is used there as our money

is here? A.—Merit; that which belongs to the inner life. Whatever you merit you will have. There is no special medium of exchange that is equivalent to gold, silver and greenbacks in our life. You may be very sure of that. But there is a medium of

exchange. If I have what I do not need, and my neighbor has need of it, I pass it to him. If he has what he does not need and what I need, he passes it to me. There is a perpetual interchange of the good things of spirit-life. None can retain any more than they have need of. A very hard place for misers to come to, particularly before they get rid of their miserly propensities, I assure you. So if you have any such, better get rid of them here

Q.—Are our spirit-friends who pass out here to

be reclothed in new forms?

A.—Yes, they are continually being reclothed in new forms, just as you are here being contin-ally reclothed in new forms. You have not the same form to-day that you had a few years ago. So far as your face is concerned you are essentially different. Forms in spirit-life, as here, are adapted to conditions, and conditions are also adapted to forms.

April 29.

Philip C. Haggerty.

I was born of Catholic parents, and in my early youth educated for the Catholic Church; but strange to say, I never had any sympathy with the Church, and, as I grew in years, I grew to dis-like the Mother Church, and when it was deter-mined that I must enter the priesthood, I then de-clared my intention to abandon the Church altogether, not intending to enter any Protestant Church, not having any faith in any particular Church. I intended to sail outside of all Churches. so told my friends, and my mother wept, my father discarded me, my brother would never own me for his brother. I was a renegade, and de-serving of no sympathy whatever. So said my

serving of no sympathy whatever. So said my father, so said my younger brother.

I was born in this country, on Long Island. My name, Philip C. Haggerty. My father was born in England, of Irish parents. My mother was born of German Catholic parents, and they both, in their way, were very rigid Catholics. After being disowned by my kindred I went through the world—sometimes had a back seat and sometimes a front seat, but I never could see that I was any the worse for abandoning the Catholic times a front sent, but I never could see that I was any the worse for abandoning the Catholic Church, never saw the time when I was sorry. As time passed on I left this country, entered the Crimean war, took part in it, and died as a soloften I had many reasons for taking that step, some of which I should be very glad to give at a future time. But at present my object is to inform my friends of my change of being and of my entire self-satisfaction with regard to the course I

took here in my earthly life.

My father, from early life, has been a believer in the return of departed spirits, but he helieves they only return to the heads of the Mother Church, and, under certain conditions, express themselves through that medium. It is very true that the science of spirit return is understood by the Catholic Church. But since I ignored the clasping of her arms around me when I was here, I can do no less than to ignore the same now Therefore I come as I do outside of church creeds hoping to reach my friends. There are certain means by which my father or other friends can make themselves acquainted with the facts of my death, which I will point out to them. The first step I wish them to take is to visit the gentleman —Mr. Mansfield, in New York; and I am quite sure I can render by him such intelligence as shall lead them to good mundane proof more clearshall lead them to good mundane proof more clearly than I can give here or perhaps at any other place, concerning my last days in earth-life. My father of course is aware that a certain amount of property was left me by an old aunt, who, at the time of making her will, had never heard of my being such a renegade, but they do not know that the entire amount of that property remains to this day untouched by me. And as I desire to make good use of it now—not by giving it to any church, however—I shall be very glad to give them information concerning it, providing they consult me—not the Church, but me; the Church cannot control it; the Church knows nothing consult me—not the Church, but me; the Church cannot control it; the Church knows nothing about it; the Church can give no information whatever concerning it. I alone can give that, and am ready to whenever they will comply with my conditions. First meet me there. Take that step, and I will point out the next to be taken. Farewell, sir.

April 29.

Johnnie Joice.

right to make a clean sweep, and if I do, he must get out of the way of the broom, or else he will go under. Good-day, sir. I could say a good deal more if it was best, and if I stay any longer I m afraid I shall.

Susie Taylor.

I am Susie Taylor, of Bennington, New York. I don't know who you are. My mother and I have come, both of us. We've been gone over two years, and I'm nine years old and over now. And she wants to go to my father and tell him how we live here, and tell him about Georgie, too. But she could n't come, and I could, and she wants him to go corneybere where she could on come. too. But she could n't come, and I could, and she wants him to go somewhere where she can come. Do you hear? [Oh, yes. Do you see me clearly?] Yes, sir. You look some as my father used to look. [Do you know where you are?] No, sir. [You are in Boston.] Well, my father do n't live here, and Georgie do n't live here. [Who is Georgie?] My brother. We do n't any of us live here but mother and I. We want to come to father, and tell him about Georgie. [Where is Georgie?] He is with father. You print that, do n't you? [Yes.] What is it in? [In the paper called the Bayner of Light. Did you ever see it on earth?] No, sir. Do n't you print it in the Ledger? [No; did you used to read the Ledger?] My father did. And do n't you put it in the New Leager? [No] and you used to read the Leager?] My father did. And do n't you put it in the New York Herald? [No.] Nor in the World? [No.] Nor in the Independent? [No. You are puzzled to know how your father will get it. We will to know how your father will get it. We will send him a paper when your message is printed. Will that do?] Yes, sir. I thought you printed in some paper what he reads. [Do n't he read this?] I do n't know. I know he reads all those others. Who is Horace Greeley? [He is editor of the Tribune.] Well, he do n't read that, because he said he was a fool. So he would n't see it if it was in there. I did n't know that man; mother did n't either; but he nead to talk about him. was in there. I didn't know that man; mother didn't either; but he used to talk about him. I knew he had some paper. I didn't know what. I am glad it is n't going there, because my father would n't read it, anyway, then—if he had anything to do with it. [Do you want to tell your father anything so he will know it is you?] What will I tell? [Can't you think of something that we don't know?] Something that he gave me? [Yes.] Why, he gave me everything. [Yes. but [Yes.] Why, he gave me everything. [Yes, but some particular thing—some present?] Yes, on my birthday he gave me a fur cape, a square cape. I am going now. [Give your father's name?] William A. Taylor, That's his father's ame, too. He is dead, though. Good-day. April 29.

Scance conducted by Theodore Parker; letters answered by William Berry.

MESSAGES TO BE PUBLISHED.

Monday, May 3.—Invocation; Questions and Answers; Vallace Sanborn, of Greensboro', Ala, to Hannah L. Sanborn; onas Smith, of 1st Indiana Cavalry; Miranda, daugater of Srigham Young, to her mother.

Monday, May 24.—Invocation; Questions and Answers; ra Carter, of Springfield, Ill., to his family; Esther Yeaton, f Newcastie, N. H.; Thomas J. Jackson, to friends in Virinia; Mamie Emerson, to her parents, in Newark, N. J.

EDITORIAL CORRESPONDENCE.

BY. WARREN CHASE.

NOTES OF TRAVEL.

We had the pleasure of a short visit, in Cleveland, O., with our esteemed friends, Mr. aud Mrs. D. A. Eddy, whose home has sheltered and supplied us many times and for many years, and where we have rested and always refreshed both mind and body. Bro. Eddy somehow finds access to the city papers, where his short and sharp articles often let the wind out of the sails of Orthodoxy, and in which he can and often does prove there is religion out of Christianity that is broader and better than any or all the creeds of Christendom. From Bro. Eddy we learned that there is a medium in Cleveland who submits to any reasonable process of sealing and confining her mouth and vocal organs, so she cannot utter a word, and then the spirits both talk and sing in many and various voices, distinctly and clearly, but only one voice being heard at a time, and changing suddenly from male to female, and from tone to tone and key to key. This is only one of the many new and interesting modes by which our friends are reaching us with words of comfort and encouragement and signs of promise for the future. We have so often been made to bless the day we enlisted in this glorious cause, that the light shines almost into perfect day.

From Cleveland we rode on a beautiful day over some of the best agricultural lands of Ohio and Indiana, where the magnificent wheat fields bear an interesting contrast with the acres of hungry men, women and children we have so often seen in New York. The breadth of grain is said to be very large this year, and we saw scores of men, women and children planting corn, and from their looks and the appearance of the grass and cows we think they must have plenty of corn-bread and milk.

