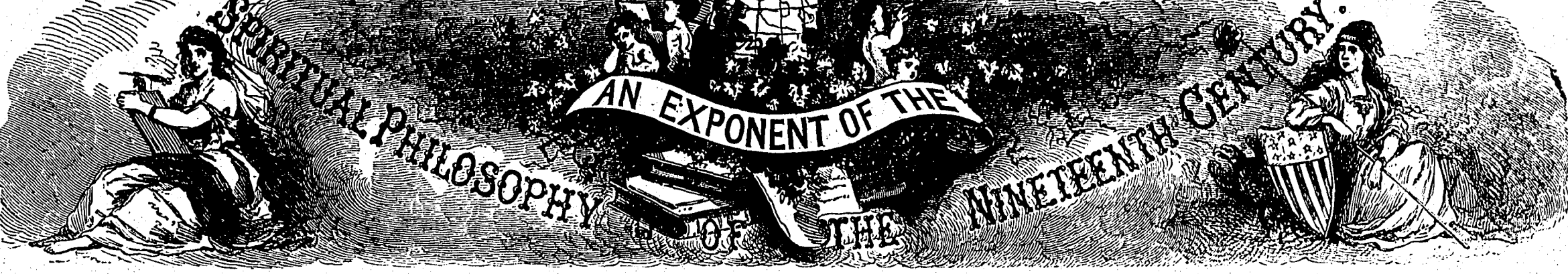


# BANNER OF LIGHT.



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## The Lecture Room.

### ORTHODOXY FALSE, SINCE SPIRITUALISM IS TRUE.

A LECTURE BY PROF. WILLIAM DENTON,  
In Music Hall, Boston, Sunday, March 27, 1870.

Reported for the Banner of Light.

A very large audience assembled to listen to the remarks of Prof. Denton on the above-mentioned subject at Music Hall, and his lecture was received throughout with unbounded enthusiasm.

In commencing the speaker said: Everybody has heard of the witty saying of Sidney Smith: "Orthodoxy is my doxy, and heterodoxy is the other man's doxy." But this is not what I mean by Orthodoxy when I say "Orthodoxy is false, since Spiritualism is true." I mean the peculiar religious doctrines taught by what are generally termed the Evangelical churches—those who take the ground that the Bible is the inspired, infallible word of God; that man is totally depraved and born to do evil continually in consequence of Adam's transgression; who believe in the eternity of torment to which man thus became liable, and that Jesus Christ, the second person of the Trinity, is the only name under heaven by which men can be saved and admitted through the pearly gate into the New Jerusalem; without which they go down to that pit of despair where there is weeping and wailing forever, and by whose aid they ascend to the heavens, there to sing eternally the praises of their Redeemer. The term therefore includes Catholics, Orthodox Quakers, Methodists, Baptists, Presbyterians, and a host of others.

We are in daily reception of communications from those in spirit-life who once belonged to Orthodox churches—they believed in Jesus as their Saviour; they were baptized in his name; they believed themselves mysteriously born again, and died in the faith, with the full prospect of the heaven that had been preached to them as a reward of the righteous, from their infancy. We now converse with them, and find them just such persons as we knew upon earth; they confess to us that the views they held were altogether contrary to the condition of things there; they confess to us that their ideas of future life were nearly all false, and that Orthodoxy was as wrong as its name is right. They find no God upon a great white throne, no Jesus sitting at his right hand, no twelve subordinate thrones upon which his fisherman disciples sit judging the twelve tribes of Israel; there are no eye-full beasts guarding the throne and crying "Holy, holy, holy" day and night; there are no elders forever casting down their golden crowns; there is no New Jerusalem decked with pearls and sapphires and onyx and rubies. The heaven of Orthodoxy has no existence, and never had, save in the ideal creation of some ignorant fancy.

But in addition to the church-members aforesaid, we come into daily communication with the spirits of the departed who never belonged to any religious organization, never attended church, never were born more than once, and were therefore orthodoxically wicked, and given over to the devil, to suffer the torments of hell forever. Yet we find they are in no fiery prison, "where sinners must with devils dwell in darkness and chains;" they are swimming in no shoreless brimstone lake, with waves of damnation rolling over their guilty souls; they are not crying for a drop of water to cool their scorched tongues; they are not even advising their friends who are still on earth to believe the doctrines of Orthodoxy and obey its requirements, that they may improve their condition when they pass to the land of souls. The Orthodox hell and heaven alike depart, and Orthodoxy, dressed in rags, goes weeping after them. No more can the Orthodox poet picture, (as did Pollock in his "Course of Time") the sinner's abode:

"Wide was the place,  
And deep as wide, and ruinous as deep.  
Beneath I saw a lake of burning fire,  
With tempest tossed perpetually, and still  
The waves of fiery darkness, 'gainst the rocks  
Of dark damnation broke, and music made  
Of melancholy sort; and overhead,  
And all around, wind warred with wind, storm howled  
To storm, and lightning forked lightning crossed,  
And thunder answered thunder, muttering sounds  
Of sullen wrath; and far as sight could pierce,  
Or down descend in caves of hopeless depth,  
Through all that dungeon of unending fire,  
I saw most miserable beings walk:  
Burying continually, yet unconsumed;  
Forever waiting, yet enduring still;  
Dying perpetually, yet never dead.  
Some wandered lonely in the desert flames  
And some in full encounter fiercely met,  
And with curses loud, and blasphemies, that made  
The cheek of darkness pale; and as they fought  
And cursed, and gnashed their teeth, and wished to die,  
Their hollow eyes did utter streams of woe.  
And there were groans that ended not, and sighs  
That always sighed, and tears that ever wept  
And ever fell, but not in Mercy's sight."

This was the hell of Orthodoxy. It has cooled down considerably since this was written. It was once as fiery as the primeval earth, when white hot billows rolled along its breast, but it bide fair, ere long, to become a comfortable place of abode. All will yet learn that no worse hell exists than earth makes; the soul we carry with us makes of every place a hell or heaven. The evidence which we possess from our friends who return after death has proved this, and that the hell of Orthodoxy is false in every particular.

If, then, this hell is false, man never was in danger of it; if the soul was never in danger of an Orthodox hell, it never needed any Jesus to save it from what never had an existence. Jesus, then, is no Saviour in the Orthodox sense; no salvation came by him; he was no more sent from God than Patrick's baby born yesterday; no more the Son of God than Socrates who preceded him, or John Brown who came after him, or we who criticize him; no more a Saviour than Socrates, Plato, Seneca, or any of the mighty men of antiquity who shine like stars in the old Pagan heavens. They were Saviours just as

much as Jesus of Nazareth ever was. The commonly-received idea of Orthodoxy with regard to Jesus falls to the ground, and with it those concerning hell and heaven. The whole plan of salvation as taught by Orthodoxy is essentially unreasonable, mean and unmanly. The whole human race had become by sin exposed to eternal torments, and were of themselves utterly unable to do one good deed, or think one good thought. In this lost condition God, in his great mercy, forms the plan to save us through the merits of his well-beloved Son, who became sin for us, and suffered in our room and stead. We have no virtue, but the virtue of Jesus is to be attributed to us. We deserve nothing but hell—even the best of us—but by some godly hocus-pocus we are to be conjured into heaven. "What an unmanly business is this! Where is the man possessing the soul of a man that would wish to sneak into heaven under the cloak of Jesus, when he knew in his own soul that he had no right there? Suppose that snowy robe should be torn from his back, and he revealed in his hideous filth! The heaven of Orthodoxy must be one of pitiless and spiritless fawning sycophants, who chant forever the praises of him who cheated the Prince of Darkness of his due, and opened a palace of bliss for hell-deserving sinners, who, for the privilege of entering, must bow and sing glory to him who redeemed them forever! Such a scheme was never got up in America; it smacks of the despotism, the tyranny, the servility and the meanness of the Old World. Every true soul intuitively scorns it, saying, "If I have done deeds worthy of hell, then to hell I will go, and bear its penalties like a man. I wish for no cloak to conceal my guilt; I desire no heaven that I have not won; such a heaven would be an intolerable hell." [Applause.]

I object to the whole Orthodox scheme of salvation; finite man is guilty of an offence against God. He incurs by this means a debt that nothing but infinity can pay. All earth's treasures cast into the balance weigh not the millionth of a feather—the brightest jewels of heaven move not the balance one jot. The exchequer of a God can only furnish the means to pay this mighty debt we owe. What shall he do? If the debt is not paid, hell and its eternal torments await every sinful soul. At length Jehovah plans the wondrous scheme; Jesus, one with the Father, the second person in the ever adorable trinity, comes down to this abode of guilty wretches; he is born of a woman, grows up to be a young man, makes tables and chairs with his reputed father, preaches in Judea, is hung upon a cross for his radical opinions, and dies exclaiming, "My God, my God, why hast thou forsaken me?" He bore man's sins, suffered in his stead, washed out with the blood of a God the damning spot of guilt in God's book of justice, and God can now be just and the justifier of him that believeth in Jesus!

What a medley! God is the creditor, yet God in the person of his Son pays the debt. Man is the debtor. The debtor is poor, and cannot pay one cent of the infinite debt he owes. God demands the amount, and holds his glittering sword ready to cut him down unless the sum is paid. Man in an agony looks up, expecting the blow to descend. But God's pity is moved for the trembling wretch. "You cannot pay, I know," says he, "but the debt must be paid to the uttermost farthing. How else could my justice be satisfied? Now I think of a plan," and taking out a full purse from his pocket, he hands it to the sinner, who returns it to his creditor; God pockets it with a satisfied air. The debt is paid, justice is satisfied, and the sinner may now be justified. And this is the wonderful plan of salvation! Man was so wicked before Jesus came, that God could by no means pardon him; but he kills God and thus crowns his wickedness. And God is graciously pleased to forgive him, receives him into his house and calls him his son!

The God who declares that he will by no means clear the guilty, and that every man shall be rewarded according to his works, is by this salvation represented not only as clearing the guilty, but predicated this clearance upon the sufferings of the innocent, and rewarding men not according to their works, but their belief in the works of another. God is, according to this salvation, the veriest Shylock: "I will have the due and forfeit of my bond, though every soul that I have made in deep damnation endless sink." The sword of his justice, red hot, can only be cooled in the blood of his innocent Son; and even after the debt has been paid, he is to wreak his eternal vengeance upon the great mass of mankind, who with good sense refuse to accept such a useless, contradictory, irrational and unmanly system!

