VOL. XXVII.

WM. WHITE & CO., Publishers and Proprietors

BOSTON, SATURDAY, JUNE 4, 1870.

\$3,00 PER ANNUM,

NO. 12.

Written for the Banner of Light. HE LOVES ME STILL. BY MRS. C. L. SHAOKLOCK.

He'loves me still! The soul's sublime transition, From earth's dim vales to its bright home above. Severs no sacred tie; in realms elysian The heart expandeth, for our "God is Love."

The fond, endearing words are all unspoken, The silence fills me with a sense of pain; But well I know, by many a mystle token, That voice shall thrill my heart with joy again,

With the dear one I hold a sweet communion; Heaven cannot be so very far away, . Our souls are blended in such loving union; I feel his presence when I kneel to pray.

Does he not hever o'er my pathway, keeping A gentle watch, as in the days of yore? Does he not guard me in the night-time, sleeping? In dreams I fold him in my arms once more

Perchance they are not dreams, but the unscaling Of our dim vision, by some kindly hand; One shadowy glimpse of future bliss revealing-One gleam of brightness from the spirit-land. I need the comfort of this blest assurance!

God willeth not that those who love should part. 'T would be a griof beyond the soul's endurance, To feel that we were severed, heart from heart.

How can I wander, when the ties which bound me Closely to earth, now draw me far away? How sin, with such a love shed all around me? An angel guards my footsteps lest I stray.

The night will soon be gone; when morning breaketh, The Shepherd will my precious lamb restore. Our treasures in his tender love he taketh, To keep them pure and spotless evermore.

Spiritual Phenomena.

ACCREDITED MANIFESTATIONS.

THE APPARITION OF THE MURDERED BOY.

At the commencement of the French Revolution, Lady Pennyman and her two daughters retired to Lisle, where they had hired a large and handsome house at a very trifling rent. During their residence in this abode, the lady received from her husband, Sir John Pennyman, a draft for a considerable sum, which she carried to the banker of the town, and requested to have cashed. The man, as is much the custom on the Continent, gave her a large portion of silver in exchange. As Lady Pennyman was proceeding to pay some visits, she requested that the banker would send the money to her house, of which she described the situation. The parcel was instantly committed to the care of a porter; and, on the lady's inquiring of him whether he understood, from her directions, the place to which his charge was to be conveyed, the man replied that he was perfectly aware of the place designated-that it was called the "Haunted House." The latter part of this answer was addressed to the banker in a low tone of voice, but was overheard by Lady Pennyman; she paid, however, no attention to the words, and naturally supposed that the report connected with her habitation was one of those which are raised by the ignorant respecting every dwelling which is long untenanted, or remarkable for its antiquity.

A few weeks afterwards, the words were recalled to her recollection in a manner that surprised her. The housekeeper, with many apologies for being obliged to mention anything that might appear so idle and absurd, came to the apartment in which her mistress was sitting; and said that two of the servants, who had accompanied her ladyship from England, had that morning given warning, and expressed a determination of quitting her ladyship's service, on account of the mysterious noises by which they had been, night after night, disturbed and terrified. "I trust, Carter," replied Lady Pennyman, "that you have too much good sense to be alarmed on your own account by any of these superstitious and visionary fears; and pray exert yourself in endeavoring to tranquilize the apprehensions of others, and persuading them to keep their places." The persuasion of Carter was ineffectual; the servants insisted that the noises which had alarmed them were not the operations of any earthly beings, and persevered in their resolution of returning to their native country.

The room from which the sounds were supposed to have proceeded was at a distance from Lady Pennyman's apartments, and immediately over those which were occupied by the two female servants, who had themselves been terrified by them, and whose report had spread a general panic through the rest of the family. To quiet the alarm, Lady Pennyman resolved on leaving her own chamber for a time, and establishing herself in the one which had been lately occupied by the domestics.

the n. iny ad-led be.

The room above was a long, spacious apartment, which appeared to have been for a long time deserted. In the centre of the chamber was a large iron cage; it was an extraordinary piece of furniture to find in any mansion; but the legend which the servants had collected respecting it, appeared to be still more extraordinary. It was said that a late proprietor of the house-a young man of enormous property-had, in his minority, been confined in that apartment by his uncle and guardian, and there hastened to a premature death, by the privations and cruelties to which he was exposed; those cruelties had been practiced under the pretence of necessary correction. It was alleged he was idle, stubborn, inattentive, and of an untoward disposition, which nothing but severity could improve. In his boyhood, frequent chastisements, continued application, and the refusal of every interval of relaxation, were in vain essayed to urge and goad him to the grave, and to place his uncle in possession of the inheritance; his constitution struggled with the tyranny of his unnatural relation, and, wast-



THE APPARITION OF THE MURDERED BOY APPEARS TO MRS. ATKINS.

resisted with an admirable vitality the efforts which were ingeniously aimed against his existence. As he drew nearer the age in which he would have been legally delivered from the dangers and impositions of his uncle, his life was subjected to more violent and repeated severities; every, even the slightest offence was succeeded by the most rigorous inflictions. The iron cage was threatened, was ordered, was erected in an upper chamber. At first, for a few weeks, it remained as an object of terror only. It was menaced that the next transgression of his guardian's wishes would be punished by a day's imprisonment in that narrow circle, without the possibility of rest, or the permission of refreshment. Twice the cage was threatened and remitted, from an affected show of mercy, and the better to cover and to palliate the premeditated enormities. The youth, who was about sixteen, from the dread of this terrible infliction, applied himself with sleepless diligence to labors difficult to be accomplished, and extended, purposely extended, beyond the capacity of the student. His essons were exacted, not in proportion to his abilities, but his endeavors and performance.

The taskmaster eventually conquered; then followed the imprisonment, and the day without food. Again the imposition was set-again executed with painful exertion-again lengthenedagain discovered to be impracticable, and again visited with the iron cage and the denial of necessary subsistence. The savage purpose of thus murdering the boy, under the pretence of a strict attention to his interest or his improvement, was at last successful. The lad was declared to be incorrigible; there was a feigned necessity of more severe correction: he was sentenced to two days' captivity and privation. So long an abstinence from food and rest was more than his enfeebled frame and his broken spirit could endure; and, on his uncle arriving, with a show of hypocritical leniency, an hour previous to the appointed time. to deliver him from the residue of bls punishment, it was found that death had anticipated the false mercy, and had forever emancipated the

innocent sufferer from the hands of the oppressor. The wealth was won; but it was an unprofitable acquisition to him who had so dearly purchased it. "What profit is it." demands the voice of Revelation. "if a man should gain the whole world, and lose his own soul?" His conscience haunted him; the form of the dead and inoffensive boy was constantly before him. His dreams represented to his view the playful and beautiful looks that won all eyes toward him, while his parents were yet alive to cheer and to delight him: and then the vision of his sleep would change, and he would see his indefatigable exertions in attempting the accomplishment of difficult exactions, and his pale cheeks, and his wasted limbs. and his spiritless countenance; and then, at last, there was the rigid, bony and distorted form, the glazed open eye, the mouth violently compressed. and the clenched hands, on which his view had rested for a moment, when all his wicked hopes had attained their most sanguine consummation, as he surveyed the corpse of his murdered relative. These recollections banished him from his home; the mansion was left tenantless; and, till Lady Pennyman had ignorantly engaged it, all had dreaded to become the inmates of a dwelling which had been fatal to one possessor, and shunned as destructive to the tranquility of his heir. On the first night or two of Lady Pennyman's

with no interruption; nor was her sleep in the least disturbed by any of those mysterious noises in the Cage Chamber (for so it was commonly called in the family,) which she had been induced to expect by the representations of the departed servants. This quiet, however, was of very short duration. One night she was awakened from her sleep by the sound of a slow and measured step. that appeared to be pacing the chamber overhead. It continued to move backwards and forwards with nearly the same constant and regular motion for rather more than an hour-perhaps Lady Pennyman's agitation may have deceived, and in-

being established in her new apartment, she met

ed as it was in the unmitigated oppression, still | duced her to think the time longer than it really | dog, which lay by the bedside, leaped, howling was. It at length ceased; morning dawned upon her. The lady naturally felt distressed by the occurrence of the night; it was in every point of view alarming; if she doubted its being the effect of preternatural communication, there was only another alternative, which was almost equally distressing-to suppose that there was means of entering the house, which were known to strangers though concealed from the inhabitants. She went down to breakfast, after framing a resolution not to mention the event.

Lady Pennyman and her daughters had nearly completed their breaktast before her son-a young man who had lately returned from sea-descended from his apartment.

"My dear Charles," said his mother, " I wonder you are not ashamed of your indolence and your want of gallantry to suffer your sisters and myself to finish breakfast before you are ready to join us."

"Indeed, madam," he replied, "it is not my door and peeping into my room every half-hour since I went up stairs to bed. I presume they wanted to see if my candle was extinguished. If this be the case, it is really very distressing, as certainly I never gave you any occasion to suspect I should be careless in taking so necessary a precaution; and it is not pleasant to be represented in such a light to the domestics."

"Indeed, my dear, the interruption has taken place entirely without my knowledge. I assure you it is not by any order of mine that your room has been looked into; I cannot think what could induce any servant of mine to be guilty of such a liberty. Are you certain that you have not mistaken the nature and origin of the sound?"

"Oh vest there could have been no mistake. I was perfectly awake when the interruption first took place, and afterwards it was so frequently repeated as to prevent the possibility of my sleep-

More complaints from the housekeeper; no servants would remain; every individual of the family had his tale of terror to increase the apprehensions of the rest. Lady Pennyman began herself to be alarmed. Mrs. Atkins, a very dear and approved friend, came on a visit to her. She communicated the subject which had so recently disturbed the family, and requested her advice. Mrs. Atkins-a woman devoid of every kind of superstitious fear, and of tried courage, understanding and resolution-determined at once to silence all the stories that had been fabricated respecting the Cage Room, and to allay their terrors by adopting that apartment for her own bedchamber during the remainder of her residence at Lisle. It was in vain to oppose her purpose. She declared that no half measure could be equally effectual; that if any of the family were to sleep there, though their rest should be perfectly undisturbed, it would have no efficacy in tranquilizing the agitation of the family; since the servants would naturally accuse either Lady Pennyman or her son of being interested witnesses, and doubt of the fact of their having reposed in the centre of the ghost's dominions, with out undergoing any punishment for the temerity of their invading them. A bed was accordingly placed in the apartment. The Cage Room was rendered as comfortable as possible on so short a notice, and Mrs. Atkins retired to rest, attended by her favorite spaniel, saying, as she bade them all good night," I and my dog, I flatter myself, are equal to compete with a myriad of ghosts; so let me entreat you to be under no apprehension for the safety of Rose and myself."

Mrs. Atkins examined her chamber in every imaginable direction; she sounded every panel of the wainscot to prove that there was no hollowness which might argue a concealed passage: and having bolted the door of the Cage Room, retired to rest, confident that she was secure against every material visitor, and totally incredulous of the airy encroachments of all spiritual beings. Her assurance was doomed to be short-lived. She had only been a few minutes asleep, when her

and terrified, on the bed. The door of the chamber slowly opened, and a pale, thin, sickly youth came in, cast his eyes mildly toward her, walked up to the iron cage in the middle of the room, and then leaned in the melancholy attitude of one revolving in his mind the sorrows of a cheerless and unblest existence. After a while he again withdrew, and retired by the way he entered.

Mrs. Atkins, on witnessing his departure, felt the return of her resolution. She was relissured in her original belief in the impossibility of all spiritual visitations. She persuaded h-rself to believe the figure the work of some skillful impostor, and she determined on following its footsteps. She took up her chamber lamp, and has tened to put her design in execution. On reaching the door, to ber infinite surprise, she discovered it to be fastened, as she had herself left it on retiring to her hed. On withdrawing the bolt and opening the door, she saw the back of the youth descending the staircase. She followed till, on ourselves, and soon loud raps were heard, which fault if I am late. I have not had any sleep all | reaching the foot of the stairs, the form seemed to | continued for some time, Brother Pardee respondnight. There have been people knocking at my | sink into the earth. It was in valu to attempt | ing in this way to various questions asked by us. concealing the occurrences of the night. Her voice, her manner, the impossibility of sleeping a ling the brief time occupied, only one half hour, second time in the ill-omened chamber, would we thought a very profitable and propitious benecessarily betray that something of a painful ginning. Our spirit friends promised, if we would and mysterious nature had occurred.

The event was related to Lady Pennyman. She determined to remain no longer in her present habitation. The man of whom the house had been engaged was spoken to on the subject. He became extremely violent; said it was no time for the English to indulge their imaginations, insinuated something of the guillotine, and bade her, at her peril, drop a single expression to the injury of his property. While she remained in France no word was uttered upon the subject; she framed an excuse for her abrupt departure. Another residence was offered in the vicinity of Lisle, which she engaged on the pretext of its being bet ter calculated to the size of her family; and at once relinquished her habitation, and with it every preternatural occasion of anxiety. - Reynolds's Miscellany.

EXTRACTS FROM A DIARY OF SPIRIT. UAL PHENOMENA. BY A. E. CARPENTER.

Tuesday, May 10th .- This afternoon, Dr. Storer, Mrs. Friend and myself, were sitting in the office together, when the doctor asked me to mesmerize Mrs. F., as he had some experiments in his mind that he would like to make. I made a few passes across her forehead, and she immediately passed into the interior state, but before the Doctor had an opportunity to ask any questions, she said-'I see Dr. Brown, (her spirit guardian,) and he holds a letter in his hand. I see it distinctly. The envelope is pink colored; it has a two cent stamp upon it, and is post-marked 'Boston,' and addressed to Dr. H. B. Storer, 116 Harrison Avenue. The II is made like the printed capital. The handwriting, a lady's, done in blue ink." Dr. Storer asked if he was to receive such a letter, and he was told by the spirit that he would the next day Says Dr. Brown, "The letter is already written, and I have given you an accurate description of it. My purpose in doing so is to convince you of our ability to obtain and give to you information such as the medium can know nothing about.

In the interest awakened by the talk about the letter, Dr. Storer forgot about the experiments, and after the medium had returned to a normal condition, the conversation turned upon the subject of spirit manifestations. Storer and I both coincided in the opinion that we should be willing to sit regularly for an indefinite period if we could have manifestations produced of such a nature as to preclude all possible chance of their be done, commencing that evening.

About seven and a half o'clock, Mrs. F., Dr. in the examination room, Mrs. F., however, being previously influenced to lay four blank half Mrs. F. says, "He has got something in his hand

theets of paper on a large table standing near the one at which we sat. Pencils were lying at hand. By the directions of the spirits through Mrs. F., I arose and darkened the room, the Doctor holding her hands. After I had done so I resumed my seat, and we joined hands, remaining so until the light was called for.

We had sat but a short time when the medium says, "I see a spirit standing at Dr. Storer's right hand; it is a man;" and she continued to give a careful description of him. "Now," she adds, "I see the letters L. J. P." Storer says, "I recognize him now." Mrs. F. says, "he walks round to the table, takes up a pencil, and writes upon the paper that I laid there. He folds up the half sheet upon which he was writing, and goes up with it. Now he approaches the evergreens that are fescomed over the mantel, puts the paper behind the highest point of them and disappears."

I then lit the gas, and we first looked for the four pieces of paper. Only three could be found. The next thing was to see if the missing piece was in the place where Mrs. F. saw the spirit put it. Standing upon the floor, we looked up at the point indicated, but could see no paper. I said 'I don't believe it is there." But the medium and Dr. Storer both being confident, I pursued the investigation further by clambering, with Dr. Storer's assistance, and at the risk of my neck, upon the mantel, from which elevated position I could just reach the place where the paper was sail to be. Thrusting my hand in back of the evergreens, I grasped something, and drawing it forth, found to my astonishment that it was the identical half sheet of paper that was missing, although it had been folded into a very small compass, which accounted for its being so perfectly concealed. We hastily unfolded it and read the message which we found within, written in a plain, bold hand:

Dear Brother H. B. S.: This is a glorious day for me. I am conscious that I live now, and shall live forever.

L. J. P."

The medium had given a perfect description of our arisen brother, L. Judd Pardee, whom she had never seen. He had shown her the initials of his name, and to make assurance doubly sure, he had written with his own hand this message, so brief yet so significant, to his friend and colaborer, Bro. Storer. Mrs. Friend's integrity and truthfulness are above suspicion, yet for the benefit of skeptics who may see this, I will mention that she had not been left alone in the room from the time when Dr. Storer and myself proposed having the sitting in the evening, said sitting being proposed by us, and designed more for the development of our own medium powers than for any manifestations through her. Moreover, the paper could not have been placed where it was without assistance, or other means such as were nowhere at hand.

After receiving the message we again seated Thus passed our first sitting, which, consider continue our meetings, they would do more and still better things.

May 11th.—We watched for the coming of the promised letter to-day. The last mail came, and still no letter. We came to the conclusion that for some reason Dr. Brown had made a mistake. Knowing, as he evidently did, our disappointment and anxiety, Dr. Brown seized the hand of the medium, and wrote the following communication, addressed to ber:

"My Dear Child-You are feeling greatly disheartened upon the subject of the letter; but be perfectly calm; nothing was wrong except the time of its arrival, which is deferred a little. When it comes, as it will by to-morrow, certainly, you will see that it is dated the 10th. When you saw the letter it was written and ready to be sent, but for some reason the writer delayed the mailing, and that is all there is about it. Had I talked at the time, instead of showing you the letter, I should have said you would receive it to-day, unless something delayed it a few hours. We always give you things as correctly as we possibly can, under the circumstances, and you must not forget that our judgment, with regard to time particularly, may not be infallible. You cannot appreciate the many obstacles that constantly arise in the way of our getting messages to you unmixed with other influences. The machinery we use is so often at fault that the mistakes cannot justly be charged to us. However, we work on patiently, feeling that it is better to communicate with you imperfectly than not at all. I wish you could feel entirely at rest in this matter, as well as in everything else, as by constantly being troubled and worried in your mind you draw largely from your physical system, and intense suffering is the result.

I am ever your best friend, A. BROWN." This was certainly a very consistent statement, and our confidence was renewed.

May 12th,—All the malls had come to-day save one, and no letter; when Dr. Brown entranced the medium and said, "The letter will come, and as an additional test I would say that the substance of what the lady writes is some great trouble which worries her very much; and her name is Margaret." Sure enough, when the next and last mail came, Dr. Storer received a letter, the exerior corresponding in every minute particular with the description given by the spirit. Opening it, he found the date May 10th, the writer speaking of some great trouble, and signed with the writer's full name, "Margaret" being the given name, as stated by Dr. Brown. We were delighted. The test was perfect, and one of the best

This evening we had another sitting. When we had taken our seats, the room being darkened, being of mundane origin. We finally decided Mrs. F. says, "I see a spirit standing near Dr. that we would have sittings, and see what would Storer. He says he used to work with him in the printing office at New Haven, a long time ago." After describing him, she continues: "I get his Storer and myself, sat down around a small stand, name now; it is Clarke." Storer says, "I remember him well; the description is a good one."

CLAR this place and ing. the rities to a little Extarrying at the Western The wath scheduler in and K sink un

physical cessivo

of weary for the r encoura my own seus of

to renew netic life Standi iy lie ale drifting: our worr and out others w hold the

angels ti mer-land Home! be "up l

more cap and-by til silver co-recompe pressing as the ar-But I'-half of th-you last lectures

spirits.
again at
ton, Mo.,
in the in
spirit, m
the baby
Erasmue

the skep by its str

fold.
From \\
\text{ty are st. large, in to Holde ventist, \(\elline{\chi_{\text{nys}}}\), \(\

never to volumino as well a audience, will neve The foll close of t when we "As an be it Resolver have cond

have conc and lady able and advocate.

After a
other field
thence broment.

[After a

spirits, in shall do so Brother Pe me! If so

stand las

ame stai

but good : The bigot

lifferent f

Subject present in

MOUNT May 10th, Banner of some other after, we so us three le

ng to hav

in the hal

euch a tire

Christ for

heartily di had crosse

nad crossed cupled by finished he She was un carry our b At the cle called a fre

since, whice to buy the ple often to

that he wants you to have, Doctor. He desires me to reach up and take it." Here the medium arose in her seat, and while Dr. Storer held her Aeft hand, she reached the right up into the air and immediately brought it down containing a hard substance, which she placed in Storer's hand, I struck a light at once, and behold! Dr. Storer held a small bottle of ink, the label of which said it was of a violet color, and superior quality, all of which we proved frue by opening and trying it. Sitting down once more, we got nothing, except our spirit friend Lillian wrote her name upon a piece of paper lying some four or five feet away. from us, and while our hands were joined. We know nothing whatever where the ink came from; one thing is certain, none of us had ever seen it before. We feel as though our second sitting was not a failure.

14th.-To day Mr. A. C. Cary was here, Mrs. F. was out when he came, but she enjored soon afterward. While she was taking off her shawl, the name of a very dear friend of Mr. Cary's came out in red letters upon her arm. How wonderful!

SPIRITUALISM AT HOME AND ABROAD.

 $\langle mv, G, \mu_{n}, \text{DITSOS}_{3}, M, D \rangle$

EDITORS BANNER OF LIGHT-I have just recoived a letter from Odessa, Southern Russia, in which there are some remarks about Spiritualism that I will venture to repeat. The writer is M. Gustave Zorn, the author of that very entertainding article concerning several phenomenal phases of our faith in his region of the world, which I translated sometime since for the Banner. He is now engaged in translating into the Russian language, M. Allan Kardée's " Lieres des Esprits."

He says: "In Russia, the Spiritualist movement began, and proceeds, in the higher classes of society; but nearly everybody is heeding the science within himself, which hinders very much its progression. Of spiritual associations there is hardly any trace, for the reason just given. But I think that the movement once began will have tess difficulties in its way than elsewhere-the Greek Church being more open to progress than the Catholic; though we shall have, I presume, also, many a tierce battle before it (Spiritualism) will be strongly established; but our Father will give us strength when we shall need it.".

What a fierce thrust is here given incidentally to the Catholics. "The Greek Church more open to progress". This is doubtless founded on the rock of truth, not St. Peters My own convictions tend that way also, for I saw and heard much of the Greek priests when in the Orient, and jour neyed with one several hundred miles. They will be much sooner Spiritualists, as they are far purer men than the Catholics. They marry, and live very hely lives, compared with the iniquitous career of the mass of Spanish, French and Italian priests whom I have known in these several countries.

There are thousands of Spiritualists in every

quarter of the globe. Many are not aware of this peculiar feature of their own faith. They see spirits, they hear the whisperings of the angels, they are warned in dreams, and are called by their neighbors if they have the temerity to speak of what they hear and see) superstitions, When, however, the rationnel of these phenomena is made plain to them, they will find that they have always been Spiritualists. An Illustration of this fact came under my observation yesterday. A lady writing a letter to a sister, said, in effect "You always considered me different from the rest of the family. I was so; but I did not know the cause till old enough to analyze my own feelings: then I discovered that I had always believed that spirits communed with mortals. You remember that I used to say to you, 'Grandma (deceased) sees you; grandma will not like that, Se., for I felt that grandma was always near us. Our little cousin Johnny too-that lovely boy who so soon left us for the spirit-worldoften stopped in his play, as you may recollect, to stretch out his little hands toward heaven and talk with the angels." They called him odd; a strange little fellow, but no one said that he was not a good child. Doubtless some gentle spirit often | introduced the following story: hovered around him, fanned him with wings of light, turned his little feet toward that beautiful and flowery pathway he was soon to tread, to those plains and play-grounds of the fairles, glittering with God's smiles, and embowered with heavenly benedictions.

James Bruce, in his Voyage to the Sources of the Nile in 1768, mentions the little kingdom of Gingiro, on the borders of Abyssinia (called Hahesh by the Arabel, and to the eastward Adel, and says that in 1625 an embassy sent by the King of Abyssinia to the pope, had to traverse the said Gingiro. It being necessary to obtain permission of the king for this purpose, he was notified of the arrival of the ambassadors who had come to sue for such a favor, but it so happened that at the time of their arrival, he was engaged in the important operation of magic, without which he did not dare to undertake any enterprise. "Here existed the extraordinary practice," says Bruce, " of predicting the future by the evocation of the spirits, and by a direct communication with the devil."

"A. K." in the Revista Espiritista, remarking on the above, says: "If Mr. Bruce had seen what is taking place in our day, he would not have found anything strange in the practice of the evocaciones made use of in Gingiro. He only saw in it a superstitious belief, whilst we trace in it the divine source whence emanate our manifestations, and which could exist as well there as elsewhere."

When in Africa, in the neighborhood of Algiers I saw some of those ceremonies, which produced often very marvelous results. They were performed by negresses, with the sacrifice of cocks and hens; with the sprinkling of water and blood; with the use of water which they probably magnetized, and which was carried away in bottles by the patients-mostly females, Arabs, Moors and Jews. That these poor ignorant women could have succeeded in curing any one by their own native tact or intelligence, I cannot suppose; but if mediumistic, as many of them I believe are, then it is easy to understand now, how, with the aid of the spirits, the afflicted could be restored to

I have referred above to the Revista Espiritista; the April number is full of interesting articles. One on the precocity of children of our day; one on the learned priest Gratry; notice of the "Confessions of Louis XI.," dictated by himself to a young girl only fourteen years of age, Senorita R. Defaux, and who wrote it all, though voluminous, in the space of tifteen days. Then follows "La Reina de Oude," of which I will give a few paragraphs to show the character and spirit of the very pleasing communication:

QUES .- What sensation had you in leaving your terrestrial life? ANS.—I cannot explain it; I am in a state of

perturbation. Q.—Are you happy?

A.—No. Q.—Why not? · Revista Espiritista for April.

A -1 do not know. I Teel an acute grief. I wish my body to rise from its sepulchre. Q.-Do you sorrow because not burned in your wn country?

A - Yes; the earth of India would have been ess heavy upon my body. Q.—What think you of the funeral honors paid

A -Of little account; I was queen, and all did not bend the knee to me. Leave me—you oblige me to talk. I do not wish you to know what I am

now. I have been a queen; let that suffice.

Q —We respect your rank. Do you believe
your son will recover the estates of his father? A .- Without doubt my blood will reign; it is

Q-Is it now as important to you that your son should be on the throne of Oude as it was when you were living?

A. My most cannot comound user with the plebelan.

Q.—What is your opinion of the true cause of

he revolution of the Indias? A.—India was born to be master (see amo, to be

ml) in her own house. ont) in her own nouse.

Q.—What is there in reserve for your country?

A.—India will be great among the nations:

To another question she replied, "I was born of the noblest blood in India; I think at Delhi."

A -1 am always queen. Slaves should be sent to serve me! I do not know; it seems that here I;

Q—What difference do you find between the religion you professed and the Christian?

A.—The Christian religion is abourd.

Q.-What is your opinion of Mahomet? A.-He was not the son of a king.

O.—Had be a divine mission? Of what consequence is it to me? Q - What is your opinion of Christ?

A.—The son of a carpenter is not worthy to occupy my thoughts. Q.—Was it granted you to have other existences n earth previous to the one you have just left? A.—I must always have been queen.

The editor remarks that these answers, portraying all the pride and haughtiness which the queen possessed in life, were certainly characteristic, yet of such an unexpected nature they astonished all who heard them, and clearly indicated that no foreign influence had produced them.

The "Revista" announces also the formation of new societies in Spain: The Sociedad Espiritista Salamantina; another in Valencia, and still another in Zaragoza. The spirit magazine of Seville says that three spirit circles have been formed in Andujar. Others have been started in Marbelia, Cadiz, San Fernando and Puerto Real; also in Algericas and Orense. In Madrid, a society of doctors in medicine and surgeons has been organized, who, under the direction of the president of the circle Magnetologico-Espiritista are to hold daily consultations with the spirits, through somnambulists, lucidos (as they are called), and by their aid diagnose and attempt the cure of such diseases as may be presented for their consider-

Two other magazines are also announced; one n Leopold (Gallitzia Austriaca) called "Swiatlo Zagrabowe;" another in Florence, called the Aurora." Does all this look like "Spiritualism dying out?" Thanks, a thousand thanks to every worker in our glorious cause—the cause of truth, or right, of justice to man and weman.

A pleasing incident occurred the other evening at Mrs. Packard's. We had been seated around a small, light table, which, when the scance was closed, tipped toward each one of us, for "goodnight." Then the spirits took it to move it back to its place; and when it reached nearly the centre of the double parlor it suddenly stopped, turned lengthwise toward the side of the room where my little boy had fallen asleep in an arm-chair, then tipped over very gently and gave him four or five delicate taps on the head. It was a peculiarly marked "good-night" to the little sleeper. We had none of us thought of the thing-it was an entirely independent action on the part of our good attendant angels, and it was only carried out by a proper geometrical calculation of distances and a careful adjustment of the forces em-

Albany, N. Y., May 15th.

The World's Gratitude.

Luther, and some other friends, the conversation judges, presidents, kings and queens, popes, happening to fall on the ingratitude of the world, priests and patriots. God as a nurse-tender of in-

ly. A farmer came to the entrance to know what physical and moral purity, with the health and was the matter, when the snake begged him to happiness of individuals, states and nations, and help her out.
"Oh, no!" said the man, "no good can come

But the snake entreats, and by the God who once spoke by her, promises the farmer the best reward which the world is in the habit of giving. reward which the world is in the habit of giving. Malice, cunning and rich promises befool even the wise; the farmer helps the bad, treacherous serpent out of the hole, and then, as his reward, she prepares to drown him.

"Have I descryed that of thee? Does that agree with thy promise?" asked the farmer. am double-tongued," replies the snake. It's the way the world rewards. He whom you save from the gallows, generally brings you

The farmer is confounded, and the snake fur-

As thou wilt not believe me, let us appeal to the next two we meet, and abide by their decision, no matter whom of us it may benefit or hurt." Soon an old horse comes along; they submit

the case to him; he says:

"Fifteen years have I served a carman; tomorrow he will turn me over to the knacker.
That's hie world's gratitude."

Likewise speaks the old dog, to whom they

next amnealed: lave for ten years assisted my master in hunting and catching foxes and hares; now he has directed the game-keeper to hang me to the willow tree. That's the world's reward."

The farmer is losing hope, when a fox comes trotting along. To him the farmer appeals, prom-ising him all his chickens if he will relieve him

rom the horrid repitle.