Reaching the Egypt of Illinois, the growth of trees blossoming, flowers and ripening berries made to us a contrast with the city din, dust and commotion that no one can realize but those who have enjoyed it. We are now breathing among the fruit trees and walking with our blessed little grandchildren over the strawberry plat, which only measures nine acres of loaded vines. Do you ask, reader, if we do not wish we were young? No, we do not; for there is room enough, time enough and work enough before us, and we never regret the years that have past, nor the annual mile posts we have counted on the journey of life, with the blessed little smiling faces coming up around us.

THE DESPAIR OF "CHRISTIANITY."

The Round Table, in a labored but far from exhaustive article, paints the following sad picture of society, and seeing the utter failure of Christianity and so far of civilization under its reign. has uttered its pitiful strain and left the subject with its diagnosis, but without a prescription. We shall not attempt to answer the question which closes the extract, nor has the editor answered it, even to his own satisfaction. We do not endorse the article in full, and fear the writer was working off spleen or a bad dinner on his readers, but we give his words:

readers, but we give his words:

"In plain sooth, the age of sensuality, of unchecked corruption, of dense, crass ignorance is coming down upon us like night. A free press should have given more notes of warning than it has; but the press dislikes, in a free country, to print unpalatable truth, even when it discerns such truth, and the journals that profess 'fearless devotion to principle' are notoriously the ones whose articles betray the most laborious solicitude to catch the applause and flatter the prejudice of the greatest number. Meanwhile, at what are called our 'great centres,' coarse brutes, who ought to be digging railways or drawing hand-carts, lay down the law for the whole community, and by dint of vast wealth, amassed under circumstances impossible in any other civilized country, degrade the social tone, and spread in every direction an unbridled rage for the pleasures of the senses. Intellectual elevation or ambition is scoffed at, and those who strive to inculcate a taste for better things are either heted or degrised. Nothing is thought of Johnnie Joice.

How do you do, sir? Some time since I was here. [It is some time since the medium was here.] Yes, sir. I just thought I'd call and let the folks know I wasn't dead yet. Pretty hard thing, you know, to kill some people; got more lives than a cat. You see, some folks have been thinking I'd got silenced lately, and were quite rejoiced over it. Give'em my compliments and tell'em that I'm not dead yet. Got some pretty hard work to do for them before I leave these parts. May as well make up their mind to it. It's a long road that has no turn, and a big mountain that never comes to a valley. I am growing strong now, here, you see, and I do n't have as much fear as I used to have. [Does n't the party in whom you are interested feel your presence occasionally?] Yes; but he don't care so much about that as about my constant—to use his own words—thundering through that paper. He don't like that. I am only waiting for the other parties abroad in the world, and everything to be all right to make a clean sweep, and if I do, he must men deplore is the prelude of a decomposition which is as certain as fate. To arrest so deplorable a process and save the state, we naturally turn to the 'best intellects of the country'; but where are they?"

A decomposition of sectarian Christianity we confidently expect, and the substitution of a rational and natural religion that shall rescue and save society from the horrible fate he predicts. Our hope is in the spirit-world and its light shed upon this.

HYDROPHOBIA.

New York and vicinity, which swarms with dogs that are utterly worthless, and for which it has no use and no excuse except for taxes, is beginning to feel the effect of the late mild winter on the canine race in the production of hydrophobia Several cases have been reported recently, and some horrible deaths have already occurred. One, of a child, a short time since, which the account or a chird, a short time since, which the accoun-says was so distorted as to be scarcely recogniza-ble after death. About thirty dogs have been killed within the last few weeks in and near Wil-liamsburg, but not till after several persons were bitten, and one or two had died in the most horri-

ole agony. Every year this scourge is repeated, and yet the dogs increase, with no earthly excuse but a morbid attachment to a filthy animal. In the country dogs may be useful on farms and in stores, and there they are seldom subject to this terrible malady, but in cities, where they are ut-terly useless, they are the cause of some of the most terrible human suffering followed by death. inst terrible human suffering, followed by death. If a few of the worst criminals of New York were sentenced to be bitten by mad dogs as the innocent are, the dogs would soon be exterminated, and the penalty abolished much sooner than the gallows can be. There will no doubt soon be an excitement and onslaught on the dogs, and for a few days many innocent dogs will be killed which ought never to have been born.

A CHANGE OF NATIONAL EMPIRE."

Our indefatigable friend, L. U. Reavis, has issued another very interesting book with the above title, full of statistical and other information, and fully sustaining his former statements made in his "New Republic." This last work shows plainly, by both maps and trade, and by population present and prospective, that the proper location for the capital of this nation is St. Louis, and we have no doubt that it will ultimately be removed to or near that city, but not so soon as Bro. Reavis ex-pects. Augusta, Me., and Salt Lake City are equi-distant, and New Orleans and Superior City, at the head of Lake Superior, are also about equi-distant. The circular lines drawn around St. Louis are of themselves the strongest evidence of the appropriateness of this selection. The popu-lation of course is not now properly distributed around the centre, but at some time it may be, with a very small preponderance on the east.

Mediums in Boston.

MRS. A. C. LATHAM,
MEDICAL GLAIRVOYANT AND HEALING MEDIUM,
IV 292 Washington street, Hoston. Mrs. Latham is eminently successful in treating Humors, Rheumstism, diseases of the
Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 4w—May 22.

DR. MAIN'S HEALTH INSTITUTE. AT NO. 226 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

JULIA M. FRIEND, MEDICAL CLAIRVOYANT, Office 120 Harrison Avenue, Examination \$1.00; by lock of hair \$2.00. Medical pro-scriptions put up and sent to all parts of the country. May 22.

May 22.

PR. JAMES CANNEY CHESLEY, No. 16

Salem street, Boston, Mass., Eclectic and Magnetic Physician, cures mind and body. Dr. C. is eminently successful in treating those who are called insane; cures strange feel ings in the head, fits, and all diseases of the lungs, liver, kidneys, rheumatism, humors, bilious complaints, and all diseases which arise from impurity of the blood, disordered nerves and want of magnetism. Those requesting examination of diseases, business, or anything by letter, from Dr. C., or Mrs. Rickney, will please enclose 81, stamp and lock of hair, also state sex and aga. If you wish to become a meditum of note, call on Dr. C., the great healer and developer of clairvoyance. Developing circles Monday and Friday evenings.

MERS. S. J. STICK NEY, 18 Salem street, Medical and

veloping circles Monday and Friday evenings.

MRN. S.J. STICK NEY, 18 Salem street, Medical and Business Clairvoyant, examines and prescribes for persons al any distance, by a lock of hair. She is also a test medium; the spirit of your friend takes control and talks with you about the affairs of life. Circle Monday and Friday evenings.

M. C. GAY—Clairvoyant and Eclectic Physical Color of the Color of the

LAURA H. HATCH will give Inspirational Musical Scances every Monday, Wednesday and Friday evening, at 8 o'clock, and Saturday afternoon at 3. No. 10 Appleton street, first house on left from Berkeley, Boston, Muss. Terms 25 cents.

MARY M. HARDY, Test and Business Medium, No. 93 Poplar street, Boston, Mass. Scaled letters answered by enclosing \$2.00 and two red stamps. Circles every Thursday evening. Admittance 25 cents.

May 15.—15w*

MRS. M. E. JOHNSON, Medium for Spirit-ual Communications, Verbai and Written. Those de-siring can send their autograph and receive a written com-munication. Residence No. 7 Hayward Place, Boston. Hours from 10 A. M. to 5 P. M. Fee \$1,00. HODGES, Test Medium, holds circles Sun-

A day and Wednesday evenings at 1%, Thursday 3 r. M.
Those requesting examination by letter should enclose lock of
hair, return postage stamp, and state sex and age. No. 27
Carver street, Boston.

MISSES SEVERANCE AND HATCH—
TRANCE, TEST AND BUSINESS MEDIUMS. Medical examinations given. No. 208 Washington street, Boston, room No. 6. Hours from 9 to 12, and 1 to 6. 13w*-May 29. HATTIE E. WILSON, Trance Physician, has

MRS. L. W. LITCH, Trance, Test and Healing Medium, has taken rooms at 97 Sudbury, street, second door from Court, room No. 18.