We are told that it is our duty to love this God, but who, knowing his character, can think of loving such a monster? Tell the captive pining in his solitary dungeon to love the tyrant that placed him there; tell the slave to love the master who has robbed him of his dearest rights since he began to breathe, and whose back is yet bloody from the blows of his cruel lash; tell the mother to love the fiend who has slain her darling child, and who stands gloating upon her unutterable agony! As impossible is it for us to love this idol that Orthodoxy has set up. This devil-creator, plagues of the human race, framer and jailer of hell, and tormenter of the damned, may excite man's fear, hatred or horror, but how can he excite our reverence or our love? Reason can never accept him as father; Love shrinks with terror from his presence, and Justice says, "Let him die, for he is unworthy to live." And die he must. The gods of silver and gold, of iron and brass, of wood and stone, shall perish, and their worshippers be ashamed of their folly; and so shall this grim, blood-besprinkled, angry, revengeful, eternally-bating God of Orthodoxy die, and millions of ransomed souls shall join in swelling to the heavens his funeral hymn!

All these things false, then is Orthodoxy false. These churches of the living God, so called, are shams, every one, and the ceremonies performed

in them the veriest child's play. What has the soul of the universe to do with their pompous prayers, their silly rituals, their sprinklings and dippings, their port-wine-sippings called holy sacraments? What to do with their begging, beseeching prayer meetings, their mesmeric revivals, in which the hallucination of one is communicated to the many, and a foolish consistency leads men to cling to it for life? God has no more to do with all this, than he has with the shoe-shops of Massachusetts or the printing-offices, and it would be just as proper to call a ball club the club of God, as a hundred ignorant Orthodox believers, God's church. It is high time that the pretensions of the high priests of a no better than Pagan mythology were scouted, and a true estimate made of their pretended knowledge and power. Professing to know God, they are the most ignorant of him, for they do not study Nature by science, which alone reveals him; pretending to teach men the way to heaven, they close the door to the very angels who come to reveal it!

Spiritualism is to aid greatly in delivering us from this spiritual tyranny and idolatrous worship, leading men to the God and Saviour within that each possesses, to the salvation that comes by the exercise of our own powers, and to the heaven for all, of which no Peter keeps the key, and to which the name of Jesus is no "open sesame." Think of the time wasted in praising Jesus, praying to Jesus, preaching Jesus, and the labor and money squandered in spreading abroad a knowledge of this man over the world, instead of giving people a knowledge of themselves and the laws of the universe—knowledge that concerns us every day.

But if Jesus is no Saviour there is no forgiveness of sin to those who trust in him or pray to him. Put as much faith and trust in a rubber doll, and there is no doubt it would be equally efficacious in removing guilt and sending the mourning sinner home rejoicing. "But I have felt it here," replies the Christian, placing his hand upon his breast. Yes, that is the place to feel it, but it would be much better to know it here (touching the forehead). But the Mohammedan has felt it here (in the heart), and who saved him? The Catholic, after confession, has felt it here; the Mormon feels it here, and so does the Buddhist; and who saves all these? The believer in Jesus is not saved from sin, for he confesses himself a sinner every day of his life; he is not even saved from the filthy habit of tobacco-chewing. On communion days you may see those who have been cleansed in the blood of the Lamb, taking the quid out of their mouths that they may put the body of Jesus in; and he then suffers a worse fate than when crucified by the Jews on Mount Calvary. The believer in Jesus is not saved from bigotry, or ignorance, or sickness, or, indeed, any evil; and all professions of this character result either from ignorance or a desire to deceive. The whole thing is a cheat, and the sooner we see it and proclaim it, the better for all mankind!

But if these Orthodox doctrines are not true then the Bible upon which they rest is not true—its statements with regard to the condition of man after death are false. The Bible says in dolorous accents:

"That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one breath, so doth the other; yea, they have all one death; so that a man hath no preeminence above a beast; for all is vanity.  
All go unto one place; all are of the dust and all turn to dust again."  
"As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more."

This, in the light of modern science and revelation, is false. When the Bible says men sleep in dust, awaiting the blast of that mighty trumpet which is to awaken them, the statement is false. Our friends are not sleeping—they never died in fact; they live, they love, and come to us, teaching that the life of the future is but a continuation of that of the present; that the future world is far different from the gloomy and unnatural pictures recorded by the Bible. The statements of the Bible, therefore, our experience demonstrates to be false, when it tells us that God answers prayer and that Jesus is the Saviour of mankind.

When the Bible teaches the great division, at some future day, of the righteous sleep from the wicked goats—the one on the right hand, the other on the left—and that the Great King shall then say to the one: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and to the other: "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels," it says that which is false; there is not a word of truth in such statement.

You tell me that the Bible is the text-book of our churches; it is read in our schools; it is recognized in our courts of justice, and revered even by our men of science. Yes, and it was the text-book of all slave-holders from New Jersey to Texas; it was revered by Constantine, the bloody tyrant of the fourth century, and is revered to-day by nearly every criminal that our prisons hold. But the less that is said about the reverence that men of science have for it the better. The reverence that such men as Agassiz, Dana, Hitchcock and others have for it is the fraternal greeting of Job, who speaks peaceably to Abner, but smites him under the fifth rib so that he dies; a kiss is on their lips, but a dagger in their hands.

We cannot do otherwise than to discard it (the Bible) as authority. It abounds with false statements, bad grammar, bad logic, bad science, and what is worse than all, bad morality. It has been the bulwark of slavery, woman's degradation, bigotry and religious persecution in every age, and blasts every soul that submits with unquestioning reverence to its teachings. Under the direction of Orthodoxy it has made Christ a highwayman, who clutches men by the throat and demands, "Your soul's life, or belief in my doc-

trine! Doubt and be damned! accept my dogma and I will give you a ticket to the city of God, where you shall, at the expense of reason, sing the praises of him who has redeemed you forever!" And we have been so cowardly as to permit this creation of ignorance and bigotry to parade our streets and throttle our citizens almost without expostulation, because he lets loose the hound of public opinion upon those who refuse to yield to his outrageous demand!

But now that day for us is forever over. We say to Moses: Come with your old stories of God-planted gardens; of God-created innocent people, who did not even know good or evil till they had partaken of a mysterious and forbidden fruit; of wonderful walking and talking snakes; we will receive you as we do the Arab with his Night's Entertainments, and Swift with his stories of Lilliputians and Brobdingnagians. One is as reasonable as the other—men are as likely to be ninety-six feet high as to be nine hundred and sixty-nine years old. You are just as welcome as they. Your tales can go with Sinbad the Sailor, the Wonderful Lamp, and the Forty Thieves—no worse thieves than the Israelites after they had been forty years under your tuition. You saw God as Aladdin saw the enchanted garden. You talked with him, the Soul of the universe, as really as Aladdin with the genii, and received the tables of stone from him just as truly as Sinbad picked up the precious stones in the Valley of Diamonds. We will give you a place by the side of these stories, but if you desire to palm off upon us the account that you talked with God—the Universal Soul—and he bequeathed himself so much as to do as you record, we tell you plainly you are stating what is false and utterly in opposition to the revelations of the nineteenth century. We will give the Bible a place with the Koran, the Talmud, the Book of Mormon, the Vedas and Shasters, Swedenborg's works and Andrew Jackson Davis's Divine Revelations. No more from God than they, and no more to be taken as authority than they. We will say to the Orthodoxy of to-day, Away with these man-made creeds which seek to make idols of us! If you can present reasons for your faith we are prepared to consider them, but we will not go one step further than reason sanctions.

But if the Bible of Orthodoxy is false, so is its God, which is based upon it. What becomes of the Jehovah, the great object of religious worship by the churches all over this broad land? Oh, my friends, I must say it, though it be the last words I speak in Boston: the Jewish Jehovah which Orthodoxy accepts and worships is no less an idol than the Baalzebub of the Philistines or the Jove of the Romans! The one is just as blessed as the other! The one is just as much your Maker as the other! If the man who worships Jupiter is an idolater, the man who worships Jehovah is equally so. If the temples of Jupiter were the fane of an idolatrous people, then the crowding churches of Orthodoxy, scattered over our country and the world, are also the temples of idolatrous worship, and the ministers who this day officiate in their pulpits are but priests at the altar of the one great idol. [Applause.]

What has the Soul of the Universe to do with that being who came down and cursed Adam and Eve because they fell, when he made them so that they could not help falling? A being who, through them, according to Orthodoxy, curses you and me—especially the woman! If a woman had written the Pentateuch it would have been quite a different story. Is the Soul of the Universe related to that being who found all the inhabitants of earth speaking one language, but who, in a fit of ignorant jealousy, because he feared they would build a tower which would reach heaven, by which invasion he should lose his crown, confounded their language so that they could no longer comprehend each other? The scientific impossibility of the apprehended project ought to have been apparent to the mind of an all-wise potentate, if he thought but for a moment on the subject. [Applause.] If any human being possessed the power, what would he said of him, if through a hasty fit of jealousy, he should confound the speech of this audience so that, on retiring, no two could understand each other.

Is the Soul of the Universe related to the being who turned a woman into a pillar of salt because she looked back upon the home of her youth, and lingeringly left her friends to perish? A being who hardened Pharaoh's heart and then slew all the first born of Egypt because he was hard-hearted—who gave to the Jews the grand charter of death, and commanded them to slay of their enemies every one that had breath, in consequence of which they slew mighty nations, leaving neither man, woman nor infant alive?

Is the Soul of the Universe related to the being who tempted Abraham to slay his cherished son, and when the old patriarch took up the knife to perform the dreadful deed, sent his angel to stay the murderous hand, and said:  
"In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore."  
And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

What a good old fellow he was, to be sure! Ready to commit a murder because a voice commanded him. Human nature and the God within should have led him to reply: "I won't touch the lad for you or the whole universe!" [Applause.] When men set up such a god, they erect a great bloody idol, and it is our duty as recipients of clearer light to overthrow it, and demonstrate the falsity of its claims.

God did not create the earth and the heavens in six days, for the earth and the heavens were neither created in six days nor in sixty millions; he did not make man about six thousand years ago, but man has been here a hundred times as long. He had no more to do with the creation than Jupiter the Thunderer, and a prayer offered to Jupiter is just as good as a prayer offered to Jehovah: Oh Jupiter, Father of the gods, and lord of

the earth, and thou who created the heavens and the earth, and man to dwell upon it, we beseech thee to hear our prayer, and give heed to the voice of our supplication. Thou wert the god of Romulus and Remulus, the god of Caesar and Seneca, and thou art our god and we will worship thee. Thou wert with thy people, the Romans, and subdued all nations upon earth to their sway; thou gavest them dominion from sea to sea, and from Rome to the ends of the earth. Oh Jupiter, be with us as thou wert with them; subdue our enemies before us; let thy spirit and the spirit of thy wife Juno descend and dwell in our hearts, and abide with us forever. Hear us and help us; give us of thy light, thy wisdom and thy power, that we may serve thee with our whole lives here, and be fitted to enjoy the heaven of the gods hereafter. [Applause.] Why is not that as good as ninety-nine hundredths of the prayers offered in our Orthodox churches? It will ascend just as high, and be just as effectual in bringing a blessing down. Jove is as high to them that call upon him as Jehovah; and we are as much his offspring as we are the children of him whom Paul calls the God and Father of our Lord Jesus Christ.