The fox undertakes the business, persuades the in royal robes. make to show him the cave, the danger in which she has been, and the service the farmer has ren-dered her. They arrive at the hole, the fox glides in, the snake follows, and shows him all the in Just then the fox slips out, and before the snake

can turn round, the farmer, at the fox's suggestion, quickly shuts up the hole. The farmer being thus saved, the fox demands that in the evening the

"Chickens and geese are mine," says the woman, "you can't give them away." Nevertheless the farmer, determined to keep

his word, leaves the chicken-house open. But the wife noticing it, watches the fox. When, after. dark, relying on the farmer's good faith, the fox comes sneaking along, they close the door upon him and beat and finally catch him.

Indeed, on earth it is not otherwise. Whoever serves the world not only loses his good deeds

but gets by and by the devil's thanks for his wages. But finally all accounts must be settled, and therefore for the world's rewards and thanks lo nothing, and for the world's ingratitude and bad faith leave naught undone. TOMBSTONE.-French sorrow and sentiment

Free Chonght.

GOD AS A WOMAN. BY HENRY C. WRIGHT.

MESSAS, EDITORS-A woman friend of mine was asked in my presence-" What do you consider the most beautiful and attractive object in the world?" She was eighty years old. She promptly, and with deep sincerity, answered: A TRUE AND NOBLE MAN. Such a man is the highest and most perfect manifestation of God to me." She was surrounded by all the material fragrance, beauty and elegance that money could -My blood cannot confound itself with the procure. But her ideal man was her Saviour, and the object of her heart's supreme love and worship. I could only say, in fidelity to my own soul, "I differ from you entirely. A true and noble woman is the most beautiful and attractive object to me; the purest and most perfect manifestation of God." "Why," said she, "Man is my Saviour!" "True," said I, " man may save you, Q.-Your rank on earth-has it elevated you but no man can save me. Woman is my Sav-

Still, universal Christendom, (Shakers excepted,) insist that there is but one Saviour for the Human Race, in all ages and countries; and that one is a man. The assertion is that "out of Christ there is no salvation for Man or Woman." My assertion is that in Christ there is no salvation for men; and that, simply because Christ is a man: Man has demands which only the love and sympathy of a woman can over meet. Man's nature can be fully and truly developed only by woman; woman's only by man. God must be manifested as a woman to save men; and as a man, to save

Woman, not Christ, is "the power of God and the wisdom of God unto salvation" for men; man is the same for women. Woman is man's natural Saviour; man, woman's. Sad and sorrowful it is that through ignorance, and selfish, reckless passion, and a lack of self-fidelity, each should so often become the destroyer of the other.

But it is no wonder; for has not Christendom a million of chosen and trained men, whose sole occupation is to point them to one man, who corporeally died two thousand years ago, as the only Saviour of the race? Instead of directing woman to living man, and man to living woman to find eternal life and peace, this army of priests points all, both men and women, to a man of the Dead Past, of whose existence, life and teachings we know nothing with certainty.

Christians never associate God with woman in any of her peculiar relations and occupations, Who from a Christian pulpit, press or platform, ever heard God presented as a wife, a mother, a laughter or sister? God as a Wife, God as a Mother, God as a Daughter and God as a Sister, is unknown in Christendom.

As to professions and arceations, who ever asso ciates God with those which are generally regarded as appropriate to woman? For thus far, in the history of the race, man, among other outrages and crimes done by him to woman, has assumed the right to dictate, authoritatively and imperatively, what is her appropriate sphere, and what occupations are and what are not adapted to her nature, taste and capacity. For the good of man and of the race, may woman rebuke, and effectually and forever correct this mistake and gross wrong on the part of man.

God is presented to us as a Law-giver and Judge. but never as a woman Legislator and Judge. God is presented as a Sovereign and Saviour, but never as a woman in these relations. Christendom never applies to God those titles which are used to designate the employments of woman Who ever heard Christians speak of God as a nurse of the sick, or as a housewife, a laundress. a seamstress, a cook-maid and a nurse-tender of the infants and children of the race? Christians never associate God with these labors, yet these have ten thousand times more to do with the existence, health, happiness and destiny of the bodies and souls of men and women than do the Philip Melanethon, at dinner with Dr. Martin professions and occupations of congressmen fants and children, God as a cook, God as a laundress, A hig serpent fell into a cave and cried piteous- and God as a housekeeper has more to do with the a more direct influence in saving us all from hell, from serving bad creatures. I might nourish a in the body and out of it, than God in Christ, or God in the church and priesthood, and in all the creeds, codes, constitutions, religions and governments of this world. God as a mother or nurse with a babe in her arms, and God as a housewife has more power for good over the destiny of the race, than God as a Creator and Sovereign. God as a laundress over a washtub adds more to the purity and health, comfort and happiness of home, and less to the discomfort, demoralization and degradation of human beings than God as a king or queen on a throne. God presiding over kneading-troughs and sewing-machines does far more for the physical, mental and moral elevation and happiness of human beings than God presiding over the destiny of states and nations." God as holding the sceptre of dominion over the great nursery of the infants and children of the other. race has a far more redeeming and ennobling influence over human character and destiny, than has God as a ruler, wielding a sceptre over an empire on which the sun never sets. Innocence over a wash-tub is infinitely more lovely than moral putrifaction in the chair of a pope. A pure heart beneath a kitchen garb is, before God, a more brilliant jewel than an impure heart beneath a court or ball-room dress. Truth, in rags and tatters, is infinitely more attractive than a lie

The religious of the past and present associate God and Heaven with the pomp and pageantry of priests and kings, of courts and councils, of church and state; but the religion of the future will associate them with husband and wife, parent and child, and with home and its loving relations. The coming Saviour will teach the race to then-house is to be left open for him.

The farmer gets home, tells his wife what has and not in the corporeally dead; in men and woappened and what he has pledged the fox for his men, and their actual relations and daily occupations, in the body as well as in those out of it.

Speed the day when all shall see and feel how truthful, pure and proper it is to see, hear and know God as a man and woman, a husband and wife, a father and mother, a son and daughter, a brother and sister, as made manifest in all the obligations and duties that grow out of and are "Alas!" says the fox, "is that right, and is that the world's highest reward for the greatest service? If that he so, if such he the world's gratitude, then I to night hear witness to it with my or cook shall be substituted for God as a king or life and stin." queen; when God as a loving, tender nurse watching over earth's great nursery for the infants and children of the race, shall be substituted for a "God of hot wrath," of "fiery indignation," and of "swift and terrible vengeance." Then, and never before, can a sure and full salvation come to the human family; then will human beings be regarded as sacred, and human rights as invioare illustrated at Montmartre cemetery, where a tombstone has been erected, with a colossal tear carved upon it, and underneath it, these words: "Judge how we loved him."

**State of the process of the

AN EVENING WITH THE PRO-GRESSIVES.

How little is really known of the home-life of our prominent men. I was more than ever impressed with this thought a few evenings since, as I sat in the midst of a pleasant circle, at the house of Andrew Jackson Davis, in Orange, New Jersey. Please don't misunderstand the word "circle." use it in its literal, and at the same time pleasantly comprehensive sense, not at all after the manner of modern Spiritualists—albeit this circle was convened at the house of their chief apostle. To those who have been at all interested in this comparatively new science, among its proselytes as well as its enemies, the idea seems to be common that the dwellings of professed Spiritualists mon that the aweilings of photeses after table are grim, shadowy sort of places—that table tippings, unaccountable knockings, and mediumistic phenomena are the order of the day—that these progressionists are in the world but not of t-that they consider it their duty to mortify the tiesh by subsisting on out meal and Graham mush-in short, are as cranky and crochetty in bent upon getting married. How mistaken folkscan be in this world. Imagine a two-story frame can be in this word. Imagine a two-addy frame cottage, built in a rambling country style, surrounded by trees, neat, but exceedingly unpretentious in its general appearance, and you have the outside view of the house of this expounder of the new doctrine. The internal simple plicity and arrangement of furniture corresponds exactly with the external. There is no striving fortable, well ordered, and really unexceptionable God's sunshine drifts in through six windows, larm, earnest and loving; Andrew, practical, resolighting up the fine engravious with which the room is adorned—casting pleasant, loving glauces upon the myriad volumes filling the sides of the room. A high desk in one corner, which conveys the idea of standing while writing, is the only article of furniture really suggestive of work. In every other respect the apartment radiates a dolection respect the respect the apartment radiates a dolection respect the apartment radiates a dolection respect the respect the respect the respect the respect the respect to the respect to the respect the respect to the r far niente influence, as soothing to the tired trav-eler as a mother's lullaby to a restless infant. At

this desk Mr. Davis writes hour after hour without fatigue—and very rapidly, toolas his voluminous works give good evidence. Rapidly and stendily, one would suppose, in going over the list, and yet he is never hurried or flurried—always has an hour to spend with a friend, and always manages to make that hour pleasant as well as

Here is where I do my writing," said Mrs Davis, leading us to a neighboring apartment, where stands the cosiest of little desks, every compartment of which is filled with books of reference, works of favorite authors, manuscript, et etera. The most casual observer cannot fail to understand that the presiding spirit here is an orderly one, whether of this world or the next. Mrs. Davis is a rapid thinker, naturally logical—reasoning from cause to effect, if not more intuitively at least more sensibly than most women of apparently equal intellectual abilities. I was agreeable surprised when Mrs. D. informed mo

that Parker Pillsbury was expected out to "stay all night;" and, although I had only run down for Who does n't know something about Parker Pills bury? the staid, earnest anti-slavery veteran, who bury? the staid, earnest anti-slavery veteran, who has waged war for nobody knows how many years upon all kinds of tyranny and injustice; who fought slavery until it died—a dreadful death, to be sure, but one from which there can be no resurrection. Who, when that moustrous wrong was safely disposed of, immediately armed himself anew, and proceeded to do battle for the converged year in order which Parker found to oppressed next in order, which l'arker found to be woman; and there he stands to day, on the platform of woman's rights, burling the full force of his logic and philosophy against the oppressors of woman. May he live to see the fulfillment of

"Why, Mr. Pillsbury," said I, as be entered, I did n't know that you were a Spiritualist." "Well, who said I was?" he replied; "can none but Spiritualists visit here? But then, after all, he continued, with that hearty good nature which endears him to all his acquaintances, "after all, I don't know but Spiritualism is about as sensible a doctrine as any before men. I like it."

his hopes in this as he has in the other.

"Parker, will you have a piece of the beef? said Mr. Davis, at the dinner-table.
"Well-yes," replied Parker, a little hesitatingly; "but I was waiting for you to ask a

"Ah," said Mr. Davis, "I have no objection to the blessing, if any one at the table feels like it; but, according to my ideas, God breathed a blessing into this animal (pointing to the juicy steak before him) when He said, 'you shall be beef—and good beef—to bless the stomach of man.' I think, Parker, we can show our gratitude by partaking heartily.

"All right," replied P. P.; " but I always give "All right," replied P. P.; "but I always give everybody a chance to worship God according to the dictates of his own conscience. You see I have been brought up in that way, and from the force of habit kept quiet a moment."

The division with Boston for its inspiration and Mr. Beecher for its head, will take a rather circuitous route to glovy, if, by the way of Plymouth tous route to glovy, if, by the way of Plymouth force of habit kept quiet a moment."

The Radical, and the Radical Club are to be

Moonlight flooded the pleasant apartment, and still Parker kept on with his interesting narra-tions. It was so still there, so quiet, so gloriously harmonious, that I could not help asking myself, From whence does this soul-rest emanate? Is the result of their peculiar faith?" And I made

bold to ask. "Easily accounted for, my friend," said Mr. avis. "We believe, we know that all the trouneeds this treatment, this discipline, for its progress and development—yours that. One plant requires a great deal of sunshine, another, more of the gentle dew—another, to promote strength. must be constantly drenched, and so on through all nature and all natures. This philosophy we call 'Harmonial.' Then, again, love lives in this house. Mary and I"— and here the philosopher threw the little woman by his side a glance which entirely substantiated the subsequent statement "Mary and I are perfectly content with each

'Yes-well," I queried, "but what if God should suddenly remove Mary; where would be the neace and harmony then? Would n't you feel that you had more than you could bear—that life was not worth living for? It seems to me very

easy to have a philosophy for other people."
"Why, bless your heart," he answered, "that would be all right, and I should so recognize it. It would be hard, and I should suffer, regard the separation as wise and loving, and The slab has only this inscription: just what I needed; but why do I make use of that word separation? We should be just as near each other as now."

"Oh, yes," said Parker, and it seemed to me the moonlight paled a little, and I instinctively drew my chair nearer the group, as the idea of return-ing spirits flashed across my mind: "The saddest ight in this world to me is a family of motherless little ones, and yet more than once I have said to he stricken mourner, and said it because I believed it, too, not simply as a word of comfort, Your wife is just as near those babies as she was before this physical change, just as loving, and much more powerful to help. It is the strangest of all strange things to me how any one with the least idea of another state of existence, can believe that in the grave, which contains the east-off garments of flesh, is also buried all love and tenderness, and sympathy. Oh, Death is not the horrid old bugbear he used to be, and I rejoice at the change.' In reference to the creeds and doctrines before

the world, Mr. Davis said: "They are all right. Every man must fight with his own weapons. I cannot use your hands or your brain, and that is one thing the masses do not sufficiently take into consideration. Look at Mr. Beecher, for instance. He is doing a grand

work, and in a grand manner. His platform is as broad and comprehensive as mine. The difference lies in the way he represents things, or more im-mediately in the manner that truth presents itself mediately in the manner than transport in the him. Now, who would have Henry Witten him. Now, who would have could? Not I. Beecher any other man if they could? Not I."

To this they all agreed but the writer, and I

ventured to differ audibly.
"Just see what magnetic strength that man possesses; I am dissatisfied with Mr. Beecher on this account, that he does not set apart one day in the week for receiving visitors. I know of men and women in great tribulation, who have called at his house time after time, hoping to receive some of the consolation he dispenses so bounti-

fully in the pulpit, and without the least success. A man who understands human nature as he does, with his peculiar and powerful magnetic sympa-thy, should do more in a private way for the poor disconsolates groaning under their heavy loads."

"You make a great mistake," said the seer. "There is just the difference between Mr. Beecher and the unifority of pulpit orators that there is between an ocean and a fountain. Beecher is essentially an ocean. He must minister to the masses—to the world. Would you spoil the beauty and grandeur of the ocean by cutting it up into rivers and rivulets? No, of course not. That magnetism which you speak of as being so powerful, would, if divided into bits here and there, he of small consequence compared with the immense good it accomplishes now. Let the man alone. Let him fight it out his own way. He

knows what his mission is,"
Strange to say that this view of the question had never before entered my mind, but it was impossible not to see the force of the argument, and I said softly to myself, "There can certainly be mush—in short, are as cranky and crochetty in nothing very much amiss with a doctrine which their home relations as a bad-tempered old maid inculcates the charity and brotherly love which seem to be the leading characteristics of this group. No caviling, no back-biting, no censoriousness here." Delightful! and so it was. Life did n' seem half so much a muddle and a failure as it had before (and probably will again) that night in the moonlit study of Andrew Jackson Dayls. What is life without peace? But then Andrew says some must fight, and those whom God has provided with powder and shot must after effect, no lavish expenditure of means, blaze away. If that is so, one might as well be though it would by difficult to find a more com-resigned. And now one more look at the charmed resigned. And now one more look at the charmed circle. Parker grandly musing, his bonest face lit establishment in the land. The pet room of the up with a smile, which plainly said, "It is good house is the study of Mr. Davis, and no wonder! to be here." Mary, encircled by her husband's God's sunshine drifts in through six windows, arm, earnest and loving; Andrew, practical, reso-

(From the Revolution, May 5)

Who shall be the President of the National Woman's Suffrage Association? is the question on all lips and in all letters. Ordinarily I should say, some woman most assuredly. It shows a want of faith in ourselves to place any man in that position. What should we think of the intelligent, cultivated black men in his country, if in their conventions they should always choose a white man to preside over them? We should say that they were either fools distrusting themselves, or should say that to their incapacity.

But, unfortunately, the women who have been leaders in this movement for a quarter of a century, being human, are now so divided with personal jealousies and animosities that they cannot unite on any one of their own number, and women just coming into the movement sbrink from the antagonisms such divisions involve, and refuse all official positions. Hence, in the present was an olivent positions. Dente, in the present was emergency, as a war measure, it seems both necessary and expedient to marshal our forces under at Parker Pillsbury was expected out to "stay the inevitable" white male"; whether we shall night;" and, although I had only run down for eafternoon, this decided me in remaining over in the good time coming escape that dynasty is yet to be seen.

The committee that met at Fifth Avenue Hotel, April 6, nominated Theodore Tilton, one of the most deservedly popular young men in the nation, for the President of the new organization, and the friends in favor of union throughout the country will no doubt confirm that choice in the coming convention. As the cause of Woman's Suffrage becomes

popular and large numbers come to its support, division is inevitable. There will necessarily be n this as there has been in all other great reforms. Wide differences of opinion and modes of action have always existed in the temperance organizations. The anti-slavery society during the thirty years of its life has split right in two twice. The State is divided into parties, the church into sects, and to require that the fifteen million women in this country should move in solid phalanx in one bee-line, is to suppose the millennium of harmony right at hand,

Accepting disunion, then, as part of the eternal plan for quickening action, and "white male"-presidents as the most available for the present emergencies, let us have done with all back-bit ing, envy, hatred and malice, and look at the pleasant features of the situation.

We shall have the Suffcage hosts divided into two grand armies. One marshaled by Theodore Tilton, the gifted editor of the Independent and the Brooklyn Daily Union. The other by Henry Ward Beecher, editor of the Christian Union; thus securing the advocacy of our cause in three popular journals, and placing those distinguished gentlemen under special obligations to be zealous workers for Woman's Suifrage as some compensation for the high honors we shall confer on them.

brought into friendly theological relations. A broadside from Mr. Garrison, such as he gave Orthodoxy at Hartford, would frighten half Mr. Beecher's followers from their propriety. However, they will probably reach the political citadel of equal suffrage sometime when the union forces shall have the roads made, bridges built, and all things ready for a jubilee. The right wing will have the superior advantage in its leader of youth, Davis. "We believe, we know that all the troubles and annoyances of this world are simply barrassed by any connection with the unfortunate man or woman is the best possible thing that can happen to that individual. We take things as we find them, and don't quarrel about it. My patron this association, too, all intelligent foreigners will find a place and fellowship, as they could not in any association called "American."

We would suggest that in the union of all ele-

ments outside of Boston, the name of the National Woman's Suffrage Association should be retained, as American is both too narrow and too comprehensive; for while it excludes foreigners, it covers the continent, the greater part of which lies outside our nation, where our laws have no inrisdiction. To change the constitutions of the Federal and State Governments so as to give the women within our borders the right to vote, will be work enough for the present generation.

Theodore Parker.

Under cypress trees, shading a plain brown marble monument, repose in this cemetery all that mortal of one who, not only in Americ all enlightened lands, lives on earth immortal. "Theodore Parker. Born at Lexington, Mass.

U. S. A., Aug. 24, 1810; Died at Florence, May 10, 1860."

Standing by the grave of this man, who was too broad for a sect, and too noble for a priest, strange and deep emotions thrilled my being's centre, and I was proud that I had known him in life—proud that he was an American. While before the public, he was forced to run the gauntlet of persecution. Conservative Unitarians gave him the cold shoul der, book-establishments refused to publish his writings, sectarians snarled, and prayed wicked prayers at him. But now, his fomb has become a sort of Mecca, and evangelical clergymen, seeking sort of Alecca, and evangelical clergymen, seeking health under Florence's blue sky (as if to atone in part for the past), scatter flowers upon his grave, and write clever essays about his sincerity, integrity to principle, and great moral bravery of soul. How long will it be before they claim him as a genuine "evangelical Christian?" Mr. Parker's life was measured by deeds rather than ker's life was measured by deeds rather than ker's life was measured by deeds rather than years. It was therefore long, although he had failed to reach fifty, when, like a worn and weary sentinel, he laid his armor off, to enter the more heavenly life. Wendell Phillips, in a well-timed eulogy upon his "life and death," said, "He has gone up one step higher." Yes—"up one step higher," to become the fellow-laborer of sympathizing spirits in heaven. The true weaker conthizing spirits in heaven. The true worker continues his work in the land of souls. In his last hours he remarked, "There are two Theodore Parkers—the one here sick and struggling, the other at work at home." The "one" is still preaching through his great thoughts and noble deeds—through his lectures, speeches and vol-umes; the other, ascended and glorified, is preaching through that grand inspirational power he imparts to the media of earth.—J. M. Peebles, in the

It costs thirty dollars to refuse to answer the questions of the consus taker.

Universe.

lvance i GOLDSB place, May tew lines in had Bro. N. one week w circles duri to all who v to sit ever he answer said every a objection, I wers. She

LAPEER.addressing y the great p too must sp few here, be have throws Sunday even ings, and the turer, Mrs. T We have be penny for ar We enlisted

humanity

pockets.
We saw in
Mich., saying
owing to the
pecuniary ha
ister to thei

Bunner Correspondence.

CLARENCE.—Mrs. Addle L. Ballou writes: To-night, at this place, my three months' labors in the far West find an ending, and to-morrow, unless arrested by the Clarence authorities for jugglery. I shall take the steam-hack eastward to a little quiet spot in Michigan, where the early spring blossoms bend to the tread of my own sweet heart flower, little Evangeline, and rest briefly amid her soft caresses, tarrying for a day to snatch up the waiting correspondence at the Religio-Philosophical Journal office in the great Western hub, Chicago.

The well spent winter is over, and, glancing back over the schedule of the weeks spent in ploneer labor in Missouri and Kanasa, I cannot wonder that an over frail body should sink under a continual pressure of mental exertion and physical taxation. Speaking, as I have, almost each successive ovening, giving tests at the closing, and long miles of weary traveling interspersed, find me to-day hungering for the rest I cannot find, and longing for the sympathy and encouragement that I cannot expect. Yet how many, like my own apostolic life, are drifting, drifting on the heavy sens of active labor, with never a home-anchor to rest upon to renow the wasted vigor or replanish the exhausted magnetic life in the strength of loved and loving. Standing where I stand to-day, on the sands that loosely lie along the beach, where the life tides elb and flow, drifting at their motion, I cannot wonder that so many of our worn and tired workers are borne out into mid ocean, and out of our eight, some to the quiet of domestic life, and others who loose their hold on the moorings that but feelby hold them, and silde out silently and are seen again but as angels that minister to us from the oglden sands of the summer-land.

Homelyes, we are going home, though to some of us it may

angels that minister to us from the golden sands of the summer-land.

Homel yes, we are going home, though to some of us it may be "up hill all the way." some are waiting longer, some more cagorly waiting. Still the "gates are ajar," and by-and-by the sandals will be loosed from the weary feet, the silver cord will be broken, and the freed spirit find its carned recompense. Cheer up, Austin Kent! there are others pressing on in your footstops; you will make way for them, as the angels step aside ore long to let you pass.

But I 've been wandering, and forgetting to itemise in behalf of the noble cause in Kansas and this State. I wrote you last from Fort Scott, Kansas, where I delivered eight lectures to full houses, delineating character and describing spirits. Thence to Spring Hill, giving three more; stopping again at Olathe, and giving one more; then on to Weston, Mo., where I tarried a week, giving four lectures, and, in the intervening time, under the control of some artist-spirit, my hand was made the instrument through which the baby face of little Charlie in spirit-life, infant son of Dr. Erasmuch, was penciled, to stand a living testimony against the skepticism of the age, and make glad the mother's heart by its striking semblance to the little one gone from the fold.

From Weston I went to Kansas City, where a small socie-

From Weston I went to Kansas City, where a small society are striving to keep alive the interest, and where a fine, large, intelligent audience greeted me two Sundays; thence to Holdon, to enter into debate with Mrs. N. M. Henry, Adventist, on the following resolutions, first and second even-

resolved. That man has an existing, immortal spirit or soul, that lives after death, and is capable of visiting, and does visit and communicate with mortals in this life, after the death of its body.

Addle L. Ballou, allimative: Mrs. N. M. Henry, negative.

On the third evening:
Resolved, That God is a living personality, and the father
of Jesus Christ, according to the only known laws of procreation, God himself being the author of these laws.

creation, God himself being the author of those laws.
Alltrmative, Mrs. N. M. Henry; Negative, Addle L. Ballou.
On the fourth evening:
Resolved, That so called modern Spiritualism is the work
of diabolical influences, is injurious in its effects on society,
is contradictory to the teachings of the Bible, and is demoralizing in its tendencies.
Aftirmative, Mrs. N. M. Henry; Negative, Addle L. Ballou.
This allegussion, although with scarce a premeditated mo-

Afirmative, Mrs. N. M. Henry; Negative, Addle L. Ballou. This discussion, although with scarce a premeditated moment of thought, and hurried on account of other engagements into the four evenings, was one of the episodes in life never to be forgotten, rich and racy in its detail, which is too voluminous for report here. The novelty of the occasion, as well as the articles of controversy, drew an interested audience, and left an impression on the minds present that will never be obliterated.

The following resolution was unanimously accepted at the close of the debate, and each eye in the house was moved when we closed:

As an expression of the appreciation of this audience,

be it

Resolved. That Mrs. N. M. Henry and Mrs. Addle L. Ballou
have conducted this discussion in the most courteous, friendly
and lady-like manner, and have shown themselves to be
able and eloquent champions of the opinions which they
advocate.

H. MARTIN WILLIAMS, Chairman."

After a vote of thanks all round we parted, each bound to
other fields of labor. A pligrimage of all day and night from
thence broughtme here, for yesterday and to-night's engagement.

thence brought me here, for yesterday and to-night's ongagement.

[After giving an account of the arrest of Prof. J. H. Powell for lecturing without a license, mentioned in our last issue, the writer proceeds to remark:]

Oh, boasted land of liberty, where a man may not stand up and illustrate science without being taxed, as a juggler of sleight-of-hand performer! Free and enlightened, forsooth!

Last evening I stood upon the same platform, and described spirits, incidents in the life of some strangers present, and shall do so to-night, giving an exhibition of my powers, as Brother Powell did his last Saturday night. Will they arrest me? I foo, how, and in the name of what? Yet they have the same right to do so, if right it is! I gave them to understand last evening that I should become liable under the same statute if their procedure was legal, and now what will these "wise in their own concept" do? Here in this progressive age, when these things that hinge between materialism, science and the spirit realm, and connect the trie, are counted as jugglery. Ac., shall we who are seeking to bless mankind by giving the best of our lives, if not all our lives, to the unfoldment of truth calculated to do naught but good to our fellows, be driven by fogyism continually? The bigots have dethroned many healing mediums in the different States by passing laws prohibiting them from the use of their Gov-given power, and thus cutting off many sources of good to the world, and now they would close the lips of all who are not in the strictest theological sense ordained by sectarian power to minister to the spiritual needs of the people. Away with such freedom as this we beast of!

Subject to more Eastern calls, my address will be for the

Subject to more Eastern calls, my address will be for the resent in care of Religio-Philosophical Journal, Chicago. Iowa.

MOUNT PLEASANT.—Mrs. P. II. J. Fisher writes to us, May 10th, that "Some weeks ago I penned a notice for the Banner of Light expressing a wish that Mrs. Hardinge or some other competent lecturer would come this way. Soon after, we secured the services of Lols Walsbrooker, to give us three lectures. As there were but a handful of us, wishing to have it free to all, in order to save expense, we asked the use of the Universalist church, where most of us were in the habit of attending: my husband and myself below. the use of the Universalist church, where most of us were in the habit of attending; my husband and myself being members of that secjety it was granted freely Saturday evening, but on the Sabbath there was a little talking among members of that society it was granted freely Saturday evening, but on the Sabbath there was a little talking among old members, and then they consented to let us have the house at three r. M. The minister refused to give out the notice from the desk, and the next Sabbath came, out with such a tirade against not only Spiritualists, but all societies of a moral or religious nature that had not the blood of Christ for a foundation, that many of his hearers were heartly disgusted. But we were not there; our little band had crossed ever the street, to a church which was then occupied by United Presbyterians, and there she quietly finished her course to a small but appreciative audience. She was universally liked. Wherever she may go, she will carry our best wishes with her.

At the close of her lectures, we organized into a society, called a free religious society; have kept up meetings over since, which are quite interesting, and steps are being taken to buy the house, which sis for sale. It is strange how people often take measures to defeat an object, which directly advance it. I have been a member and supporter of the Universalist church some twelve years, and this is the first time that has come to my knowledge when the house has been refused a religious society for a religious purpose.

North Carolina. GOLDSBORO.—William R. Barringer, writing us from this place, May 10th, says: I have been wanting to drop you a tew lines in reference to our spiritual organization. We had Bro. N. Frank White to lecture for us, some time ago, one week with the greatest success. We also had several one week with the greatest success. We also had several circles during his stay, which proved perfectly satisfactory to all who were in attendance. After his departure I tried to continue the circles, and found about a half dozen who would join with me. To my surprise I found that the good spirits gave excellent tests through me. I have a great call to sit every night; the rapping follows me all over the house, on the floor, chairs and windows. Some pretend that there is an electric battery about the floor. One person offered to give me one hundred dollars If I would tell the secret, as he terms it, that Mr. White tangets me. fiered to give me one hundred dollars if I would tell the se-cret, as he terms it, that Mr. White taught me. I told him I could not; it was not in my power. I will give you one of the hest tests given in my presence: A lady in our circle asked if the spirit of her friend was present. She received the answer yos. She asked every question mentally, and the answer yos she asked every question mentally, and said every answer was correct. I said to her, if she had no objection. I would ask the spirit to give me the same answers. She replied no. The spirit then gave me his name, place where he died, age, the disease he died with, &c. The lady was astonished, and declared herself a believer in that case, as it was impossible for me to know, as I never saw the person, and he was dead before I left my own native land, Germany. I hope that some good test medium will come here and will make my house a home, and assist. I will continue as long as I can stand it. It is now about four weeks that I have been sitting nearly every night until twelve or one o'clock.

Michigan.

Michigan.