MRS. ARMSTEAD, Test and Spirit Medium, 3 Winthrop place, from 1819 Washington street, Boston.

Apr. 3.—13w*

JEANNETTE J. CLARK, Spirit Medium, residence, 185 Harrison avenue, Boom No. 3, 1 osten.

MRS. M. A. PORTER, Business and Medical Clatroyant. A cure for Catarrh and Headache. No. 8 Lagrange street, Boston. 3w*-May 29.

JACOB TODD, Healing Physician, 532 Washington street, Boston. Clairvoyant examinations given. Examinations \$1,00; Written do., \$2,00 3w-May 29. SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (Spposite Harvard street.) 13w - Apr. 3. MRS. GRIDLEY, Trance and Test Business Medium, at 44 Essex street, Boston, Mass. 4w*-May 22

Miscellaneous.

SOUL READING,

Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those Intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00; Brief delineation, \$1.00 and two 2-cent stumps Address,

MRS. A. B. SEVERANUE,
June 5. No. 402 Sycamore street, Milwaukee, Wis.

DR. J. R. NEWTON, PRACTICAL PHYSICIAN FOR CHRONIC DISEASES. 23 HARRISON AVENUE, ONE DOOR NORTH OF BEACH STREET

Boston. Diseases and maindles cured that are considered hopeless.
A cordial invitation to come and be healed, "without money
and without price," to all who are not well able to pay.
Dr. N. will usually be at his home in Newport, R. 1., Saturdays and Sundays.

OPIUM EATERS CURED

By Spirit Direction. L A PORTE, LaPorte Co., Ind. See communication headed L "An Opium Eater Cured" in Banner of Light, March 13, 1869. All correspondence strictly confidential, if requested.

1869. All correspondence strictly confidential, if requested.

Mar. 20.—13w*

PLANCHETTE OUTDONE! Have you seen the Electro-Magnetic Disc! Mave you seen the Electro-Magnetic Disc?

DERSONS may by the aid of this valuable combination of metals ascertain who are mediumistic, and all the remarkable manifestations of Electro-Psychology may be induced. The Electro-Magnetic Disc is in common use by professors throughout Europe. It can be obtained only by addressing CHIARLES VAUGHN, 59 Bunker Hill street, Charlestown, Mass., P. O. Box 198, by enclosing 50 cents, and 3 red stamps. Wholesale price, \$5,09 per dozen.

May 29.—2w*

LAYING ON OF HANDS! DR. D. C. DAKE, THE HEALER.

A NALYTICAL AND CLAIRVOYANT PHYSICIAN, No. May 29.

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SEWING

MACHINE.

Shuille, "Lock Stitch," Straight
Needle, Sumple. Durable, Practical, Adjustable. We have four
sizes, adapted for manufacturor's
use, hesides our new "ÆTNAIMPROVED" FAMILY MACHINE.
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AGENTS WANTED 12teow

THE BEST BEE-HIVE IN THE WORLD—Being double thickness with movable comb frames, giving more advantages either in cold or warm cilmate than all other hives put together. Bee-keeper's Almane, giving full particulars, sent free. K. P. KIDIDER, May 15.—4w Burlington, Vt.

JUST RECEIVED.

PLANCHETTE SONG: "Set the Truth-Echoes Humming."
WORD' by J. O. BARRETT; music by S. W. FOSTER. For sale at this office. Price 30 cents.

NEWSPAPERS FOR SALE.

PACK numbers of the Banner of Light, at \$1,00 per hundred; when sent by mail, postage 50 cents.

"Dec. 19.—tf 158 Washington street, Boston.

FRIENDS, For valuable information address, (with stamp,) HARRIS BROTHERS, Boston, Mass. 4w-May 15.

PEMOVAL.

DR. J. H. CURRIER'S office is removed to No. 39 Wall street, Boston.

8w*-May 1.

FURNISHED Lodging Rooms by the day or week, at 1061
Washington street, Boston. 4w*-May 22.

A NNIE DENTON CRIDGE continues to make Psychometric Examinations. Terms for metals, oil, &c., \$5.00; for character, (sometimes obtaining glimpses of the future,) \$2.00. Remit by P O, order or registered letter. Address, No. 16 Phil. Row, 11th street, East, Washington, D. C. Send for Circular.

M.B. C. Send for Circular.

M.B. MARY LEWI'S, Psychometrist and Healing Medium. By sending autograph or lock of hair, will give psychometrical readings of character, answer questions, &c. Terms \$4.00 and two three cent stamps. Address, MARY LEWIS, Morrison, Whiteside Co., ill. 13w*—Apr. 3.

A T SPRINGFIELD, MASS., No. 21 Florence
May 1.—7w*

SPIRITUAL SONGS.—A New Collection of Original Music for the use of Spiritual Gatherings and Lyccums, by S.W. TUOKER, author of "Evergreen Shore," and others in Spiritual Harp. Price 15 ets., postage 2 cts., or \$1.50 per dozen. For sale at the Banner of Light office.

Miscellaneons.

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NATURAL Leaf, perfectly pure (Tsing signifies pure). Prepared without any coloring or foreign substance. Cured on Porcelain (not copper), over a slow fire. Delightful flavor, exceedingly powerful and strong. Combines all the healing virtues of the Tea-plant. Mandarins and higher class of natives uso no other.

Mandarins and higher class of natives use no other.

This celebrated Tea was first introduced here by the Original Tra Company, in May, 1888, when the limited quantity imported was rapidly sold, at the high rice of \$1.80 a nound, it met with such unqualified approval, and the demand for it from all sections was so great, that the Company at once made arrangements to procure a larger supply, upon more lavorable terms, for the future; and they have just received the first invoice for this year, which will be sold at the low price of \$1.10 a pound, at which (but little over half what it cost one year ago), it is the cheapest Tea known; and the Company feel that they cannot too highly recommend it to all who drink Tea, as it possesses the flavor and strength, and the soothing, invigorating properties of both Black and Green, without any injurious quality; being chemically pure and free from coloring matter or any foreign mixture, it will suit the taste, and please all who love Tea.

This Tea is put up neatly in pound parcels, 36 pounds in a cliest, with the price, \$1.10, printed on each package. The wholesale price by the chest is \$1.00 a pound, and orders from Traders, Hotel-keepers, Peddiers, Clubs or Families, for chests of 36 pounds or more, will be filled at the wholesale price. Parties living in towns where we have agents can always get this Tea from them.

Like all other goods sold by the Oriental Tea Company, this Tea is warranted to give entire satisfaction; and parties ordering, can do so with the full assurance that if the whole or any part falls to suit, it may be returned at our expense, and we will refund the money.

SPECIAL NOTICE.—As a matter of convenience to the public was get the second and the whole and the whole agent and the whole and the whole and the suite and the suite while and the suite and the whole of any part falls to suit, it may be returned at our expense, and we will refund the money.

SPECIAL NOTICE .- As a matter of convenience to the public we are arranging with Apothecarles and other Merchants, all over the country, to act as Agents for selling our Teas and Coffees in their locality, at our warehouse prices Our profits are small, but we give over four-fifths of them to Agents as commission. We want an Agent in every town in the Union, and will send full particulars, terms, price-lists &c., upon application by mail from Traders desiring it. Ad

ORIENTAL TEA COMPANY, Boston, Mass.

\$10 APEX SEWING MACHINE. \$10

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A MOST wonderful and elegantly-constructed novelty. Noiscless in operation; sews with double or single thread, makes the Buplex Sittch with extraordinary rapidity. Is warranted. Cannot get out of order.

"Stitches beautiful and firm; a perfect machine."—New York Tribune.