But I am asked: "How is it that men of reasoning powers and cultivated intellects have bowed down to this God? Why is it that among the most intelligent people of this planet, Jesus is regarded as the Saviour, and Jehovah as the God and Father of all?" The answer is, that the mass of the people ask only that a thing shall be popular. If they find a faith in existence when they arrive in a country, ninety-nine out of every hundred will draw it in as they did their mother's milk. It is difficult to deliver ourselves from the influences of early training, and still more perhaps to resist the psychological influence of the masses surrounding us. As the magnetism of the earth causes every poised needle to point to the north, so the influence of a people's faith bears on every individual and tends to make each point in its direction. But few are able to withstand its influence. Of a thousand born in Arabia there is not probably more than one who thinks of questioning the popular faith—"there is one God, and Mahomet is his prophet." Tell them that Mahomet was like other men, except that he was more shrewd and more fanatical, and they exclaim at once: "You infidel dog!" some say: "If you have no respect for our prophet, have some for these indisputable facts: Mahometans number to-day one hundred and thirty millions. Commencing six hundred years after Christianity, our religion has supplanted it in its original home. It has overpowered not only Arabia, but Persia, Turkey, Palestine, a large portion of southeastern Asia, and half of Africa. When all Christian countries were buried in the ignorance of the dark ages, then science flourished only where our religion fostered it. Can you not see the hand of God in such a career?" We cannot, of course. Neither can I see the hand of God in the career of Jesus, nor in Christianity since his death.

But I am asked: "How could Jesus have attained the lofty position that he at present occupies? how could he have commanded the veneration of the wisest and best for nearly two thousand years, if he was not the Son of God and the Saviour of mankind?" I answer that the universal expectation of a Messiah among the Jews was just the soil to produce him in the day of ignorance and superstition in which he was born. Let any man present himself before the American public as a Son of God, a miraculous Saviour, with no better credentials than Jesus had, and how would he be received? His mother denying that he was his reputed father's son—the only evidence to show that he was not illegitimate being such as dreams furnish; he lives for thirty years, but does scarcely anything worthy of record; he picks out for his disciples twelve illiterate and superstitious fishermen, who appear to have been ready to accept anything, however marvelous. When the skeptical very properly ask him for a sign of his Messiahship he abuses them by calling them "an evil and adulterous generation." Circumstances favored his claim—just as Mahomet was favored—just as Gotama was favored. He was not the first by a hundred who had called himself the Christ, or was so considered by men. How could Gotama be the centre of attraction to thousands of millions—four hundred millions now living—if he was not what the Buddhists believe him to have been: a God, and the saviour of mankind? How came such gods as Zeus, Jove, Hercules, Bacchus and Esculapius to be worshiped by the master intellects of Greece and Rome for ages? Beings that never existed at all, yet commanded the heart's adorations of thousands of millions of the wisest and best of their time.

Jesus was a man who taught many beautiful and excellent lessons; a man who sympathized with the poor and denounced their tyrants, but at the same time taught many lessons that were neither true nor beautiful. He is no God nor master of ours, more than George Fox, John Wesley, or Joseph Smith. We do not therefore exhort men to "stand up for Jesus," but to stand up for humanity that needs it. Man has been trampled upon, his reason trodden in the dust that an idol might be elevated upon it. Jesus is the Christian Juggernaut; in India the devotees throw their bodies before the idol—in Christian countries they prostrate their souls before theirs, and Jesus in his triumphant car, drawn by his blinded followers, encouraged by his priests, rides ever over them.

Jesus owed to Paul a great debt in the advocacy of his faith. Here was a man, learned and eloquent; fired with the thought that he was God's instrument to perform his purpose. Under his energetic labors, a hitherto crude collection of utterances became a consecutive creed and gained believers, gradually advancing to popularity. When a man asks me to accept Christianity in consequence of its wide-spread power among men, I say, Christianity numbers two hundred



What then have we to do with it? Shall we give our money to raise its proud steeples? Shall we send our children to its Sunday schools, to have fetters fastened upon their limbs that it will take years to break? Shall we pay for pews in its heathen temples, and reverence its false God? No! we cannot wed Spiritualism with this old dead faith. We can make no compromise with it henceforth and forever. *Ours* is a new religion, a new God, a new heaven, and a gospel which is destined to make a new earth. We do not blame the people who have accepted the old—it was the best possible at that time, but these old skeletons shall not reach their bony hands out of their mouldy sepulchres and drag us in to chatter with them. *Ours* the living present—*ours* the sunshine and the song of birds, the sound of purling brooks, the joy of the living word, ripening in God's smile, the vestibule of heaven! [Applause.]

An Interest in Spiritualism is being awakened here, starting to the Orthodox systems generally inasmuch that one of their chiefs a few days since publicly denounced your subscription agent at this place (a perfectly reliable, honest and intelligent gentleman) as a dangerous man, one who should be shunned as one would shun a fatal distemper, a plague.

Though we are denied at present the advantages of spiritual phenomena enjoyed by those in more favored sections, still Planchette is giving positive evidence of truths much harder to refute than that ancient romance styled the Sacred Scriptures. As an instance in point, my friend, Dr. ———, has a brother-in-law, who, though rigidly opposed to Spiritualism, heard some strange knockings a few nights ago, which he followed up by looking some several times, when the thumping went away and the knockings ceased to come.

The next day some of the family repaired to the doctor's, whose Planchette, in answer to the question, "Whose spirit was it?" answered "William Holloway." The story was soon after related to some old settlers, who remembered William Holloway as being an Indian who was beaten to death on that spot many years ago.

It is to be remembered, however, that the persons who heard the knockings, were, in addition to their being strangers, were, and still are, unbelievers—being Orthodox Methodists.

In conclusion, permit me to add that when I first commenced reading your paper, I was rather disposed to consider it one of the many money-making

Sincerely yours in the bond of a common brotherhood,  
 BONDHAM, T. S., May 7, 1870. TRUTH-SEEKER.

He haunted the mountains and pastures, as was fond of playing upon his pipe of reeds. To form he combined that of man and beast, having horns on his head, while the lower half of his body was like that of a goat. So monstrous was his appearance that his nurse on beholding him fled away in fright. Mercury, a messenger of the gods, immediately caught him up, and, wrapping him carefully in a leopard's hide, carried him away to Mount Olympus, the home of the gods. All the gods were delighted with the little stranger.

**Convention of the Massachusetts State  
Spiritualist Association,  
Held at the Melbaon, (Tremont Temple) Bos-  
ton, Thursday, May 20th, 1870.**

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Reported for the Banner of Light.

*Resolved*, That, as Spiritualists, we welcome to our ranks and to cooperation with us all who love and strive to elevate the human race.

*Resolved*, That while we welcome all, and would concede to all the right to reserve the right to judge of the *conduct and teachings* of all persons, in the light of justice; the effects produced upon themselves and the community.

*Resolved*, That we sympathize only with such reformatory movements as recognize the Fatherhood of God and the Brotherhood of Man, and adapt their methods of improvement to the culture and development of the natural faculties of the human mind.

*Resolved*, That we recognize all moral progress as flowing through the educated and harmonized will of each individual, and that the discipline of personal character is the first and constant duty of every reformer.

that massacre was now a member of her family, had tended school, and was as far advanced as other children at the same age, although with but a short period of tuition. The speaker feelingly related how, when little one ran across the prairie in hope to escape, preyed upon by the cruel and merciless grizzlies, and how, by other arms, by the United States soldiers, she was rescued previous to this engagement. (In which *all*—save her—of her family were killed.) Her father, while on a hunting expedition, had seen a spirit, dressed in white robes, and he declared to be his brother, and had left the buffalo camp had just killed as an offering to the warning visitor, who he believed to be a messenger from the great good spirit. This was verified, the subsequent massacre of her family, and family. She hoped the Convention would record vote on the side of humanity.

ceded him—to the work of Theodore Parker, Channing and also the early Universalists, and spoke cheerfully of the time when all would meet again in the home of spirit.

It was, on motion, voted that the resolutions reported by the committee in the afternoon session, and that suggested by Mr. May in the morning, be adopted; after which the Convention adjourned.

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"Why," asked a governess of her little child, "do we pray God to give us our daily bread?" "Why don't we ask for four or five days bread?" "We want it fresh!" replied the inquisitious child.



[illegible]

On the evening of the 20th of April at the circle a very singular and to some astonishing manifestation was given, which I have no doubt will be pronounced by many as notable. I feel, however, that there are numbers with myself acquainted who will affirm to the fact of the manifestation. The manifestation was this. Our custom is to conduct our meetings with singing and hymns. We were all engaged singing when suddenly something was brought through the window, shattering the glass, the pieces falling on the floor. On picking it up we found it was about the size of a brick. It was from Mr. Jones said he brought it and broke the window for us to test. He said it was Patrick's; that he had put it away when with Patrick living on the earth. As we did not get any of these things (it was in the water) he thought he would bring it. It was a piece of glass, and when we picked it up it being all wet part of it stuck on a bush near the bridge, and if we would go with care, as the river was very high, we might get it. Several of the brethren went down to the river, and after some time, and actually found the part on a tree or bush near water. Both of the pieces were wet and dirty. Now here is the strangest of all. The spirit said he broke the glass to convince us of their presence and power to communicate; and through proper conditions, and through the power of the spirit, we could communicate with them. Before leaving that evening power was contributed to put the glass in the water. Mr. Hopkins said she had a pane of glass lying on the cascade down stairs, and we could have that only had a mark or white paint on it. Several of the brethren proposed putting it in the water the next morning. The glass was lying on the water when they looked up and saw it. The next morning Mr. Hughton came down to put it in, and when the old lady went for the glass it was gone. She smiled, and Mrs. Blythe said, Perhaps the spirits have taken it, as they had *both* *broken and taken* articles from her on former occasions. When we went to the river from Mr. Jones' room, the glass was broken, they found the same identical pane of glass with white paint mark on it, put in the window where the glass was broken, as smooth and pretty as a glazier could have done it.