LAPEER.—E. B. Hughson writes: Seeing so many friends addressing you from all sections of the country, telling of the great progress in the cause of truth. I felt as though I too must speak a word through your columns. We are but few here, but strong believers and faithful workers. We have thrown open the doors of our dwelling-house every Sunday evening during the past winter, for public meetings, and they have generally been well attended. Our lecturer, Mrs. T. C. Hughson, is a strong advocate of the truth. We have been abroad some, but have never received a penny for anything we have ever done, nor do we ask it. We enlisted in this work for the sake of doing all the good to humanity we could, and not for the sake of filling our pockets.

pockets.

We saw in the Banner May 19th, a letter from Clemens, Mich., saying that they would like some lectures there, but owing to their small numbers they could not promise a rich pecuniary harvest. We will visit them and be glad to minister to their wants in our poor way without any hope of

"the rich harvest" they cannot give to those who do expect "the rich harrest" they cannot give to those who do expect it. We will also visit other places where they are poor and needy. Five dollars will be as much to us as twenty-five to most of our speakers, and if they have not five dollars or five cents to give, we will go just as soon. We believe that these gifts were given us for a grand and glorious purpose, and we have not for the sake of worldly aggraudizement bury them. We would therefore say we are ready and willing to do what we can for any who may wish our services.

NEW ORLEANS.—John B. Howard, writing from this city, under date of May 16th, informs us that the subject of Spiritualism is no longer a forbidden topic in New Orleans. People are willing to discuss it on its merits, and there is every reason at present to be hopeful. The credit for this recent solid waking is due chiefly to the spirits who control Madam Jennio Ferris, who has spent the winter with us. The demonstrations through her were of such an unmistakable and unanswerable character as to leave no room for doubt, and no means of explanation. Since the advent of Madam Ferris very many private scances have been formed and regularly kept up with the most satisfactory results. Most excellent mediums are being developed among the home people there, and they are taking a manifest pride in Louisiana. home people there, and they are taking a manifest pride in this novel power, as it is called. Mrs. Wilcoxeon arrived here and lectured last evening on Exchange Place. She will lecture to-night at the City Hall. She is said to be an ex-cellent woman and an impressive trance speaker.

New York.

WATERTOWN.—James Magoveny savs: In the Banner of Light of May 7th, I see an answer to one of your correspondents on the subject of re-incarnation. You say the theory of re-incarnation is yet a baby in America. I sincerely hope the child will never get its growth. for the manifest absurdity of it and the inconsistency of such a theory, viewed from the Spiritualist's standpoint of eternal progression, has caused a good deal of very serious reflections, and even doubts as to the sincerity of some of the answers given in your columns. In consulting some of our own controls, and in fact all the communications we get from spirits here, agree that none of those answers given substantiating the theory of re-incarnation, are given by any spirits except those that in the loody believed in the theory of the transmigration of the soul, and have not yet outgrown their belief.

Dr. Persons, the Healer.

Dran Banner—I am desirous of bringing under your particular notice a distinguished friend of mine and eminent magnetic physician, Dr. William Persons, whom we new have the happiness of possessing in our midst, and who, in his good and holy mission toward poor suffering humanity, is becoming one of the best healers of our day. The dector made his first appearance in our State some two years ago, visiting the largest of our cities, the thousands flocking to him from all parts of our State receiving from his hands relief from disease and suffering; he at the same time in his own quiet and unobtrusive way, awakening an interest in our beautiful philosophy, which could not have been attained by any other means, for by his mission he was brought into contact with a class of people not easily reached within the stronghold of their Orthodox principles and belief. Preachers, doctors and the press were all unanimous in their culogiums of his successful practice and cures in overy instance. To the skeptic in our faith, his cares saver largely of the miraculous, but they are nevertheless true, as fully vouched for by the editor of one of the oldest and most influential journals of the State, the Houston Telegraph. The editor, an ex-Colonel of the Confederate army, refers to a number of cures performed by the dector that certainly were never-surpassed in ancient or modern times, and which are subscribed to by the Rev. J. W. Whipple, one of the most eminent divines of this State, and delegate to the general conference of the Methodist Episcopal Church South, now in session at Memphis, Tonn.

As another proof of the doctor's wonderful gifts, I will cite an instance which occurred among us nearly two years ago. A lady, Mrs. Torrey, who had been educated in the Episcopalian faith, called upon him, and he remarked that she was mediumlatic, and magnetized her arm to see if she would not be able to write under spirit control, and to draw beautifully under the same influence with lead ponell and crayons, a whom he has assisted gratuitously, helping them moreover on their way, when they were too poor to remunerate him for his services. It must be very gratifying to the doctor to receive by each mail such testimonials of acknowledgment for the good he has done. Many of his patients, to my knowledge, come from various parts of the country and the remotest corners of our State, travel hundreds of miles, following him from place to place to be treated and healed.

Mary J. Wilcoxson has just returned, and speaks to-night at the Court-House; she is doing a good work. A great field is opening in this State for lecturers and test mediums.

Yours fraternally, P. Bremond.

Houston, Texas, May 0th, 1870.

. [It will be seen by reference to our last issue that Dr. ersons is now in Arkansas, healing the sick at Hot Springs, in that State, having opened an office there the 14th of May and designing to remain in that locality sixty days from that

SPIRIT CONTROL.

Extracts from a Letter by P. Daggett, a Healer of Austin, Nevada.

I have been reading an article written by Mr. Peebles, published long ago in the Banner of Light, in relation to Obsession. His ideas, as there set forth, are good. I am satisfied, from my own experience, that a very large proportion of diseases are caused by influences from the spirit-world. We know that mediums often take on the disease that caused the death of the one controlling, but that feeling passes off on their return to consciousness. We have a right to presume that all men have a class or band of spirits around them, and many are surrounded by bands that are not of an exalted order. Many of these unprogressed spirits, by their influence over us, succeed oftentimes only so far as to leave disease on the person whom they control, who is unconscious of the origin of the disease, and the spirit is not able to relieve said person of the trouble he had caused him to take on.

Again, I believe that some spirits do afflict those in the form for a particular object, and that the spirits have the power to produce any disease which they have the power to cure—and even more than are cured, for the want of a high order of healing mediums which they can use as instruments. I believe those mediums who are used for the greatest amount of good in the healing art, should live as pure and as truthful lives as it is possible for them to do. And those who live up to these requirements, and seek these gifts in earnest, will have the best endowments and the largest battery for healing purposes. Mediums who willfully occupy undeveloped planes of thought and action need not look for exalted stations. It is therefore necessary for all who desire the best gifts to live in harmony with the spiritual laws of their being, and strive to benefit mankind in humility. Let not selfishness and popularity overpower those endowments which we may receive from the spirit-world. We shall get just what we live for, and no more; and none knoweth what blessings he might receive, if he only would try to obtain them. Man can and will be used for the purpose which he seeks, if he ives worthily, so as to attract good spirits unto nself. I am of the opinion that a large amount the lunatics in our asylums could be restored

o reason and cured of their ills, by the laying on f hands under right conditions. * * * There have been those who doubt the capability of deciding whether the spirits are truthful or deceiving messengers. It is plain to me; I judge by one standard both mediums and spirits; it is this: "Like not only attracts like," but "every tree is known by its fruit," We cannot look for figs on thistles, nor grapes on a bramble bush. Those who desire truth, let them first become truthful. Then all things shall be added that we may desire. No use for us to look for the truth among the untruthful; neither should we look to other mediums for the convictions and realities of Spiritualism, for it is in the reach of all who may seek with an honest purpose. We cannot expect good fruits from the selfish, the deceiful or the covetous, and f those spirits surround us we must command them to depart; and if we desire the higher spirits all must live in such a manner as to attract them to us; live up to the highest standard of morality. to us; live up to the highest standard of morality. We need not go from home to get their blessings, for they are ever ready to come and commune with us. Therefore grieve not the spirits. We need not look for a higher standard than the life of Christ—not the man, but the principle. The churches have taken the man without the principle. And whoever will live up to the principle. and precepts he laid down may be able even to do greater things than ever have been done on this

earth. We need not pattern after the past. Every one should be a pattern himself after the highest point of spirituality, and ever ready to re-ceive the light which shineth in the darkest places.

Physical Mediumship.

DEAR BANNER-In your issue of May the 7th you have, without any reserve, unequivocally upheld and sustained a certain class of human beings, whose destiny has been marked by fate's relentless decree; whose ways are not the ways of pleasantness, and whose paths are strewn with thorns instead of flowers; a class who are daily receiving abuse instead of thanks in compensation for their services in opening wide the gates of immortality; who have struggled long and hard against the common and popular current; whose reputation, honor, interests, and even life itselfhave been put in jeopardy, that the field of thought might be enlarged, that restraints should be withheld, that man should be free, that he should know himself, his relation to matter and the great cause of his existence.

The organism which the great Infinite has been ages maturing and developing has at last approximated to that degree of perfection that it is capable through conditions of reflecting the image of its divine author, and shadowing forth a knowledge of the relationship existing between mundane and ultra mundane life. It is a reflex of the life beyond, shadowed forth through immutable and fixed laws over which the organism has but little control, and is unfortunate in the fact of its being held responsible for its acts by judges who are ignorant of its surroundings.

This finely tuned organism, which you have so nobly seen fit to vindicate through the columns of your paper, proves itself as capable of being operated upon by the sinner as the saint, as well by the undeveloped as the developed, showing no partiality between one condition of life and another, demonstrating the impartial and unchangeable law, that if clear water will run down hill muddy water will do the same, and that the steam generated from turbid water is as effective and powerful as that from the dew-drop, that Sambo is no less effective in operating the machinery than a Daniel Webster, and the uncultivated Indian can paddle his cance through the sama channel.

Nature's law knows no bounds; knows no partial applications; fills illimitable space, and permeates all matter, in however sublimated a condition. The uncouth and grotesque appearance with which many times an audience is favored, and the humiliating position in which our dear brother and sister mediums are many times placed before an unscrupulous and fastidious assemblage, through powers or influences not their own and beyond their control, call loudly upon us at least for protection and that heartfelt sympathy which belongs to us to give, a remuneration of insignificant value compared with the knowledge obtained from the celestial courts through their organisms to the effect that death is but an inherent change belonging to animal life, through which, in accordance with the fixed laws of 'propression, a higher form ensues. And that while the finely formed chrysalis, having been perfected in Nature's mold from the lowest form of animal life in earth's primeval morn mixes again with its constituent elements through chemical analysis and affinity, the new born individualized and ethereal spirit leaps forth into existence, clothed with incomprehensible power; that these powers are made manifest in the flesh, when conditions are favorable, thus demonstrating the truth of their existence and identity, and establishing beyoud the shadow of doubt an unquestionable answer to the oft repeated question," If a man die shall be live again?"

You have, dear Banner, the sincere thanks of minds who have passed beyond the confines of a narrow-minded and creed-bound sectarianism who are capable of looking on dispassionately at the workings of Nature's laws without calling in question the right vouchsafed by any so-called sacred book or Jewish Jehovah; who are well satisfied that impositions have been practiced many times and oft through motives over which the medium had no control, and yet were held responsible by their auditors. How very many thus gifted by Nature to hold sweet communion with the departed in various ways, choose—rather than be stigmatized, hooted, sneered at, scoffed and ridiculed, called insane, free lovers, and shunned by their associates-to silently remain obscurity without imparting this importan

knowledge to the world. And while we are thus mindful of your noble and outspoken defence of mediums, we call back in memory through the vistas of the past to a time when there was no protecting arm to save those unfortunate mediums in your own Salem, when a word of defence would have been followed by the loss of a life. But the press to-day—that' mighty engine of power-is brought in requisition, conducted by minds who have doffed the swaddling clothes of superstition, arrogance and bigotry, and stand forth in the majestic grandeur of Omnipotence, heralding forth the proclamation, that man should be free! J. ANTIS, M. D. Morris, Illinois, May 14, 1870.

THE LIFE BEYOND.

WASHINGTON, D. C., March 20th, 1870. EDITOR INDEX—In a thoughtful letter from her English home, published in a late Index, Frances Power Cobbe speaks of a wide and earnest questioning touching the Immortal Life, as a marked feature of our day. Continents cannot limit or oceans divide human thoughts, and hopes, and aspirations; now it is the reaching out and up in one direction, now in another, making true that later Scripture of Tennyson: Yet I doubt not through the ages one increasing purpose

And the thoughts of men are widened with the process

Closely linked with the question that presse What can we do here and now? er, "What are we, and what is our desti-As we best solve the last, we can best in practical life, answer the first; and, on the other side, there is deepest philosophy as well as tenderest entreaty, in that word of the Testament, "Do the works, and ye shall know of the doctrine whether it be true or not."

The day is passing, never to return, when books, and creeds, and priests can give answer of authority to overawe the soul; and the day is coming, most blessed since the world began when we begin to see and feel that the more complete and noble our ideal of man's powers and possibilities here and hereafter, the grander human achievement, the higher human excellence

and the wiser all reforms.

The world is weary of abstract theory and dogma, unsustained either by facts of the senses or truths of the soul, and often bluntly defiant of both, and therefore science is justly inexorable.

and religion seeks truth and not authority.

But what of this questioning of the Life Beyond? Is not the very questioning proof thereof?
As justice and freedom, by their wiser appliance to life, build the strong foundations of our best civilization, and as their existence in the soul and growth therefrom for ages prove their verity, so does the lasting existence and growth is actually hunted like a wild beast; the in-of this idea of immortality put its verity beyond cendiary and assassin attempting her very life, dispute. Yet it may be said that each truth of But nothing daunted she moves forward in the life the soul has its facts, patent to the material and external sense as complement and confirmation; as for instance, that the safety and comfort to the body that justice and freedom bring, are such confirmation. I grant this, for soul is behind the senses, and subtle forces mold and govern all

Wisdom and Love do not thus mock the soul, but where are the facts, and why have they not been made open as the day to all? As men and nations are still half blind to the reality of justice or the safety of freedom, can we marvel at blindness to facts, all along the ages, touching immor-

tality?
Only in the light of the thoughts and experiences of to-day, can we take the strange dreams, and mystle warnings, and startling appartitions, whereof the record comes to us, out of the realm of miracle and superstition, and see them as proofs of wondrous spiritual powers in our human nature, and as messages and visitations from beyond the grave.

yout the grave.

I once sat by the hedside of a sick girl in a Western city, while her physician magnetized her to ward off a brain fever. With her eyes closed as if in quiet sleep, she told calmly and simply of the then arrangement of furniture and occupation of persons in a house hundreds of miles East, correctly any we give heared. rectly as we soon learned. It was a clair voyant or spiritual sight, active when the material eye was closed, and suggested a spiritual organization within, compared to which the wonders of the

five senses are dull and poor infeed.

At different times and places, with different persons, sometimes total strangers, I have had tests tangible to the senses, satisfactory to reason and judgment, and sweetly pleasant to every tender sympathy, of the presence of friends and loved ones whose mortal remains have mouldered with their kindred dust for years. Facts have been told me which I thought mistakes, but found accurate, and my own thoughts have been read

as though I wore a window over my heart.

Such experiences have been shared by a "cloud of witnesses," and the most wonderful and convincing of these things have never been told to the world. Many of them are guarded by the sanctity of the love and friendship living beyond the graye, and revealed to those bere. the grave, and revealed to those here.

I but suggest the momentous importance and I but suggest the momentous importance and interest of this great field of thought and fact, and spiritual laws. Our researches therein will not only give us light from the life, beyond, but will teach us of those subtle powers and influences for good or evil, for health or sickness of body or soul, which ever come and go from man to man the world over, of the benefits of which we can be recently and eagingt the ills of which we can be

receptive, and against the fills of which we can be positive and strong.

It is not enough for "free religion" to break the bonds of authority. It must be, and aims to be, constructive as well, and for its work of helping to build up a truer life it must have more perfect knowledge and truer ideal of this nature of ours, human yet divine, touching the material and per-ishable on one side, and yet closely allied by its most vital and interior and creative elements,

with the spiritual, the infinite and the immortal.

With this suggestion allow a word of friendly criticism. I do not object to classic learning and thorough knowledge of the Past. I would recog-nize the value of that variety of taste and culture which goes to make up our varied knowledge, and it is well in religious matters that there should be ripe and thoughtful students of old systems and sacred books; but do we not lose much by looking at the Present too little?

It may be said that Clairvoyance and Spiritu-alism tax patience and offend taste sometimes by crudeness, but it is equally true that they feel the ripest thought, thrill the tenderest sympathies, and gratify the most cultured and fastidious taste in their higher phases. I know scholarly and liberal men who turn from them with a shade of disgust to their wordy old chronicles, wade through weary pages of musty speculation or cumbrous folly, to get a single rich thought, and accept it as ample pay for their toil.

While the hopes of men turn to the Future, why should so large a share of study and thought be given to the Past, that the living wonders of the Present are well-nigh unknown and of course

the Present are well-nigh unknown and of course unappreciated?

The latest science, the best intuition, the finest clairvoyance, the most convincing fact, and the sweetest and wisest word purporting to come from those "not lost but gone before" must be compared and tested. Thus shall be established a knowledge of human powers and an abiding confidence in Immortality, based on facts which confirm the soul's desires, and a wisdom and harmony of life on earth such as, in the olden time,

"Priests and prophets walted for, And sought, but never found." Allow me to thank you for making The Index so catholic in spirit and frank in statement, and to wish you abundant success.

Truly yours,
G. B. Stennins.

-The Index.

Written for the Banner of Light. THE WORLD OF THOUGHT.

BY ELIZA V. HICKOR.

To the realms of happy Fancy, Bright ones, waft my soul away; For I'm weary of the discord And the sorrows round my way.

In its ali-enchanting bowers Let me wander, glad and free; For the rest, so sweet though translent, Care and toll shall lighter be.

Let its never-fading flowers Bind my sad and aching brow; It may teach my heart true courage, And to Fate's decree to bow.

I'll forget the weight of sorrow. I 'll forget the sin and woe, Which our levely earth o'ershadows, Casting gloom on all below.

I 'll forget that life is changeful. And its shadows cold and drear : I 'li forget the sad'ning mem'ries, Which so often haunt me here.

I will cast aside all darkness: All of care shall be forgot. While my happy spirit lingers In the fairy land of thought.

NEW PUBLICATIONS. Opinions of the Press.

From the Daily Iowa State Journal.

"HELEN HARLOW'S VOW," by Lois Wais-brooker, from Wm. White & Co., Boston, is the title of a new story, dedicated to "woman in gentitle of a new story, dedicated to "woman in general, but to the outcast in particular." No one will be at a loss, knowing to whom it is dedicated, to infer the subject treated. The subject is a delicate one, and possibly a few may be deterred from reading it on that account. But we can assure such, if any there are, that while it is treated plainly, even holdly, it is free from levity, or anything calculated to blush the cheek of the most sensitive. The writer evidently believes in accepting things as she finds them, not in attempting to nake them appear what they are not. At the time the story opens, Helen Harlow, the

heroine, is at the age of about sixteen, living happily with her mother, widowed, as she supposes. Though young, Helen loved, and was the betrothed of Edward Granger, who also becomes a chief actor in the story. A mystery rested upon Helen's parentage from the father's side, the secret of which is locked within the mother's breast, but which cannot longer be withheld. Helen must know that the mother, whom she loves so well, is not a widow, and never was a wife. How the world widens about our heroine as she learns this fact! Things are not what they have seemed. Her lover also proves false; having gained her love and confidence, she is betrayed Then it is that Helen vows she "will not sink," and the struggle for a noble life begins. Sinning innocently, she becomes a mother, an outcast, an object of scorn and bitter hatred, she lives to see her mother die of a broken heart, an object of contempt in a Christian community; she herself she has marked out for herself, swerving neither to the right hand nor to the left. As a matter of course, the triumph is complete. She becomes an ornament to society, and her son an officer of rank in the Federal army, during the rebellion. How fortunate to have a little war just at the proper time, else the story might never have ended

There must be, then, fact and phenomena telling of the Life Beyond to the senses. It is not possible that such life, so long asked for, and hoped for and believed in, is not real. Infinite foundation of genuine reform. Indeed, the author

seems rather to take advantage of circumstances, sending all her villains with the Church, or placing them in some position of honor, as judge or legis-lator. A vein of sarcasm is very perceptible all

through, which somewhat mars the effect that might otherwise be produced.

In the production of this story the author is, without doubt, entitled to credit for sincerity of purpose, having no other object than to extend a helping hand to erring humanity. A good purpose, however, is not all that we have a right to expect from an author. The standard of literary attainment must be applied; and tried by this standard, we are compelled to say that, while there are many good things in the story, there are very many faults. The interest centering in the story itself, will scarcely permit one to lay it aside un-liuished, once it is commenced, although the plot, in its conception, is in many respects defective, and the characters unnaturally hold. That fine finish and pathos that goes to the heart and arouses the emotions is wanting. Still the book may be read with profit, and from it useful lessons may be drawn.

Trom the Boston Daily Transcript.

"THE ORDEAL OF LIFE" is the title of a pamphlet of one hundred and thirty pages, which may justly be ranked among the curiosities of literature, whatever it may be deemed in a philosophical point of view. It is a kind of spiritual biographical dictionary; that is, the characters and destiny, the normal tendencies and actual disembodied status or living earthly degree of progress are delineated and defined—of fifteen hundred persons, lineated and defined—of fifteen hundred persons, dead and alive, heathen and Christian, Jew, Greek, Roman and American. This singular estimate and cross' purports to emanate from the spirits of a Mr. Chase of Rhode Island, and of an old Indian named Sharkey; and their communications are stated to have been made through the mediumship of Dr. John C. Grinnell, and to have been recorded as inspired, by him, in the presence of Thos. R. Hazard of Newport, R. L., the compiler. Such is the ostensible scope and character of the namphlet. In glancing over it we find of the pamphlet. In glancing over it we find many characters drawn as they have long existed in popular estimation and historical verdicts; but some are described in quite new and extraordinary colors. We doubt if, among the many singuhary colors. We do not it, along the many singular writings that have sprung from what is called "Spiritualism," any one is more of a curiosity than this. It is published by William White & Co., 158 Washington streat.

From the Watchman and Reflector.

Fields, Osgood & Co. have just published in fine form a book by William Mountford, entitled, "Miracles, Past and Present," which is des-tined to create no little interest among religious tined to create no little interest among religious readers. Mr. Mountford is a firm believer, in the "things unseen." To his, faith the supernatural world is a tremendous reality. It is close upon every living man, and nothing is needed by him to behold its wonders except the spiritual eye. The arguments advanced by the author for a belief in the miracles which underlie Christianity are novel. They will be found suggestive and deeply interesting. He hesitates not to accept the phenomena of Spiritualism as facts upon which supernaturalism in part rests. The book which supernaturalism in part rests. The book is well worthy of serious study. It is stuffed with thought, expressed in forceful language, and is pervaded with a reverent and believing spirit.

Indiana State Convention

Indiana State Spiritual Association will, in accordance with a resolution passed at its last regular meeting, convene in State Convention, at Masonic Itali, in the City of Indianapolis, at it oclock a. M., Friday, June 3d., and continue its session until Sunday evening, June 5th, 1870.

For general Information, the Executive Board deem it advisable to say that each organized society in the State will be entitled to three delegates, and an additional one for evary ten members exceeding 30.

That each County in which there are no organized Sociation is entitled to a representation equal to one Society or Eurice, members.

That each locality, where there is no organized Society.

members.
That each locality, where there is no organized Society, and having not less than four, and under ten, who are desirous of conperating with the members of this Convextion, will be entitled in one delegate. The past two years' experience has fully demonstrated the efficacy of missionary labor, in this and adjoining States, and the Executive Board particularly request Societies to recommend such persons as they may deem sultable to perform local missionary duties, to be presented, with cardificates of character and merit. Each petition should come recommended by ten persons residing near the field of labor of the applicant.

Arrangements have been made to have some eminent Lec-

cant.

Arrangements have been made to have some eminent Lecturers and Mediums present, and nothing will be left indone to make the short season spent in Convention, interesting, instructive and heneficial to all who attend.

In conclusion, a cordial tavitation to all liberal-minded, freethinking people to Join the deliberations of the Convention, is heartily extended.

It is hoped that as many of our friends from abroad as can, will attend, and as business of great importance to friends in the State will come before the Convention, fels desirable that as many as possibly can, will come.

By order of the Executive Board of the Indiana State-Spiritual Association.

Attest: L. D. Wilson, See'y.

S. B.—Arrangements will be made for guests, and by addressing the undersigned, beforehand, places will be reserved. A committee will be at the depot, Friday and Saturday mornings, on the arrival of each train, to conduct visitors and delegates to suitable stopping places.

L. D. Wilson,

No. 16] East Washington street, Indianapolis, Indianatpolis, Ind., May 14th, 1870.

Mediums' and Speakers' Convention, at Gowan-

dn, New York.

The Second Western New York Quarterly Convention of lediums and Speakers for 1879, will be held at Gowanda, Cat-

The Second Second Street of Property of Spiritualists.

The Sucommercial Speakers for 1879, will be held at Gowanda, Cattarangus Co., Saturday and Sunday, June 4th and 5th, commencing at 16 o'clock on Saturday, and 9 on Sunday, holding three sessions each day.

Gowanda is three infles from Perrysburgh station on the N. Y. & Eric R. R. where friends will find teams in waiting. Also about fitteen miles from Angola Station, on the Lake Shore R. 4t., where friends can take the stage at 5 P. M., arriving at Gowanda about 8, evening.

Brothers Lyman C. Howe, George W. Taylor, and Prof. R. A. Beals, with many others, are expected to attend and contribute to the interest of the occasion, and render this a rich spiritual teast.

The happy experiences of previous Conventions of this kind warrant such high expectations.

Our large circle of friends residing in that vicinity, are anxiots to have this meeting held there, and engage to do all they can to render it a success; and a cordial invitation is extended to all seekers for truth, and lovers of our glorious heaven-born philose pby and religion, to attend.

*W. SEXYER. |
*P. I. Clark | Committee. |
*P. I. Clark | Clark | Committee. |
*P. I. Clark | Clark

Pennsylvania State Society of Spiritualists.

The Fourth Annual Meeting of this Society will be held on Tuesday, the 21st of June, 1876, at 3 and 8 r. M., at Harmonial Hall, dith and Wood streets, in the city of Philadelphia.

Fritads of the cause, we do carnestly invite your attendance. Our missionaries are at work, but your cologration is needed to prosecute the labor with greater success. There are thousands throughout our state suffering for the gospet of salvation. We entreat you to aid this Society to meet the urgent demand. If not possible to give your presence at the approaching meeting, you would confer a favor by sending reports of the condition of the cause in your section, also contributions to the extent of your ability, to the Secretary, Miss Caroline A. Grimes, 1919 Wahnt street, Philadelphia.

HENRY T. CHILD, M. D.,

634 Race M., Philadelphia, Pres. Pennsylvania State Society of Spiritualists.

Fifth Annual Convention.

Pifch Annual Convention.

The Wisconsin State Association of Spiritualists will hold their fifth Annual Convention at Sparta, Monroe Co., Wis., commencing at 10 o'clock A. M., Friday, the 17th of June, and continue in session until Sunday evening, the 18th of June, and by the local organized Societies and Lycenius, each organization being entitled to three Celegates, and one for every additional ten over the first twenty members, "and any person may become a member by signing the Constitution."

A general invitation is extended to speakers and mediums, and to all who are interested in the cause of progress and the subject of Spiritualism.

By order of the Executive Committee.

J. M. Trowninger, See y.

S. U. Hamilton, Pres.

Vermont State Association. The next Quarterly Convention of the Vermont State Association of Spiritualists will be held in Glover, Vt., the 10th, 11th and 12th of June next. Botel fare, one dollar per day. The usual courtesy of free return checks is expected on the Count. V. R. Raitmonds. Express teams will be in readiness at Barton depot to convey passengers to Glover. Speakers Spiritualists, frierls of progress, free thinkers and all persons interested are cordinally livited to attend.

By order of Committee,

GEO, DUTTON, M. D., Sec. V.

GEO, DUTTON, M. D., Sec. V.

GEO. DUTTON, M. D., Sec'y. West Randolph, Vt., May 10th, 1870.

Dakota County, Minn.

The Semi-Annual Convention of the State Association of Spiritualists of Minnesota will be held at Farmington, Dakota Co., Minn., June 24th, 25th and 25th, 1876. All Spiritualists throughout the State are requested to attend. Arrangements are not yet perfected with the various railroad companies for return tickets (free), but we hope to secure the same. Delegates will repair to the Occidental Hotel, where they will be met by friends. Hall and entertainment free.

HARRIET E. POPE, Cor. and Rec. Sec. y.

Spiritualists' Picnics and Camp Meeting. The committee would take this method of informing friends nd the public that they propose to hold two picnies the com-ig season at Walden Pond, Concord, to take place July 13th and Aug. 3d. Also, commencing Aug. 233, will be held a Grove of Camp Meeting, continuing from Tuesday until Sunday night (28th). Full particulars given in due season. Dr. A. H. Righardboox, Charlestown, Committee of J. S. Dodge, Baston. To whom all communications should be addressed.

Three Days' Meeting in Stargis, Mich. The Spiritualists and friends of progress and free thought will hold their eleventh analycesary meeting at Sturgis, on Friday, Saturday and Sunday, the 17th, 18th and 19th days of June. Eminent speakers from abroad will be in attendance to address the people. Ample provision will be made to entertain strangers from abroad.

Stargis, Mich., May 7, 1870. By order of the Committee.

Banner of Light.

BOSTON, SATURDAY, JUNE 4, 1870.

OFFICE 158 WASHINGTON STREET, ROOM No. 3, UP STAIRS. AGRECT IN NEW YORK.

THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. WILLIAM WHITE & CO.,

For Terms of Subscription see eighth page. All mail natter must be sent to our Central Office, Boston, Mass.

Business connected with the editorial department of this paper is under the exclusive control of Lunium Country, whom all letters and communications must be addressed.

Spiritual Belief-General Morality.

A cardinal feature of the spiritual belief, is that numerous intelligences are constantly cognizatet of the thoughts as, well as of the acts of living human beings. Is not the tendency of such belief favorable to moral improvement? Religion, through its various forms and by means of numerous differing denominations, maintains one grand central idea-that God, an omnipotent, omniscient, omnipresent being, knows the thoughts of all his creatures. Take away the central sun of religion, and all that remains is worthless, and cortainly destruction of the controlling power of

All religionists, have adopted the theory that God acts upon the hearts and souls of mankind by means of intermediate agencies, some of which may be more spiritual than others. Even among the world's living visible teachers we know that vast differences exist in the extent and power of their pictuality, so to speak. Yet in general all of them appear to be well adapted to their respective followers or listeners.