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"Beautiful as a flower."—Leslie's Gazette of Pashions.
All persons who how yor offer for sale initations of this genuine Machine, will be prosecuted for infringement on the patents. Single Muchines sent to any part of the country per Express, packed with book of instructions, on receipt of price, 310, or G. O. D. Agents wanted everywhere. Circuiar containing Liberal Inducements sent free. Address all orders to APEX SEWING MACHINE CO., Apr. 24.—8w*

APEX SEWING MACHINE CO., API. 24.—8w*

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Apr. 24.—8v*

WANTED—AGENTS—\$75 to \$200 per month, everywhere, male and female, to introduce the UENC-INE IMPROVED COM MON SENNE FAMILY SEWING MACHINE. This Machine will siltch, hem, fell, tuck, qulit, cord, blind, braid and embroider in a most superior manner. Price only \$18. Fully warranted for five years. We will pay \$1000 for any machine that will sew a stronger, more benutiful or more clastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay Agents from \$75 to \$200 per month and expenses, or a commission from which twice that amount can be made. Address, SECOMB & CO., PITTSHURGH, PA.; ST. LOUIS, MO., or 322 Washington street, BOSTON, MASS.

CAUTION.—Do not be imposed upon by other parties nalming off worthless cast-iron machines, under the same name or otherwise Ours is the only genuine and really practical cheap machine manufactured.

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RELIGIO-PHILOSOPHICAL JOURNAL.

THE above is the name of a large sized weekly newspaper, printed upon extra fine paper, devoted to Spiritual Philosophy, Arts and Sciences, Literature, Romance and General Reform. In it are published the choicest of Henry Ward Beecher's sermons.

For the purpose of giving Spiritualists and others an opportunity to Judge of the merits of this paper we will send it to any person for three months on the receipt of Twenty-Five Cents. Here is an excellent opportunity for Spiritualists to put a First-Class Spiritual Paper into the hands of triends (who otherwise might remain ignorant of the Spiritual Philosophy) for three modifies at the simple out any of the the five cents for each three months at the simple out any of the five cents for each three months subscription, which is just the cost of the blank paper at the Paper Mill. It is a Western Paper, and perhaps manifests some of the peculiar characteristics of Western life.

We appeal to our Eastern friends, as well as all others, to give the Journal a trial for three months.

give the Journal a trial for three months.

The Address, S. S. JONES, No. 84 Dearborn street, Chicago, Ill.

LEAVITT'S IMPROVED LOCK-STITCH SHUTTLE SEWING MACHINE.

IT is the most simple and substantial as well as ornamental Shuttle Machine in use; being free from cogs and springs, and all machinery of a complicated or delicate nature. It adapted to the greatest range of work—from lace to leather—passing seams and all irregularities with perfect case and without change of tension.

By Send for a Circular. Needles sent by mail. Agents wanted

LEAVITT & BRANT, Agents for New England, SOLE AGENTS for Spring's Needles for all Sewing Ma

Principal Office and Salesroom, 50 Bromfield street, Boston. May 24.—4w*

A PLEASANT AND HEALTHY BEVERAGE. DR. IRISH'S

OTTAWA BEER.

SOUTHMAYD & CO., Cor. of Tremont and Bromfield sts. Are the sole agents for the sale of rights for New England. May 15.—4w

PHOTOGRAPHS OF THE

THREE BROTHERS!

FROM one of Prov. Anderson's latest and finest produc-tions. These beautiful spirit Pojtraits will be sent by mall, postage paid. Price 25 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

S20 A DAY TO MALE AND FEMALE A GENTS to introduce the BUCKEYF. \$20 SHUTTLE SEW-ING MACHINES. Stitch alike on both sides, and is the only LIGENED SHUTTLE MACHINE in the market sold for less than \$40. All others are infringements, and the seler and user are liable to prosecution and imprisonment. Full particulars free. Address W. A. HENDERSON & CO., Cleveland, Chio.

PHOTOGRAPH OF DR. GARDNER. WE have procured an excellent photograph likeness of Dr. H. F. Gardner, the well known pioneer worker in Spirit ualism, which we will mail to order on receipt of 25 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

Lithograph Likeness of Dr. Newton. WILLIAM WHITE & CO. will forward to any address by mail, post-paid, a beautiful Lithograph Likeness of Dr. J. R. Nowton, on receipt of 50 cents.

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The Universalism of to-day, with its dogmatic interpretations, creedal tendencies and gowned clergy, is a very different thing, however, from that of thirty, tifty or seventy years in the past. Then it was young, fresh, free and liberal. Its advocates, iconoclastic, were inspirational and enthusiastic. Old theological creeds trembled before their eloquence. Their tongues were tipped with the fires of heaven. Souls were fed. Compared with Calvinism, their gospel message was truly the "better covenant."

Consider the change. The denomination has crystallized into a sect. The sect has a creed, Conventions, have defined its meaning. The original plastic form has hardened to fossil. Deviating from the general interpretation, liberal Universalist clergymen are arraigned, tried, condemned and disfellowshiped for heresy, as in the case of the Rev. Rowland Connor.

The sect at present is in a state of fearful unrest. Some are crying, "Lo, here!" and others, "Lo, there!" It has in its ranks many Spiritualists, and knows it. Under its wing are sheltered those who do not believe in the plenary inspiraration of the bible. The Rev. R. Streeter, of Vermont, wrote some time since to the Gospel Banner in this strain:

"Not ten years ago, the Universalist Convention of this State decided that all our ministers must sign a Resolve that the Scriptures of the Old and New Testaments are a sufficient Rule of Faith and Practice, &c., or forfeit their right of fellowship. And, to please "the bays in" black, I signed it, when sent to me. Those suspected of heresy might have done the same, by giving their own definition of the word 'sufficient."

At a Universalist meeting in Roxbury, Mass., early in the spring, the committee in their report proposed thirteen "Articles of Religion "-

"A modest name [writes W. S. B., in the New Covenant,] for a narrow, stringent, degmatic creed. It also proposes a "government" and "rules" after the high church ritualistic precedent. It ignores, does not so much as mention or all-lude to the "Whichester Profession," the "Baltimore Interpretation,' the 'evident intention of our denominational fa-thers,' or the fathers themselves. Perhaps they wanted themselves to be fathers—they doubtless will be to the poor, pinched bantling they have brought forth."

From this new Universalist creed-"bantling," just hatched, we quote a few lines-enough for a

"We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character and will of God, and of the duty, interest and final destiny of mankind;

that whatsoever is not taught therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith. 2 2 9 We believe that sin is the transgression of the law—a known, unholy action of the soul; that while suffering from the effects of Adam's sin, mankind has no participation in the guilt of his transgression. 2 9 2

the guilt of his transgression. 2 9 9
We believe that Jesus Christ lived, suffered and died to we believe that Jesus Christ lived, suffered and dled to redeem the world from sin, and bring all souls into oneness with God. ? ? ? We believe in the forgiveness and remission of sins, through the mercy of God; that if we confess and forsake our sins he is faithful and just to forgive us our sins. ? . ? ? There are two sacramouts ordained of Christ our Yest. • O There are two sacraments ordained of Christ our Lord in the Gospel: Baptism and the Supper of the Lord. O ○ No soul can be saved, here or hereafter, except by repent-ance toward God and faith in the Lord Jesus Chirst." This has a pious twang. It would do to in-

tone, the nasal sounds prevailing. The chairman was Rev. C. H. Leonard, who preaches in a "gown," and yet opposes woman's preaching. The articles have caused quite a sensation in the Universalist denomination. The Rev. G. Bailey, writing in the Gospel Banner, under the caption of "Hush," regrets that the "thirteen articles have so terribly excited some nerves," thinks the "gown question" not of general interest, and believes that the "woman question will settle itself." At this point Mrs. M. A. Livermore steps in and asks:

"Is it right to slander a woman minister, and wrong to slander a man minister? Is it right to look on with silence that approves, when women ministers are insulted, ill-treated and belied, and wrong to keep silence when men ministers are accused uninstit?

treated and belied, and wrong to keep slience when men ministers are accused unjustly?

When, some months ago, at the Chelsea, Mass., ordination, Rev. Mrs. Hanaford was insulted by one of the male gowned clergy, 'Rev. C. H. Leonard, in his own church, where, more than elsewhere, he should have been a gentleman, he declaring that 'Mrs. Hanaford should not deliver the ordination charge, then and there,' as invited, which help believe the conduction that the research and was averaging to desho, being present, was propared and was expecting to do, which determination he carried out, in utter disregard of all ministerial etiquette, Christianity and gentlemanliness, noither the Universalist nor Leader had a word in condemnation of the unparalleled meanness."