(better, be the subject morals, politics, or religion)

...I clasped my hands, and said to me, "Dr. Newton by that"

Dr. Newton operated on a number who flocked round him. Order was again called, and Mr. Maltby gave a song, accompanying himself on the piano. Miss Catherine Poynts also sang, and Mr. D. B. Home recited two pieces, "Jane Conquest" and "Widow Wadley." Mr. Hall returned and read a paper on "The Influence of Homeopathic Medicine," as the formal proceedings broke up, Dr. Newton placed his hands upon many that sought his assistance, and with a prayer, declared their diseases were healed. Mr. Tebb stated that he had been relieved of deafness. The company then proceeded to the front drawing-room, where a refreshment-table was served. The meeting was most satisfactory and will be long remembered by many who were present.

Conquidst thou lift the veil that hangs between  
 This world and that beyond—the world unseen;  
 But raise the mist from Jordan's turbid wave,  
 And view the land whose portal is the grave;  
 Couldst thou but feel that life's no flitting span,  
 This transient breath, that life's no flitting span,  
 That flesh is but the garment of the soul,  
 Earth but the starting-point—death not the goal,  
 But just the gate whereat is thrown aside  
 The robe of flesh, which the angel of the tide,  
 Impels the soul, reists its upward flight,  
 And hides the clearer pathway from the sight;  
 Then Faith would strip the frightful mask away  
 From Death's grim face, and cry, "It is but he," the clay  
 That trembles at the shadow of his wing.  
 The soul sees clear beyond—a joyous thing  
 Which greets the welcome messenger as he  
 Who opens its prison doors to set it free.  
 Findst thou a dear friend, the life, but beguim,  
 Mean in oblivion end, and leave unloved  
 All the great work which the angring soul  
 Has longed to do—desire beyond control?  
 Think not that loving, and loving before  
 Found not a landing on a farther shore!  
 They are not dead, they hover round thee now,  
 Longing with sweet earnest to soothe thy brow;  
 To tell thee that, though high from men and eyes,  
 They're with thee always, eager to desert,  
 Some token that their labor is not vain,  
 That love like theirs returns to them again;  
 Eager to lend their erring souls a guide,  
 The angels will by their "midnight" thoughts to guide  
 To themes above the things of time and sense  
 To that celestial land of brightness, whence  
 All light and wisdom come—the resting-place  
 Of calm and perfect bliss—our common home.  
 The shining path that lies beyond the grave,  
 Its rays would light thy spirit up, and save  
 Thy soul from constant dread; dispel the fear  
 That comes from gloom and darkness, and despair.  
 Then couldst thou greet the message which shall come  
 To call thee hence, as summons from thy home;  
 And with thy ebging breath triumphant say,  
 As the great saints who have said,  
 "Oh Death, thy sting is robbed of all its pain!  
 Oh Grave, thy victory to me is gain!"

Whoever is badly sold is apt to look cheap.



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

## Banner of Light.

BOSTON, SATURDAY, JUNE 11, 1870.

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### Beecher as a Patron.

Mr. Beecher has given what he styles his views on Spiritualism in his paper, the *Christian Union*. Having been so many years a beneficiary, he now essays to play the patron. A part—and of course the meanest part—of his declaration is faithfully copied into the columns of the *Universalist*, of this city. Presenting such weekly specimens of unalloyed power in writing as the latter paper does, it feels itself perfectly competent to endorse what Beecher says about the literature of Spiritualism. Beecher says of it, "Poor stuff!" whereupon, the very able *Universalist* echoes, "Poor stuff!" That is the full extent of the *Universalist's* originating or critical capacity. But that our readers may know exactly what the Brooklyn preacher has to say on Spiritualism, we subjoin his article entire, as follows:

The Rev. George Haddock, of Appleton, Wis., says in a letter, "You cannot be expected to follow up all the things good, bad, and indifferent which are constantly being said about you, but from the fact that Spiritualists very generally claim you as a friend, I should be glad to receive from you a denial of these statements, if they are not correct."

We reply, categorically, that we are not believers in Spiritualism, neither in the spiritual origin of the phenomena, nor in the religious teachings which are propagated in the books and papers issued in the interest of this new sect.

We have no reason to think that intentional deception is practiced, and in the comparatively few cases in which we have been spectators of the spiritual phenomena, we are sure that there was neither collusion nor deception.

The various explanations which have been given of the unexplainable phenomena that are developed through mediums, have never at all satisfied us. The chief allegations that it is a fraud, that it is the magnetic reflex of the thoughts and feelings of persons present, are just as unsatisfactory as the belief that it springs from the action of intelligent disembodied spirits. We wait patiently for light upon this very curious and, as we regard it, very important department of facts. We expect the light from science. When it comes, we shall know something more of the possibilities of the human mind, but very little more, we suspect, of the great invisible realm beyond. We frankly admit that we long to believe in Spiritualism—but cannot. We not only do not resist evidence and conviction, but we rather wish to know the truth, and wish with all his soul that it might prove true, that windows were opened into the other world, through which we might commune with the disembodied.

But what shall one do? After seeing, listening, pondering, belief does not come, and the case grows worse, and not better.

We cannot be so tolerant of the literature of Spiritualism as we are of the phenomenology. It is the most hopeless waste of sentimentality, the most extraordinary effusion of fancy, futile philosophy and maudlin religiousness, and in the most extraordinary quantity that ever broke loose upon the world.

It would be humiliating to believe that dying gives to the soul such a back-sight as the revelations of Spiritualism manifest. After the growth and experience of seventy years in the flesh, it is hard to think that one is doomed in the other life to send lies.

The production is what may be styled *Beecher all over*. He sees something coming in the form of Spiritualism, but cannot tell precisely what it is, or whether it is for his individual benefit; so he advances and retreats to suit his changing views. A man who entrusts the care of his family's health to a competent healing medium, ought to admit at least as much as Mr. Beecher does in the above article, while his pulpit interest will readily account for his "juggling" with the subject after so indefensible a fashion. The fact is just here: Mr. Beecher is not so different from many other men who feed on the love of popular applause as he thinks he is; and he will continue to hesitate and declare, to admit and deny, to question and to bully, to play fast and loose, as long as he judges that style of management the best for his interest. If he were an earnest searcher for the truth, like Mr. Mountford, he would make short work of his confusion. For a man who makes a boast of his boldness, he misuses the matter as fine as if he were set down to a game of splitting hairs.

This is no new thing with him. He is given to backing and filling like a great many other men whom he would hold up to public attention in his Sunday discourses. At the time he inaugurated the publication of his sermons in the *Banner of Light*, thus showing him the way to a small mine of pecuniary profit, we did it with his free will and consent, he even correcting our reporter's manuscripts himself before the sermons were mailed to us for publication. To take them away from us and sell them for his own profit, he found it necessary to take our reporter into his regular employ.

The article we have copied above tells its own story, and therefore needs little comment at our hands. Mr. Beecher confesses that he wishes the windows of heaven were opened, that he might look through into the other world—but—He confronts you with one of those Buts which he never disappears until somebody besides himself removes it. A large and rich congregation can do it for him. His own earnest search for the truth never will. He is too much concerned about being "all things to all men" to become spiritually what he might be to himself.

### The Utility of Advertising.

Alexander T. Stewart says: "He who invests one dollar in business should invest one dollar in advertising." Robert Bonner says: "My success is owing to my liberality in advertising." P. T. Barnum says: "Liberal advertising made him a million dollars in ten years." Stephen Girard, said: "Constant and persistent advertising is a sure prelude to 'wealth.'" And the very best paper to advertise in, we may add, is the *BANNER OF LIGHT*, as it circulates in all parts of the commercial world.

### Judge Edmonds.

It gives us pleasure to state that our venerable friend Judge Edmonds has so far recovered from his attack of paralysis as to be able to leave New York for his summer residence at Caldwell, Lake George, N. Y. We hope he will continue to improve until his physical system becomes as vigorous and strong as his intellectual faculties are keen and active.

### The Anti-Dramshop Party.

This party, organized in the State of New York, under the lead and inspiration of that truly great and noble reformer, Gerrit Smith, is about to make a movement, beginning in Madison County of that State, to nominate a Governor and other officers for popular support at the coming election. The State Convention to make the nomination is to be held in August. Preparatory to this important assembly, meetings are to be held throughout Madison County, at each of which Mr. Smith himself will be present, and invariably make an address, if that be necessary. We subjoin a list of the time and place of holding these meetings, as follows:

In Brookfield (at Clarksville), Friday, June 11; Hamilton, Saturday, 12th; Delinver, Tuesday, 15th; Cazenovia, Wednesday, 16th; Stockbridge (at Knoxville), Friday, 18th; Chateaugus, Saturday, 19th; Canastota, Friday, 20th; Morrisville, Saturday, 21st; Madison, Monday, 22nd; Fenner, Saturday, 23rd; Georgetown, Tuesday, 28th; Lebanon, Wednesday, 29th; Nelson Flats, Friday, July 1st; Peterboro, Saturday, 2nd.

The sole and single purpose of this new party, which is in no strict and technical sense political, is the suppression of dram-shipping. It does not propose to meddle with drinking, manufacturing, or importing; but holding that the dramshop is the great manufactory of drunkards, paupers, incendiaries, madmen and murderers, it goes straight for shutting it up forever. That done, all is done. Drunkards enough have been made already. Hearts enough have been broken. Families enough have been sunk into the lowest depths of poverty and wretchedness. These things are not to be stopped by the action of political parties, for their interests are too closely intertwined; nor can temperance become a rooted and permanent virtue, of universal prevalence, so long as the dramshop is allowed by both parties to remain in full blast. The only resource is to remove the cause of the evil. Take away the temptation, and the vice dies for lack of anything to feed on. Skip one generation of young men with the practice of teetotalism, and the second will come forward a pure, healthy, and virtuous race, the pride and salvation of the country.

Mr. Gerrit Smith has addressed a printed letter to Vice President Colfax in reply to the latter's protest against making temperance a party as well as moral question. He pushes Mr. Colfax and his sentiments to the wall without mercy. Mr. Colfax had observed that he should be glad to see another Washingtonian revival. Mr. Smith answers that he should not. Not one in ten, he says, of the converts of that noted era were temperance men a dozen years later, for the reason that the dramshop, which is the source and fountain of all the evil, was left untouched. Dry up the fountain, and no streams will issue. It is in the dramshop that the sons of rich and poor alike learn to love liquor, and thus become drunkards. We have already a million of drunkards, and fifty thousand of the sober yearly recruit their rapidly thinned ranks. As the dramshop does more than all things else to peril person and property, which is the professed care of government, it follows that it is the duty of government to shut it up at once and permanently. No existing political party will consent to perform this necessary work. It must therefore be done by a party organized for that special object. We wish the undertaking God-speed.