If there is one practical point in religion more important than another, it is the fact that some intelligent being is aware, every moment, of all that we do and think.

Now the central idea of the spiritual belief is, that not only God, but numerous intelligences wholly under his authority and permission, know, every moment of our lives, all that we do and think. Thoughtless men, intent only upon the pursuit of pleasure, or gain, or ambitious schemes, may and do lose sight even of God, and of his

to show or actually proving the intelligent action of some invisible agent, every true believer in divine omnipotence possessing ordinary intelligence will naturally ascribe it to the author of all things, and will naturally attribute to it a , more is done these "balloons" pocket the bail, beneficent purpose. Otherwise, the origin of the charge the grateful women a round fee for their invisible agency must be ascribed to some inferior timely services, and walk off with a handsome power, if not to some power inimical to the welfare of the human race.

A belief in the existence of a power not directed, controlled, or sanctioned by the divine authority, and yet powerful to control the actions and to direct the thoughts of human beings in this life, would seem to be inferior to the opposite belief, that it can only proceed from a supreme and beneficent governor.

A belief that we may be guided, controlled and led to the exercise of thoughts and the commission of acts through the power and influence of unseen evil spirits acting as it were in defiance of the will of the Creator, must be demoralizing; but, which is vastly more important, if such were the fact, it would be destructive of morality and religion. It is essential to the permanence of intelligent religion, that the existence and never ceasing care of a Supreme Ruler be recognized, without limitation. If, therefore, we admit into our belief the existence of unseen or intangible evil spirits having any measure of control over our thoughts and acts, we must also admit that they can only exert such control to the extent and in the manner permitted by the Omnipotent Judge of all evil as well as all good. Consequently they must stand as the mere agents of divine power, as every visible human being is an agent, both for good and evil, as we understand good and evil.

Therefore the proof of the existence of spiritual manifestation to us, in the present life, must be regarded by the thinking mind as evidence of some beneficent intention on the part of God; while, in this view, the general acceptance of the belief that we have many witnesses at all times surrounding us, would seem calculated to exert a good moral influence over the conduct, and a wholesome restraint upon the thoughts.

Those, however, who fancy that any particular belief, however true, can possibly change human nature radically, will err. Human nature will remain the same as in the past, now and forever, or so long as the same organization, faculties, and general order of mankind remain the same. If it be true that God, for some wise purpose, permits individuals, whether many or few, to hold spiritual intercourse with beings invisible to ordinary observation, it should be prima facie evidence

that the design is to benefit the human race. Is it inconsistent with the general experience that God should gradually open to the view of mankind a more and more extended horizon? On the contrary, is not this the course which has marked the entire march of our race from the extremest ignorance to our present advanced plane of intelligence? Granting that infinite knowledge is unattainable by any created being, thus far we percei ve no break, no limitation to progress in knowledge. Successive inventions, successive reflections, successive observations, have opened page after page of the book of Nature, which was sealed to those who lived and died ages ago, and which without this very succession, (the)concomitant of time and orderly circumstances,)

could have no value for us. Those who have themselves experienced communication with spiritual intelligences, need no argument to prove the fact, or to establish a helief in the beneficent object; but it must always be difficult to convince others that any such communications take place. Yet why should any one assume that, if they do take place, they can in any way be inimical to morality, or to true religion-the religion of Spiritualism? Rather test the teaching, whether it be good or evil.

Lecture by Prof. William Denton. In our next issue we shall print Prof. Denton's Music Hall lecture, entitled, "Orthodoxy False, since Spiritualism is True." It was well received by one of the largest audiences of the season.

Rowland Connor has snoken several times of late before the Society of Spiritualists in Salem, Mass., and was very generally liked.

The Social Evil.

BANNER

Roy, Mr. Murray's discourse at the l'ark-street Church, on Sunday afternoon, May 22d, on the 'Social Evil" as it manifests itself in Boston, was Police Savage on the women of the town; and, known healer by laying on of hands, speaks for while declaring that he ought to order his force any night to arrest an equal number of dissolute men about town, he went on to say that the idea at the bottom of this movement is the right one, because it proposes to take the erring women away from their haunts of sin and vice, and send them far away to homes in the country, where they will not be likely to meet their former companions, where they are wholly unknown in regard to their past career, and where the aspirations for purity and innocence may be encouraged by every influence surrounding them. It was a timely discourse, and contained suggestions for the churches and society to heed:

But Mr. Murray does not seem to have gone deep enough with his plowshare in this business. If he will recur to a former discourse on another branch of the subject, he will remember what he charged upon the men, as being at the bottom of the evil complained of-that the wretched results of North street had their beginnings in streets the very antipodes of that notorious locality. There is where the evil actually originates, and from that source it draws its support and sustenance for a large part of its course. No sin flowers out all at once. In the case of the miserable women whom Mr. Murray made the subject of his sermon he was bound to bring in and place beside them the instances of depravity in the other ser, who still hold up their heads in society, and are courted and flattered by its votaries, while their degraded victims are left to their fate in the hands of the police. There can be no justice where the scales are not made to awing evenly.

But we will not hear down too hard upon the guilty persons of the other sex for their unde- Division Headquarters as a Medical Director niable complicity with this result. They did come Col. Boomer's Regiment was a part of the Third forward, some of them, though in a sense they Brigade of Quimby's Divisio were dragged forward, and furnish the requisite bail for the release of these wretched creatures under arrest. A class of men who hang around the courts, and who are known by one name and another, but perhaps are better understood by the killed, we were intimately acquainted. No offi another, but perhaps are better understood by the appellation of "balloons," ascertained from a throughout this Division. certain portion of the women what men of pe-cuniary substance were in the habit of calling on the and brave a patriot as ever armed in defence them, now become as much frightened as the other parties in the station houses, sufficient sums to onen the doors to them and releasing them on the doors to them and releasing them on bail. As they went out on probation, if nothing Brigadier General. His commission did not ar thing made from the double transaction.

The law may be satisfied by such a procedure, women, much less of licentious men, can ever follow by such a course of action. It does not touch the principle of the corrupting vice. It fails to do anything for the correction of the public evil. It virtually tells these women that if they will put up, through a third party, a certain sum of money, as a pledge that they will try not to be caught again, they may go free and follow their calling again until they are caught at it. Sending the women away into the country is a radical remedy, so far as these individuals are concerned; but it is perfectly idle to suppose that the same corrupting agents of the other ser will not again entice and destroy still other girls, and thus keep the streets and the market as well supplied as they at last always abandon to their fate.

The Infallibility Dogma.

The public journals everywhere are still commenting upon this bone of contention in the Catholic Council at Rome. The American bishops, who think that the Council moves too slowly, are already committing themselves outside the Vatican on the most serious matters of doctrine. When the Archbishop of Baltimore and a number of prelates from this country published their letter a few weeks ago in favor of the infallibility dogma in advance of its consideration by the whole council, it was at once inferred that the representative Catholic clergy in this country were ready to bow down to the new dogma in spite of Scripture history and common sense. The impression did them great injustice. For Archbishop Spalding's ink was scarcely dry before Archbishops Kenrick of St. Louis and Purcell of Cincinnath, in behalf and in the name of several bishons of North America, protested against the Baltimore declaration, which had appeared among them like a hombshell to the affliction of several and the astonishment of all. The Western bishops declare with vigorous eloquence that the true liberty of souls is against the establishment of a theological opinion as an article of faith; and charge the Archbishop of Baltimore with speaking without authority upon a subject which, according to custom, should have been considered in assembly of American prelates before he could properly speak in their name. The letter here referred to makes a skillful home thrust at the English clergy who have united with the Italian to confer new power upon the Pore, by reminding them that our citizens of Irish birth, who are the mainstay and support of the Catholic Church in the United States, could hardly be expected to admit cheerfully that Pope Adrian IV., who was an Englishman, was infalliole when he gave Ireland to Henry H., King of England. But they go very far beyond this, and leclare that the new dogma is contradicted not only by profane history and many irrefragable monuments, but by ecclesiastical history, the history of the popes, the history of the councils, and the traditions of the church. The spirit of the protest gives abundant assurance that when the question comes before the Council, the German and French clergy, who are opposed to conferring additional powers upon the head of the church will have a strong support from this side of the Atlantic. In that contest the West has the credit

North Bridgewater.

of striking the first blow.

Prof. Wm. Denton and Rev. Mr. Morron hold a public discussion in North Bridgewater, commencing Monday evening, 30th, and continuing several evenings. There is great interest felt in that community to hear the debate.

Spirit Communion-Verification of Spirit Messages.

 \mathbf{OF}

In accordance with a promise made sometime since, we continue the citation of instances wherea breaking of the ice in the matter of treating in our correspondents have been kind enough grave social problems, which the public has long to forward verifications of the messages which been waiting for. We do not wonder that the are from week to week published in our special deannouncement of his theme was rewarded with partment. We hope that others will be led by the an unusually large audience to listen attentively perusal of these to make an effort to obtain inforto his treatment of it. He made his remarks re- mation in their various localities bearing on the volve bliefly around the recent raid of Chief-of same subject. The following letter from a well-

EDITORS BANNER OF LIGHT—White A Com-Portland, I read in your paper of Oct, 19th, a com-munication from Increase Robinson, Esq., Asylum time, but thought if on returning to Boston, I ound that his exit was caused by his taking hair mixture," it would be a good test of identity.

I was talking with some of his skeptical friends as well as my own, and they spoke to me about his taking "hair mixture," and asked me if he said anything about it in his communication? I replied be did; and that the language seemed characteristic of him in style, &c. I am not acquainted with his family, but know he was living with his second wife when his spirit left the

rm. I have in the past fifteen years had several talks with him on the subject of Spiritualism, the last one about one week before he left, the earth-sphere, and am satisfied that Mis. Conant, could not of herself have spoken in his style and given his views while in the form as she did in the communication, without his aid in spirit. Yours for truth. A. S. I A. S. HAYWARD.

Boston, Oct. 20th, 1869.

The following letter is plain and straightforvard in its statements, and endorses the message to which it refers in every particular;

EDITORS BANNER OF LIGHT-Knowing that you desire any facts in confirmation of communi cations received at your circles from spirits, I desire to say that in your issue of the Banner for Sept. 26th, 1868, I have read with great pleasure a communication from Gen. George B. Boomer, of the Twenty-sixth Missouri Infantry Volunteers. He was, as therein stated, from Worcester, Mas sachusetts, as he informed me, though I never became acquainted with him until the spring of 1862 after he was placed in command of his regiment. I was surgeon of the Tenth Missouri Inft Volunteers, but for two years was on duty at Army Corps, until the fall of 1863, when this Di vision was transferred to Sherman's Fifteenth Corps. My Regiment, (the Tenth Missouri,) was in the Second Brigade of this same division, so at for more than fifteen months, or until he was may and do lose sight even of God, and of his infinite supervision of human affairs. Such, whilst in that frame of mind, will never be Spiritualists, because an intelligent heliever in Spiritualism is thoughtful, and ascribes to divine power all spiritual manifestation, no matter in what form it may be presented.

If there are spiritual manifestations tending to show or actually proving the intelligent action:

The girls, in the frenzy of their habit of calling on them in secret. The girls, in the frenzy of their habit of calling on the and brave a patriot as ever armed in defence of this Union. As senior or ranking Colonel of his brigade, he was for a long time its commandate. He led his brigade in the memorable battles of luka, Mississippl, the two days battles of of luka, Mississippl, the two days and the "balloons" lost may be presented.

If there are spiritual manifestations tending to show or actually proving the intelligent action:

The girls, in the frenzy of their calling on them in secret. The girls, in the frenzy of their characters of this Union. As senior or ranking Colonel of his brigade, he was for a long time its commandate. He led his brigade in the memorable battles of luka, Mississippl, the two days' battles of of this Union. As senior or ranking Colonel of his brigade, he was for a long time its commandative. He led his brigade in the memorable battles of luka, Mississippl, the two days' battles of of this Union. As senior or ranking Colonel of his brigade, he was for a long time its commandative. He led his brigade in the memorable battles of luka, Mississippl, the two days' battles of or inth, or the 3.1 and 4th of October, 1862 battles of Magnolia Hill, Raymond Jackson and Champion them in secret. The girls, in the frenzy of their union of the was for a long time in defence of this Union. As senior or ranking Colonel of his brigade, he was for a long time it within the memorable battles of luka, Mississippl, the two days' battles of luka, Mississippl, the two days' battles of Such and the rive until after his death, which occurred on the 22d day of May, 1862, while leading his brigade against one of the enemy's strongest forts at Vicksburg. I was not only well acquainted with the General personally, but also with his style of The law may be satisfied by such a procedure, language in conversation, and had a good opportunity but public morality is not. No real reform of bad pressing his thoughts with the pen, for he was unusually interesting in conversation, and a ready writer, and I must say that this communication to your Circle is fully characteristic of the man. It seems to me that this is so peculiarly the fact that his friends at Worcester, as well as thers of the army, cannot fall to recognize him brough it.

Yours respectfully, O. B. PAYNE, M. D. Eldorado, Mo.

The above statement of Dr. Payne is verified as are also the messages of Gen. Boomer and thers) by the letter which we give below:

EDITORS BANNER OF LIGHT-While reading he Message Department in your excellent paper which I do weekly with a great deal of interest, I notice there are but few verifications, and wonder people are not more ready to respond to their they were before. As Mr. Murray said in his first friends messages. I am anxious to do all I can to sermon, it is with the men that the work of reform must begin. They are the architects of the disaster that overtakes these people are not more ready to respond to their friends more ready to ready the ready more ready to the disaster. of the present volume [XXIV.] is a communication from Geo, B. Boomer. I was well acquainted with him when he was a boy, and after the close of the rebellion learned from a very direct source that he entered the army in Missouri, was made a General, and was killed in battle. So his stateent through Mrs. Conant is correct. We have in our family, at the present time, a gentleman who was-in the army, and while he was reading an old Banner (Dec. 10, 1864) he saw a communication from Mary O'Connor, which he recognized. He knew her father, who was a soldier, as she says, and died in the army. We also had a contleman with her a short time are well knew. gentleman with us a short time ago who knew ery little concerning Spiritualism, but who read the Banner with great apparent interest. He saw a communication in No. 19, Vol. 20, from Edward Blake, whom he well knew. Said the statement herein was correct, and the style of language was

Yours for truth and progression. Meadville, Pa. SARA B. M. DOANE.

Mrs. P. H. J. Fisher sends us, from Mount Pleasant, lowa, May 10th, 1870, her testimony to the truthfulness of a message published sometime ago in our Department. She says:

"In reading your spirit verifications I am reminded of one from Samuel McFarland, in the Banner of Light, I think, of some time in January, 1867—at least it was in that winter. He gave his name, rank, where he was killed, &c., and expressed a wish to communicate with his friends. As he went from this town, and his widow and children still reside here, I took the message to her and asked her if it was correct in the statements. She said it was in every particular, but did not wish to do anything more about it."

We give below the message as published by us in the Banner of Light for Jan. 26, 1867: LIEUT.-COL. MCFARLAND.

Will you be kind enough, sir, to say that Lieut.-Col. McFarland, commanding the 19th lowa at the battle of Fayettsville, Arkansas, would be very glad to communicate with his friends? He, finding the way open, is very auxious to occupy it. Thanks, sir. Good day.

Greeian Mythology.

We shall commence in our next issue a series of five articles on this subject, from the pen of a first class writer. The religious views of this ancient people have ever been the admiration of the cultured for their poetic harmony and romantic beauty. At this time, when all ethical systems are being reviewed and judged (more than ever) according to their merits, it is well to bestow a passing glance on one of the parent sources of all beliefs. The writer says in his private note:

"In my prefatory reading," previous to the preparation of these papers, I was really surprised to find so many points of resemblance between these ideas and the religion of Christians of the present day. A close reader will note the simi-larity in every article, and I think it will furnish food for thought,"

"Modern American Spiritualism."

This great work, by Emma Hardinge, should grace the library of every Spiritualist in the land. Sent by mail to any address.

Insanity from Religious Excitement.

LIGHT.

The Rock Island Argus (Iowa) of April 23d, gives the following sad story (which is but one of undreds yearly occurring in this country) of insanity produced by the strong revulsion of feeling called out by the flendish pictures of a blazing hell and an angry Jehovah, as given from the red not lips of those so-called "revivalists" who go roaring about the land, and are thus fittingly described by that Bible which they pretend to expound:

"These are spots in your feasts of charity, when they feast with you, feeding themselves with-out fear: clouds they are without water, carried shout of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the

blackness of [mental] darkness." [Jude 12, 13] The Argus says:

One of those sad cases of insanity that is attributable to the excitement consequent upon a protracted religious revival occurred in Davenport yesterday, on the public streets, whereby a young lady's mind is injured, if not destroyed for life. The occurrence was witnessed by a large number of citizens, and by none without a most gennine feeling of pity."

The editor proceeds to give the facts in the case, a follows: That the young lady's name was ydia E. Fisher, aged 22, and by occupation a tender of a loom in the factory of Jacob Shields, in Davenport. She had boarded at the houses of two respectable citizens of the place, and had won the good will of every one by her correct deportment and unexceptionable character. Suddenly she began to disturb the family where she resided with shouts, prayers, and singing, late at night; and on one occasion, just after dinner, she arose and "walked directly through the water above the railroad bridge, over two and a half feet deep, and turned down a public street, where she commenced to swing her parasol, shout, and conduct herself like one demented." In this condition the gentleman at whose house she resided met her; she was followed by a rabble of boys; her clothes were wet through, soiled and torn, and she was talking incoherently. In conclusion the Argus states that

"Miss Fisher had recently been attending revival meetings at the Baptist Church, and had become greatly aroused on the subject of religion, with the shove result. She is represented by all who knew her as a very amiable girl, of strict integrity and pleasing manners. The best of medical attendparantig manners. The nest of medical attendance has been summoned, and pleasant apartments assigned her at the jail, where she remains temporarily, until a suitable place can be provided for her."

"Spiritualism."

Under the above heading, the Claiborne Advocate-a lively local published weekly at Homer, Claiborne Parish, La., by Millican & Hill-gives ts views concerning our philosophy in quite a lengthy article, from which we make the extracts given below. Our cause is steadily increasing in importance all over the civilized world, and the southern portion of our country begins to feel its demands for recognition. The editor says:

"This question of Spiritualism has been agitated for years y a few who have all the time been faithful aporties of the actrine.

doctrine.

We are no convert of the doctrine, but we are not prepared to say that there is nothing in it. The main doctrine is this:

The living do commune with the dead. They further believe that there are ministering spirits to all people in some shape. That the dear ones who pass from us are hovering over us, and will talk to, admonish and counsel us if we will

over us, and will talk to, admonish and councer, where the council of the council

The doctrine of Spiritualism is certainly conducive of humility and devotion, and naturally leads the mind to a field of fond reflection. This doctrine is like all other doctrines of man's faith, if may be corried too far. 0 0 0 Our notion is never to hedge in the mind of your children. Let them read and see it all, thus enabling them to provo all things and hold fast to that which is good."

The above utterances are in a little of the second of

The above utterances are in a liberal and things untrue" they did " not know where to com- | afforded by being under the same roof with thos brother, concerning the hedging in of the minds of

The Death Penalty in Michigan. Several years ago capital punishment was

ignorance.

abolished in the State of Michigan. Recently an effort has been put forth to revive the law. As a matter of course this has brought the whole question up for discussion in the press of that State. The friends and opponents of the measure seem to be about equally divided on the score of numbers and ability. The statistics adduced, however, appear to bear out the auti-capital punishment side of the case, in so far as the great end and aim, the suppression of crime, is concerned. These show that the murder rate has not merely not increased, but has actually decreased since 1817, when capital punishment was abolished. In 1848-49, five were committed for murder, or seven per cent. of the whole number of convicts. In 1869, two out of two hundred and fifty convicts were committed for murder, or eight-tenths of the whole number. The average per centage for the twenty-two years during which the death penalty was abolished, was one and one-tenth per cent. During the first eleven years the per centage was 1870. two and seven-tenths; during the last eleven one and three-tenths. This decrease is something remarkable, and if

there is no mistake in the compilation of the statistics, the inference strongly supports the claim of those who maintain that the punishment of perpetual imprisonment exercises a stronger restraining influence on the murderous element in humanity than follows the practice of the old Mosaic principle of "blood for blood."

Another Fenian Invasion Fizzle.

The advance guard of the Fenians, consisting of two companies of infantry, under the command of Gen. O'Neill, made a raid across the Canadian line at St. Albans, Vt., May 25th, and were immediately put to flight by a few volleys from Canadian volunteers, who were on hand to dispute the killed and several wounded. Subsequently Gen. O'Neill was arrested by the U.S. Marshal, and held in twenty thousand dollars bail, on a charge of infringing upon the United States neutrality

E. J. Kenny reports himself in our message department, as having been drowned at sea on board the steamer "City of Boston."

Spiritualist Conventions and Camp-Meetings.

Those interested will find quite an extended list of meetings, convocations of State Associations, picnics, &c., on the third page of this issue,

to which we call attention: ILLINOIS -There will be a Speakers' Convention for the Northwest Speakers' Association at Joliet. The Convention will commence its sessions in the Court House at 10} A. M., Saturday, May 28th, 1870, and will continue, as ordered by the Committee of Arrangements, through that

NEW YORK .- At Gowanda, Cattaraugus Co., the second Western New York Quarterly Convention of mediums and speakers will take place Saturday and Sunday, June 4th and 5th, commencing at 10 o'clock on Saturday, and 9 on Sunday, holding three sessions each day.

day and Sunday, the 29th.

WISCONSIN.-The fifth annual Convention of the State Association of Spiritualists will be held at Sparta, Monroe Co., commencing at 10 o'clock A. M., Friday, the 17th of June, and continue in session until Sunday evening, the 19th.

VERMONT.-The State Association of Spiritualats will hold a Quarterly Convention at Glover, the 10th, 11th, and 12th of June.

MICHIGAN.-At Sturgis, the Spiritualists and friends of progress will hold their eleventh anniversary meeting on Friday, Saturday and Sunday, the 17th, 18th and 19th of June.

MASSACHUSETTS.-It is announced by a Committee of Arrangements that two picnics will be given by the Spiritualists of Boston and vicinity at Walden Pond, Concord, to take place the 13th of July and 3d of August; also a camp-meeting at the same grove, commencing Aug. 23d, and ending Sunday evening, the 28th. Also, picnics and a camp-meeting at Island Grove, Ahington.

INDIANA -The Indiana State Spiritual Association will, in accordance with a resolution passed at its last regular meeting, convene in State Convention, at Masonic Hall, in the city of Indianapolis, at 10 o'clock A. M., Friday, June 31, and continue its sessions until Sunday evening, June

PENNSYLVANIA.—The State Society of Spiritnalists will hold its fourth annual meeting at Harmonial Hall, (11th and Wood streets,) Philaelphia, Tuesday, June 21st, at 3 and 8 P. M.

MINNESOTA.—The Semi-annual Convention of he State Association of Spiritualists of Minnesota, will be held at Farmington, Dakota Co., June 24th, 25th and 26th.

Do the above convocations show the decaence of Spiritualism, as the secular press would have its readers believe? Will our cotemporaries do us the justice to admit that our cause was never more prosperous than now? Houesty is the best policy, in the end. The truth must pre-

Local Charity.

The Boston Provident Association held its nineteenth annual meeting Wednesday, May 18th, at the Bureau of Charity, the Hon. Robert C. Winthrop, President, in the chair. The annual report was read by the general agent, and ordered to be printed. It stated that during the year the association had, through its visitors, aided 2630 families, containing 8100 persons, and made 7500 visits. The visitors expended \$11,000 in groceries and coal, which was \$300 less than in the winter of 1868-69. The quantity of clothing, shoes and material given away was far greater than in any previous year, and included 2400 garments, 1450 pairs shoes, 70 blankets and comforters. 1000 yards cotton, flannel and prints, 100 yards of carpeting, hesides innumerable smaller articles. Over \$2300 had been paid in the purchase of shoes and material. The estimated value of ready-made garments which were presented to the association was \$2250, the amount paid in private charity and for sewing given to poor needlewomen \$2000 more, making a total of \$17.600 distributed in charity during the year ending May 1st. This was \$100 more than the previous year. The office expenses had diminished by \$900, partly owing to having no rent to pay, and friendly spirit, which we would commend to those partly to careful economy at the central office. defenders of the faith" who have found, like our The facilities for cooperation with the overseers brother, that "when called upon to prove these of the poor, and with the Industrial Aid Society, mence." Priests have generally "commenced" charities, had proved of great advantage to the by villifying at wholesale the character of our association. The Treasurer reported that the conmediums, lecturers and believers in all parts of the tributions for the year had fallen off nearly a country, and in villification also have they ended, thousand dollars, and that six hundred dollars for their supply of ammunition is exceedingly had been withdrawn from the reserve fund to limited in fighting that " which there is nothing in | meet the payments for the spring months; and the nature of man to condemn." Ecclesiastical that there was no money in his hands with which authority will show its teeth at your proposition, to defray the expenses of the summer months, Further contributions were earnestly hoped for. children-for it knows that its only hope of exist- After the reading of the reports a list of officers, ence is to keep the rising generation in spiritual substantially the same as last year, was proposed and elected.

The Year Book of Spiritualism.

The idea of such a book as is contemplated by Messrs. Tuttle and Peebles, viz: a spiritual annual, or hand-book of the progress of Spiritualism throughout the world for the current year-is a capital one. But in order to successfully carry out the design of its publishers, it is absolutely necessary that Spiritualists in all parts of the world should make it a point to forward from their respective localities such information as is asked for by Messrs. Tuttle and Peebles in their circular. They especially desire all mediums to write to them, stating the character of their mediumship, facts, etc., and to hear from all public lecturers, and from any one who is interested in the advancement of the spiritual philosophy. Long essays on Spiritualism they do not want.

Those who fully estimate the importance to the cause of such a work, should at once write out and forward to Hudson Tuttle, Berlin Heights, Ohio, their experiences, no matter how briefly, as the book is to be issued early in the autumn of

There is, and always has been, a lukewarmness among many Spiritualists in regard to giving information to the spiritual press of the progress of the cause in different localities entirely inexplicable to us. This has had a tendency to retard the work in which we are engaged. We hope the immediate future will produce very different results. Friends, see to it that there be no occasion for apology from Messrs. Tuttle and Peebles on account of your remissness to comply with their very easonable requests.

The Picnic Season.

Our friends are looking forward to the approaching picnic season with great pleasure. Dr. H. F. Gardner announces his-the first-to take place at Island Grove, Abington, June 30th. Others will follow; and a three days' meeting is forward movement of the enemy. One man was also in the programme, full particulars of which will be given hereafter.

Dr. A. H. Richardson and J. S. Dodge also announce their first picnic to take place at Walden Pond, Concord, July 13th; and the second, Aug. 3d, at the same place.

The State of Missouri has 60,000 Spiritualists .-

The estimate is not half high enough

The Ne

JUN

Held pul Temple, Clarke p tendance. Ward Ho Dr. Jacks Mrs. A.

cretia Mo Channing Collyer, l L. V. Tat Mr. Cl one that not come ed that tl he called Mrs. H for equa George John Stu

Mrs. C mented ing equa work will cept the granted Willia Vermor

means f whole, at war constitue chusetts who did bosoms, moral citelling vreasons franchis 1. The rights, a 2. The ment o quility, moting blessing

terity, a 3. The ing and and wh 4. The exaited 5. The in varie 6. The the ext they ha their co 7. De of self; tice. 8. Wo share o dress e 9. Al 10. A the pop is not: 11. T the poe unjusti make t exclusion the pop is not; 12. T sign the sheer force; the ch:

This Meion Thurs openin is usu: order White liams. publis

of the Alb Dr. C. a busi were : Willis apeec) stituti order morn vario Willi The r in ger Bedfc Merte

Mary M. Reso follor erbee Dr. F Ranc w. 1 lutio adop Tapi the r Ev dent two

Aft

the 1

mitte

were Prof H. V othe and sent the c closi jour

13 Rair

The New England Woman's Suffrage Association

Held public meetings in this city, in Tremont Temple, May 23d and 24th. James Freeman Clarke presided. Large audiences were in attendance. Speeches were made by Mrs. Julia Ward Howe, Lucy Stone, Mrs. S. S. Foster, Mrs. Dr. Jackson, Mr. Calthop, of England, Mrs. Lucretia Mott, William Lloyd Garrison, William H. Channing, Wendell Phillips, Mr. Blackwell, Mrs. A. C. Bowles, Mrs. Cutler, Rev. Robert Collyer, Mrs. Mary A. Livermore, and Mrs. Cora L. V. Tappan.

Mr. Clarke said the suffrage question was not one that could be put down by ridicule. It did not come from women, but from men who believed that the time had come when woman should he called to aid man in all that he does.

Mrs. Howe spoke against the imprisonment of women, and urged them to press their demand for equal rights and wages; the truth was growfor equal rights and wages; the truth was grow-ing nearer; the hest men, and the most delightful —Wendell Phillips, William Lloyd Garrison, George William Curtis, Henry Ward Beecher, John Stuart Mill and others—were working with

Mrs. Cora L V. Tappan, of Washington, com-mented on a Congressional resolution establish-ing equal pay for females who perform equal work with men, by saying that women would ac-cept the pay, but not the bribe, as it came from a conservative source. She did not believe that the Massachusetts Legislature represented the people; for if it did, the people were to be pitied. Men should insist that they would not vote until their wives, mothers sisters and daughters were granted the privilege.

their witch, induces sisters and daughters were granted the privilege.