A writer under the signature of P. A. H., in a letter to the New Covenant says, when this, Universalist creed was reported, "several of the ministers whispered to each other:

'In Adam's fall We sinned all."

The answer came back to P. A. H. in a "humor-

"The ent will play, And often slay,

Verily, to some Universalists, who do not believe in total deprayity and original sin, it seems simply ridicalous to propose such a creed to the denomination. 9.9.9 In the report a ritual is also given; a form for admission to the Church, which certainly has a leaning toward Episcopacy, if not Catholicism."

And yet Rev. S. C. Hayford has gone "back to Universalism." We give him credit for the right phraseology—"back." He has truly "gone back."

The above is a sort of preface to an article in the American Spiritualist, from the pen of the Rev. J. O. Barrett, recently excommunicated from the Universalist denomination. Of this high-handed ecclesiastical outrage, the Rev. Joseph Baker, formerly a prominent Universalist clergyman in St. Lawrence Co., N. Y., writes under date of April 3d:

April 3d:

"We know him well, and we know that not a Universalist or Unitarian minister in this State can show, as a true, worthy gentleman, a finer character than he; but he is a believer in the truth of spiritual communications; and for this 'heresy' he is disfellowshiped without even the empty form of a trial. There is 'liberality' with a vengeance! There is nothing in any Christian creed fluy years old that denies spiritual communication, but all seets have admitted the fact through their leading writers. But here, Bro. Barrett, against whose moral character, as a Christian, as a gentleman, as a man, not a fault can be found, is branded and excommunicated for believing in these facts, and daring so to teach others. so to teach others.

The above may show the Spiritualists how hollow are the professions of the Universalists, as well as the Unitarians, of kind, brotherly or liberal feelings toward those who believe in the truth of spiritual communications, and have the courage to arow it and the honesty to maintain their opinions. We warn the Spiritualists again not to trust these hypocritical professions, but to support their own societies. Where they are unable to have public lectures, have conferences every. Sunday, or at least meet, and speakers will soon be developed. This is a good movement wherever it has been tried. But never try to put this new cloth on an old garment."

OUR EXCOMMUNICATION FROM THE UNIVERSALIST SECT.

To show the animus of Universalists, to warn young men entering the ministry against being caught in "ecclesiasti-

cal mouse-traps," and to encourage ministers of that sect in escaping from "the bondage of this death," we here report the recent action of a Committee of Discipline concerning our status with them. We served an apprenticeship of about twelve years with the Universalists, during the whole of which time the light of angel ministry burned clearer and clearer, until the moral necessity came for a "strike" against the swaddling-bands. This was about two years ago. Rev. D. P. Livermore, editor of the New Corenon, whom the brothren facetiously call "Bishop"—a title quite appropriate—has all along been particularly interested in our hereas, and, after two years of probation, he gets a bill before the committee. We credit him so, because he takes such responsibility, and is the most capable, doubtless, of serving by smelling heretics, even to the bottom of the ocean.

Last month a note came to hand, signed by Rev. W. S. Ralph, Chairman of the Committee of Fellowship, Ordina-Ralph, Chairman of the Committee of Fellowship, Ordina-tion and Discipline, for the Universalist Convention of Illi-nois, to the effect that on the 17th of February, in St. Paul's Church, Chicago, a motion would be made in a meeting of said committee, to annul or Letter of Fellowship, and re-questing us to appear then and "show cause, if any," why it should not provall. Being very busy at the time, and un-able to spend the time and monoy, we addressed the fol-lowing letter to "the powers that be":

it should not provail. Being very busy at the time, and unable to spend the time and money, we addressed the following letter to "the powers that be":

Sycamore, Ill., Feb. 12th, 1889.

W. S. Raten, Charman of Committee of Fellowship and of Discipline of the State Convention of Fineersafists in Illinois. My Brother of the State Convention of Fineersafists in Illinois. My Brother and the State Convention of Fineersafists in Illinois. My Brother of the State Convention of State country for the Internal informing me that "a motion will be made to cancel your my Letter of Fellowship, at a meeting of said committee, to be held on the 17th inst., at Bo'clock & E. In the vestry of St. Paul's Chareli, in Chicago. "As my ministerial duties forbid my personal presence, you will have the courtesy to read this letter to the committee; and if, my our deliberate ladgment, as the disciplinary representatives of the Universalist denomination, you recomment my disfellowship, you will also have the courtesy as a man of honor, to read it before the public also in session of council. As a Universalist minister in fellowship as yet, maternally cradled by the denomination of Universalists in my earlier years, as is my right, and as you are bound in moral obligation to do. I demand that you, as a committee, shall plainly and squarely show cause for such procedure, and that the cause, in full and unequivocal works, shall be published to the world.

If your charge is immoral conduct, as a minister or clitzen, you shall say so, and give the proof, or stand in default before the jost judgment of the public. It it is because I believe the libio truth—"These signs shall follow them that believe: in my name shall they cast out devils; they shall any hands on the sleek, and they shall recover; (Marx xxi: 17-18-in my name shall they cast out devils; they shall any hands on the sleek, and they shall not during his pick and followship the mey forbidden, but chosen, and that I must "obey God rather than man ""-if I am disfellowship defaults and

The next day after the session of Raid committee, naving business to transact with Bro. J. M. Peobles, we were in Chicago, and, moved by a mutual impulse, we entered Mr. Livermore's oilice and found three of said committee. Not at the time knowing they were of the committee, and thinking they might have heard about the result, we playfully inquired if a report had been given of our cabe, stating that heresy, these days, was important to look after; and lo, they were "Mrw," appearing to have no knowledge of it whatever, and were as innocent as lambs—of course!

they were "MCK," appearing to have no knowledge of it whatever, and were as innocent as lambs—of course! How very meek, and blameless, and sanctified!

In the New Covenant, of Feb. 27th, w) found an edict of the above committee, passed against three Universalist elergymen. Rev. C. L. Balch was charged with falsehoods and other unministerful conduct. He is a son of W. S. Balch, who has been famous for his persecutions against media and Spiritualists generally. Rev. A. B. Call was cast out without the cause being stated. The bull against us reads as follows:

And he it also known, that eald committee, having cited the Rev. J. D. Barrett to annear horizothers, and which And be it also known, that said committee, having cited the Rev. J. O. Barrett to appear before them, and show cause, if any he had, why his letter of fellowship should not be withdrawn, he having ceased to use it for the purposes for which it was given, and he not appearing, his case is judged by default; and the committee do hereby decide and declare his letter withdrawn. Be it known that the above decision is not based upon moral causes.

W. S. Baleit,

T. J. Camery,

Committee of Fellowship, Ordination and Discipline.

On reading the above, we normed a letter to the commit-

Committee of Fellorship, Ordination and Discipline.

On reading the above, we penned a letter to the committee aforesaid, with another to Mr. Livermore, requesting its publication, in which we pointedly demanded a plain statement way they cast us out, and what they mean by our not using the letter of fellowship for "the purposes for which it was intended," and not imply, as they do, a recreancy to moral obligation. He refused to publish it!

When we procelaimed our independence of sect at Sycamore, in the Universalist Church, and closed our pastoral phora there the society and records progent passor the follows.

labors there, the society and people present passed the fol-

labors there, the society and people present passed the fol-lowing resolutions:

Resolved, That we fully appreciate the high and noble Christian and religious traits of character of our pastor, Rev. J. O. Barrett; that his bold advocacy of temperance and other great moral reforms, and the unsuffied purity of his private his, all command our highest admiration, love and respect.

Resolved, That we couldily endorse his advocacy of the fundamental principle of Protestantism—the right of private Judgment—and his tearless exposition of the same during the bast year.

work our progressive train; when you obtained unitarily and motive and notive natural holding us in your "dead letter" of Baltimore creeds?