### Our Present Issue.

This number of the *Banner of Light* will be found to be peculiarly interesting and profitable to the reader. No one unacquainted with the steady routine of editorial work, can form the faintest idea of the relative amount of labor put into the field of journalism. Our

FIRST PAGE offers the report of a bold and radical lecture by Prof. Denton, headed, "Orthodoxy false, since Spiritualism is true."

SECOND PAGE.—A brief account of "Spiritualism in Texas," the first number of a series of articles on "Grecian Mythology," by Dr. S. C. Case; and a report of the Convention of the Massachusetts State Spiritualists' Association, held in the Melancon, Tremont Temple, Boston, May 26th, are here furnished for consideration. The

THIRD PAGE presents a succinct account of some "Wonderful Spiritual Manifestations in Harborsburg, Pa." Poetry, "Pauper King," the Prescott (Wis.) Journal's notice of a "Debate on the Bible," between Messrs. W. F. Jamieson and Rev. Mr. Pryse; a full account of the reception of Dr. Newton in London, England; and a poem—"Immortality."

FOURTH PAGE.—Here Cephas B. Lynn gives a fine article on "Mediumship and Dissipation," and "Beecher as a Patron" and other editorials on leading questions fill up the space. The

FIFTH PAGE contains the usual miscellany, items, spiritual intelligence, current events, &c.

SIXTH PAGE.—It is needless for us to refer in terms of commendation to the Message Department of our paper, which will be found in this locality. Each week brings to us proofs of its truthfulness, which should satisfy any unprejudiced mind. One of the most remarkable recorded verifications of these messages will be found on our fourth page, copied from the London *Daybreak*.

The SEVENTH PAGE contains the usual amount of business announcements.

EIGHTH PAGE.—Warren Chase's "Editorial Correspondence," and an admirable statement by Prof. W. D. Gunning of "What a Doctor of Divinity thinks of it," will well repay perusal.

### Music and Madness.

The visit of Clara Louise Kellogg, the distinguished songstress, to the crazy women confined in the Utica Asylum, which she made unaccompanied except by the matron, and one or two other ladies, is a striking illustration of the power of music over the diseased mind. The little lady showed herself brave enough to go and trust her safety in the hands of a class of beings who might, in a sudden and unaccountable paroxysm, have torn her in pieces. Her first point obviously was to produce silence in the crowd of unfortunates, perfect and profound. It was necessary to bind them by a spell. This was easily, though mysteriously, effected by singing. Who can describe the mystery of such a power? She had with her only her guitar, and, accompanying her fine voice with that, she fairly entranced every one of her listeners. They came and gathered about her like children. They gazed in her eyes; watched eagerly the motions of her lips; touched her garments; examined her from head to foot, and called her over and over again, an angel. They even kissed her, and she did not hesitate to return every kiss. They were, for the time, her creatures. She held them completely in her power. Is there not in this a hint for the treatment of the insane?

### Dissipation at Rochester, Vt.

On the 21st, 22d and 23d of June, Dean Clark and Rev. T. S. Hubbard, a Congregationalist minister, are to hold a discussion on modern Spiritualism, at Rochester. Prof. Stearns, the psychologist, is also expected to be present, and give exhibitions of his power.

### Dissipation and Mediumship.

The best of mankind at times wallow in the mire. True, with the many, states of depression do not outwardly into acts—into objective things; such as falling down the terrible steep of intemperance, or floundering in the awful miasms of sensuality. Others are less fortunate. And yet, perhaps the results are as calamitous to the individual, whether on one plane or the other; and they may be considered fully as reprehensible to the eyes of the angels. Who can tell? This, at least, is the biblical ground.

Best indeed are those who, in hours of great mental unhappiness, can control their course and not wander away into deeds, which when harmony is once more restored, cause the most bitter anguish and remorse.

While since we noticed among the many items of interest in the "Message Department" of this paper a question and answer relating to the matter now under consideration. Here they are:

Q.—Would sickness, accident, or habits of dissipation destroy the power of mediums?

A.—Sickness has been known to so entirely change the magnetic currents or forces of mediums as to destroy their mediumistic power. I believe it is a law which will apply to all mediums.

Dissipation, in all its varied forms, is included in this same law. With media for physical manifestations and for healing, it results in the breaking down of the constitution, rendering the person an unfit subject for the control of the invisible powers; and with media for inspirational speaking, or writing, the brain is seriously affected, the spiritual fountains of the being are dried up, and where once elasticity, joy and peace reigned, discord and indescribable inharmonies prevail.

We all love the truth. It is an admitted fact that at the earlier stages of our movement, the higher powers, in their intense anxiety to demonstrate their presence and existence, were not at all particular as to the intellectual or moral state of the instrumentalities they selected. It was purely a question of organization. So the good, the bad, the cultivated and the uncultivated, were made evangelists of the new faith. And right here is a point we must make. Let us repeat it, time and time again. In nine cases out of ten this influence has resurrected the morally dead into new life; inspired the uncultivated with lofty desires and earnest labors for intellectual vigor and spiritual grace. This was the case both to those to whom the great truth was given, and to those who were used to present the same.

Time has rolled on, and the facts of Spiritualism are known throughout the globe. Everybody admits them. The difference consists in the conclusions drawn therefrom. Now that this universality of recognition has been gained, a spirit of discrimination has seized the public mind as to the moral effect these things have upon the people; and also as to the morality of the individuals used as agents of this remarkable power.

We all rejoice at this. We are living in a practical age. We are a spiritual people—notwithstanding Orthodoxy and its priests. The love of a sterling morality is universal. Many fail in its realization, but the desire still lives, burning brighter and brighter as the years come and go. At last the goal will be reached. Courage! courage! brother—sister.

Spiritualism teaches us of an independent moral condition which is impregnable! All the demons, fleshed and unfleshed, cannot conquer it. Spiritualism inculcates a sublime morality—more, it absolutely enforces it. That system which is possessed of the greatest moral power will convert the world.

The press, as a rule, has hurled venomous shafts toward the new gospel, claiming that its doctrines removed healthy restraints, and led to downright immoralities. Spiritualists, all over the country, in convention assembled, by passing resolutions indicating their ideas upon this point, and in private life, by unspotted ways, are proving the assertion totally false.

Dr. H. B. Storer presented the subjoined resolution to the recent convention of the Massachusetts State Spiritualists' Association, and it was carried amidst great applause:

Whereas, It has been often publicly charged against Spiritualism that its tendencies were to destroy the true monogamic marriage and the family relations therein involved, and that Spiritualists as a body, favored promiscuous sexual practices under the name of free love; it is, by the members of this Convention,

Resolved, That our convictions and practices have not thus been directed by Spiritualism, and that we discontinue and disapprove either public lectures or private conduct that tend to such results.

So much for dissipation in its general sense. But we are viewing its relations specifically to mediumship. We entertain the idea that mediumship is to save the world. Yes, that the revelations through our media, in the good time coming, will open up a ground for broad fraternal loves, wherein base contentions shall fade away, and beautiful reciprocities, akin to those of the higher life, will stand as the foundations of our being.

Prof. Gunning claims that "mediumship is not congenial to mental or moral health, and should not be cultivated." Now, in not a few instances, this has undoubtedly been the case. But is it philosophical to lay this statement down as an underlying law? We think not. Mediumship is susceptible of progress, and it is a source of profound and joyous satisfaction to know that morality is entering more and more into its essential elements.

Our grand hope for the universal adoption of Spiritualism lies in the fact that we are firmly convinced that in the not distant future, morality will be fundamental to mediumship. This is a soul conviction of ours. We sense it intuitively. It is a fact to us. During our short ministry, in our own humble way, we have presented this thought to the people. Realizing this great truth explains why we prophesied so much in the foregoing paragraph for mediumship. Spiritualism will be perfectly irresistible when unconquerable morality underlies and enzones its platform.

Mediums everywhere have more than faint glimmerings of this idea. Their powers they feel will be taken from them if they are derelict in the paths of virtue and sobriety. Thus, as we have said before, morality is enforced.

The Gods are here. And while we, as Spiritualists, are made glad at the brilliant prospect which the future presents; and while a diviner inspiration seems to enshroud us, as with the vision of the seer we see a banded brotherhood and sisterhood of workers for the diffusion of spiritual truth, rooted and grounded in moral grandeur and spiritual beauty—let us not forget, in the enthusiasm of the hour, the weak ones, the fallen ones, and the important and indispensable work they have accomplished in the line of demonstration. Give them no words of denunciation, Spiritualists; care for them tenderly, and perhaps—very probably—when laid aside from public duties, kind angels will conduct them to heavenly shores, where, disenthralled from unruly and erratic organizations, the peace of God may dwell with them forevermore.

CEPHAS B. LYNN.

### Remarkable Verification of a Spirit Message.

A late issue of the London *Medium and Daybreak* contains an account verifying a message written through the mediumship of Mrs. J. H. Conant at the close of one of our public free circles, and published by us in the *Banner of Light* of April 23, 1870. We give the article entire:

#### A SPIRIT IDENTIFIED.

From Miss Houghton to the Editor of the *Medium and Daybreak*.—As you wish for a few words of explanation with reference to the message addressed to me, which has just appeared in the *Banner of Light*, I think my best plan will be to make extracts from two letters of my friend Miss Ingram, who is now residing in Boston, Massachusetts. The first was dated January 23, 1870:

"At length I am able to send you something—a message from your brother himself. For some time I could not devise how to compass my wish, and make the circle at the *Banner* office of service, and I preferred that to any private medium, knowing by my frequent visits, and my acquaintance with Mrs. Conant, that what would be received there would be reliable as genuine. My first difficulty was how to attract your brother to the circle, and I presumed as he had discredited Spiritualism, he could not readily learn, even in the spheres, by what methods he could establish intercourse with the dear ones he had left. At last I thought of one dear papa, and although he did not know Clarence Houghton, he knew Georgiana, for he had come to me (to my own knowledge) for the first time in her house. I therefore addressed my request to papa, asking him to find Clarence Houghton, and bring him to the circle on a certain day, thus giving time to seek him and to instruct him in the mode of communication, and I now forward to you the written words in answer to my questions, which, as you will see, were enclosed in sealed envelopes, and one of the sentences gives a promise of something more in the future."

On March 21, she says: "On Thursday last, I also wrote a message to Clarence, but I found the message remained unappropriated. But at the close of the séance he wrote a paper, wherein he mentions both you and me by name; he also speaks of his wife. He wrote at the bottom, to be published. I have not seen it; I avoided asking Mr. White to show it to me, so that there might not be the vestige of collusion; I was told it by Mrs. White, who was sitting on the platform; her husband is one of the editors of the *Banner*. Doubtless Clarence wished to give this public testimony of his continued existence, and that Spiritualism is true in alleging that spirits can hold intercourse with mortals. So look out for the *Banner* any time after about the 7th of March."