William Lloyd Garrison said Massachusetts, Vermont, Minnesota, Illinols, had recently voted down the female suffrage project, which action had led a New York paper to assert that the movement was tending backward. Such assertions should not disappoint its friends, as all righteous reforms were dependent on enlightenment. Nothing could be brought against this movement. Women have been ruled out by all men in all ages from every subsere—even those most appropriate for them to fill—a usurpation of power unjust, implous. The men of this country voted, undisputed by the women; the women did not vote, and very few men acceded their right to the ballot. The men were but half the people who were mentioned in the Declaration of Independence; the other half were deprived of what had been taken from them.

had been taken from them.
It was the duty of the people to provide equable means for making laws for the government of the whole. Practically, he said, the association was at war with the fundamental principles of the constitution of the United States and of Massachusetts. There were tens of thousands of women who did not dare to speak out what was in their bosoms, and it required in them a vast deal of moral courage to tell their grievances where the telling would tell. He closed by giving twelve reasons why women should be no longer a disfranchised class, as follows:

. They have the same natural and inalienable rights, and the same common interests as men.

2. They have as much concern in the establishment of justice, the insurance of domestic tranquility, providing for the common defence, pro-moting the common welfare, and securing the blessings of liberty to themselves and their pos-

terlty, as men.
3. They are naturally as capable of understanding and determining what laws will be equitable what measures effective to these ends, as men They have as strong a love of country and as exalted and pure a patriotism as men.
5. They are taxed without representation, and

in various ways victimized by unjust legislation.
6. They are made amenable to the laws, even to the extent of capital punishment-laws which they have had no part in enacting, and to which their consent has never been asked or given. 7. Deprived of the ballot, they have no means of self-protection against legal and judicial injus-

tice.
8. With the ballot they will possess an equal share of political power, and thus be able to re-

9. All caste legislation is oppressive.
10. A government which excludes one-half of the population from all participation in its affairs is not a government of the people.

11. To make such a ground of exclusion from the possession and exercise of equal rights, is as unjustifiable and tyrannical as it has been to

make the color of the skin the ground of a similar exclusion.

12. To withhold the ballot from women is to as-

12. To withhold the ballot from women is to assign them to a state of guardianship, through sheer usurpation and the strong arm of brute force; and, consequently, is injuriously to affect the character, the policy and the destiny of the country, and to make a pure and just administration of government utterly impracticable.

Massachusetts State Spiritualist Asso-

This organization met in Convention at the Meionaon Hall, (Tremont Temple,) Boston, on Thursday, May 26th-holding three sessions. The opening meeting was much better attended than is usually the case. The audience was called to order at half past ten by the President, William White, who introduced the Secretary, H. S. Wil liams. This gentleman proceeded to read the published call of the Convention, also a portion of the records of the last meeting-March 2d.

Albert Morton, A. E. Carpenter, M. V. Lincoln, Dr. C. C. York and Dr. Hodges were appointed as a business committee, and, by a subsequent vote, were also empowered to present a series of resolutions for the consideration of the Association, William White, President, delivered an opening speech. I. C. Ray presented and spoke upon a resolution against the recognition of God in the constitution; after which the committee reported, as order of business: A general conference in the morning; afternoon, the presentation and discussion of resolutions, and additional remarks from various speakers; evening, addresses from Prof. William Denton, Cora L. V. Tappan and others. The remainder of the morning session was spent in general conference, remarks being made by A. E. Carpenter, John Wetherbee, I. C. Ray, of New Bedford, P. B. Randolph, Mrs. Frohock, Mr. Merton and others, after which the meeting adjourned to half past two P. M.

Afternoon Session .- Meeting called to order by the President, who announced as Finance Committee the names of A. E. Carpenter, I. C. Ray, Mary C. Stearns and Susie A. Willis.

M. V. Lincoln, in behalf of the Committee on Resolutions, here presented a series. Discussion followed by Messrs. L. S. Richards, John Wetherbee, A. E. Carpenter, I. C. Ray, H. S. Williams Dr. H. B. Storer, Rev. J. M. Still (colored), P. B. Randolph, — Harrington, Prof. Clark, and J. H. W. Toohey; George A. Bacon presented a resolution favoring justice to the Indians, which was adopted after some remarks by Mrs. Cora L. V. Tappan, and others. After some further business the meeting adjourned till half past seven P. M.

Evening Session .- Called to order by Vice President L. S. Richards. Dr. H. B. Storer presented two resolutions, which, after some discussion, were adopted. Speeches were then made by Prof. Wm. Denton, Cora L. V. Tappan, Prof. J. H. W. Toohey and A. E. Carpenter; I. C. Ray and others made general remarks concerning finances and other matters. The series of resolutions presented in the afternoon by M. V. Lincoln from the committee, were then adopted, and after some closing words from Mr. Toohey the meeting adjourned.

Anniversary Week brought to our city many leaders of the so-called Christian sects.

ALL SORTS OF PARAGRAPHS.

Bro. Tilton of the Independent desires the names of all those in favor of the rights of woman, which includes now free suffrage. Place us on the list, Mr. President, of course. We mooted the subject thirty years ago, but got no endorsers at that day. We are sometimes inclined to the belief that everything comes exactly at the right time. What do you think?

In the "Songs of Life" may be found just the tunes for which a want has long been felt in circles and all gatherings of a progressive nature. It contains the popular "Evergreen Shore," and many other appropriate pieces never before published, such as "They 'll welcome us home," "Our Guardians," "Angel Care," "Let me go to the better land," "Passing Away," &c., &c. Send in your orders, friends, and get a supply before the picuic season comes off, that the woods may resound with these appropriate melodies. See advertisement.

DEATH OF A PROMINENT MAN.-The Boston Journal says: Kimball C. Gleason, a wealthy resident of Methuen, and a representative in the Legislature of 1869, died at the Somerville Asylum on Saturday, May 21st. He had met with heavy losses, but probably left two hundred thousand dollars.

During the last one hundred and sixty years France and England have each granted 80 000 patents. During the same period the United States has granted more than 100,000 and rejected

A coquette is described as a rose from which every lover plucks a leaf; the thorn remains for her future husband.

MUSIC HALL SOCIETY .- At the close of the meeting of Rev. Mr. Alger's Society, in Music Hall, Sunday, May 22d, a plan of organization was submitted by the committee, in which the name of the society was given as "The Music Hall Society of Boston," and its objects are " the public worship of God: the instruction and editication of its members; and the general diffusion of the principles of a true morality and religion among the people." "The members of the society shall be composed of all persons of both sexes who approve its objects, attend its meetings for public worship, and contribute toward its expenses the sum of one dollar or upward annually." The following officers were reported for the year ending May 1, 1871: President, Newell A. Thompson; Treasurer, George W. Forristall; Secretary, Eben R. Frost. The report of the committee was accepted, and its recomendations adopted.

In Delaware, where "White men's parties" and 'whipping posts" abound, the school trustees acknowledge that one third of the entire population are unable to read and write.

The consumption of wood in the United States is enormous. Railway sleepers alone require 150,000 acres of the best timber every year. The annual expenditure in wood for railway buildings, repairs and cars is \$38,500,000. The locomotives in the United States consume annually \$56,000,000 worth of wood. The wood industry amounts to \$500,000,000. There are 400,000 artisans in wood.

Miss Phehe Cozzens, one of the shrewdest and prettiest of the woman suffrage advocates, undertakes to demonstrate that man's sphere, biblically laid down, is to do housework, and especially to wash the dishes," by this scriptural allusion (see 2d Kings, xxi: 13)-" I will wipe Jerusalem as a man wipeth a dish; wiping it and turning it upside down."

Indications now are that the apple crop all over the New England States will be large the present

The canker worms, which have caused such havor among the apple trees for the last few years, are reported to be disappearing, and are succeeded by the current worm, which are equally destructive of the smaller fruit.

A good natured traveler fell asleep in a train a short time ago, and was carried a few miles beyond his destination. "A pretty good joke, is n't too far fetched," was the rejoinder.

Dr. Ammi Brown, one of our most thorough dentists, who has had large experience in the care of children's teeth, intends to practice in Salem on Mondays, Wednesdays and Fridays, commencing June 1st. We congratulate our friends in that vicinity on being able to secure the services of one so entirely devoted to his pa-

STYLE BEFORE EDUCATION.—A lady recently sent a fur cape to a fur establishment for repair, explaining her wishes in the following note: "I want my kape mendid whar the mices nored it in gud shaip."

It is estimated that five million trees are planted annually in the State of Iowa. Two farmers in Grundy have set twenty-six thousand this

Rev. Mr. Schermerhorn, called to succeed Rev. George H. Hepworth, at the Church of the Unity in this city, was formerly a Presbyterian clergyman of New York State.

U. S. Licenses for "Healers."

We are in receipt of a communication from Dr. Simon Van Etten, a healer of disease by the laying on of hands, stating that he had, up to the present time, made it a practice to take out a license, but that doubting the legality of paying such a tax, he induced the Assessor at Staunton, Va., to apply at headquarters for a decision on the matter. The following reply from the chief office of the revenue department, sent us by the doctor, is published for the benefit of all concerned:

TREASURY DEPARTMENT. Office of Internal Revenue. Washington, May 6th, 1870.

Sir: I reply to your letter of the 3d inst., that persons who profess to heal diseases by laying on of hands, but prescribe no medicines or perform no surgical operations whatever, are not regarded as physicians or surgeons within the meaning of the law, and should not be required to pay tax as such. Very respectfully,

J. W. DOUGLAS, Acting Commissioner.

A. M. CRANE, Esq., Assessor 6th Dist., Staunton, Va.
I hereby certify that the above is a true copy of the original order.

DR SIMON VAN ETTEN. Staunton, Va., May 20, 1870.

A Voice from Florida.

A correspondent, "J. M. R.," writing from Warrington, West Florida, says: "We would be very much pleased if some good test medium were to come on a trial-trip away down South. We read in the Banner of your glorious gatherings in the North; of the many proofs given you from the other side; while we poor folks yearn, and oh, how Rain came with them, as a matter of course, but | we long to see and hear from the loved ones gone more sunshine. They compared notes, looked before. There are very many hoping, wishing and into their financial affairs, and went home. | praying that the light may shine upon them."

New Publications.

GEO. P. ROWELL & Co., the enterprising newspaper and advertising agents, 40 Park Row, New York, have just is sued a book of one thousand pages, octave size, entitled THE MEN WHO ADVERTISE, AMERICAN NEWSPAPER RATE BOOK AND DICTIONARY. The book is printed on elegant tinted paper, is beautifully bound, and contains a vast amount of information invaluable to all who advertise, which class comprise all shrowd business men. The American Nowapaper Directory is a chronological history of the American press, and is a credit to its editors.

WOODHULL & CLAFLIN'S WEEKLY .- We are in receipt o the opening numbers of this new paper, published at 21 Park Row, New York City, by Victoria C. Woodhull and Tennie C. Cinfilm. That this sheet is of a liberal tendency is preclaimed by the following language in its opening address "To the Press:" "Conservatism is impracticable, while progress is the only principle worthy of a live, intelligent, independent journal." We are also informed that this paper "will be untrammeled by party or personal considerations, free from all affiliation with political or social creeds, and will advocate Suffrage without distinction of sex! the harmonious cooperation of labor and capital; liberal national education; the widest action of the Citizen compatible with the dignity of the State."

First on the list of June magazines comes the ATLANTIC, which abounds in variety, and is fresh and sparkling, thoughtful and entertaining, from the first cover to the sec ond. The story of Bayard Taylor makes progress, and is sufficiently advanced to be characterized as a literary triumph. We have a paper, by an English contributor, on the excavation of an ancient town in Gaul-a highly interesting description. Mrs. Stowe begins her "Oldtown Fireside Stories," the first one being "The Ghost in the Mill." Tuckerman discusses William Hazlitt in an admirable paper, instructive and entertaining. Eugene Benson writes about French and English Illustrated Magazines. "Let us be Cheerful," by Mrs. Linton, will do the good it was intended to do. Mr. Parton discusses the Napoleon Correspendence. Siamese Royalty is depicted; and the literary notices and reviews are richly worth the reading.

THE GALAXY contains two articles that will make its fortune for the next month: one by Jeremiah S. Black, of Mr. Buchanan's cabinet, on Edwin M. Stanton; and the other from the Autobiography of Thurlow Weed. Both will command a very wide and critical reading. They both touch upon the early incidents of the rebellion. Rebecca Harding Davis furnishes a story, and Mark Twain lots himself out in his customary vein. Mr. McCarthy writes on "American Men and Englishmen." and writes well, as he always does. There are other articles in this number of decided interest and value, which make it an excellent production in the magazine line.

LIPPINCOTT comes up smiling with a handsome June prosentation, in fact a very bouquet of literary flowers. It has the real magazine flavor. Trollope keeps on with one of his tales, and there is a timely and readable article on "Paragusy and the Lopez Family." Pollard continues the "Virginia Tourist," which is so racy that it will appear in volume form. "The Revolution at the South" is an article full of suggestions for the present time. We likewise have a pleasant "Glimpse of San Francisco;" "Guesses and Queries" are too original and bright not to take with the most eager readers; "The Coming Man" is proved to be a woman; and there is a good paper on " Our Judiclary Add a few other articles, with poems, to this list, and we have a monthly issue of a first rate magizine, not unworthy of the very bost that can be said in its praise.

OUR YOUNG FOLKS steadily pushes on in its prosperou career, the delight and instruction of its readers, and presenting them with the most enticing illustrations. The June number is another of its brilliant successes.

THE NUMBERY for June is a splendid number. Published y J. L. Shorey, 13 Washington street, Beston.

Good HEALTH for June presents an unusually interesting table of contents. This magazine is doing a good work for humanity. Published by Alex Moore, Il Bromfield street,

New Music.

Oliver Ditson & Co. have just issued the following new musical compositions: "Sleep Well," for the plane, by G. D. Wilson: "Bright Star of Night," a song for baritone or contracto, by Spohr; "Flur und Hain" (Through Wood and Field), by A. Jungmann; "Das Klare Auge" (The Liquid Gom), one of Brinley Richard's collection for the plane.

Spiritualist Lectures and Lycenms. BOSTON .- Mercantile Hall being desired by the New England Labor Reform League, wherein to hold its Convention the Children's Lyceum adjourned to the hall 544 Washington street, and there held its meeting Sunday morning, May 22d. Some of the regular exercises were emitted, singing and marching making the chief attraction. A large number of spectators were present, and, notwithstanding the crowded state of the room, all who came seemed to enjoy the occasion highly. Present eighty.

Temple Hall .- The interest in the circles held morning and afternoon at this hall each Sabbath continues unabated. those of May 22d being fully up with their predecessors. it?" said he to a fellow passenger. "Yes, a little Mrs. Bruce and Mrs. Chandler spoke in the evening, confining their remarks to a consideration of the claims and teachings of "Christianity." The Boyl-ton-street Children's Progressive Lyceum met

at Temple Hall at quarter past one, on Sunday alternoon, May 22d, with a good attendance. In addition to physical exercises, marches and the answering of group questions, Miss Georgie Cayvan sang, a selection was read by Mrs. Dana, and seven members declaimed. CHARLESTOWN .- Washington Hall .- Dr. J. H. Currier of

Boston, spoke at this hall Sunday, May 22d. His subject in the afternoon was, "The Religion of the Past and the Present." In the evening Mrs. Fannie B. Felton, of Malden, in troduced the services with an invocation and some person al communications, after which Dr. Currier proceeded to consider the theme of "Spiritual Influence." The lecture season in Charlestown closed with the mouth of May.

CAMBRIDGEPORT .- Harmony Hall .- The Children's Proressive Lyceum-held an interesting session Sunday mornng, May 22d—services as usual.

On Friday afternoon and evening, May 20th, the Mutual Ald Society, connected with this Lycoum, mot at Harmony Hall. The ladies assembled in the afternoon, and were toined in the evening by their masculine friends. After some time passed in social converse, the reading of selections, &c., the exercises closed with a dance. LAWRENCE.-The course of spiritual lectures instituted by

J. C. Bowker, at this place, was continued by remarks from Mrs. A. M. Davis, Sunday, May 22d.

Movements of Lecturers and Mediums. Mrs. M. J. Wilcoxson, who has been laboring in Texas during the winter, has returned to Chicago. where she will spend the summer. Those desiring her services can address her, care of the Religio-

Philosophical Journal. She will return to Texas in the fall. On Sunday, the 15th, she lectured in New Orleans to a good sized audience. Quite a lively interest is being felt there. Mrs. Abby N. Burnham's address is 10 Chapman

street, Boston. Lois Waisbrooker's address is box 44, Denver.

Colorado Territory, till further notice. Dr. A. S. Hayward and wife have arrived in Washington, on their way to Massachusetts from Chicago. After a short tarry in Washington, they will visit New York; thence home. They are

doing a good work in their line-one as a mag-

netic healer, the other as a test medium. The First Grand Union Picnic for 1870

Will be held at Island Grove, Abington, on Thursday, June 30th, to be succeeded by several others, and a three days' meeting during the season, of which due notice will be given; also full particulars of the first on the 30th of June in next H. F. GARDNER, M. D., Manager.

To Correspondents.

We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable, as a guaranty of kood faith. We cannot under-take to return or preserve communications that are not used.

B., BORHAM, TEXAS .- We should be most happy to hear

CURRENT EVENTS.

The rebellion in Venezuela is a success. The revolution-ists have exptured the capital and inaugurated a new gov-prument.

In the Prussian Reichstag the government has accepted in the Prussian Releasing the government has accepted a proposition for the sholltion of capital punishment, except in cases of malico aforethought and assassination of the Rovereign of the Confederation. The lower house of the Holland Parliament has passed a bill abolishing the death penalty. The Chambers of Bavaria, by a vote of 7d to 67, have rejected a similar bill.

Our postal affairs, both domestic and foreign, are now in excellent condition, except with France, and there are signs that that government will be compelled to yield to our rea-

The result of the Pleblecitum was formally announced to the Emperor, Saturday, May 21, when he made a brief speech promising to maintain the libertices already granted, but not by the sacrifice of order and stability.

9036 immigrants arrived in New York last week. Total since January 1, 180,304. Excess over same time last year,

The discussion of the dogma of Infallibility in the Ecu-menical Council will probably continue until the end of lune. Sixty members are down for speeches to be deliv-ored. Six hundred houses and two ships were burned in Que-

There are 359,027 members of Good Templar's ledges in

The six Chinese companies in San Francisco have decided o discourage further immigration of their countrymen. Riell, in his speech to the Red River Legislature, said Canada by instituting the government of Manitobs, had by no means settled the questions at issue.

At the meeting of the Boston Board of Aldermen, May 23d, the Burrill claim was definitely settled, so far as the Board is concerned, by passing an order to pay Gen, Burrill \$40,000.

\$40,000.
In the Superior Court, criminal session, held in Boston May 19, Elizabeth Chase, alias McD mald the woman who was arreated and indicted for ki-inapping the little girl. Nellie E. Burns, a few weeks sluce, was called up for trial, when she retracted her former plea of "not guilty," and pleaded "guilty." District Attorney May briefly narrated the principal facts connected with the case, and moved that sentence he passed. The prisoner, in response to the inquiry if the had anything to say in mitigation of sentence, simply shook her head, and Judge Rockwell then imposed the extreme penalty, which was that she be imprisoned in the House of Correction for the term of six years, the first three days to be in solitary confinement, and the residue at hard labor. hard labor.

Both Houses of Congress have concurred in fixing upon the 15th of July as the day for float adjournment. Weston finis ed a walk of 100 miles, May 25th, in 21 hours and 40 minutes, and was fresh enough to make a speech, He walked the last mile. in I minutes 35 seconds. In the last hour he walked oversix miles.

At the annual meeting of the State Bental Society in this city, on Thursday of last week, a doctor explained a case of his where he had extracted an ulcerated tooth, cleansed it of ulcrous matter and restored it to the jaw, where it is now in use, a perfectly sound tooth. The patient was present and verified the account.

A telegram from London says the ship Mariane was sighted in distress, May 7th, in the Indian Ocean. She was hoarded, when it was found that twenty-one of her crow had died from starvation, and the remainder were in a dying con-Advices from Buenos Ayres, April 16, bring details of the assassination of Gen. Urquiza. Gen. Lopez Jordan, commanding the tevolutionary forces after the assassination of Urquiza, proclaimed himself Emperor of the province of En-

tre Rios, and was recognized by the national government of the Argentine Confederation. Mark Lemon, editor and one of the founders of London Punch, died May 23d, aged 61.

The President declines to allow the Big Horn mining ex-pedition to start at present. Sensible! Quite a large party, composed mainly of members of the Boston Board of Trade, with their wives and daughters, started Monday morning May 23d, in a special Pullman train of cars, for Sun Francisco, Cal. May they have a pleasant time and a safe return.

The news from Spain confirm the report that the veteran soldier, Gen Espartere, will accept the crown if offered him by the Cortes. He is seventy-eight years old, having been born in 1792, in La Mancha, the country of Dan Quixbeen born in 1792, in La Mancha, the country of Don Qolxote. He was the youngest of the nine children of a carpenter, and being of sickly habit in his youth—like many other long-lived porrons—he was destined for the priesthood. He took, however, to the army, and fought against Napoleon's invasion of Spain; then served in Spanish America; then returned to place Isabella on the throne, and to govern the country as Regent till 1813, and then, being turned out by one of the Spanish, revolutions, he retired to London, and lived till 1854; and then he was restored to power, to be displaced by O'Donnell in 1857; since which time he has lived in retirement. He is confessed to a man of fraterate abilities, and though privately since which time he has lived in retirement. He is con-fessedly a man of first-rate abilities, and though privately addicted to gambling, his public life has always been marked by inegrity and a severe decorum. The object in tendering him the crown now is probably to secure a breathing spall for the various factions who cannot agree upon any other course, and whose relative strength it is difficult to settle. A few years under Espartero will determine whether Spain is to be a republic or a monarchy, and if the latter, what shall be its ruling dynasty. The recent revolution ought to have had a more brillish termination than this, but it might have had a worse one,

Portrait of my Daughter in Spirit-

DEAR BANNER-I am a sick man, oppressed with all the despondent gloom incident upon a long, tedious illness, with an ambitious, active nature, continually disappointed in its impatient hopes of speedy recovery. But a pleasing burst of sunshine has for the time penetrated the clouds, through the reception of a life-like, perfectly characteristic portrait of my pet daughter, six years in the spirit-life, coming from the hands of Mrs. Kendall, 28 Winter street, room 39. It is a pleasing story, beautifully proving the incessant care and watchful love of those who go before us to the happier home.

Some mouths ago, as I was spending a few days in you city, I attended a small and unpretentious circle, composed entirely of strangers, unconscious of the presence of a spirit-artist, when, most unexpectedly to me, my departed wife controlled a medium, identified herself, and told me little Florrie was present, and, as we had likenesses of our other children and not of her, she had a child-like desire "to have her picture taken," and that there was a medium presont who could take it. Whereupon Mrs. Kendall-who knew othing of me or my family, (as I am from Minnesota and my child died there)-was controlled, and described my daughter, saying he thought she could take her portrait. Owing to embarrassments due, it seems to me, to a sad lack of approclation, some time clapsed before she was able to fulfill her promise. But the result richly repays me for the waiting; and, as the dear one looks down upon me from the nainted surroundings of the very vines, blossoms and shrubbory she so much loved to gather about her and imitate while in the earth-form, it seems delightfully real that her very self smiles with childish exultation through the correct semblance, at the success of her affectionate scheme.

Blessings on the sorrowing ones, who, in the midst of anxiety, privation, and sometimes absolute hunger, thus work out the will of our angel friends and afford us the only actual demonstrations of immortality. "Verily they will have their reward !" as will also those, if any such there be, who zenerously sustain them. (Per scribe,) DR. S. P. CAMPBELL.

Quincy, Mass., May 22, 1870.

Spiritual Periodicals for Sale at this Office : 1 THE LONDON SPIRITUAL MAGAZINE. Price 80 cts. per copy

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 conts. THE MEDIUM AND DATREBAK. A weekly paper published in London. Frice 5 cents.

The Religio-Philosophical Journal: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq.

HE LYCEUM BANNER. Published in Chicago, Ill. Price THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

Price 6 conts.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Ferms, \$5 and four three-cent stamps. M. K. Cassien answers sealed letters, at 185

Buk street, Newark, N. J. Terms, \$2,00 and four blue stamps.

Answers to Sealed Letters, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. Money returned when letters are not answered.

MRS. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometer and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3-cent stamps. Send for a circular.

Special Notices.

HERMAN'SNOW,

NO. 319 KEARNEY STREET, SAN FRANCISCO, CAL., Keeps for sale a general variety of

Spiritualist and Reform Books, At Eastern prices. Also Planchettes, Sponce's Postlive and Negative Powders, etc. The Banner of Light can always be found on his counter. Catalogues and Circulars mailed free. May 1.—tf

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE. Western Agency for all

Liberal and Spiritual Books, PAPERS AND MAGAZINES. Айо, Араня & Со. в

GOLDEN PENS AND PARLOR GAMES, The Magic Comb, and Voltaic Armor Soles, SPENCE'S POSITIVE AND NEGATIVE POWDERA.

Congress Record Ink, Stationery, &c. WARREN CHASE & CO., No. 827 North Fifth street, St. Louis, Mo.

J. BURNS,

Progressive Library, 15 Southampton Row, Bloomsburg Square, Ho burn. W. C., London, Eng., KEEPS FOR SALE THE BANNER OF LIGH AND OTHER SPIRITUAL PUBLICATIONS.

GEORGE ELLIS,

BOOKSELLER, No. 7 OLD LEVEE STREET, NEW ORLEANS, LA.

Keeps constantly for sale a full supply of the SPIRITUAL AND REFORM WORKS
Published by William White & Co.

J. T. GILMAN PIKE, PHYSICIAN, Pavilion, No. 67 Tremont street, (Roem No. 5,)

Notice to Subscribers of the Banner of Light.

-Your attention is called to the plan we have slopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires: i. e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

Friends, sometimes, unexpected call, Bearing as some choice prizes; Such visits are esteemed by all

Agreeable "surprises"; They serve in closer bonds to bind Those who were friends before;
And make impressions on the mind
We never can ignore
Thus Boy's who trade with Gronge Firsto
Aro much "surprised "—he sells so low,
Coat Parts, Vers, Rat and Shos scomplete,
Corner of Beach and Washington street.

The Herald of Health .- A sample copy will be sent free to any of the subscribers to the Hanner of Light, by Wood & Houshook, 15 Laight street, New York.

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the quentinsection. Paymentin nil cases in advance-For all Advertisements printed on the 5th

page, 20 cents per line for each insertion. Advertisements to be Renewed at Continued Rates must be left at our Office before 13 M. on Tuesdays.

11,000! Eleven Thousand Edition Just Published! THE GREAT HARMONIA, VOL. 3,

THE SEER. By Andrew Jackson Davis.

IN order to meet the increasing demand for this volume, we have inst printed the eighteenth edition, being the clesenth thousand of THE SEE, R. wheelts dest issue. The following contents explain the cause of its wide popularity:

MIND CONSIDERED AS A MOTIVE POWER. MISSION OF MIND AS A MORAL POWER. PHILOSOPHY OF CLAIRVOYANCE AND INSPIRA-MANIFESTATIONS OF THE SEVEN MENTAL STATES.

MAN'S ORDINARY RELATION TO THE EXTERNAL WORLD.
MAN'S INTERNAL RELATIONS TO THE SPIRIT-UAL UNIVERSE.

MAN'S PSYCHOLOGICAL CONDITION AND

Powers. MUTUAL DEPENDENCIES BETWEEN BODY AND

SOUL.
PSYCHOLOGICAL ACTION OF MIND UPON THE
BODY IN DISEASE.
PHILOSOPHY OF UNIVERSAL SYMPATHY.
MANIFESTATIONS AND LAWS OF THE SYMPA-THETIC STATE.

HISTORICAL EVIDENCES (MIRACLES) OF THE
PSYCHO-SYMPATHETIC STATE.
MENTAL CONDITION OF ANCIENT PROPHETS,
SEERS, AND RELIGIOUS CHIEFTAINS.
RELIGIOUS MANIFESTATIONS OF THE TRANSI-MOHAMMED, ZOROASTER, MOSES, DANIEL, BWEDENBORG, ANN LEE, JOSEPH SMITH, AND OTHER CHIEFTAINS.

PRINCIPLES OF TRUE INSPIRATION. PHILOSOPHY OF ORDINARY AND SPIRITUAL DREAMING. AUTHORITY OF THE HARMONIAL PHILOSOPHY. Printed on good white paper, and in fair open type, well bound in cloth. Price 81.50, postage 10 cents. The trade supplied in any quantities at a reasonable discount, at the BANNER OF LIGHT BOOKSTORE, 158 Washington street,

Boston

MRS. F. C. DEXTER.

PORMFR Y Sushee, Medical Convoyant Healing, Test,
Business and Developing Medium, examines persons at
a distance by a lock of hair; cures all discases with mediche and by laying on of hands. Patients can have board and
treatment at her residence, No. 8 Bond street, between Shawmut avenue and Tremont street, of Hanson or Milrod street,
Boston.

4w*—June 4.

A NSWERS TO SEALED LETTERS by Jacob Todd, No. 2 Tyler, corner of Beach street, Boston. Enclose one dollar and two stamps. Also six questions answers are not given.

3w—June 4.

MRS. C. N. BROWN, Business Clairvoyant, MA At home, Tuesdays, Thursdays and Fridays. Heurs from 10 to 5 o'clock. Terms 31,00. No. 1 Forter court. Un-on street, Charlestown, Mass. 2w*-June 4.

MRS. A. M. SUMNER, Medical Clairvoyant, No. 2 Madison street, Boston Bighlands. 3w*-June 4.

PREMIUMS! IMMENSE PREMIUMS! PREMIUMS!

\$100,00 IN GOLD. 8200.00 IN GOLD 8800,00 IN GOLD. 8400.00 IN GoLD. 8500.00 IN GOLD. \$600,00 IN GOLD. \$200.00 IN GOLD. 8800,00 IN GOLD. 8000.00 IN GOLD. 81000,00 IN GOLD.

THE above magnificent premiums are offered to agents for the Positive and Negative Powders. Such immense premiums, in addition to the very large and theral commissions which we give to agents on the Positive and Negative Powders, make such agencies more profitable than any other that can oe undertaken. For the terms and conditions on which the above premiums will be given, and for all other information, address, PROF.

For the terms and conditions on which the nove premums will be given, and for all other information, address, PROF. PAYTON SPENCE, M. D., BOX 5817, NEW YORK CITX; also see the advertisement in another column.

Istf—May II.

BEAUTIFUL EMBLEMS!