Determined to make out some case, worthy of condemna-

tion, we are reported by said editor of dodging the issue by not appearing personally before said committee, stating we were in Cheago when they were in session over our case, Then somebody has told us a falsehood. We were cited the Then somebody has told us a falsehood. We were cited the 17th, and business of importance prevented an attendance. We were in the city on the 18th, and accidentally saw three of the committee, whom we did not recognize as such, not being informed by the Chairman as to their names, and not one of these monitioned they held a session for the above purpose. We also met Mr. Livermore in the street to his apparent embarrassment, which Bro. Peobles noticed, and he did not inform us of an opportunity for self-defence. Gentlemen, you cannot thus escape the responsibility of

The committee are willing to state their decision is The committee are willing to state their decision is "not based on moral causes." No charge, then, as to moral character, and yet there is an implication of immorality, for ceasing to "use it (the letter of fellowship) for the purposes for which it was intended." Why this coverteenstruction of language? If our moral character is not to be impeached, and you bring no charge here, why do you speak so ambiguously—why do you, with evident studied purpose, admit an implication of moral recreancy in any sense? Why so evasive? It is the same trick of the clergy employed in all ages to blast, some way. "Oh, full of all subtely, and all mischief; thou child of the devil; thou enemy of all righteousness, will thou not cease to pervert the right way of the Lord?"

What, then, is our crime? what the charge of guilt that warrants this excommunication, and an attempted effort, to

What, then, is our crime? what the charge of guilt that warrants this excommunication, and an attempted effort to brand us with the Universalist hot irons? Why, we have ceased to obey the orders of a sectarian convention—we have been during enough to teach truth, as we understand it—we have been trying to do what little good we could by a more practical method—we have actually attended Spiritualists' Conventions—written for a Spiritual press—criticised the sect when refused the use of its churches to preach Spiritualism in, and that, too, when in letter-followship. We have not taken the New Corenant in two years. Taking out the good of the old, we have found a brighter light, and are trying to diffuse it. This is our crime, and for this only can we be turned out as an example to warn other-freemen not to work for God and man unless they are labeled with the creedal brand of the sect. Such is our crime, and such the sly intendoes of the Universalists! That committee is authority to decide what is not, and what is true use! Wonder if we have not just as much right here as they? "Who art thou, oh man, that judgath?" Who delegated to you the power of deciding for others what their duty is? Suppose we say you have misused your letters of fellowship, by thus intermeduling with the rights of human sovereignty? Down, we say, on this papal system of esplonage!

When we connected ourself with that denomination, we took it for granted, obedient to the liberal education which a good Universalist father gave us, that it was broad, fraternal and charitable, as its name indicates; but experience to

took it for granted, obedient to the liberal education which a good Universalist father gave us, that it was broad, fraternal and charitable, as its name indicates; but experience to the contrary has taught us that a more bigoted sect-does not exist in the United States, as is the received opinion among the liberal-minded. They actually have a creed with a "Baltimore Interpretation," as final for all time, as a test of fellowship! and they brand a man with anathemas, regardless of his moral fidelity, if he works for humanity outside of the denomination. In the name of common sense, what is a denomination for? Are we to serve it, or k serve us? We utterly detest such bigötry, and say to those who shade the way of human progress, get out of our sunshine!

We allied ourselves with the Spiritualists and the angels, without leave asked of these self-elected Popes. And for this —for telling the truth: for self-denial in behalf of truth: for boadening Universalism, we were requested to return a

We allied ourselves with the Spiritualists and the angels, without leave asked of these self-elected Papes. And for this —for telling the truth; for self-denial in behalf of truth; for self-denial in truth; for s

All right. We can set to for the excommination, not we demand justice, and will not cease agitation till these Popos get out of the way, clogging the journey of the Spiritual gospel. Once that denomination was liberal and inspirational; now it is crystallized and doomed, and not a few of us will help on the crisis.

1. S.—Universalist papers generally are respectfully requested to conv. quested to copy.

Free Love and Woman's Suffrage.

At the May anniversary of the American Equal Rights' Association, in New York, after the adonting of resolutions favoring woman's suffrage, Mrs. Mary A. Livermore, Rev. Mrs. Hanaford and a few others desired to have a resolution added against "free love." The following is from the Boston Daily Advertiser's report:

"Mrs. M. A. Livermore and Rov. Mrs. A. Hanaford spoke in "Mrs. M. A. Livermore and Roy. Mrs. A. Handord spoke in favor of adding a resolution so that the world shall understand, beyond a doubt, that women are for the ballot and against free-love in any and every place. Extrestine L. Rose was opposed to bringing up the subject of free-love. It was a species of special pleading that she did not like. When a man tells her he is not a thief then she takes good care of her pecket-hook. She was opposed to any such resolution. Busan B. Anthony followed in a speech in a similar strain."

It was never our good fortune to see a dry, disagreeable, bad-breathed, nervous, toothless, old crone of a woman that nobody could love unless from generous magnanimity or a pressing sense of duty, but that was frightened near to death at the mere mention of free-love. Why not use intelligible language? Love is a holy soul-emotion. There is no love in the universe but free love. God is "love," said the apostle, and this love flows to all free as music-waves of sunlight. The chorus to the Methodst hymn runs:

"Jesus' love I oh, how tree I oh, how free I For he lived and died for me !"

If our sister suffrage expounders meant, instead of love, perverted passion, why did they not say it squarely, thus paralleling in their speech the intelligence of the age. Love is beautiful, free, pure, Platonian and universal. Lust is deformed, impure, selfish, fickle and exacting. Vegetating and fruiting in the basilar brain region, it is the Adam that the Christ-principle is to subdue.

California-ward.

Mrs. H. F. M. Brown, of the Lyceum Banner, and an active worker in the vineyard, is already on her way to the Pacific slope. She goes under the auspices of the American Association of Spiritualists. During June she speaks in Colorado-the first Sunday in Burlington. May good luck and rich blessings accompany her during the absence. Warm hearts will welcome her return. She will take subscriptions for the Banner of Light.

New Music for Lyceums.

Friend S. W. Tucker has laid upon our table a small collection of original music for the use of Lyceums and spiritual circles. It is excellent and inspiring. Heartily do we wish Spiritualists would do more to cultivate music. It should constitute a prominent part of all our social gatherings. See advertisement.

MISSOURI.

Matters in Kansas City.

DEAR BANNER—Trusting that a few lines from this place concerning the progress of free thought may prove of interest to some of your many readers, I will crave the indulgence of a small space in your columns.

The Spiritualists formed an organization here

These were published in the New Covenant, but to the editor and other functionaries they were not satisfactory, for the simple reason that we had not, and would not, sign their creed! Thus we have been pursued and hunted until forbearance has cased to be a virtue. If now there is edge to the sword of the spirit, let them feel it; and in this matter we voice the heart-opinion of many ministers waiting their hour of emancipation from this dry-house prison.

The editor of the Covenant gives us a homily on ministerial duty, calling us "unmanly, dishonorable," etc., in not returning our letter of fellowship when we "ceased to work for our church," and says the returning of it is the only "dignified and manly course." Return the letter, to whom, pray? Were not we just as much the denomination as you? Why did you not return your letter, when you "ceased to work for "progressive truit? When you became unfaithful and would not "prove all-things," why did you not leave ful and would not "prove all-things," why did you not leave ful and would not "prove all-things," why did you not leave ful and would not "prove all-things," why did you not leave ful and would not "prove all-things," why did you not leave ful and would not "prove all-things," why did you not leave ful and would not "prove all-things," why did you not leave ful and would not "prove all-things," why did you not leave ful and would not "prove all-things," why did you not leave ful and would not "prove all-things," why did you not leave ful and would not "prove all-things," why did you not leave ful and would not "prove all-things," why did you not leave ful and would not "prove all-things," why did you not leave ful and would not "prove all-things," why did you not leave ful and would not "prove all-things," why did you not leave ful and would not "prove all-things," why did you not leave ful and would not "prove all-things," why did you not leave ful and would not "prove all-things," and man have since used the food Templar's Hall, and of late there seems t public as a lecturer, but it is evident that she is eminently well-fitted to present the Harmonial Philosophy in all its beauty to the souls of those

The Unitarians have also a society here, under the leadership of Rev. W. E. Copeland, formerly of your city, who is talented, and an earnest worker in all measures of human reform, and what is more, hesitates not to accept the truths of Spiritualism, which he frequently applies to the demonstration of the subjects of his discourses His congregation is composed largely of Spirit ualists. A visit from the Davenports would awaken such an interest that the cause would undoubtedly become the most powerful of any religious organization here.
E. V. Wilson has made us a few visits in the

past, and we hope they will be repeated, as he never fails to awaken agitation on these vital questions wherever he goes. Yours fraternally,

ALONZO CRAWFORD.
Kansas City, Mo., May 17th, 1869.