It will be seen by the date of the paper containing the said message, that a longer time elapsed between its publication than Miss Ingram had expected; but that very date is to me a marvelous coincidence, being my brother's own birthday.

From the *Banner of Light*, April 23, 1870.

#### CLARENCE HOUGHTON.

My beloved sister, I rejoice to be able to return, testifying to the truth of your beautiful faith, in which I could not believe when on earth. Oh! bear for me my blessing to my dear wife and children, and say I will not rest until I have given them some light. I have met your friend Miss Elizabeth W. Ingram, here in America, and she has kindly called me to return to those I love.

Georgiana, forgive me if I could not understand you, and have patience with my dear ones, and believe me to have been near to aid you.

Clarence Houghton, to Georgiana Houghton, London, England.

29, Delamere Crescent, W., May 6th, 1870.

#### Dr. J. R. Newton in England.

As will be seen by reference to another part of our paper, this renowned spiritual physician has been creating much excitement in England by his remarkable gifts, and has been the recipient of a public reception in London.

The same paper from which the account is copied gives also some of the cures lately performed by the Doctor in Liverpool:

"During the morning and evening meetings thirty or forty persons went up to be healed of their diseases, and, with the exception of the case just named, all expressed themselves improved. An old gentleman solicited the aid of the physician, stating that he suffered from dizziness in the head, and a physician at once understood the case, and cried, 'Ah, vertigo!' The charm was again brought into requisition, and Dr. Newton then told the sufferer of a moment ago to turn round on his heel. He turned round once, and the doctor, invoking a blessing, exclaimed, 'Where's your vertigo? Come, never to return. You can now go about that without falling, before (which the man admitted). My brother, you will have reason to bless this day. My friends, he is whole.' During the evening a gentleman in the room stated that a friend who sat beside him, a Mr. Ashley, was thought to be on his death-bed that morning from hemorrhage of the lungs, but in consequence of a visit from Dr. Newton he was enabled to walk a mile that afternoon, and was in comparatively good health. The gentleman referred to corroborated the statement. He had not until Sunday left his room since December, except when removed once in a bath chair."

The editor of the London *Daybreak* (under date of May 13th) says of Dr. Newton:

"He arrived in Liverpool on Saturday, and in London on Monday evening, where he was met at the station by Messrs. Peckles, Coleman, and Burns. He is accompanied by Mr. Watson (his secretary), Mrs. Watson (a powerful medium), and their son (a lad of about sixteen years of age). The doctor is a compact, stout little man, of active habits, and a very pleasant expression of face. He is in every sense of the term a medium, and, therefore, not exactly like ordinary mortals. He devotes his whole energies to the great mission of healing."

All his powers are reserved for his life-work; and there he is at home, and uses his powerful gifts freely and promptly. He does not wait for either time or place, but then and there administers to all petitioners his healing aid."

#### Caution.

We have on several occasions cautioned our readers against an impostor who gives his name as G. J. McDougall. We now learn from a letter in the *Present Age*, written by M. A. Root of Bay City, Mich., that this fellow is still at his old tricks of getting money from Spiritualists by false pretences. He tells the same story, viz.: that he is a clairvoyant medium, etc., has lost his money, or been robbed, and solicits funds to proceed on his journey. Mr. Root says that McD. has swindled the people of Farmington, Pontiac, and other places in the West out of various sums. We now add to the list of victims several of our friends in Orange, N. J. From one philanthropic gentleman he succeeded in getting \$10; two others were mulcted \$5 each. Spiritualists should be on their guard. There are plenty of "wolves in sheep's clothing" roaming over the land, professing to be Spiritualists, but who are not and never were. They are persons, most of them, who have been kicked out of the Church for their immoralities. Have nothing to do with them.

#### Discussion in Concord, N. H.

We are informed by a recent letter from Dr. French Webster, that some three months since he was invited to hold a public discussion on the relative merits of Spiritualism and Adventism, with one of the public advocates of the latter faith, but after accepting said invitation, he has heard nothing more concerning the challenge. The doctor is of the opinion that the Adventist champion ought to come forward and meet him in a fair and manly exchange of argument, rather than continue to vilify the adherents of Spiritualism while he skulks behind a pulpit, with special police present to prevent the utterance of any opinion contrary to his own.

Small pox is raging fearfully in Paris.

### The Raid on Women.

John Wetherbee, of this city, has a long essay in *The Commonwealth* on the late arrest of one hundred and fifty of Boston's "abandoned women." The article is quaint, but sensible, as is everything from John's pen. For instance, he says:

"I have lived in the city for half a century, and have been a man for a generation or two; and I know something of the 'night side of nature'; also, the girls who speak to unwilling men as 'sacred as saints' in a fashionable church. Men moving on, carrying no pointers, get no proposals—or rarely. It is the lotteries, with more or less vile intent, that have the 'low' 'Come!' said to them. These women sense their men. If the latter put on virtuous airs, it is often a disrelish for a too-faded rose, perceptible as a master view. But suppose an unfortunate did speak to a man—"

"Whose features all were cast in virtue's mold," is he lost or hurt any? Oh! can he not imagine the laughter of soul that may have anteceded her coarse lilt, and pity and forgive? Is he afraid of his morals, lest in some thoughtless moment he becomes one of the great congregation of lost sheep? If so, he is lost before any frailer sister speaks to him woefully.

Does any one suppose that, with over a hundred soiled dames, from fifteen to twenty-five years of age, safe in a trap, that there was any perceptible diminution of the crime that night? It would be so thrilling that, if we could borrow the angel's record-book, we could not detect the deviation from the average—no appreciable parallel! Why, a wet and uncomfortable night would make more difference in the statistics of frailty than a dozen such heroic acts. Why? Because the men are more under cover, and the 'frailties' are mathematicians. They say, 'Few out-cold and wet—damage my only street-dress. I may be a dollar or two poorer. I will wait till the morning.' You see the man is the shinner more than the woman. Charge on the men! Mr. Chief-Police, if you charge at all! Feed the sisters—and Boston is a Sabbath-day's journey nearer heaven.

Dr. Leves says it is hunger that builds ships and cities, and he might have said civilization is the logical conclusion of hunger. Be that as it may, it is hunger that subdues woman more than passion or love of sin. We better, then, set our faces toward doing justice to women, giving employment, and pay for work, so that ten or twelve hours' daily work will support them. It does not now; and the cry goes up to Heaven fuller and oftener than saints' prayers. Strike at the root of the matter by giving them the means of getting a living, and half of the frailties are redeemed in a day.

Philanthropists and reformers are studying into this social evil. I do not discount its expurgation from anything I see as results. But one thing is very certain: women high and low are asking for the 'declaration of independence' to cover them, and the affirmative answer is hard upon us. One of the strong points, and unanswerable, too, in woman's claim for suffrage, equal rights and fair play, is this question of the social evil. With woman's voice in the laws, with a career before her, with occupation and compensation, we shall begin to see purification in this department of society; never in disgracing the manly sentiment of a people by taking the weak and helpless, and leaving the honors for the he-shinner, who is as absolutely necessary at every such with-feast as the 'frailty' herself.

### The U. S. Indian Peace Commission.

A meeting of conference was held at the Board of Trade rooms, Chancery street, Boston, Wednesday, June 1, for the purpose of forming an association to act in concert with the Indian Peace Commission of New York in obtaining the removal of the ban of outlawry from the Indians of this country, and a settlement of the Indian question upon a basis of justice, law, equality and humanity. The call for the meeting was signed by a large number of prominent citizens. Ezra Farnsworth was called to the chair, and B. A. Goddard chosen Secretary.

Col. S. F. Tappan, of Colorado, formerly a military commander in the Indian country, and a member of the Indian Peace Commission of 1867 and 1868, was introduced, and, in a speech of some length, gave an explanation of the existing state of affairs and the causes which had led to the Indian troubles. He reviewed the acts of the Peace Commission, and showed how the treaties made by the different tribes had been practically ignored by Congress and violated by the military department. He spoke of what he had seen and known, and what had been a part of his experience. His object in being present was to ask the people of Boston to unite in forming an organization to uphold the President in his peace policy toward the Indians, and to urge a reform in the administration of Indian affairs.

It was moved by E. W. Bird that the Chair be authorized to appoint a committee of five to propose a plan for the organization and action of an association for the above purposes, and to report at a special meeting to be called for that purpose. The following gentlemen were named upon that committee: William Endicott, Jr., Rev. E. E. Hale, Wendell Phillips, Francis W. Bird, Rev. J. M. Manning, D. D. Adjourned.

### The Austin Kent Fund.

Previous acknowledgments. \$80.50  
Mrs. L. S. Frost, Florence, Iowa, 1.00  
S. S. Todd, M. D., Kansas City, Mo., 1.35  
"Skeptic," 2.00

\$84.85

We hope the charitably disposed will not withhold their contributions, for Bro. Kent is entirely helpless, and dependent on the assistance of friends. It will require several hundred dollars to carry him through the year. In a private note to us acknowledging the receipt of a remittance, he says, under date of May 26th:

"In my heart I daily repeat my thanks to you and to the kind friends who are so charitably aiding me. I shall never be able to reward any of you in this life. I may give you a warm greeting in the coming life, where I hope sometime to be freed from pain and poverty."

Gratefully yours and theirs,  
AUSTIN KENT."

### The Universal Peace Society.

Held its fourth anniversary at Dodsworth Hall, New York, Thursday and Friday, May 20th and 21st. Mr. Alfred H. Love, of Philadelphia, President, occupied the chair. In opening the proceedings, Mr. Love made a short address, urging the friends of universal peace to keep up the agitation with regard to the attainment of that object, predicting that as truth is all-powerful, their cause will triumph in the end. Joseph Carpenter and Mr. Gregory, of New York, Mrs. Sarah T. Rogers, of Philadelphia, Levi K. Joslin, of Rhode Island, Mr. Masquera, of Greenpoint, L. I., Z. P. White, Mrs. Sarah E. Somerby and others addressed the meetings. Letters were read, and spirited resolutions were passed. Mr. Joslin offered a series of resolutions deprecating of war in all its phases, and recommending the people to refuse to obey military orders as their perfect right and remedy.

### A Sharp Rebuke.

The *New York Times* hits the Christian Foreign Mission organizations as follows:

"We may have overlooked the report, but we cannot recall in any Missionary Convention or Church Synod for the year, any important action originating new missionary and Christianizing efforts in harmony with the new Commission for our heathen at home. Action enough there has been about the Zulus, the Sandwich Islanders and the Hindus; but the American Indians, for whose miseries and crimes we are so largely responsible, have been mainly forgotten."