DRAWN BY THE CONTROLLING GUIDE OF W. H. MUMLER.

ENGLOSE name of spirit friend in scaled envelope. Address, with \$1,00 for emblen, W. II. MUMLER,

May 28.—2wis* 170 West Springfield street, Boston.

Hing, earl met love sho vict Smi enc frie was

Mlessage Department.

Each Message in this Department of the Banner or Liour we claim was spoken by the Spirit whose name it bears through the instrumentality of Mrs. J. H. Conant.

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

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

-no more, Zir Persons receiving such messages are requested to inform us how far the statements made agree with the facts, as knewn to them.

The Banner of Light Pres Circles.

These Circles are held at No. 153 WASHINGTON STREET. Room No. 4, (up stairs,) on Mostay, Traspay and Tittes-pay Aptensons. The Circle Room will be open for yieltors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donathous solicited.

Mrs. Corant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock r. n. She To Donations of flowers for our Circle-Room are solicited.

Invocation. Thou holy spirit in whom we live, move, and have our being, we are standing as it were upon the outskirts of human doubt, of human ignorance and fear. We turn our faces toward the morning of truth-toward thee, oh Lord, asking to grow wise in thee, asking that our darkness may be swallowed in in thy light, asking that thou will lead us up the mountain of wisdom and truth. lead us away from our own darkness, from the errors that we have gathered to ourselves like a garment and hugged closely and devotedly to our bosoms. Father, aid us to give up our idols; put in our hands a hammer that shall smite-them in places, and give us in their place thine own holy spirit, which we can worship if we cannot fully understand. The gods that we make with our hands we can see; we know what they are. But thon art infinite and invisible; yet thou art allperfect, an ever-present power in which we must live it we live at all. Oh, teach us to worship thee in spirit and in truth. Take away our idols, our Father, and let us build alters unto thee, the Father who eareth for each one of us. We praise thee, of Lord, that we do live, and that because thou art eternal, so are we. Being of thee, we ever, shall exist, we believe. Oh, may we wear our immortality to thine honor and glory all the days of our lives, making each day a sacrament to thee, worshiping thee on all days alike because all belong to thee. Amen: March 17.

Questions and Answers.

CONTROLLING SPIRIT - I will answer your questions, Mr. Chairman.

Qu'rs .- Do you know anything of the whereabouts of the "City of Boston".

Ass - We have been informed-but of burselyes we know not-that the steamer has foundered. with all on board. Now understand us to say we do not know, but have been so informed. You have the information second hand from us.

Q .- You have been informed by those in spirit-

A. - Yes. Q -By whom was the image called the Cardiff Giant made, and for what purpose?

A - We do not know,

Q .- Edward H. G., of Aurora, Ind., asks an explanation by the controlling intelligence of an answer given in the Message Department some time since, referring to spirit-forms seen by medrums. In that answer the statement was made that the atmosphere of our earth contains everything belonging to this planet and much more. and all the elements necessary to the formation of everything known to our human senses; that spirit-forms, as seen by mediums, are not really the absolute and genuine forms of spirits, but those they have temporarily created out of the atmosphere, and consequently perishable. My wife sees spirits-at least the exact appearance of persons who once inhabited the mortal form: the question is, if what she sees is not the real form of the spirit, what kind of form does it have?

A .- By the real form is meant the permanent spiritual body. By that which we may call the woven out of atmospheric elements. Such a body can be seen by the natural eye, but a spiritual body can be seen only by the spiritual eye, perceived by the spiritual senses. When spirits clothe themselves out of the atmosphere, you can all see them, handle them. They have bodles that are flesh and blood, and bones and sinews and nerves, all manufactured out of the atmosphere. But when media alone see them, they see them with the spiritual eye. Their spiritual perceptions are opened, while those of the masses are not, and they see the spirit-body, that which is permanent with the spirit.

Q-In one of the prayers offered here, the pefor blessings. Will persons be any more likely to receive blessings by praying for them?

A .- Prayer brings us nearer to the spirit of good, to that infinite spirit of good that exists everywhere. It changes our spiritual condition, and makes us more receptive of the blessings we ask for. This is all prayer can do for us. It cannot change the purposes of the Infinite. It cannot bring God nearer to us, only as we come nearer to

Q-In proportion as our desires are, shall we not be prepared to receive these blessings?

Q.-Is not there more benefit arising from work than from prayer?

A.-Yes.

By prayer I do not mean simply mouthed utter-

Q.-Does not the moral welfare of scelety depend more upon work than upon prayer?

A .- Yes, certainly. A man might pray to all eternity for his field to be sown with wheat and the harvest to be gathered in, but unless he or some one else work in that field the wheat would not be sown the harvest would not be gathered. Q.-Does prayer without works amount to any-

A .- No, certainly not. It, is prayer without a spirit, without a soul.

Q .- As Spiritualism advances will the churches crumble and a new organization be erected on their ruins, or will the churches be likely to adopt Spiritualism and retain their organization?

A .- The churches will be most likely to adopt it. Can you not see that it is even now being incorporated into all the churches? They are drinking it in just as fast as it is possible for them to. Their old theological darkness will quietly depart before this spiritual light. In other words, this leaven, which is in all the churches, will by-andby leaven the whole lump. They will be changed unconsciously to themselves. It is the purpose of returning spirits not to tear down but to spirit-

ualize all the churches. Q-. The question was asked if work was not more important than prayer. You answered yes I would ask if they are not about equally im- | that I did business with, and dealt with here in

must follow to fructify and make it useful.

A .- You are right. earth?

main correct?

ology how down to the biblical record, and he learn to be satisfied here. makes a very poor job of it. But when we sift I would say to my folks, I am happy in this truth well worthy of our investigation.

Q -Was not the book the means of doing much

A .- Certainly it was.

ignore them.

March 17.

CONTROLLING SPIRIT.-At the close of this seance, should there be time, you will be favored by a reading from Longfellow's "Hiawatha," by through the medium, Mr. Mansfield. I've been the Indian spirit, Nejos-kade-ta.

Samuel K. Head.

enough to give his name.)

Captain Bassett.

which afflicted my body before I left it, but I am sir. suffering from painful recollections, when I retleet that I am here as one of the " dead," and that there are yet hopes cherished in the hearts of my dear ones that I am not numbered with the dead. I can but feel saddened, for their sakes mostly, though quite a time has been given for the Great may be speedily healed.

since I left, home in the good ship Java. We who art infinite in wisdom, in love and in power, went on our way w. hout encountering any se- that our ministrations to those souls who are vere gales, and strange to say-that is, it will be prisoned in houses of death may be such as shall strange to some, it was not to me-but to those tell well for them in eternity. Oh, our Father, upaccustomed to sea life it will seem strange, we know that thy ways are right and just, and when I say we did not speak a single sail on that whose theu lovest best theu often chasteneth the entire voyage to the China seas. We were most. Oh, our Father, may thy children who bound for Yokohama, Japan; when within about still dwell in the shadow of mortality, who still tive days' sail of Yokohama, perhaps a little walk in the darkness, scarcely beholding the more, we encountered a typhoon and seaquake. Hight, grant, oh Lord, for them some revealments In all probability we should have come out vic- of thyself, that shall teach them that for the soul torious from the typhoon, had it not been attend- there is no death. The body must die, but the ed by the seaquake. The day was unusually soul can never die. Oh, grant that some of the bright; not a cloud was to be seen. Suddenly, at divine hopes of the soul may be revealed to them about two in the afternoon, we recognized that | even here while they dwell in the prison of death. dead calm that in those latitudes always be- Our Father, send loving angels to those who speaks danger. That told us, in unmistakable mourn here. Give unto each heart an answer terms, that we were to be visited by a typhoon. to its prayer. Lift up thy children who have Scarcely had we made ready for it before it was fallen in the way of life, and through thy minwith us. We received the shock of the sea- istering angels, speak peace to the down-trodden quake at the same instant that the typhoon world. Thy kingdom is with the soul. Oh, may struck us, which produced such a violent suction we, our Father, succeed in impressing this truth under the ship that there was no chance of safety upon thy children, that thy kingdom and thyfor us. We must go down; our good ship trem; self are never absent from the soul; whether bled like a bird upon the wave for a few seconds, it wanders in the vale of purgatory, or drinks and plunged beneath the waves. That is all I deep from the black waters of hell, thou art there have to tell. Captain Bassett, of the Java. Fare with it, an ever-present Saviour, and will not suf-

Samuel Harding.

I should n't like to come back and bring news! with us and go w of my own death. Thank fortune, my folks | new strength, and teaching us anew of thee and know of my death, so I haven't got to be the of ourselves. Amen. bearer of my own death dispatches.

Well, stranger, this is new business to me, as it will be. I suppose, to you in this line, when you get over across, and want to come back here.

My name was Sam Harding, and I am from Harrisburg, Penn., sir. I died according to the rules of war. [A quick dispatch?] Yes, pretty quick. I did n't stay more than two hours after I physical human life, of course its philosophy is was shot; I was killed at Cedar Mountain. You never was there, I suppose. [No.] Well, it's a It seems to be law in Nature, that a calm shall pretty flue place when you have a chance to always succeed and always precede a tempest. view it without knowing you are going into line tition was that God would bless those who pray of battle, and may expect you will have to go under its soil pretty quick. The view, under those circumstances, do n't amount to much.

Methodist, and was as much as I could be; but I provides against all contingencies. This rolling don't know. I fell short, I reckon, a good many world would long since have gone out of existtimes, because I could n't see things as the preach-lence, had this law not been in constant operation. ers did. Well, stranger, I never could see into Now since it is not natural for the atoms composthe necessity of sprinkling, or baptism, anyway, ing physical life to be long in a state of rest, of To me it was child's play, and I couldn't have course the law forbids it, and when there is a anything to do with it. I said I liked all the rest strong tendency toward it, Nature combines other pretty well, but that was nonsense to me, and I forces which rush in and fill up this so called could n't make it a part of religion, anyway. Well, I see differently now; I see it was an observance that symbolized a great truth; and A .- To me work is prayer, and prayer is work. | and all its circumstances, it is all the way you prayer, in which "God the Father, Spirit Etercan understand anything about religion, or about nal, whose loving kindness beams upon our condo you suppose the heathen could ever have been and "strengthen our understanding," "that his made to understand anything about God only will may be done in all hearts," we are then told through the idols they made? Well, what is true in the succeeding answer to a query, "When we of them is true of us. We talk about washing consider what God the all pervading spirit is, we away our sins, but we can't realize it without putting on the water in some shape. So I think. were I here now, if I wanted to be a Methodist, I should go through the baptism, or sprinkling, or whatever was thought best, because I should see it was nothing but a symbol on the outside, but ism. in the inside it was a great truth. I should re-

coive it with a better grace. Well, I am happy in this other life. It is a good world, and it is a world where people do n't tread on your toes too hard. What I mean by that, is, you can have enough to satisfy all your spiritual needs always, and nobody can take it away from you. Everybody can have enough, and nobody can take what helongs to me-for you could n't use mine and I could n't use yours. So there's no stealing-no filching from one another, I tell you, here in this life. So if some of my acquaintances don't get rid of some of their propensities before they come here, they will find they have ed in intelligent human life on earth and spiritbrought'em to a poor market. Now that's sure life? as you live, sir. [You do n't mention their names?] No, I should n't want to mention that kind, because they would n't like to be shown up. Some itself is always the same in all things.

portant in this view. For instance, may we not this life. They know what I thought of 'em when define prayer as the hungering and thirsting of I was here. They were always inclined to go a the spirit, the opening of the spirit to receive little further and a little further, tread a little divine light and aid? Having received that, work harder, tread a little harder, never stopping to think that perhaps you might have some rights as well as they. They would get just all they Q -At what time did man first appear on could, whether it belonged to them or not. Now, rather than fight, I would give up. I would yield, A .- It would be impossible to tell, since when as an Indian would say, seat after seat, till I was man first appeared on earth there were no means driven to the water's edge before I'd fight. So of recording his appearance, and therefore trans- you see I got the worst of it a good many times. mitting the knowledge to future generations. It I got the worst of it at the time I was rather is almost impossible for us to tell in the history forced into the army. I was forced yes. I had of man where the brute left off and man begun, had filched from me by those persons all I had; I say it is almost impossible to tell, so gradual I was in despair as to what to do, and I finally have been the steps of Nature, so gradually has concluded I'd better serve my country as best I the human been led up from the brute creation, could. I would enter the army. So I did. I aint I know it is not very pleasant to contemplate our sorry for it. Those people remain. They were past, but if we would go back to learn what we cowards. They stayed at home, I could say more have come from, we must contemplate it; we must of 'em, but I don't want to be too correct an shake hands, and very cordially, too, with our artist in drawing their portraits. Might call on brethren in the lower orders of life. We cannot me to come again and draw somebody's else, and as I happen to be in other business, I should n't Q -Is Prof. Hitchcock's work on geology in the want to come. I do hope they will look into this matter, and if they want to enjoy life on our side, A.-He has advanced a great many correct square right round and be willing to let other peoideas, but he has so woven his own peculiar the- ple live, as well as to want all there is in life ological views with his scientific observations, themselves; because it will come a little hard on that he has rather dwarfed his scientific observa- 'em when they come here. You have got to be tions by his theology. For instance, he is unwil- satisfied with enough here-can't get any more. ling to yield up his old belief in a universal del- If they aint satisfied with it, they will be conuge spoken of in Genesis. He tries to make Ge-stantly miserable, you see, so they might as well

out his geological researches, and separate them new life. It is a real world, as tangible as this from his theology, we have an abundance of pure world. I see water, and trees, and flowers, and soil, mountains and valleys-everything that I saw here in this life-only it is so much more beautiful, and it is just as taugible to our spirit bodies, as the things are here to our material natural bodies. Now my folks do n't know that, and I want 'em to know it. I'd like to open a communication between them and me to see him, and think I can do first-rate through him. I'd like to have them write a letter to me and let me answer it-open a correspondence with (This spirit took possession of the medium for a us-I will tell them about the spirit-world they great spirit, the infinite, the all-wise, the loving moment, but was only able to retain control long are coming to-about matters on earth too-any-March 17. thing that will do them any good. Good day, captain. [Did you give your age?] No, I did n't. Do you want it? [Only for the satisfaction of I am not suffering with any sickness or disease your friends.] I was in my thirty-second year, March 17.

> Seance conducted by Father Henry Fitz James; letters answered by L. Judd Pardee.

Invocation. Oh, thou who hath decreed that the soul should Healer to prepare them for the wound, that it pass through the purgatory of human life, that it mny be educated for heaven, to thee we pray, and It is now between fourteen and fifteen months we ask, oh Lord, our Father, thou Great Spirit, March 17. fer it to be scourged too heavily. Father, we bless thee for all thy blessings toward us. We ask that this hour thy holy spirit in love may abide March 21.

Questions and Answers.

QUES.-Why are the elements always so perfeetly calm preceding earthquakes? What is the philosophy in spirit-life of this particular phenomenon?

Ans.-Since it is a phenomenon that belongs to here with you. Extremes are fond of meeting. Philosophers tell us that during what is called a dead calm, the electric and magnetic elements are at rest, comparatively and relatively at rest. It is not according to natural physical law that Well, stranger, when I was here, I tried to be a they should remain long at rest, for Nature always

vacuum, producing the opposite of a calm, which is intense vibration. Q.-By A. G. Easterly, of Napa, Cal.: In the while people here are surrounded by the body Banner of Light of Oct. 9th, after a most beautiful God-by symbolizing them as best you can. How sciousness," is implored to "guide our speech" can come to no other conclusion than this, that spirit is but a compound of all spirit." Now what I respectfully and earnestly ask is, How can we possibly reconcile these two diverse teachings? The first I believe is Theism, the second Panthe-

A .- Both are true, since there is a great spiritual truth in both Theism and Pantheism. I believe God, the Spirit, to be all spirit-your spirit, my spirit, the spirit of the dog, of the horse, of the water, the grain of sand, the ocean, the sky, everything of which we can conceive and of which we cannot conceive.

Q.-What is life? Is it the same in the vegetable, animal and man?

A .- Yes, just the same. The manifestation differs according to the instrument through which it works, but the indwelling element is the same. Q -Is there any difference in life, as manifest-

A .- No; life is but life anywhere and every where. It is manifested differently, but the life

Q.-By E J. I.: Is Abd el Kader, who has pre-

sided at this circle, the same who lived in Alge- was going home. [They meant you could send a ria, and later in Syria? If so, would be mention [message.] They did n't say so. Don't know but some event in the drama of his life, by which I could recognize him to be the same person as I you ever been able to reach your family? No. inquire after? Would be give the names of one [Then I think you can go directly to them after or more writers who may have written his biog- leaving here, and see them quite distinctly.] That raphy, and say if they have also published what is what I want. My name, E. J. Kenny. I was has been written of him?

A .- The Ab-del-Kada who comes here was cotemporary with Mahomet.

Q .- Are the manifestations of this day from the same source as were the miracles in Christ's day? A .- That is my belief.

Q .- Can true worship ever exceed the comprenension that we have of the object we worship?

Q .- Have we any evidence in Nature of an in-

telligent design working in Nature to the accomplishment of specific ends, or are the perceptions of apparent adaptation and design but the necessary relation of cause and effect to the forces inherent in the primal elements of matter? A .- Those primal forces that are inherent in

been a power behind them, and that power I believe to be spirit and also intelligence.

Q .- Is there any self-conscious intelligence in the universe except the organized self-conscious intelligence of the human spirit?

A .- No; I know of none; consequently it is right for me to answer as I do a power beyond spirit as you do that spirit ex-

A .- Yes, it is lawful for you to infer that, but

the next thing is to demonstrate it. Q.-Have we not been told in this circle that

ceeds all the primal forces?

soul exceeds spirit? A .- Possibly you may have been. To me they. being terms used to convey the same idea. When we endeavor to speculate concerning spiritual things here among you mortals, we find that the poverty of human speech prevents us from giving you those ideas of a future life that you seek to know concerning.

Q. - May we not look for some important changes soon in this general movement which we call Spiritualism?

A .- Yes, and I think you will not look in vain. Q.-Will you please indicate some of those changes in general outline?

A .- There will be more marked physical manifestations, as you call them, for it should be understood that you have need of them as yet. There will be more marked intellectual manifestations. Clairaudience will become more general; clairvoyance, clear seeing, will become more general. In fact, all the different phases that you have been familiar with in the past will become more exalted, and other phases will be revealed

Q.-What is meant by the spiritual breathing distinctive feature of their society?

A .- I have no knowledge of any such conditions existing in any of the spiritual societies. Please explain.

Q.-I refer to the society at Brockton, under the selves to be capable of receiving some finer atmosphere than the physical lungs are able to in-

A .- l'erhaps you refer to the action of the spiritual body in some persons, while the spirit is inand more so. These persons you call mediums. The action of this spirit-body gives them predominance over physical life. They are able to depart from their bodies almost at will. Foreign spirits are able to control not only their spiritual

spirits are able to control not only their spiritual bodies but their physical hodies also, giving a variety of manifestations in Spiritualism with which you are all familiar.

Qu.—I do not so understand this phenomena. I believe the people in that institution are not what we call mediums.

A.—Then I am at a loss to know to what you refer.

Qu.—Perhaps you may supply the information at another time.

A.—Very likely I will.

March 21.

John A. Cummings.

Well, brother, since I have ascended I can speak for myself. I know now that there is a life after death, and that I have entered it and that I can return. Though I had many evidences to prove this philosophy a truth before I left my body, yet they never served to satisfy my soul beyond doubt. But I am satisfied now. I said to some of my friends if I prove it true, I will return. I used to tell my friends that I do n't believe that there was ever any worse hell than what some of my friends if I prove it true, I will return. I used to tell my friends that I do n't believe that there was ever any worse hell than what some of my friends if I prove it true, I will return. I used to tell my friends that I do n't believe that there was ever any worse hell than what some of my friends if I prove it true, I will return. I used to tell my friends that I do n't believe that there was ever any worse hell than what some of my friends if I prove it true, I will return. I used to tell my friends that I do n't believe that there was ever any worse hell than what some of my friends if I prove it true, I will return. I used to tell my friends that I do n't believe that there was ever any worse hell than what some of my friends if I prove it true, I will return. I used to tell my friends that I do n't believe that there was ever any worse hell than what some of my friends if I prove it true, I will return. I used to tell my friends that I do n't believe that there was ever any worse hell than what some of my friends if I prove it true, I will return. I used to tell my friends tha was any other life. My hope is fully realized. And I can say to those friends I have left, I would n't be willing to part with one single pang that I passed through here on earth in that miserable body of mine that I dragged out half a century in. I am thinking of joining myself to a party of spirits whose business seems to be to overturn some of the false theories of this life and substitute in their place correct ones. I hope I shall be able to do some good. I used sometimes to make violent efforts to do something here, but the old clog of the physical body would always rise up in rebellion and prevent me, so I was obliged to pay a great deal of homage to the body and very little to the spiritual. But that body is lain off now, thauk God for it, and I am free to do what I want to, and I hope ere long you will hear from me to some good purpose. John A. Cummings. Good day. You know me, You ought to. [Where did you live?] At the South End. You know me. If you do n't, ask some of your brother Mansons, I 've hung my hat in the other world.

March 21. sons. I've hung my hat in the other world. March 21.

E. J. Kenny.

I have friends and family in Halifax, Nova Scowas told on coming here that I could go home. I Friend

they meant to, but they didn't do it. [Haven't a trader in Halifax. I went to London, Eng., to buy goods, and we got the worst of it, and I'm dead. My folks don't know it, but I do. [How did it happen?] Drowned, drowned, drowned. [From what were you drowned?] Water; what did you expect? [From what ship, I mean.] Steamer - City of Boston. [What about the steamer?] I've nothing to say about her. [Did A .- No, I think not, because we cannot truly you fall from the steamer?] No, that fell from worship what we cannot truly comprehend, and me. [Did you go down with her?] I don't know thus it is that we bring our God down to us. We where that went. I went down. [What was the array him in the form of human life. We give occasion?] Well, some bad management, giving him a personality so that we can comprehend his out of machinery, breaking a shaft—had a variety being, or at least we think we can, and the wor- of mishaps, what they were I don't know. I ship of God will always be more or less imper- was n't boss. If I had been, perhaps I might fect because we can never fully comprehend the have done different from what they did. I was a passenger. I heard a good many things, and might repeat 'em bere, but I was cautioned to talk only of myself, so I do. I am here, and dead. So report to my people. I am a Catholic, and expect to reach my family through the church. Have I been told right? [Yes.] Very well; don't forget my name. [Your age?] Forty-six. It is a hard thing to be obliged to come back and rematter must have had a cause. There must have port your own death. [You'do n't know anything about the steamer?] Yes-know a good deal about her. [You do n't wish to say whether she went down or stayed up?] I don't know whether she went down or staved up, as I told you in the first place, but the last I saw of her, I thought she was in a fair way to go down. If she stayed un. she did more than I thought she would. [Do you Q.-May we not as lawfully infer that there is remember the day?] No; as far as I am concerned, it was rather between two days, for I went very near the closing up of one and the beginning of another, and which I leaned the furthest on I can't tell. You got any news from the steamer? [Not a word.] Well, you ought to have. [Do you know whether she spoke any vessels while you were on board? I don't know: I are synonymous terms. Some call the soul the think not, though. We had a mighty rough, foggy intelligent, invisible portion of the being, and the time. Some of my friends wanted me to wait till spirit the covering through which that soul mani- May. They thought I'd be sorry if I did n't. Tell fests itself. That is a view that some spirits take 'em I aint sorry. I aint sorry. Think when I get of it, but I talk of the spirit and the soul as both acquainted with things here I shall like a good deal better than I ever did on earth. March 21.

Annie Gardner.

I have got well. I was sick, but I have got well. Tell mother I don't believe I will ever be sick any more. I feel well now. I had a fever. I did n't live here. I lived in St. Louis. My name was Annie Gardner. I was most ten years old. Before I was sick-two years before-I broke my leg and it was n't set right, and mother said she would rather I would have died than to have had that misfortune. I don't know but what God heard her and thought he might as well-take me. [She is n't so well satisfied now, is she?] No; she cries dreadfully, and feels dreadfully. I suppose God thought she meant what she said, and so I went. Don't you suppose so? [No, I don't think that.] Oh I do. [Have you any reason for thinking so?] Yes; because they say God hears our prayers, and they say that every earnest desire is a prayer, and that he answers our prayers, and if he does-why, that was a prayer my mother that some Spiritualists in America have made a | made, and so he thought she meant it and he took me. [But she did not really mean it.] Well, no she did n't, but perhaps he thought so. [No, my dear, I think there was some natural cause for your death which you will understand sometime. I think your teachers will explain it to you in direction of T. L. Harris. They believe them- good time.] Well, mother ought not to cry and feel so bad, because I am better off, and she knows I'd always have been lame here and had a deformed foot, and so I should n't think she would feel so bad. [You must try to comfort her.] I would if I could, but I could n't influence corporated in the physical body. There are some her. [Porhaps you may after she gets your mesamongst you whose spirit bodies are as actively sage.] I have n't got any broken leg here, and I used even while they are here in the physical am well, and I do n't think I'll ever be sick any body, as are their physical bodies. For instance, more. Tell her that father aint here. [Did she their spiritual lungs are used by the spirit; their think he was?] Yes, he went to Austria, and spiritual senses are used; their spirit-bodies are she heard that he was dead, but he is n't dead, ust as much used as their physical bodies are, and I am going to find him. I am going now.

> This scance was conducted by John Pierpont; etters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

Donations In aid of our Public Free Circles from various parts of the

I have friends and family in Halifax, Nova Scotia, and I want to reach them. But I am astonished. I have brought up in Boston, Mass. I was told on coming here that I could go home. I Friend Sofraeden Sofrae

Passed to Spirit-Life:

From Westbrook, Me., May 2d, Mr. Lowell Lang, aged 49 years.

His faith in our beautiful philosophy was strong and abiding, and cheered and sustained him in the closing hours of his earthly lite. Calmiy and peacefully, joyous and happy, he met the death angle, assured by the gentle ministry of the loved ones gone before of a bright immortality on the other shore. For him death had lost its sling, and the grave its victory. The toneral service was conducted by Mrs. A. W. Smith, Inspirational speaker, from Portland, whose words of encouragement and hope cheered the hearts of the mounting friends gathered to pay the last tribute of respect to all that was mortal of our brother.

Portland, Me., May 20, 1870.

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

Mediums in Boston.

DR. H. B. STORER,

MRS. JULIA M. FRIEND,

WIDELY known throughout New England as one of the most remarkable Mediums and Spiritual Clairvoyants of the age, whil receive patients at their office, 110 Harrison Avenue, Boston.

(3) Our practice is Eclectic, as directed by physicians in spirit-life, whose identity and ability to minister successfully to boilty and mental disease has been thoroughly texted during more than eight years' practice. Medical examinations, when written through the hand of the medium, \$2.00; when spoken, \$1.00. Letters with lock of hair for examination must enclose \$2.00.

Jan. 29.

MRS. J. L. PLUMB.

DERFECTLY Unconscious Physician and Local Business Clairvoyant. Answers all kinds of letters, and examines all kinds of diseases at a distance, for 81,60 and stamp. Cares cancers, tumors, consumption. Office, No. 9 Essex street, Roston. Residence, 63 Russell street, opposite the head of Eden street, leading from Main street, Charlestown, Mass. June 4.—1w*

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. 13w*—Apr. 2.

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Itheumatism, diseases of the
Lungs, Kidneya, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 4w*—May 28.

MRS. LIZZIE ARMSTEAD,
TEST Medium, 551 Washington street. Circles Sundays
and Tuesdays, Friday afternoons at 3. Private communleations given daily from 10 to 5½ o'clock. 2w*-May 28. LAURA H. HATCH will give Inspirational Musical Séances every Monday, Wednesday, Thurday, and Friday evening, at 8 o'clock. No. 10 Appleton street, first house on left from Berkeley, Boston, Mass. Terms 25 cents. May 14.—4w*

MRS. H. B. GILLETTE can be consulted for healing and developing at her residence, 69 Dover street Boston. Hours from 9 to 12 M., and 2 to 5 P. M.

MRS. E. A. HOWLAND, Clairvoyant, Business and Test Medium, also Psychometric Reader, will give sittings at 790 Washington street, Bozton. Hours from 9 to 6. May 21.—4w*

MRS. L. W. LITCH, Trance, Test and Heal-log Medlum. Circle Tuesday and Sunday evenings and Wednesday afternoon. 97 Sudbury street, room No. 18.

MRS, MARSHALL, Medium for spirit com-juno 4.-2w.*

MRS. A. S. ELDRIDGE, Medical and Business Clairvoyant, 1 Oak st., Boston. Answering letters, 81,00

MRS. M. A. PORTER, Medical and Business May 21.-3w*

MRS. LITTLEJOHN, Medical, Business and Prophetic Clairvoyant, No. 354 Tremont street, Boston Many 28. SAMUEL GROVER, HEALING MEDIUM, NO. 13 Dix Place (opposite Harvard street). Mar. 12.

MRS. OBED GRIDLEY, Tranco and Test Business Medium. 44 Essex street. Boston 5w - May 7.

Miscellaneous.

SOUL READING, Or Psychometrical Delinention 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 3-cent stamps Address, MRS. A. B. NEVERANCE, Apr. 2. White Water, Walworth Co., Wis.

A GREAT CHANGE FOR AGENTS!

878 to 8200 per month. We want to employ a good agent in every County in the U.S. on commission or salary, to introduce our World Renowned Patent White Wire Clothes Lines; will last a hundred years. If you want profitable and pleasant employment, address Hudson Riven Wire Co., 75 William Street, New York, or 16 Dearborn street, Chicago, Ill. May 21.—4w

CHRONIC DISEASES

ARE treated by DR. F. HATCH. He also administers the "Munroe" treatment. Boston office, 74 Village street, from 9 A. M. to 4 P. M. Residence, Hyde Park. 8w*-May 21. PET SEWING MACHINE-The Wonder of I the World! Price \$5. Send \$5 by your Expressman or by mail for one. Call and see it. Send stamps for sample of work and circular. Agents wanted. Address.

PET SEWING MACHINE CO.,
Mar. 12.—13w 7 Tremont Row, Boston, Mass.