Applications for Fourth Annual State Convention of Illinois Association of Spiritualists.

tion of Illinois Association of Spiritualists.

The officers of the Association will consider applications for the holding of the Fourth Annual Meeting of the Illinois State Association of Spiritualists, Friday, Saturday and Sunday, June 25th, 26th and 27th, 1889.

Each Local Society of Spiritualists, or other reformers, shall be entitled to a representative in the State Convention in the following ratio, viz: Each Society shall be entitled to two delegates, and an additional delegate for each fraction of fifty over the first fifty members. Address,

MILTON T. PETERS, President, Chicago, Ill.

W. F. Jameson, Secretary.

W. F. JAMIBSON, Secretary.

Basket Festival.

Hasket Festivil.

The First Religio-Philosophical Society of Hillsdale Co., slich., will hold their annual Basket Festival In the Grove at he Clear Lake House, Steuben Co., Ia., on Saturday and Sunday, the Lith and Isth of June, 1869. Speakers engaged, Dr. 5. P. Barnum, D. W. Hull and Mrs. Frank Reid. The meeting will be enlivened by a good choir, and brass band. A general invitation is extended to all. Friends from a distance will be amply provided for. R. K. HOUGHEY, Pres. CLARA COONEY, Sec'y. e amply provided for, CLARA COONEY, Sec'y. Annual Meeting.

The first annual meeting of the Cedar Valley Spiritual Association will be held on Saturday and Sunday, 12th and 13th of June, at the stone school-house, six miles north of Charles City. Meeting for election of officers, Saturday, at 11 A. M.

L. E. WHEAT Secretary.

L. E. WHEAT, Secretary. Charles City, Floud Co., In , May 16th, 1869.

SPIRITUALIST MEETINGS. Alphabetically Arranged.

Adrian, Mion.—Regular Sunday meetings at 10 M a. M. and 7½ P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M—Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

Astronia, Clarsor Co., Or.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

BROOKLYM, N. Y.—Sawyer's Hall.—The Spiritualists hold meetings in Sawyer's Hail, corner Fulton Avenue and Jay street, every Sunday, at 23 and 73 P. M. Children's Progressive Lycoum meets at 103 A. M. A. G. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near De Kalb avenue. Circle and conference at 105 o'clock A. M.; lectures at 3 and 75 P. M.

BALTIMORE Mp.—Saraloga Hall.—The' First Spiritualist

BAUTHORE, Mp.—Saraloga Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wellesday evenings at Saratoga Hall, southest corner Calvert and Saratoga streets. Mrs. F. U. Hyzer speaks till further notice. Children's Progressive Lyccum meets every Sunday at 10 a. w.

her notice. Children's Progressive Lyccum meets every funday at 10 A.M..

Broadcay Institute.—The Society of "Progressive Spirituilists of Baltimore." Services every Sunday morning and evening at the usual hours.

evening at the usual hours.

BATILE CREEK, MICH.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lycoum between services. Jeremiah Brown, Secretary.

BUFFALO, N. Y.—The First Spiritualist Society hold meetings in Kremlin Hall, West Eagle street, every Sunday at 10% A. M and 7M P. M. Children's Lycoum meets at 2 P. M. H.

D. Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

CHARLESTOWN, MASS.—Central Itali.—The First Spiritualist Association hold regular meetings at Central Itali, No. 25 Elm street, every Sunday, at 2% and 7% F. M. Dr. A. H. Richardson, Corresponding Secretary.

Washington Itali.—The Children's Progressive Lyceum No. 1 hold their sessions every Sunday at 10½ A. M., at Washington Itali, No. 16 Main street, near City Square. G. W. Bragdon, Conductor; Lizzie Saul, Guardian; N. G. Warren, Musical Director.

Director.

CHELSEA, MASS.—Fremont Hall.—The Children's Progresslve Lyceum meets every Sunday at Fremont Hall, at R. A. M.
Conductor, John H. Crandon: Asst. Conductor, F. C. Davis;
Guardian of Groups, Mrs. E. S. Dodge, Asst. Guardian, Mrs.
J. A. Salisbury; Secretary, Mrs. S. E. Davis.
Free Chapel.—The Bible Christian Spiritualists hold meetlugs every Sunday in their Free Chapel on Park street, near
Congress Avenue, commencing at 3 and 7 P. M. Mrs. M. A.
Ricker, regular speaker. The public are invited. D. J. Ricker, Sup't.

CAMBRIDGEPORT, MASS.—The Children's Progressive Lyceum meets every Sunday morning at 10½ A. M., in Williams Hall. M. Barri, Conductor; John J. Wentworth, Assistant Conductor; Mrs. H. Newman, Guardian; Mrs. Dolbeare, Assistant Guardian. Meetings at 3 and 7½ o'clock.

sistant (inardian. Meetings at 3 and 7½ o'clock.

Chicago, Ill.—Library Hall.—First Society of Spiritualists meet in Library Hall.—First Society of Spiritualists meet in Library Hall, every Sunday, at 10½ A. m. and 7½ r. K. Children's Progressive Lyccum meets in the same hall immediately after the morning lecture.

Crosby's Music Hall,—The Liberal and Spiritual Association hold meetings every Hunday at 10½ A. M. and 7½ r. M., in Crosby's Music Hall, Opera House Building, entrance on State street. J. Spettigue, Prosident.

CLEVELAND, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall, 190 Superior street, opposite the Post Office, morning and evening, at the usual hours. Children's Lyceum at 1 r. M. Officers of the Society: D. U. Pratt, President; George Rose, Vice President; Dr. M. C. Parker, Treasurer. Officers of Lyceum; Lewis King, Conductor; Mrs. D. A. Eddy, Guardian; George Ilolmes, Musical Director; D. A. Eddy, Secretary.

CLYDB, O.—Progressive Association hold meetings every CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyccum meets in Kline's New Hall at 11 A. M. S. M. Terry, Conductor; J. Dewey, Guardian.

J. Dewey, Guardian.

Du Quoin, Ill.—The First Society of Spiritualists hold meetings in Schrader's Hall, at 10 o'clock A. M., the first Sunday in each months: Children's Progressive Lyceum meets at the same place at 3 o'clock each Sunday. J. G. Mangold, Conductor: Mrs. Sarah Pier, Guardian. Social Leves for the benefit of the Lyceum every Wednesday evening.

Donguester, Mass.—Free meetings in Union Hall, Hancock street, every Sunday evening at 73 o'clock. Good speakers engaged.

engaged.

FOXBORO', MASS.—Progressive Lyceum meets every Sunday at Town Hail, at 10½ A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

GERAT FALLS, N. H.—The Progressive Brotherhood hold meetings every Sunday evening, at Union Hail. The Chil dren's Frogressive Lyceum meets at the same place at 2½ P. M. Dr. Reuben Barron, Conductor; Mrs. M. H. Sayward, Guardian; Mrs. M. H. Hill, Corresponding Secretary.

HAMMONTON, N. J.—Meetings held every Bunday at 10½ A. M., at the Spiritualist Hail on Third street. W. D. Wharton, President; Mrs. C. A. K. Poore, Secretary. Lyceum at 1 P. M. J. O. Ransom, Conductor; Mrs. Lizzie Randall, Guardian of Groups.

HINGHAM, MASS.—Children's Lyceum meets every Sunday

Juardian of Groups.