## Foreign Items.

We call the following interesting paragraphs from the London *Spiritualist* of May 15th:

Mr. J. M. PRELIS.—Rumors have reached us just before going to press that Mr. J. M. Prelis intends to return to America next month. Should this be true, it will be a great loss to Spiritualism in the United Kingdom, the only speaker in the nation who devotes his time entirely to the platform work of the movement should go from our midst. This is speaking from the kindly feelings which his warm-heartedness and freedom from petty and sectarian feelings have inspired in all who know him. It is to be hoped either that he is not going, or that he will remain until the winter months.

MR. HOME'S READINGS.—The public readings at the Hanover-square Rooms, which have just been given by Mr. D. D. Home, have passed off very successfully, and greatly pleased the listeners present. The slight weakness of voice at one time noticed by Mr. Home's friends, has passed away. Among the journals which at different times have spoken in high terms of Mr. Home's readings are *The Morning Post*, *The Court Journal*, *The Daily Telegraph*, *Illustrated London News*, *Morning Advertiser*, and *The Era*.

SPIRITUALISM IN STRAFFORD.—On Sunday afternoon, May 1st, a public meeting was held in the Working-men's Hall, Stratford, Essex, to consider the subject of Spiritualism and its teachings. The Rev. T. Crow, Unitarian minister, presided.

The *Globe* of last Thursday evening contains a short article on Spiritualism and the Medium newspaper.

The *Liverpool Mercury* of last Tuesday has a long article about the cures effected by Dr. Newton in Liverpool last Sunday and Monday.

THE TRANSMISSION OF MESSAGES BY SPIRITS.—With reference to the article on this subject in our last, wherein "a black spirit named Zambie" appeared at the same hour to some Spiritualists in England and to some Spiritualists on board a ship on its way to New Zealand, it further appears, on comparing the records made by Mr. Everett and Mr. Meers, that Zambie told both of them that "although he had a black skin, he had a white heart." This still further completes the chain of evidence. When by research more is known of the conditions necessary to enable spirits to communicate, may it not be possible to increase the precision with which messages are given?

THE DIALECTICAL SOCIETY.—During the past four weeks other meetings of the Dialectical Committee on Spiritualism have been held with closed doors, without the members being able to agree as to the report which they will issue. All the reports, however, have been received and adopted. These all bear strong testimony in favor of the reality of the manifestations, and a report based on the reports of these sub-committees is now in process of preparation.

## Movements of Lecturers and Mediums.

Daniel W. Hull speaks in Rensselaer, Ind., through the month of June. Will answer calls for July and August, and will return East in September or October.

Dr. H. P. Fairfield is engaged to speak in Philadelphia during the month of June, and in Williamsville, Conn., in July.

Miss Nellie L. Davis, having completed her engagement in Portland, is speaking during June in Camden, Me. Her address while there is care of James W. Clarke.

A. S. Hayward, magnetic healer, has returned to this city and opened an office at 11 Dix Place. He will visit patients at their residences.

Dr. M. Henry Houghton's address for June is Ashland, Mass. He will answer calls to lecture anywhere in the State during the warm weather.

Dr. John H. Currier will speak at Plymouth, Mass., Sunday, July 3d; at North Scituate, July 10th, and at Milford, July 17th.

Cephas B. Lynn lectured in Lowell on Sunday, June 5th. He is announced to speak at the same place Sunday, June 12th.

Mrs. S. A. Jesper, lecturer, test and healing medium, can be addressed at Bridgewater, Vt.

Mrs. E. D. Murfey, of New York City, has removed from Broadway to 32 West Twenty-Ninth street. She is an excellent clairvoyant and magnetic physician. Her new residence affords her first class accommodations.

Mrs. M. E. B. Sawyer will lecture in Worcester, Mass., June 12th and 26th; in Manchester, N. H., June 19th; in Bartonville, Vt., July 10th and 17th. Will make further engagements in New Hampshire, Vermont, or Massachusetts. Address at Fitchburg, Mass.

Denn Clark can be addressed at Salisbury, Vt. He is ready to make engagements to lecture, during the summer months, on the seashore or anywhere else friends call for him. He is a fine lecturer, a scholar and a gentleman, as well as a first class medium.

## Emblems by Mumler.

Addie H. Barnum, of Bristol, Conn., acknowledges the receipt of emblems, drawn by W. H. Mumler, artist, of this city, in the following satisfactory terms:

"It is with great pleasure that I acknowledge the receipt of the emblems I called for, and my entire satisfaction with the same. I feel that I am supremely blest in possessing them, for they are to me as dewdrops from heaven's broad ocean of love."

Dear spirit friends sweet blossoms bear,  
Plucked from the bowers above;  
And buds celestial may they wear,  
In token of my love."

## A New Story.

In our next issue we shall commence the publication of a story from the pen of Mrs. Eliza M. Hickok, a writer well known to our readers. It will well repay perusal.

Margaret Fuller's Sixtieth Anniversary was celebrated on Monday week, in the rooms of the New England Woman's Club in this city, with touching incidents of commemoration.

## New York.

The Seventh Annual Picnic of the Children's Progressive Lyceum and Spiritualists of New York and vicinity will be held at Elm Park, (entrance on 92d street, near 8th avenue,) on Friday, June 17th.

The Lyceum, and as many of the friends as can make it convenient, will assemble at Continental Hall, corner of Eighth avenue and 34th street, on Friday morning, at 9 o'clock, and proceed at 9 o'clock by special cars to the picnic grounds, free of charge. A wagon will also be in readiness to receive baskets and convey them to the grounds; each basket should be marked with the name of the owner.

There will be speaking on the platform from 2 to 3 o'clock by Mrs. Nellie J. T. Brigham, Mr. N. Frank White, and others. Songs and recitations by members of the Lyceum may also be expected. At about 3 o'clock, Mr. George W. Allen's quadrille band will be in attendance, and dancing will be continued through the afternoon and evening.

Tickets of admission to the Park, 50 cents; children 25 cents; Lyceum members free.

DR. D. U. MARTIN, Conductor.

MR. E. S. CREAMER, Treasurer.

P. E. FARNSWORTH, Chm'n Com. Arrangements.

N. B.—Should Friday, the 17th, prove stormy, the picnic will be postponed until the next day, Saturday, the 18th.

## ALL SORTS OF PARAGRAPHS.

WE publish a communication in this issue of the *Banner* from the pen of our co-worker in the field of reform, Cephas B. Lynn, himself a medium. It is entitled "Dissipation and Mediumship." We fully and unequivocally endorse the views therein contained.

IT gives us pleasure to state that Dr. H. B. Storer, 116 Harrison Avenue, is a very successful practitioner. His medicines are sent to all parts of the United States, are becoming very popular, and will no doubt eventually supersede those of the celebrated Dr. Ayer.

THE easiest slip people make is that of the tongue. Folks get their foot in it and go down often more than in any other way. There is a woman of this sort in the vicinity of Lowell, who will be looked after legally if she does not curb her slanderous tongue.

Read the advertisement of Smith's American Organ in another column.

The leading pillars of the community just now are the caterpillars. Digby sneezed after penning this.

Gen. Parker is confident that the trouble with the Sioux and Cheyenne Indians will be terminated and they will go upon their reservations.

An Ohio woman has coughed up a fish-bone which she had in her throat 42 years. It restored her voice, and her husband wants a divorce.

The Prince of Wales is twenty-nine, the Emperor of Austria forty, Louis Napoleon sixty-two, the King of Denmark fifty-two, the King of Greece twenty-five, Victor Emmanuel fifty, King William of Prussia seventy-three, and Alexander, Emperor of Russia, fifty-two. It will be seen that the majority of the rulers of the great powers have passed the meridian of life.

Henry Ward Beecher's sermons are enlivened by notices of floral concerts and patent window blind fasteners. Henry knows which side his bread is buttered on.

White ruffians, disguised as Indians, have been caught at robbery and murder on the Northwest river border.

An Illinois grave-digger, who buried a man named Button, sent a bill to his widow as follows: "To making one Button hole, \$2 50."

Emile Olliver, the French Premier, drinks no wine, smokes no cigars, and eats very little. In his youth he came near killing himself by drinking too much absinthe.

Dr. Albert Day, late of the Binghamton infirmary, has opened a private asylum at Greenwood, on the Boston and Maine railroad, near Boston, where he now receives patients.

It is estimated that there are five hundred millions of dollars deposited in the Savings Banks of this country.

We are in favor of woman's rights, but not the right of the she-reporter of the *Boston Post* to burlesque Spiritualists. The Greene gossiping who manages such "things" will get his deserts one of these days.

The census takers commenced their work last week. It is the duty of every one to answer all questions the law allows them to ask.

A dissipated and unmannerly nobleman presuming upon his "nobility," once asked Sir Walter Scott, who sat opposite to him at a dinner, what the difference was between Scott and not. "Just the breadth of the table," retorted Sir Walter.

The Massachusetts Editors' and Publishers' Association go on an excursion to Gloucester on Tuesday, June 14th.

Mrs. Harriet M. Wilson, wife of Hon. Henry Wilson, died May 29th, at her residence in Natick, Mass. Her disease was cancer in the stomach, from which she had been a patient sufferer for many years. Her age was forty-six.

Harriet Hosmer is to execute a monument, to be erected to the memory of Edward Everett, in Mount Auburn Cemetery.

A Paris letter says Pere Hyacinthe is sinking out of sight. He disdains his friends by inactivity, and his foes are letting him severely alone.

Minnie Wells, while playing with her lions at the Bowers Theatre, New York, Saturday night, was seized by the throat by one of the beasts and terribly lacerated. It is outrageous to allow her to go into the cage at all.

The Springfield *Republican* states that there is a bar-room in Boston owned by a church.

A Parisian artisan well goes down five hundred metres through chalk, four hundred and forty-eight metres below the sea level. They haven't found water yet, but are bound to strike it, or disturb some Chinaman's domestic arrangements in the attempt.

Mohammedans say that one hour of justice is worth seventy years of prayer.

The assertion so frequently made, that it is impossible to stay the flight of time, is altogether erroneous, for who is there that cannot stop a minute?

A little girl in Germantown has committed to memory half of the gospel of St. Matthew. The next time we have occasion to refer to her will be when we chronicle her death from brain fever, or her lapse into idiocy. The parents of that child seem to have learned just three words of Scripture, "Suffer little children," and to have closed up their biblical studies all of a sudden at that point. If we had our way with them, we would give them a dose of Scripture that would stay their stomachs for a while. We would just set the old man down, and compel him to listen twice every day to his wife singing the entire Song of Solomon to an accompaniment on the accordion. That's the kind of retribution he ought to have. —*Platte Journal, Columbus, Neb.*

The Fenian raid on Canada is at an end. Our brief account of the fizzle in last week's *Dammer of Light* told the whole story.