ODD BACK NUMBERS of the London Magazines, "HUMAN NATURE" and the "SPIRITUAL MAGAZINE," will be sent to any address on receipt of 15 cents, being half the original price. Those magazines contain first class matter, just such as Spiritualists should preserve for future use. Address, BANNER OF LIGHT, Boston, Mass.

SPIRITUALIST BOARDING HOUSE, No. 54
Hudson street, Boston. Newly furnished. Good beds,
good rooms, with or without board, at reasonable prices. A
tew steps only from Boston and Albany Depot.
May 21.—3** MRS. S. D. METOALF, Medical Clairvoyant and Healing Medium. Mrs. Metcalf is eminently successful in healing humors, diseases of the lungs and kidneys, also billous complaints. Those at a distance examined by sending their name, age and place of residence; price one delar. No. 3 Parker street, Winchester, N. H. 3w—May 21.

MRS. MARY LEWIS, Psychometrist and ileating Medium. By sending autograph or lock of hair, will give psychometrical readings of character, answer questions, &c. Terms \$2.00 and two three-cent stamps. Brief readings, \$1.00 and stamps. Address, MARY LEWIS, Morrison, Whiteside Co., Ill.

BEAUTIFUL FLOWERS, painted on cards, photograph size, in colors, by the excellent medium, MRS. E. A. BLAHR, of Montpeller Vt., for sale at this office. Sent to any address on receipt of 25 cents.

MRS. M. SMITH, Physician; Clairvoyant Ex-aminations. Can be consulted by letter or personally at 404 South Clark st., Chicago, Ill. Fee 81,00. 4w - May 21. R. C. C. YORK, Magnetic and Clairvoyant

Physician, No. 3 Winthrop street, Charlestown, Mass.

J. ROLLIN M. SQUIRE, ATTORNEY AND COUNSELOR AT LAW, Apr. 2. No. 30 Court street, Room 4, Boston.

LITHOGRAPH LIKENESS OF A. J. DAVIS. A N excellent portrait of the celebrated writer on Spiritual Ism, Andrew Jackson Davis. Price \$1.25. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

PHOTOGRAPHS OF ONIETA, Indian control of J. WILLIAM VAN NAMEE, a seen in spirit-life by Wella P. Anderson, Artist for the Summer-Land.

Price 25 cents. For sale at the BANNER OF LIGHT BOOKSTOILE, 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. Newton, on receipt of 50 cents

Photographs of "White Feather." THE photographs of "White Feather," the well-known guide of Mrs. Katle B. Robinson, late of Lowell, Mass., are for sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. Price 25 cents. Photographs of A. J. Davis.

JUST received, a fine photograph likeness of the author and seer, A. J. Davis. Price 23 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. THE BATTLE OF THE WILDERNESS.—
A descriptive piece of music of 11 pages, composed in spirationally by Laura Hastings Hatch. Price 75 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

DR. LISTER, ASTROLOGER,

25 LOWELL STREET, Boston. For terms send for a Circular. Hours 9 A. M. to 5 P. M. 18W6-Apr. 23. OF THE HARLY SACRIFICE
OF THE INCORNER. Send 6 cents to Dr. Andrew Stone, or Troy, N. Y., and obtain this great book. ly—Aug. 7.

Miscelluneous.

DR. LORRAINE'S VEGETABLE PILL, OR LA MEDICINE CURATIVE. PRICE 25 CENTS.

THE LORRAINE VEGETABLE CATHARTIC PILL,

MILD, Certain, Safe, Efficient. It is far the best Cathartic remedy yet discovered, and at once relieves and invisorates all the vital functions, without causing injury to any of them. The most complete success has long attended its use in many localities; and it is now othered to the general public with the convertion that it can never fall to accomplish all that its large of the convertion of the conver

It is sold by all dealers in drugs and medicines.

TURNER & Co., Proprietors, 120 Tremont street, Boston, Mass. Dec. 18.—cowly

J. WILLIAM VAN NAMEE,

Clairvoyant, Trance Speaker and Medium, ELMIRA, N. Y.,

WILL, on receiving a lock of hair, full name and age of person with leading symptom of disease, give a true and correct diagnosis of disease. Chronic disease, of whatever name or nature, made a particular speciality, and long experience and constant success give confident assurance of cures in all cases possible to be reached by remedial agents. TERMS:

Improvised Poems on given subjects.

1. **The Medicines farnished at the following rates, securely packed and sent by express: Syrups 85,00 per bottle. Drops 85,00 per bottle. Liniments, &c., from \$2,00 to 85,00 per bottle. Pills from \$1,00 to \$6,00 per box. Special remedies per agreement by letter.

13w*—May 7.

THE

AMERICAN SPIRITUALIST. Phenomenal and Philosophical.

Phenomenal and Philosophical.

Published every other week by the American Spirituals Publishing Company, Office 47 Prespect street, Cleveland, Ohio.

Hudson Tuttire, Editor.

E. S. Wherere, Office, Associate Editors, J. O. Barrett,

A. A. Wherere,

Devoted, as its name implies, especially to Spiritualism, the paper is addressed to the advanced Spiritualism and thoughful investigator alike.

The American Spiritualism has received the highest commendation. "The best in quality and the lowest in price" has been the expression regarding it.

Terms one dollar per volume. Address,

AMEDICAL COLUMNICATION DIBITIONING CA

AMERICAN SPIRITUALIST PUBLISHING CO., 47 Prospect street, Cleveland. O...

MERCANTILE SAVINGS INSTITUTION. No. 48 Summer street, Boston, (CORNER OF ARCH.)

Till amount of denosits received in this Institution for the year ending April lst, 1870, exceeded \$1.400,000. The Institution has a guarantee fund of over \$200,000. It also has a surplus after paying ail dividends to April 1st, 1870, exceeding \$31,000.

The public should remember that this is the only Savings Bank in the State that pays interest on all deposits for each and every full calendar month it remains in the Bank; in all other Savings Banks it must have been on deposit frace or six months previous to the making up of their semi-annual dividends, or the deposit draws no interest whatever. By the above it will be seen that the Mercantile Savings Institution gives to depositors a more just and equitable distribution of interest than any other Bank in the Commonwealth.

May 28.—12w.

WORK FOR ALL! 130 SEWING MACHINES.

We soil all first class Sewing Machines.
FOR CASH, CASH INSTALLMENTS, or to be paid for in
WORK which may be done at HOME.
GOOD AGENTS WANTED. Call on or address,

ENGLEY & RICE 130 Tremont street, cor. Winter, 130

BROWN BROTHERS,

AMERICAN AND FOREIGN PATENT OFFICE, 46 School street, opposite City Hall, BOSTON, MASS.

ALBERT W. BROWN, (Formerly Examiner at Sci-entyle American,)

EDWIN W. BROWN ALL Documents relating to Patents prepared with prompt-ness and ability. Advice gratis and charges reasonable.

DO YOUR OWN PRINTING!

OHEAPEST AND BEST PORTABLE PRESSES.

MEN AND ROYS MAKING MONEY.

PRICE of Presses, 88, 812, 816. Offices, with press, 815, 920, 530. Send for a circular to COWE PIESS CO., 15 Spring Lane, Boston, Mass.

May 7.—4tcow*

PHOTOGRAPHS FOR SALE. PHOTOGRAPHS of PYTHAGORAS and PLATO, spirit guides of Mr. and Mrs. Stegeman, for sale by the undersigned. Price, card size, 25 cents; 4-4, 51,25. Liberal discount by the dozen. Also Little Ytolet, spirit control of Pet Anderson. Address, ALBERT STEGEMAN, Allegan, Mich.

SPIRITUALISM! MIRACLES, PAST AND PRESENT.

By Rev. Wm. Mountford.

THIS remarkable work is a highly important contribution to the discussion of questions which the development of Spiritualism has rendered deeply interesting to all thoughtful minds. The author, Rev. William Mountford, is well known as an acute and vigorous thinker, and a writer of unquestioned ability.

CONTENTS. THE ANTI-SUPERNATURALISM OF THE PRESENT AGE. Soience and the Supernatural.
Miracles and Doctrine.
Miracles and the Believing Spirit.

THE SCRIFTURES AND PREUMATOLOGY.
MIRAGLES AND SCIENCE.
THE SPIRIT AND THE PROPRETS THEREOF.
ANTI-SUPERNATURAL MISUNDERSTANDINGS. THE LAST ECSTATIO. MATTER AND SPIRIT.

. THE OUTBURST OF SPIRITUALISM. THOUGHTS ON SPIRITUALISM. Minacles as Sions.
Minacles and the Creative Spirit.
Minacles and Iuman Nature.
Minacles and Preumatology.

THE SPIRIT AND THE OLD TESTAMENT.
THE OLD TESTAMENT AND THE NEW. THE SPIRIT. JESUS AND THE SPIRIT. JESUS AND THE RESURRECTION, THE CHURCH AND THE SPIRIT.

1 vol. 12mo. 500 pages. Price \$2.00, postage \$4 cents.
For sale at the BANNER OF LIGHT BOOK-STORE, 158 Washington street. Boston.

THE HARVESTER:

Gathering the Ripened Crops on every Homestead, leaving the Unripe to Mature. BY A MERCHANT.

A REMARKABLE BOOK, wherein the author proves conclusively that what is called modern Spiritualism is the only mental principle of the universe. Through its influence in all ages of the world knowledge has been communicated. It is a principle of Nature within the reach of science and in harmony with all its known laws. It has been unrecognized and neglected only because of religious superstition and preludice.

rendice.

Prior \$1,00; postage 12 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 158

Vashington street, Boston. LEGALIZED PROSTITUTION;

MARRIAGE AS IT IS, AND MARRIAGE AS IT SHOULD BE, PHILOSOPHICALLY CONSIDERED.

BY CHARLES S. WOODRUFF, M. D.

Price \$1,00: postage 16 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 158

Washington street, Boston.

PRICE 25 ORMS; POSTAGE 2 CENTS.

Washington street, Boston.

New Books.

THIRD EDITION.

THE SPIRITUAL HARP, The new Musle Book for the

Choir, Congregation and Social Circle.

By J. M. PEEBLES and J. O. HARRETT, E. H. BAILEY, Musical Editor.

P. H. BAILEY, Musical Editor.

F. H. BAILEY, Musical Editor.

Fullis work has been prepared for the press at great expense A and much mental labor, in order to meet the wants of Spiritualist Societies in every portion of the country. It need only be examined to merit commendation.

The growing interests of Spiritualism demanded an original singling book. Everywhere the call was loud and earnest. The authors have endeavored to meet this demand in the beautiful gift of the Spiritual Island.

Culled from a whis deleid of literature with the most critical care, iree from all theological taint, throbbing with the soul of haspiration, embodying the principles and virtues, of the Spiritual Philosophy, set to the most cheerful and popular music, it is doubtless the most attractive work of the kind ever published.

The Harp contains music for all occasions, particularly for the social relations of life, both religious and domestic. Its beautiful songs, duest and quartets, with plano, organ or melodien accompaniment, if purchased in sheet form, would cost many times the price of the b-ok. These are very choice, sweet and aspiring. Among them may be mentioned "Spark ling Waters," "Dreaming To-night," Nothing but Water to Drink," "Heart song," "The literart and the licarth," "Make Home Pleasant," "Sail On," "Angel Watcher's Serenade," "The Song that I Love, "Maternty," "Translation," "Build Hima Monument," "Where the Roses ne'er shall Wither." Gentle Spirits, "1 Stand on Memory's Golden Shore," Ac. The Harp, therefore, will be songht by every family of liberal thought, irrespective or religious association, as a choice compilation of original and eelectic songs for the social circle.

Although not specially prepared for the Lyceum, yet its musical chains have been heartly supplied with a rich variety of music appropriate for children. Let its heavenly harmonies be sung in all our Lyceums throughout the country.

The authors have also arranged an ALI-single with reading in mast friend of Spiritualism, should have the liarp, gregation.

Over one third of its poetry and three quarters of its music are original. Some of America's most gifted and popular musicians have written expressly for it.

When sent by mail 24 cents additional required on each copy.

When it is taken into consideration that the Spiritual Harp is a work of over three hundred pages, comprising some of the choicest music and poetry ever put in print-such as SONGS, DUETS and QUARTETS, with PIANO, ORGAN or MELODEON accompaniment—none, we venture to say, will demur at the above figures. Send in your orders to WILLIAM WHITE & CO., Publishers, (Hanner of Light Office,) 158 Washington street, Boston, Mass.

For sale also by J. M. PERBLES, Hammonton, N. J.; J. O. BARRETT, Sycamore, Ill.; E. H. BALLEY, Charlotto, Mich., and by Liberal Booksellers throughout the United States and Europe.

MORNING LECTURES.

Twenty Discourses DELIVERED BEFORE THE FRIENDS OF PROGRESS IN NEW YORK IN THE WINTER AND SPRING OF 1863. BY ANDREW JACKSON DAVIS.

CONTENTS. DEFEATS AND VICTORIES.
THE WORLD'S TRUE REDEEMER.
THE END OF THE WORLD. THE NEW BIRTH.
THE SHORTEST ROAD TO THE KINGDOM

OF HEAVEN.
THE REIGN OF ANTI-CHRIST. THE SPIRIT AND ITS CIRCUMSTANCES. ETERNAL VALUE OF PURE PURPOSES. WARS OF THE BLOOD, BRAIN AND SPIRIT.

TRUTHS, MALE AND FEMALE. FALSE AND TRUE EDUCATION. THE EQUALITIES AND INEQUALITIES OF HU-MAN NATURE. SOCIAL CENTRES IN THE SUMMER-LAND.

POVERTY AND RICHES. THE OBJECT OF LIFE EXPENSIVENESS OF ERROR INRELIGION WINTER LAND AND SUMMER-LAND.
LANGUAGE AND LIFE IN SUMMER-LAND.
MATERIAL WORK FOR SPIRITUAL WORKERS.
ULTIMATES IN THE SUMMER-LAND.

l vol., 12mo., price \$1.50; postage 20 cents.
For sale at the BANNER OF LIGHT BOOK-STORE, 158 Washington street, Boston. NEW EDITION—REVISED AND CORRECTED.

THE VOICES.

Three Poems.

VOICE OF SUPERSTITION.
VOICE OF NATURE.
VOICE OF A PEBBLE.

By Warren Sumner Barlow IIIIS volume is startling in its originality of purpose, and 🞩 is destined to make deeper inroads among sectarian bigots

L. is destined to make deeper inronds among sectarian bigots than any work that has hitherto appeared.

The Voice of Supenstition takes the creeds at their cord, and proves by numerous passages from the Biblio that the food of Moses has been deteated by Satan, from the Garden of Eden to Mount Calvary!

The Voice of Nature represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes. While others have too often only demolished, this author has erected a beautiful Temple on the ruins of Superstition. Judge Baker, of New York, in his review of this poem, says: "It will unquisitionably cause the author to be classed among the ablest and most glited didactic poets of the age."

The Voice of A Pennie delineates the individuality of Matter and Mind, fraternal Charity and Love.

The book is a repository of original thought, awaking noble conceptions of Goil and man, forcible and pleasing in style, and is one of the few works that will grow with its years and mature with the centuries. It is already admired by its thoumatter with the centuries. It is already admired by 118 thousands of readers
Printed in heautiful type, on heavy, fine paper, bound in beveloc hoards, in good style; nearly 200 pages. Price \$1,25, postage lécents. Very liberal discount to the trade.
For sale at the BANNER OF LIGHT BOOKSTORE, 188
Washington street, Boston.

PROF. WM. DENTON'S WORKS.

THE SOUL OF THINGS; OR, PSYCHOMET-RIC RESEARCHES AND DISCOVERIES. By William and Elizabeth M. F. Denton. This truly valuable and exceedingly interesting work has taken a place among the standard literature of the day, and is fast gaining in popular favor. Every Spiritualist and all seckers after hidden truths should read it. Price, 81,50; postage 20 cents. LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A Great Scientific Selling rapidly. Price, 81,50; postage 20 cents. WHAT IS RIGHT? A Lecture delivered in Music Hall, Boston, Sunday atternoon, Dec. 6th, 1868. Price 16 cents; postage 2 cents.

OMMON SENSE THOUGHTS ON THE BIBLE. For Common Sense People. Third calition—enlarged and revised. Price, 10 cents; postage 2 cents. CHRISTIANITY NO FINALITY; OR, SPIRITUALISM SUPERIOR TO CHRISTIANITY. Price 10 THE DELUGE IN THE LIGHT OF MODERN

BE THYSELF. A Discourse. Price 10 cents, postage 2 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston.

${f LOVE}$ AND

ITS HIDDEN HISTORY. A BOOK FOR WOMEN, YOUNG AND OLD: FOR THE

A BOOK FOR WOMEN, YOUNG AND OLD; FOR THI LOVING; THE MARKIED; SINGLE, UNLOVED, HEART-REFT, PINING ONES; A BOOK FOR UNHAPPY WIVES, AND LOVE-STARVED ONES OF THE WORLD

WE LIVE IN. BY THE COUNT DE ST. LEON.

THE statements contained in this book are indeed startling. Its exposures of simulated and morbid love and the monster crime of this age are withering, and will go far toward changing the current of the thought of the century upon matters affectional, social and domestic, for a firm, visorous health pervades every page. Its appeals for woman, and consolements of wounded spirits, are tender, pathetic and touchingly true and eloquent. Its advice to women, so often the victims of misplaced confidence and affection, is sound to the core, and withal it gives direct, explicit and valuable counsel concerning the great clemico-magnetic laws of love, as to render it on that branch of the subject undoubtedly the book of the century. Especially is this true of what it says concerning the true method of regaining a lost, wandering or perishing affection. But no advertisoment can do Justice to this most remarkable book on human love over issued from the American press.

Frice \$1.25, postage 16 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 155 Washington street, Booten

A B C OF LIFE.

Aew Yooks.

MY AFFINITY,

OTHER STORIES.

BY MISS LIZZIE DOTEN.

TABLE OF CONTENTS. My Affinity.

[This story is a satire on the doctrine which gained so many friends among those people who, by continually thinking that they have made a mistake in their commistal relations, at last believe it, and straightway seek some one whom they think can sympathize with them, without whom there would be an "incompleteness," and with whom can only come the "indissoluble" that shall last "throughout the ages of eternity." It treats of a man who having intohed this doctrine, seeks to put it into practice, and is suddenly brough thack to his soler senses by the plain talk which he receives from the father of the lady whom he came to believe was his "allinity." He returned to his home and, no longer sought for that which well nigh wrecked the happiness of his family.]

Madam Bonnisseur and her Roses. Women and Wisdom. The Faith of Hasupha. The Bachelor's Defeat. The Great Carbuncle.

Marrying for Money. The Prophet and the Pilgrims. Mr. Silverbury's Experience. Geraldine.

Dr. Purdie's Patient. The Sunshine of Love. The Elfin Spring.

All of the above stories teach a truth that shines clear and steadfast. Every one would do well to cultivate a love for the beautiful, so that they teo might say of the works of nature, "They see the beautiful, the altogether lovely"; and also to keep far from the Elfin Fount, whose winsome waters teach false ideas and perverted theories of life. All who have read the charming "Poems from the Inner Life," will desire to read the same author in prose.

Price \$1,50, Postage 20 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 188 Washington street, Boston; also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

An Extraordinary Book, BY ANDREW JACKSON DAVIS,

A STELLAR KEY

SUMMER-LAND THE

PART I. ILLUSTRATED WITH DIAGRAMS AND ENGRAVINGS OF CELESTIAL SCENERY.

CONTENTS.

CHAPTER 1. OF THE NATURAL AND SPIRITUAL UNIVERSES. CHAPTER II.
IMMORTAL MIND LOOKING INTO THE HEAVENS. CHAPTER III.
DEFINITION OF SUBJECTS UNDER CONSIDERATION.

CHAPTER IV.
THE POSSIBILITY OF THE SPIRITUAL ZONE.
CHAPTER V.
THE ZONE IS POSSIBLE IN THE VERY NATURE OF THINGS. CHAPTER VI.
THE SPIRITUAL ZONE VIEWED AS A PROBABILITY.

CHAPTER VII.
EVIDENCES OF ZONE-FORMATIONS IN THE HEAVENS. CHAPTER VIII. THE SCIENTIFC CERTAINTY OF THE SPIRITUAL ZONE. CHAPTER IN.
A VIEW OF THE WORKING FORCES OF THE UNIVERSE.

CHAPTER N.
PRINCIPLES OF THE FORMATION OF THE SUMMER-LAND.
CHAPTER NI.
DEMONSTRATION OF THE HAMONIES OF THE UNIVERSE CHAPTER XII.
THE CONSTITUTION OF THE SUMMER-LAND.
CHAPTER XIII.
THE LOCATION OF THE SUMMER-LAND. CHAPTER NIV.
A PHILOSOPHICAL VIEW OF THE SUMMER-LAND,
CHAPTER NV.
THE SPIRITUAL ZONE AMONG THE STARS.

CHAPTER XVI.
TRAVELING AND SOCIETY IN THE SUMMER-LAND.
CHAPTER XVII.
THE SUMMER-LAND AS SEEN BY CLAIRVOYANCS. CHAPTER XVIII.
SYNOPSIS OF THE IDEAS PRESENTED.

Price \$1; postage 16c. Liberal discount to the trade. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

REAL LIFE

THE SPIRIT-LAND.

BEING LIFE EXPERIENCES, SCENES, INCI-DENTS, AND CONDITIONS, ILLUSTRA-TIVE OF SPIRIT LIFE, AND THE PRINCIPLES OF THE SPIRIT-UAL PHILOSOPHY. Given Inspirationally

BY MRS. MARIA M. KING.

Authoress of "The Principles of Nature," etc. This volume, as it it indicates, is illustrative of the Spiritual Philosophy. It is sent forth on its mission among men by the author, with the firm conviction that it is a necessity to educate the people to a knowledge of the future state by every method that can be devised by their teachers in spiritiffe. Now that the "heavens are opened and the angels of God are ascending and descending," and men can receive communications from spiritiffe, not thing can be more appropriate than for them to receive instruction as to the includes of life in the future state, and the principles which underlie those methods.

Price 81,00, postage 16 cents.
For sale at the HANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston. THE QUESTION SETTLED:

A CAREFUL COMPARISON BIBLICAL AND MODERN SPIRITUALISM.

By Rev. Moses Hull.

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

For saic by the publishers, WILLIAM WHITE & CO., 1889 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street. PHILOSOPHY

SPIRIT LIKENESSES HOW TO OBTAIN A SPIRIT LIKENESS FROM

M. MILLESON. Artist for the Summer-Land.

Price 25 cents. Sent, post-paid, on receipt of price, to any address. Published for the benefit and instruction of all articles.

ist media.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street. Boston. STRANGE VISITORS. A REMARKABLE volume, containing thirty-six original contributions, by the spirits of such famous authors as invised. Thackbray, Charlotte Bronte, Byron, Hawthorn, Willis, Humolder, Mrs. Browning and others, now dwelling in the spirit-word. These wonderful articles were dictated through a Clairwoyant, while in a trance state, and are of the most intensely interesting and enthralling nature. *.* Elegantly bound in cloth. Price \$1,50.

* The sale of this extraordinary work will be of the most imprecedented nature, and copies will be sent to any address, nostage free, on receipt of the price, \$1.50. Address, BANYER OF LIGHT, Boston, Mass.

THE FUTURE LIFE,

AS DESCRIBED AND PORTRAYED BY THOSE WHO HAVE PASSED THROUGH THE CHANGE CALLED DEATH. With an Introduction by Judge J. W. Edmonds. Price \$1,50; postage 20 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington stree Boston.

MEDIUMSHIP: ITS LAWS AND CONDITIONS;

WITH Brief Instructions for the Formation of Spirit Circles. By J. H. Powell, author of "Life Incidents and Poetic Pictures," etc 'Price 25 cts.: postage 2 cts.
For sale at the BANNER OF LIGHT BOO'STORE, 188 Washington street, Boston.

New Yooks.

SEXOLOGY

PHILOSOPHY OF LIFE,

Social Organization and Government, .

By Mrs. Elizabeth Osgood Goodrich Willard, Is the title of a new work of the most vital importance to so lefty in its present condition; containing the most deeply important philosophical trath, saited to the comprehension of every intelligent reader. The most fundamental, vital truths are always the most simple.

One vol. large 12mo, about 500 pages, bound in cloth. Price \$22 nostang 24 cents.

S2: postage 24 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston. Reduction of Price.

RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE.

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

137 Price Scents.

For sale by the publishers, WILLIAM WHITE & CO., 188 Washington street, Roston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

The Night-Side of Nature; GHOSTS AND GHOST-SEERS. BY CATHERINE CROWE.

Price \$1.25; postage 16 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 15
Washington street, Boston. Hew Mork Advertisements.

OUR AGENCY NEW YORK CITY.

AMERICAN NEWS CO.,

NO. 119 NASSAU STREET. THIS WELL-KNOWN FIRM KEEPS FOR SALE

ALL OUR PUBLICATIONS. THE COMPLETE WORKS OF ANDREW JACKSON DAVIS.

The Works of JUDGE J. W. EDMONDS, MRS. EMMA HARDINGE,

WILLIAM HOWITT, HON, ROBERT DALE OWEN, D. D. HOME, PROF. WILLIAM DENTON,

MISS LIZZIE DOTEN, J. M. PEEBLES, MRS. J. S. ADAMS, PROF S. B. BRITTAN HUDSON AND EMMA TUTTLE. HENRY C. WRIGHT, WARREN CHASE,

CHARLES S. WOODRUFF, DR. A. B. CHILD, MRS. LOIS WAISBROOKER, P. B. RANDOLPH. WARREN'S, BARLOW, MRS. ELIZA W. FARNUM, GEORGE STEARNS, ETC., ETC., ETC.

THE AMERICAN NEWS COMPANY ARE ALSO OUR

WHOLESALE AGENTS

POR THE BANNER OF LIGHT. Company for the sale of all our Works, we have no hestancy in saying to our friends in New York and vicinity, that all orders sent to the above-named establishment will be prompt by attended to, a Department having been especially assigned us for the sale of our Books and Periodicals, for which there is a growing domaind at the present time.

WILLIAM WHITE & CO.,
Publishers and Bookseliers,
158 Washington street, Boston, Mass.

MRS. SPENCE'S **POSITIVE AND NECATIVE** POWDERS.

. M. D., Box 5817, New York City. If your druggist hasn't the Powders, send your money at once to PROF. SPENOE. For sale also at the Banner of Light Omce, 158 Washington street, Hoston, Mass, 11so by J. Burns, 15 Sonthampton Row, London, Eng.

FINE TOILET SOAPS.

"AMERICAN COMPANY."

TIMESE are acknowledged to be the best ever made in the United States, and for purity of materials, fragrance of perfume, style, cleans-ing and softening effects on the skin, fully equal to any imported. The production and variety of this manufactory is very large, over 200 differ-ent kinds, including Brown Windsor, Honey-Glycerine, Musk, Citron, Spring Violet, &c. For sale at all first-class drug stores. McKEONE, VAN HAAGEN & CO.,

May 7.-13w New York and Philadelphia. BUST OF ANDREW JACKSON DAVIS.

NEARLY life-size, in Plaster of Paris. It is acknowledged to be one of the best likenesses of the Seer yet made. Price \$7.00 — Hoxed, \$85.00. Sent to any address on receipt of the price, or U. O. D. A liberal discount to agents. Address, MacDONALD & CO., May 15. 697 Broadway, New York City. JEANNIE WATERMAN DANFORTH,

TRANCE MEDIUM, 54 Lexington avenue, New York, gives diagnosis of disease. Please send a lock of half and three dollars. Four bottles of remedies will be sent to order for five dollars in advance.

May 28. MISS BLANCHE FOLEY, Clairvoyant and Trance Medium, 634 Third avenue, between 40th and 41st streets, New York. (Please ring first bell.) Hours, from 9 A. M. to 5 P. M. Terms: Ladies, \$1,00, Gents \$2,00, May 28.—3m*

WILLIAM WHITE, M. D.,

Homeopathic, Magnetic and Electropathic Physician, Treats all acute and chronic diseases successfully. 529 Sixth avenue, between 31st and 32d sts., near Broadway, New York June 4.—cow

MRS. H. S. SEYMOUR, Business and Test Medium, 136 Bleecker street, corner Bleecker and Laurens streets, third floor, New York. Hours from 2 to 8 and from to 9 r. M. Circles Tuesday and Thursday evenings.

Banner of Light.

EDITORIAL CORRESPONDENCE.

.. WARRE CHASE BT..... WARE No. 817 North Fifth street, St. Louis, Mo

HAUNTED.

By special invitation we went on Sunday to the country, a few miles from the city, to visit a house that has been occasionally haunted for some months past, and over which the newspapers spread a large amount of ink, starting up quite an excitement for a time, and annoying the family with unwelcome visitors, that were as repulsive as the ghosts. Since the excitement has died out the "strange visitors" have not come often, and the Catholic family are not so much alarmed, being satisfied there is no danger of the least injury from the invisibles. The story, as we learned it from the family, (for we had no chance to commune with the spirit,) runs about in this wise: A woman, born of French parents and brought up in French language, but not taught to read or write, but schooled in the ceremonies of the Roman Catholic Church, married, and the mother of several children-now scattered, one of which is the medium, a girl of about fourteenlived not very happily with her husband and had much domestic trouble, and died about two years ago in an unsettled state of mind, and, fluding this daughter a medium and her husband living there. with his sister's family, and the other children away, has made her presence known several times, sometimes speaking audibly to the girl, and once to her husband, and often taking down and hanging up clothes, and opening trunks and spreading out the contents, lighting lamps, &c., sprinkling the premises with holy water, and making crosses of the seissors and other articles; and asking them to have high mass said for her and themselves, &c. Once they sent for the priest; he mumbled over Latin a few minutes, received five dollars, and told them to send for him soon, if it came again, and he would take the devil away. It returned, but they did not send for him ngain, as he was of more expense than profit to them. We asked them if it was not curious that the devil should ask for mass to be said, if it was not his church; but they do not believe it is the devil, but ghosts or spirits of some kind, if not the it compels us to admit a large part of the deone it purports to be. The husband is a little seary, as if he feared all was not right on his part, and his sister is very religious, and does not like to encourage any effort to hold intercourse with familiar spirits lest they be evil, and the girl, who would no doubt be a good medium, is rather indifferent about the matter, so it is not easy to explain or to obtain from the unquiet spirit just what she does want. No one could doubt their stories or their honesty who, would visit and talk with them about the matter.