Hingman, Mass.—Children's Lyceum meets every Sunday
internoon at 2½ o'clock, at Temporance Itali, Lincoln's Buildng. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian. ing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.
Houlton, Mr.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. LEOMINSTER, MASS.—The Spiritualist Association hold meetings every alternate Sunday at Brittan Hall. W. H. Yeaw,

Sec.
LOWELL, MASS.—The First Spiritualist Society hold a gen eral conference every Sunday at 2½ P. M., in Lyceum Hall, corner of Central and Middle streets. Children's Progressive Lyceum holds its sessions at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Cor. Sec. MARLBORO', MASS.—The Spiritualist Association hold meetings at Forest Hall. Mrs. Lizzle A. Taylor, Secretary.

ings at Forest Hall. Mrs. Lizzle A. Taylor, Secretary.

Morrishman, N. Y.—First Society of Progressive SpiritualIsts—Assembly Rooms, corner Washington avenue and Fifth
street. Services at 34 F. M.

MANCHESTER, N. H.—The Spiritualist Association hold
meetings every Sunday at 2 and 64 F. M., at Museim Hall,
corner of Elm and Plensant streets. Stephen Austin, President; Moses H. Johnson, Secretary.

MILWAUKER, WIS.—The First Society of Spiritualists hold
meetings overy Sunday in Bowman's Hall, at 104 A. M. and 72
F. M. George Godfrey, Chairman. The Unidren's Progressive Lyceum meets at 2 P. M. T. M. Watson, Conductor; Betty
Parker, Guardian; Dr. T. J. Freeman Musical Director.

MILM. O.—Spiritualists' and Liberalists' Association and MILAN, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lycoum. Lycoum meets at 10½ A. M. Hudson Tuttle Conductor; Emma Tuttle, Guardian.

NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 10½ A. M. and 7½ r. M. Children's Progressive Lycoum at 2½ r. M. P. Farnsworth. Secretary. P. O. box 5679. Speaker engaged:—Mrs. Neille J. T. Brigham during June.

NORTH SCITUATE, MASS.—The Spiritualist Association hold meetings the second and fourth Sunday in each month, in Conlinesset Hall, at 10 A. M. and 2 P. W. Speakers engaged:—Mrs. Fannie B. Felton, June 13; Isaac P. Greenlenf, June 27. Progressive Lycoum meets at the same hall on the first and third Sunday at 10 A. M., and alternate Sundays at 12 M. Daniel J. Bates, Conductor; Mrs. Delia M. Lewis, Guardian; C. C. Lewis, Military Director; A. A. T. Morris, Musical Director. NEWBURYPORT, MASS.—The Children's Progressive Lyceum

meets in Lyceum Ilali every Sunday at 2 P. M. D. W. Green, Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musical Director; J. T. Loring, Secretary, Conference or lecture in same hall at 72 o'clock.

in same hall at 7½ o'clock."

PORTLAND, ME.—The "First Portland Spiritual Association" hold meetings every Sunday in their (new) Congress itall, Congress street, at 3 and 7½ o'clock P. M. James Furbish, President; R. I. Hull, Corresponding Secretary. Children's Lyceum meets at 10½ A. W. Wm. E. Smith, Conductor; Mrs. R. 1. Hull, Guardian; Miss Clara F. Smith and Miss Incz A. Blanchard, Assistant Guardians.

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Incz A. Blanchard, Assistant Guardians.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at \$\frac{1}{2}\$ A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott. Guardian.—Lyceum No. 2, at Thompson street church, at 10 A. M. Mr. Shaw, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 3\(\frac{1}{2}\$ and 8 P. M. overy Sunday.—"The Philadelphia Spiritual Union" meets at Washington Hall every Sunday, the morning devoted to their Lyceum, and the evening to lectures.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday at \$\frac{1}{2}\$ P. M. Progressive Lyceum at 10\(\frac{1}{2}\$ A. M.

PLIMOUTH, MASS.—Children's Progressive Lyceum meets every Sunday at \$\frac{1}{2}\$ A. M., in Lyceum Hall.

PAINESYILLE, O.—Progressive Lyceum meets Sundays at 10

overy Sunday at 11 A. M., in Lyceum Halt.

PAINESVILLE, O.—Propressive Lyceum meets Sundays at 10 A. M. A. G. Smith, Conductor: Mary E. Dowey, Guardian.
QUINOY, MASS.—Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Sclitzer's Hall Sunday and Thursday evenings.

W. W. Parsells, President. Children's Progressive Lyceum meets every Sunday, at 23 P. M. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday ovening at 7 o'clock.

RICHMOND, IND.—The Friends of Progress hold meetings avenue.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 104 A.M. Children's Progressive Lyceum meets in the same hall at 2 P.M.

STONEHAM, MASS.—The Spiritualist Association hold meet ings at Harmony Hall two Sundays in each month, at 2½ and 7 p. m. Afternoon lectures, free. Evenings, 10 cents. The Children's Progressive Lyceum meets every Sunday at 10½ a. m. E. T. Whittier, Conductor; Ida Herson, Guardian.

SALEH, MASS.—The Progressive Lyceum meets at Hubon Hall every Sunday morning at 101 o'clock. Wm. Harmon, Conductor: Mrs. Wm. Harmon, Guardian; Wm. O. Perkins,

Scretary.

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday, in Philharmonic Hall, corner of Washington avenue and Fourth street. Lectures at II A. M. and S. P. M.: Lyceum 94 A. M. Charles A. Fenn, President; Mary A. Fairchild, Vice President; W.S. Fox. Secretary; W.H. Rudolph, Treasurer; Thomas Allen, Librarian; Miss Mary J. Farniam, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

Springeren Lil—The "Springfeld Spiritual Association"

Musical Director.

Springfield, Ill.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Fifth and Adams streets. John Ordway, President; A. A. Brackett, Vice President; W. H. Planck, Secretary: Mrs. L. M. Ilanson, Treasurer. Children's Progressive Lyceum meets at 9 o'clock. R. A. Richards, Conductor: Miss Lizzle Porter, Guardian.

Sycamore, Ill.—The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor: Mrs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour: essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society: Mrs. Sarah D. P. Jones, Corresponding and Recording See'y. Sacramento, Cal.—Meetings are held in Turn Verein Hall. SAGRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 P. M. E. F. Woodward, Cor. Sec. Children's Progressive Lycoum meets at 2 P. M. J. H. Lewis. Conductor; Miss G. A. Brewster. Guardian. Speaker engaged:—Miss Eliza Howe Fuller.

TROY, N.Y.—Progressive Spiritualists hold meetings in Har mony Hall, corner of Third and Riverstreets, at 103 A. M. and 73 P. M. Children's Lyceum at 23 P. M. Benj. Starbuck, Conductor.

Conductor.

Vineland, N. J.—Friends of Progress meetings are held in Plum-street light every Sunday at 10% A. M., and evening. President, C. Br. Campbell: Vice President, H. H. Ladd; Treasurer, S. G. Sylvester; Corresponding Sceretary, L. K. Coonley, Children's Lyceum meets at 12% p. M. Dr. David Allen, Conductor; Mrs. Julia Brigham, Guardian; Miss Ella Beach, Musical Director; D. F. Tanner, Librarian. Speakers desiring to address said Society should write to the Corresponding Sceretary.

WILLIAMSBURG, N. Y.—The First Spiritualist Association hold meetings and provide first-class speakers every Thursday evening, at Masonic Buildings, 7th street, corner of Grand. Tickets of admission, 10 cents; to be obtained of the committee, or of H. Witt, Secretary, 92 Fourth street.

WASHINGTON, D. C.—The First Society of Progressive

Washington, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in Harmonial Hall, Pennsylvania Avenue, between 16th and 11th streets. Lectures at 11 A. M. and 74 F. M. Children's Progressive Lyceum every Sunday, at 124 o'clock. George B. Davis, Conductor: Mrs. M. Hosmer, Guardian of Groups. John Mayhew, President. WORCESTER, MASS.—Meetings are held in Horticultural Hall, every Sunday, at 2M and 7 r. m. E. D. Weatherbee, President: Mrs. E. P. Spring. Corresponding Secretary. Speak-er engaged:—Dr. H. P. Fairfield during June. NEW BOOK-JUST ISSUED.

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—[Millon, P. L., Book V.

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—[Samford's Phedo, p. 8.

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