Those who think the phenomena are dying out know very little about it. The excitement and curiosity is dying out, but not the phenomena nor the interest of honest and earnest inquirers after the facts of intercourse between the two worlds. We hear of them very often in private families who will not make public exhibition of them, but who enjoy them very much with the friends who sympathize with them in belief.

Spirits, like the one above alluded to, who are still troubled about earthly affiirs or their past life, should have every opportunity afforded them of freely communicating with those they wish to reach here, and soon the trouble could be adjusted and the spirit go to rest, but not by such dunce headed priests as the one they sent for, who called it the devil.

"THE DANGER."

This is the heading of an article in the Interior, which begins as follows:

"It may be that it is unwise to decry the present as compared with the past; that it is mere idealism to pronounce against the prevailing type of Christian life because it does not embody or fairly represent the grands. of Cerisian me occase it does not enrody of fairly represent the gospel; and that it is playing the alarmist to prophesy a great apostacy. All this may be affirmed, and yet it be true that the immediate exposures of Christianity are real and

Infidelity certainly has rarely assumed an at titude more deflant and aggressive. Hatred of all that is distinctive in Christianity has not often that is distinctive in Christianity has not often masked itself under so many friendly forms. Antichrist, embodied in theories at war with the foundation principles of religion and social order, has rarely set himself up for a God with warrants more numerous or more plausible. The power of the press has perhaps never been wisided in favor of free thinking with more energy, or with talent better adapted to reach the popular mind. The number of these god adulting some hearing the number of those, not excluding some bearing the title of ministers of Christ, who adopt Christianity by name, that they may not be accounted enemies while they trample it in the dust, never was

To us it seems strange that Christian writers, and especially editors, cannot tell the truth when they write about those who do not agree with them. "Hatred of all that is distinctive in Christianity." All who know the feelings, expressions and conduct of the parties referred to, including Infidels, Spiritualists and Free Religionists, know that no hatred is manifest in their lives, conduct or expressions toward Christians or Christianity. We are not actuated in the least by hatred. We point out its errors, mistakes and defects with the greatest kindness, and warn the young against its superstitious follies and fanaticisms, and, with every charity for those who have been erroneously educated, we ask all to seek for the truth and escape the follies and falsehoods of the past. But this is termed hatred by our Christian brethren, who pronounce reason carnal and "at enmity against God." The editor of that paper, however, ought to be too well informed and too honest to make such blunders or to palm off such falsehoods on his honest but more ignorant readers. "Antichrist embodied in theories at war with the foundation principles of religion and social order," &c.! "Antichrist" is not anti-religion, nor at war with religion, nor in any way opposed to social order and the foundation principles of religion. Christ is only the head or heading of a sect, and has not more to do with the foundation principles of religion than Buddha, or Mahomet, and the isms that grow out of them. Men and nations may be as religious as Christians, and yet be as much opposed to Christ and Christianity as Christians are to Mahometanism or Buddhism.

It has ever been one of the arrogant assumptions of Christian writers that Christianity alone was religion; all else was enmity to religion, hatred of religion, wicked, corrupt and depraved, as nature was said by them to be totally or large ly. It is the duty of all liberal minds to correct this error of Christians, and show them that there is a better religion than Christianity-one above and beyond its batreds and falsehoods, more charitable, more rational, more natural, more scientific, and far above and beyond the little petty quibblings of narrow-minded sectarians who cannot see God except in the character given him in the Bible, and who attempt to build up characters in themselves like unto it, with David for a

pattern of a " man after God's own heart." Time was when such statements as we have

quoted above were accepted by the people for lies, without compensation or reward, are becomthe magistrates and the law to hear on the vic- convince those who have avoided public exhibitims of the church's tyranny; but in our country tions from a fear of being imposed upon, and erand age most people look upon them as overwrought zeal for a good cause, or one believed to and for money-making purposes, although the hatred or prejudice of the ignorant part of the money has ever been made by any person who church members. If we had an houest, honorable and charitable class of leaders and defenders of ualism or mediumship. Every one of us could Christianity to contend with, it would be a pleasant work to probe its history and correct itr errors and save all the good in it for the future free churches of religion without sectarianism; know. but we unfortunately have not, and must remove the old structure for the new, but tenderly and without hatred.

FEAR.

There are no people in the country so susceptible to fear and so sensitive to public prejudice few noble exceptions they are the most easily frightened by priests and sectarians, in whom they have little or no confidence, but whose slander and insinuations easily drive them from the support of the cause to which they are in heart attached. Public opinion, to which they owe nothing, is to them a terror as great as a thunderstorm once was to the ignorant. The sectarians, knowing the sensitiveness of mediums and Spiritinlists, generally take advantage of it to keep them from reading or patronizing our literature and to keep them, from our lectures and circles. One-half the Spiritualists in any of our cities or large towns are ashamed to be seen going to visit a medium or to go publicly into a spiritual meeting or a bookstore where the books and papers are sold. It is the work of a large number of persons, some of them professed Spiritualists, to keep the reputation of all who are engaged in the work blackened and soiled so as to keep sensitive persons away. It will take years to outgrow this condition, and then all will be ashamed of their timidity and weakness in a cause of so much im

There are many persons, who, having no per onal friend who is a medium, slander the whole fraternity; or, if they have a personal friend who is a medium, they will except that one and scandalize all the rest, and yet the same persons will often go sneakingly to see them and get tests or messages. We have seen so much of this that pravity which Christians teach; but instead of attributing it to Nature, we attribute it to the erroneous religious education which teaches people to rely on others for a onement, salvation, wisdom, knowledge, respectability, reputation and even character, which the Church claims to give and take away.

APATHY OF SPIRITUALISTS.

By a reasonable estimate we have at least three or four millions of Spiritualists in the valley of the Mississippi between the western slope of the valuing the services of any medium, wherever or Alleghanies and eastern slope of the Rocky Mountains. Out of these it seems to us we ought that evidence that carries conviction, and will reasonably to expect 100,000 subscribers for spiritual papers, of which the Banner should have est seeker after truth. All honor to those who twenty or twenty-five thousand at the lowest have the courage to brave the world's criticism estimate, and we feel that we are not unreasonable or ungenerous in this estimate, and we are fully persuaded that this number can be obtained by suitable efforts on the part of our friends throughout this region. If every subscriber will take pains to introduce it and urge its examination by those who are favorable to even the examination of the subject, and by a little exertion on the part of our subscribers, our list can certainly be nearly doubled in one year. We want also to around, waiting to give us of their love and to encall attention to the fact that we have opened in St. Louis the best and largest assortment of liberal literature ever presented to the public in one store west of New York, and the most complete of any in the United States, except at the Banner of Light office in Boston, from which we have a constant supply of all new works. This move- of true Spiritualism. Select those who seek not ment is with us an experiment, in which we trust for popularity, if you would be blessed in your to the generosity and patronage of the liberal- investigations. It is through the character and minded people of the West, who we hope will not | practices of such charlatans as above referred to let us starve out and be obliged to abandon the that Spiritualism is not better understood and effort to maintain a liberal bookstore in this great city of the West. We shall give it a fair trial, and remain at least long enough to know that no such establishment can succeed before we quit, and this will take several years, for which trial we are fully prepared; but if the apathy of liberal and spiritual minded people leaves us without their patronage, we must of course seek other business.

WOMAN'S RIGHTS.

There is no subject before the people for examination in which there is more "shoddy" than in this subject of woman's rights-none on which there is more superficial and fruitless buncombe, nor one in which there is more said with less done in proportion. That it is steadily pressing into all ranks of society is certainly a fact; and that there is need-pressing need of action as well as talk, is certainly true. But from our own personal knowledge we can testify that wherever there is a practical effort to get women into supporting business which they can carry on for themselves, and where they are struggling to make a support by doing business for themselves, the advocates of woman's rights who talk most and loudest, are the last and least to patronize them, or aid, encourage and sustain them, and such will usually sooner give their trade and countenance to some popular and fashionable opponent of the cause they advocate. Ridicule will easily drive three-fourths of the female advocates of woman's rights entirely away from those who attempt to carry out in practice the theory they teach. Female practitioners get as good patronage from its enemies as friends, and in shops and stores where females are owners they are not sustained by such friends.

JEREMIAH HACKER.

We are often asked if this faithful old pioneer in reform "still lives" in an earthly body, and if he still writes for the public. We cannot answer, but hope he or some one will let us know through the Banner. A friend says he promised to report from spirit-life through the Banner, if the door was open when he got there. Wherever he is, we hope he will keep his friends posted, as we have not seen nor heard from him since his little paper in New Jersey stopped.

PHYSICAL PHENOMENA.

In one of the pleasantest homes of St. Louis, which admits no strangers, takes no pay, and does not want its name and locality designated, we have witnessed some of the most complete demonstrations of spirit power and spirit intercourse that are described: no less than visible exhibition of their faces, talking, singing and playing on the piano without the use of any of the organs of the medium. These exhibitions are given to the family and a few select friends when invited, and under circumstances that preclude any possibility of collusion, deception, or imposture. Such cases of phenomena in private fami-

truth, and the prejudice aroused by them brought ing quite common of late, and are doing much to roneously believing that all such were deceptions be so, and hence the Infidel escapes with only the evidence has invariably been that very little has given his or her time to the cause of Spirithave made more money, more popular reputation and less of valuable character, by pursuing other callings. At least this is true so far as we

TEST MEDIUMS.

In all ages of the world and in all countries spiritual manifestations have been before the people, although not always recognized as such. It has been reserved for these latter days to beheld and understand the power of spiritual influence as mediums and Spiritualists generally. With a in a degree and quality not to be misunderstood. So common has it become for those who are dwellers beyond the material planet to return and manifest themselves to those who desire it, (and often to those who do not,) that scarcely can a family be found who have not witnessed something of the sort. In this almost universality of demonstration it is not surprising that impostors and charlatans are found in the field, presenting themselves to the public in various ways, professing high degrees of mediumship, and holding themselves out as clairvoyants and test mediums with wonderful powers. In this class may be found many of the "professors" and "madams" whose advertisements grace or disgrace our daily papers. But because of these we do not suppose or believe that all who style themselves medi ums are of like character. Were there none gennine, there could be no counterfelt. While many seekers after truth, and investigators of this science, or natural law, or whatever we may please to term it, are often brought in contact with these spurious mediums, but few will or can be mistaken as to their character, if they are earnes; and honest seekers after truth. One almost invariably finds a sameness with this class of mediums, that he never meets with while sitting with the genuine and fully-developed test medium. Through the organism of the latter come those startling tests that cannot be gainsayed or disputed. When in rapport with such an one, messages from the unsgen come with a power. and often reference is u.ade to circumstances that can be explained in no other way than by admitting the fact of spirit intercourse. There is no need of making pilgrimages to distant places to get evidence of the truth of spirit power and influence, for scarcely a neighborhood exists in which cannot be found some one with medium powers sufficient to satisfy any ordinary skeptic of its truth. And as "truth is stranger than fiction," so is it better received through one's own neighbors and acquaintances than through strangers. I do not wish to be understood as underwhoever he or she may be, if one gets through them bear the strict and rigid investigation of the honfor truth's sake, rather than for the paltry sums gathered up by fees and admissions.

The writer has taken some pains to investigate this Spiritual Philosophy, as developed through different media. To that end he has visited a number of that class whose professions are so sensationally advertised, but whom to know is to distrust; others also has he visited, in whose presence one feels that the unseen are hovering graft upon our souls the everlasting truth of God's goodness as taught by every manifestation of life.

There are those who, without making loud professions, do honor to themselves and good to those who visit them for pure purposes and noble motives, through whom come the undeniable tests appreciated. Hoping that the few thoughts above written may not be entirely without effect, I humbly submit them. EXPERIENCE.

THE RE-INCARNATION QUESTION.

DEAR BANNER-I am seriously perplexed, as well as interested, concerning this "re-incarna tion" idea so tenaciously defended by the "French Spiritualists." But when I find it coupled with he "non-immortality" idea of some ex-speakers in our ranks, I am more than ever surprised. For what has re-incarnation to'do with such a theory -as theory we must call that which has no foundation in philosophy. For instance, matter is indestructible in its elemental existence. Simple primates, compounded or combined, only beget new possibilities of elemental existence. Nothng goes backward. The earth has always rolled eastward, or, in other words, the sun has always set in the west. And life, which was once sluggish, cold, and comparatively expressionless, or hideously gross, has reached a softness and perfection truly foreign to the saurian period. With the rich and transparent fulfillments of to-day, this life, in its perfection, is the initial step to a higher plane, in which the spiritual supersedes or surmounts the physical and mortal. It is very clear, to the truly illuminated, how this idea of 'preëxistence" has been established. Every true medium must necessarily mirror the thoughts of others. The mirror is a true reflector. Allowing that one mind can influence another, or print the shadow of the objective reality, how reasonable that many mediums should, under the strong, persistent influence of the translated, suspect they had lived in mortal before.

From individual experience we may speak confidently: and let us here say, we know that any true control must necessarily involve the whole range and scope of antecedent life! And, furthermore, just as the psychological subject becomes the mouthpiece of the operator, will all mediumistic sensitives reflect the controlling power or intelligence which is most potent. French mediums seem most in harmony with the doctrine of "preëxistence," probably from peculiar sympathies and susceptibilities. A few American Spiritualists establish from this, as a fixed fact, the idea of " non-immortality."

Now what has metempsychosis or "re-incarnation" to do with "non-immortality?" Very little indeed dire tly! Re-incarnation is an illimitable theme; "non-immortality" a cold, untenable conclusion. One is eternal life: the other is eternal death. One is eternal blending; the other is eternal doubt, suspicion, chaos. In one all souls look for continuous life; in the other they as surely look for continuous death. So what harmony between the two? One is life, eternal life; the other is death, eternal death. And this is the difference. Will our sister, Lita Barney Sayles, exence. With our sister, this Dailby Sayles, us-plain in what particular respect transmigration accords with the theory of non-immortality as taught by Prof. Payton and Amanda Spence? We are in search of knowledge, and sincerely.
STUDENT.

Mrs. Hardinge's Lectures in Cincinnati.

EDITORS BANNER OF LIGHT-Mrs. Emma Hardinge is giving us the finest course of lectures we have ever had. She is truly a great and effective worker in our glorious cause. Her audiences are very large, and increasing every Sunday. With such workers we could form one of the largest and most efficient societies in the country. Her Spiritualism is practical, ennobling, developing. She is the type of her every thought. Her words and actions do not conflict. These practical, earnest, truthful advocates of our cause need our sympathies and help more than they receive. It is earnestly to be hoped that our appreciation of the labors and sacrifices of these active devotees to our cause will be meted out some day in just rewards. We do not appreciate them as we ought. In the grand and glorious hereafter, and not before, will we see the soul-wrongs done by us on

Mrs. Hardinge, ever true to her love of the progress of our cause, accepted an invitation from her audience last Sunday evening, to repeat her lecture on "America, the land of the free; and America under the anathemas of the Ecumenical Council." The lecture will be for the benefit of the society-fund, and will be given Thursday evening, May 26, at Pike's Music Hall. We expect to greet her with a large audience.

The teachings and the efforts of Mrs. Hardinge. while among us this brief month, will always be remembered with great effect on our future prosperity and soul's welfare.

Ever yours in the cause, G. W. KATES. Cincinnati, May 20, 1870.

Territorial Organization.

The Spiritualists of Colorado met at Golden City, May 13th, 14th and 15th, and perfected an organization, under the name of the Colorado Territorial Association of Spiritualists; had a very pleasant time indeed; and the friends returned to their homes with high hopes for the future. You may expect great things from Colo-Lois Waisbrooker.

A Card.

The Children's Progressive Lyceum of Plymouth take this method of acknowledging the gifts received from the triends to replace their library which was destroyed by fire, and return sincere thanks. E. O., of Philadelphia, sone as \$200; Lou H. Kimball, of the Lyceum Banner, sone as copy of the Lyceum Banner to each family for six months; Joseph Ryder, of Plymouth, for book case; N. Brown, for stock for banner chest. L. L. BULLARD. May 20, 1870.

SPIRITUALIST MEETINGS.

Brishtualist Meetings,

Boston, Mass.—Mercantile Hall.—The Children's Progressive Lyceum meets at 10 a.m. D. N. Ford, Conductor; Miss Mary A. Amborn, Guardian. All letters should be addressed to M. T. Dele, Secretary

Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs,) each Sunday. Circle at 10½ a.m., evening, lecture or conference. The Children's Progressive Lyceum meets at 13 r.m. Conductor, Dr. C. C. York; Guardian, itarriet Dana.

New Era Hall, 178 Tecnont street—The Golden Era Association holds three sessions each Sunday. Spiritual experience and conference meeting at 10½ a.m.; discussion at 2½ r. M.; lecture at 7½ r. M. President, Dr. J. C. Chesley.

Haspitaller Hall—Free public circles are held in this hall, 593 Washington street, Sunday mornings, at 10% o'clock.

Charlestown, Mass.—The Children's Progressive Lyceum

CHARLESTOWN, MASS.—The Children's Progressive Lyceum meets every Sunday, at 10 A. M., in Washington Hall, 16 Main street Mr.—Cole. Conductor; Miss M. S. Abbott, Guardian; N. G. Warren, Musical Director.

CAHBRIDGEFORT, MASS.—Children's Lycoum meets every Sunday at 103 A. M., at Harmony Hall, Watson's Building, Main street. E. A. Albee, Conductor; Miss A. R. Martain,

Guardian.

CHRISEA, MASS.—The Bible Christian Spiritualists hold meetings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 p. m. Mrs. M. A. Ricker, segular speaker. The public are invited. D. J. Ricker, Sup't.

CHICAGO, ILL.—The Spiritualists hold meetings every Sunday in Creeby's Music Itali, at 10% A. M. and 7% p. m. Children's Progressive Lyceum meets in the same hall immediately after the morning lecture. 1pr. S. J. Avery, Conductor Speaker engaged:—Mis. Emma Hardinge during June and July.

Dorchester, Mass.—Meetings will be held in Union Hall every Sunday and Thursday evening, at 8 o'clock. Admit-

DEANSVILLE, N. Y.—Spiritualist meetings are held every second and fourth Sunday of the month. Mrs. E. A. Williams Speaker. iams, Speaker.

nams, speaker. Foxboro', Mass.—Progressive Lyceum meets every Sun lay at Town Hall, at 10½ A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 23 o'clock, at Temperance Hall, Lincoln's Build-ing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian. LOWELL, MASS.—The First Spiritualist Society meets in Weils Hall. Lectures at 23 and 7 r. st. Children's Progressive Lyceum meets at 104 A. M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

LEOMINSTER, MASS.—The Spiritual Society hold meetings every second and fourth Sunday of each month, at Prittan Hall. W. H. Yeaw, Secretary. LYNN, MASS.—The Spiritualists hold meetings every Sun-LYNN, MARS.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 P. M., r. Cadet Hall.
MILFORD, MASS.—Children's Progressive Lyceum meets at
Washington Hall, at 11 A. M. Prescott West, Conductor; Mrs.
Maria L. Buxton, Quardian; S. W. Gibert, Musical Director
and Corresponding Secretary.

and Corresponding Secretary.

MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday afternoon and evening at Lyceum Hall. Stephen Austin, President: Allison W. Cheney, Sec'y MILAN, O.—Society of Spiritualists and Liberalists and Children's Progressive Lyceum, meets at 11 A. M. Hudson Tuttle, Conductor: Emma Tuttle, Guardian.

NORTH SCITIATE, MASS.—The Spiritualist Association hold meetings the second and fourth Sunday, in each month in Conlinaset Hall, at 10 A. M. and 13 P. M. Progressive Lyceum meets at the same hall on the first and third Sunday at 14 F. M. Daniel J. Bates, Conductor: Mrs. Della M. Lewis, fundant C. C. Lewis, Military Director; A. A. T. Morris, Musical Director.

NEW YORK CITY.—The Society of Progressive Spiritualists

NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Ev will hold meetings every Sunday in the large half of the Evert Rooms, corner of Broadway and Thirty-Fourth street accuracy at 10 A.M. and 73 P.M. Children's Progressive Lyceum at 23 P.M. P. E. Farnsworth, Secretary, P. O. box 5878 NEWBURYPORT, MASS.—The Children's Progressive Lyccum meets in Lyccum Hall every Kunday at 2 p. M. D. W. Green, Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musical Director; J. T. Loring, Secretary. Conference or lecture n same hall at 73 o'clock.

PLYMOUTH, MASS.—The Spiritualist Association hold meet-lags every Sunday in Leyden Halt. L. L. Bullard, President Mrs. T. Bartlett, Treasurer.

Mrs. T. Bartiett, Treasurer.

PHILADRLPHIA, PA.—Children's Progressive Lyceum No. 1, meets at Goncert Hall, Chestnut, above 12th street, at 19 A. M. on Sundays.—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 lecturer's at Harmonial Hall, corner 11th and Wood streets, at 3% and 8 p. M. every Sunday.—Children's Union Progressive Lyceum neets at Washington Hall, corner 8th and Spring Garden streets, every Sunday, at 10 A. M. Damon Y. Kilgore, Esq., Conductor; John Kirtpatrick, Assistant Conductor; Mrs. B. Bailenger, Guardian; Miss Hattle Bailey, Assistant.

PORTLAND, Mr.—Congress Hall Association meets for social conference overy Sunday at 3 o'clock p. M. Joseph B. Hall, President; Mrs. J. K. King, Cor. Sec'y. Children's Progressive Lyceum at 108 A. M. Joseph B. Hall, Conductor; T. P. Beal, Assistant Conductor: Mrs. R. I. Hull, Guardian; Miss Elia Bonney, Musical Director.

QUINOY, Mass.—Meetingaat 2% and 7 o'clock p. M. Pro-

QUINCY, MASS.—Meetings at 2% and 7 o'clock P. M. Pro-ressive Lyceum meets at 1% P. M. RENSSELABE, IND .- "Society of Progressive Spiritualists' meet every Sunday, in Willey's Hall, at 101 a. R. I. M

acet every Sunday, 1 tackhouse, Secretary, BALES, MASS.—The Spiritualist Society hold meetings every Sunday at Lyceum Hall, at 3 and 73 P. M. Walter Harris President; Henry M. Robinson, Secretary; Mrs. Auby Tyler Fressurer.

Treasurer.

Stoneham, Mass.—Children's Progressive Lyceum meets every Sunday at 10½ a.m. E. T. Whittler, Conductor; Ida Herson, Guardian.

Vineland, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ a.m., and evening. President, C. B. Campbell: Vice President, Mrs. H. H. Lado; Recording Secretary, John Gage; Treasurer, B. G. Sylvester. The Children's Lyceum meets at 12½ p.m. Dr., David Allen, Conductor; Mrs. Julia Brigham, Guardian; Miss Ella Beach, Musical Director; D. F. Tauner, Librarian. Speakers desiring to address said Society should write to the Corresponding Secretary.

WALTHAM, MASS.—The First Spiritualist Society hold meetings every Sunday at Union Hall, at 2½ and 6½ P. M. Seats free. C. O. Jennison. Presidents; Pr W. Sherman, Mrs. E. Wetherbee, Vice Presidents; P. Jennison, Secretary; J. Lincoln, J. Mayo, J. Fessenden. Trustees. Children's Progress ive Lyceum meets at 1½ A. M. M. P. Wyatt, Conductor; Mrs. E. Wetherbee, Guardian.

WORCKSTER, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, in Lincoln Hall.

WILLIAMSBUEG. N. Y.—The First Spiritualists Accordates

Sunday afternoon and evening, in Lincoin Hall.

WILLIAMSBURO, N. Y.—The First spiritualist Association hold inectings 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 H. Witt, Secretary, 92 Fourth street.

WABIINGTON, D. G.—The First Society of Progressive Spiritualists meets every Sunday, in their (new) Harmonial Hall, opposite Mctropolitan Hotel, Pennsylvania Avenue, between 6th and 7th streets. Lectures at 11 A.M. and 7th P.M. Children's Progressive Lyceum (T. B. Caidwell, Conductor; Miss Varion Litchfield, Assistant thonductor; Mrs. Rowland, Guardian of Groups; Mrs. B. F. Clark, Assistant Guardian Guardian of Groups; Mrs. B. F. Clark, Assistant Guardian few and respectfully request all interested in spiritual

[We would respectfully request all interested in spiritual meetings to forward us a correct list of officers and other matters pertaining thereto, as it is only by individual assistance that we can hope to make our announcements re-

WALTHAM WATCHES.

IN 2-0Z. CASES, For Merchants, Clerks, and Professional Men.

WALTHAM WATCHES. IN 3-0Z. CASES, For Farmers, Carpenters, and other Mechanics.

WALTHAM WATCHES. IN 4-0Z. CASES, For Mariners, Soldiers, and Expressmen.

WALTHAM WATCHES. IN 5-0Z. CASES, For Conductors, Engineers, and Baggagemen.

WALTHAM WATCHES.

IN 6-OZ. CASES, For Miners, Lumbermen, and Stage Drivers.

WALTHAM WATCHES.

1N 8-0Z. CASES, For all who wish something very substantial. All the above are described in our Price-List. Write for it as follows:

Missers HOWARD & Co., No. 785 Broadway, New York;
Please send me your illustrated Price-List of WALTHAM
WATCHES, as per advertisement in Banner of Light.

Sion Name and Adduess in Full, And you will receive it, postpaid, by return mail. It gives all the information you desire, and explains our plan of sending Watches by Express without any risk to the purchaser.

HOWARD & CO., 785 Broadway, New York, (Formerly of No. 619 Broadway.) SECOND EDITION.

THE HISTORY

MODERN AMERICAN SPIRITUALISM:

A TWENTY YEARS' RECORD

ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN

EARTH AND THE WORLD OF SPIRITS. ONE VOLUME, LARGE OCTAVO, SIX HUN-

DRED PAGES, Fourteen Superb Steel Engravings,

AUTOGRAPHS OF SPIRITS, Diagram of the Spheres, Executed by Spirits, WOOD OUTS AND LITHOGRAPHIC PLATES, The whole splendidly printed, on tinted paper, with extra fine binding.

PRICE, \$3,75, POSTAGE 50 CENTS. By Emma Hardinge. SURSCRINERS AND THE FRADE SUPPLIED BY THE RANNER OF LIGHT COMPANY, NO. 108 WASHINGTON STREET, BOSTON, MASS.

HELEN HARLOW'S

By Lois Waisbrooker, Author of "Alice Vale," "Suffrage for Woman," etc., etc.

A LL who have read Mrs. Waisbrooker's "Alloe Vale" will be anxious to peruse this beautiful story, which the pub lishers have put forth in clegant style. It is dedicated to "Woman Everywhere, and to Wringed and Outeast Woman E. preisily." The author says: "In dedicating this book to woman in general, and to the outeast in particular, I am prompted by a love of justice, as well as by the desire to arouse woman to that self-sascriton, that self-justice, which will insure justice from others."

Price \$1.50. Postage 20 cen STORE, 158 Washington street, Boston ; also by our New York Agents, the AMERICAN NEWS COMPANY, 110 Nassau street.

ORDEAL OF LIFE, GRAPHICALLY ILLUSTRATED

IN THE EXPERIENCES OF FIFTEEN HUNDRED INDIVIDUALS, PROMISCUOUS-LY DRAWN, FROM ALL NATIONS, RELIGIONS, CLASSES, AND CONDITIONS OF MEN.

ALPHABETICALLY ARRANGED, Given Psychometrically, THROUGH THE MEDIUMAHIP OF DR. JOHN C. GRINNELL. IN PRESENCE OF THE COMPILER,

THOMAS R. HAZARD.

132 pp. Price 50 cents, postage 4 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

THE SONGS OF LIFE: A NEW COLLECTION OF SIXTEEN PAGES OF MUSTLY ORIGINAL WORDS AND MUSIC,

For the Use of Spiritual Gatherings and Lycoums. BY S. W. TUCKER.

A MONG its contents may be found the following named songs: "Song of Life," "Evergreen Shore," "Passing Away," Let me go to the Better Land, "Our Guardians," Parting liym," "They ill welcome us home," "We shall meet beyond the river, "Going with the Angels," "Angel Care," &c., &c. A copy should be in every family in the land. Try it. Price: 20 cents single copies; \$2.00 per dozen; postage 2 cents per copy.

For sale at the BANNER OF LIGHT MOOKSTORE, 189 Washington street. Boxton.

THE STUDENT'S MANUAL

MEDICAL ELECTRICITY.

SHOWING its most Scientific and Rational Application to all forms of Acute and Chronic Disease, by the different combinations of Electricity, Galvanism, Electro-Magnetism, Magneto-electricity, and Human Magnetism. By PROF. Magneto-electricity, and Human Magnetism. By PROF. WILLIAM WHITE, M. D., formerly of Philadelphia. This is an invaluable little book of 191 pages. It should be in every household. Price 82,00: postage 12 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158' Washington street, Boston.

BANNER OF LIGHT:

AN EXPONENT OF THE

SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MASS WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE, | LUTHER COLBY,

LUTHER COLBY.....LEWIS B. WILSON.....EDITOR, AIDED BY A LARGE CORPS OF ABLE WRITERS.

TERMS OF SUBSCRIPTION, IN ADVANCE:

When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, a Post-office money order.
Subscriptions discontinued at the expiration of the time paid for.

Subscribers in Canada will add to the terms of subscription 20 cents per year, for pre-payment of American postage.
POST-OFFICE ADDRESS.—It is useless for subscribers to write, unless they give their Post-Office Address and name of

State.

Subscribers wishing the direction of their paper changed from one town to another, must always give the name of the Town, County and State to which it has been sent.

Some specimen copies sent free.

Subscribers are informed that twenty-six numbers of the Banner compose a volume. Thus we publish two volumes a vest.

year.

ADVERTISEMENTS inserted at twenty cents per line for the dirst, and fifteen cents per line for each subsequent insertion.

All communications intended for publication, or in any way connected with the Editorial Department, should be addressed to the EDITOR. Letters to the Editor, not intended for publication, should be marked "private" on the envelope.

All Business Letters must be addressed:

"BANNER OF LIGHT, BOSTON, MASS.," William White & Co.