A revision of the English Bible has been the subject of discussion in the British Parliament. Radical changes of the text of the "inspired book" have been proposed. The world progresses. Let us have the beauties of the Bible without its blemishes.

Seventeen Americans died at Rome last winter, and seven rich American girls there found titled paupers for lovers.

Hotel charges will be lower than usual this summer at the various places of summer resort. Three dollars a day will be the average rate.

William Howitt is engaged upon a volume of Quaker history and biography. He and Mrs. H. spend a year in Italy and Switzerland.

Boyle O'Reilly is very illy, and bolts with rage at his arrest; but G. N. Foster does not have any sympathy for the deceivers of poor Irishmen.

## Spiritualist Lectures and Lyceums.

Boston.—*Mercantile Hall*.—The Children's Progressive Lyceum assembled in good numbers at this Hall, Sunday morning, May 23d. Marching, singing and consideration of group questions, made up the body of the exercises. During the session Mr. Morton read a paper on "Scandal." Mr. Hardy on some scriptural points; and Mrs. Cora L. Y. Tappan addressed the children in a pleasing and profitable manner.

In the evening B. N. Ford, Conductor of the Boston Children's Lyceum, lectured to good acceptance at Mercantile Hall; subject, "The Duty of Spiritualists."

*Temple Hall*.—The attendance is excellent on the Circles held at this place on each Sunday morning and afternoon, and a greater degree of success is being attained. Those of May 23d were well patronized by earnest listeners.

At noon, on the same day, the Boylston-street Children's Lyceum convened at Temple Hall, and went through their regular exercises. Declarations by six children, instrumental music by Alice Cayvan, readings by the Guardian, together with marches, singing and wing movements, filled out the time. A new feature has been introduced into this Lyceum's order of business—a short music lesson being given the children by Prof. Hudson previous to other exercises on each Sunday.

This Lyceum has inaugurated a Children's Society, composed of the little ones, and called the "Wealth of Love." The object of this is to attract children to the regular meetings, and remove all coldness from want of acquaintance on the part of new comers. A meeting is held weekly, and a small sum contributed by each member, the proceeds to go toward future entertainments, &c.

CHARLESTOWN.—*Washington Hall*.—The course of lectures, under the auspices of the Spiritualist Association, which has been sustained the past winter and spring, first in Union, and afterward in Washington Hall, closed for the season on Sunday, May 29th. Mrs. Fannie B. Felton, of Malden, delivered the final address in the afternoon and evening, on which latter occasion she considered the subject of "Mediumship." Both meetings were varied with readings by Capt. H. B. Brown.

Dr. Richardson, Chairman, took occasion, at the closing of the evening meeting, to return his thanks and those of the Committee to the Spiritualists who had aided them in carrying forward the project, and hoped that when another season should open, the Spiritualists of Charlestown would be able to organize and sustain a course of lectures which would equal (if not exceed) the one which had just ended.

CAMBRIDGEPORT.—*Harmony Hall*.—The Lyceum holding its sessions in this place, still continues to flourish, and gives great promise for the future. Its meeting, May 29th, was highly successful. The Mutual Aid Society has also been found to be of good service to the Lyceum cause, as well as a source of much social enjoyment to its members.

MILFORD.—*Washington Hall*.—The Children's Progressive Lyceum, of this place, is in fine working order. Joseph Buxton is its Conductor, Mrs. Lottie Pierce, Guardian, Mrs. Mary E. Bacon, Musical Director. The meeting Sunday morning, May 29th, was very interesting, consisting of wing movements, readings and declamations by Misses Wales, Coughlin, Anson, Williams, Howard, Adams, Hill, Gilman, and Masters Sturtevant, Collins and Reed. Short addresses were also made by Dr. John H. Currier, of Boston, Dr. Buxton, H. D. Godfrey and H. Bacon. The exercises closed with the grand march. The Lyceum will give a picnic at this place, on Saturday, June 11th, to which all friends of the cause are invited.

Dr. J. H. Currier addressed the Spiritualist Society at Milford—finding attentive hearers—at Washington Hall, Sunday, May 29th, afternoon and evening.

## New Publications.

WOMAN, AND HER THIRTY YEARS' PIONEERING. Is the suggestive title of a timely volume on the care of female for their constitution, from the days of their earliest reflective intelligence. The author is W. W. Bliss, M. D., and his work bears a fine steel engraving. He has made the complaints of females his special study, and competent medical judges testify to the thoroughness and lucidity with which he has treated the diseases peculiar to the sex. The work is from the press of B. D. Russell, Boston.

THE AMERICAN ODD FELLOW for the current month contains a great variety of interesting reading matter for the fraternity, their families, and the uninitiated. Principal contents: Conscience Money; A Clergyman's Opinions; Scientific and Curious facts; Humors of the Day; Contributions and Benefits in England; History of the Encampment Branch; The Land of Burne; Nursing the Sick; Efficient Lodge Officers; The Rat in the Meat Bag; Odd Fellows' Cemetery, Philadelphia (illustrated); Ladies' Department; Correspondence, &c., &c. Published by John W. Orr, No. 90 Nassau street, New York.

THE RADICAL for June is one of the best numbers yet issued. Any one of the leading articles is worth the price of the magazine. We sincerely regret to learn that the editor is forced, for want of patronage, to issue the following paragraph: "This may be last number of *The Radical* we shall be able to publish. Our subscribers must wait in patience until we are prepared to send them further work." The magazine ought not to be allowed to stop, and we trust the friends of liberal thought will see that it does not.

THE STANDARD for June made its appearance promptly. It has a strong table of contents, breathing the live thought of the day. Published in New York; A. M. Powell, editor.

THE WESTERN MONTHLY for June is well filled with fresh and readable articles, and has a fine engraving of S. H. McCrea, President of the Chicago Board of Trade. Published in Chicago.

THE ELECTRIC, published in Cincinnati, keeps up its good reputation as a family magazine.

THE ADDRESS and other proceedings of the Semi-Centennial Anniversary Celebration of the Mechanics' Apprentices' Association is issued in pamphlet form by Wright & Potter, Boston.

MENNY'S MYSTERY for June is a fine number. Published by H. B. Fuller, Boston.

LIPE AND ALONE is a pleasant story.

## New Music.

Oliver Ditson & Co. have just published "The Lonely Chapel," arranged for the piano by A. Jungmann; "Farwell Polonaise," composed by Robert E. Heyman; "Bell Chimes," nocturne, by J. S. Knight.

## CURRENT EVENTS.

Monday afternoon, May 30th, Mr. Daniel Kimball, of the well-known firm of A. A. Childs & Co., Boston, met with a fatal accident. He had alighted from his carriage, and was putting his little daughter into the vehicle, when the horse started. He attempted to stop him, when the horse turned suddenly and threw Mr. Kimball so that his head struck the cologne. He was taken to his home, No. 703 Tremont street, but he lived only an hour after the accident.

A pamphlet has appeared at Rome denouncing acquiescence in the dogmatic infallibility of the Pope as a mortal sin. It is supposed to have been written by the Bishop of St. Berneux, and produces an extraordinary sensation.

Jules Simon, in the French Legislature, speaking of co-operating railroads, says he hopes yet to ride in a train driven by members of the company, on which even the conductor and all the humblest officials will be holders of the company's stocks, and prophesies that the time of the accomplishment of this hope is not far off.

A telegram dated Constantinople, June 1st, says: The fearful vindictiveness of the native Christians in Roumelia, a Turkish Province, against the Jewish population, culminated on the previous Sunday in the wholesale butchery of the Jews by the Christians. Thousands of men, women and children were dragged from their houses and exterminated. The work of slaughter still goes on in the interior, and the authorities have made no movement to check it. The Christians took advantage of the absence of the reigning Prince Charles, and at a preconcerted signal began the total extermination of their enemies. Conversion to Bible Christianity has made bloodthirsty fiends of a people who were not half so cruel before the missionaries went among them.

The United States public debt statement, just issued, shows a decrease of \$1,201,062.27 during the past month. Total decrease since March 1st, \$31,750,105.50. The coin balance on hand is \$106,750,731.55, and the currency balance, \$14,243,810.57.

The President has arranged for his Fourth of July vacation. He leaves Washington on the evening of the 1st, with Mrs. Grant, the children, and several friends, for Hartford, where he will be the guest of Governor Jewell. He attends the celebration at Woodstock on the fourth, and spends the day with Senator Buckingham, returning to Washington on the fifth.

President Sarmento welcomed at Buenos Ayres on the 12th of April the Misses Dudley and Miss Wood, from Massachusetts, who were en route for the province of San Juan to establish the first free schools in that country, decreed by Congress.

The steamer through the Suez Canal is proving a serious affair to the health of its navigators. The heat on the Red

Sea is almost intolerable, and on one vessel every stoker died during its passage.

A London letter just received in New York, says that the Emperor Napoleon has authorized the director of the Grand Opera at Paris to engage Christine Nilsson for ten years, with a pension added to her salary, and to pay Strakosky \$50,000 penalty for Nilsson's breaking her engagement to visit the United States.

The Sandwich Islands reciprocity treaty has been defeated in the United States Senate.

## The First Grand Union Picnic for 1870.

Will be held at Island Grove, Abington, on Thursday, June 23rd, 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 23rd of June in next issue.

H. P. GARDNER, M. D., Manager.

## Massachusetts Spiritualist Association.

The Executive Board of the Massachusetts Spiritualists' Association will hold a business meeting at three P. M., at the Banner of Light Circle Room, on Wednesday afternoon, June 15th. We hope all interested in the formation of a Tract Society, and other measures for the promotion and promulgation of our faith and philosophy, will take special pains to attend this meeting.

H. S. WILLIAMS, Sec'y.

## Massachusetts State Association.

I have received the following sums that have not been before reported: Mr. Smith, Boston, \$5.00; H. Matson, Boston, \$5.00; H. V. Hill, South Dedham, \$1.00; J. C. Pope, Medford, \$1.00; H. H. S. Williams, Samuel B. Russell, \$1.50; H. Snow, \$1.50.

A. C. CARPENTER, Financial Agent.

## Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 50 cts. per copy. HUMAN NATURE: A Monthly Journal of Zolistic Science and Intelligence. Published in London. Price 25 cts. THE MEDIUM AND DAYBOOK. A weekly paper published in London. Price 5 cts.

THE RELIGIOUS PERIODICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by B. B. Jones, Esq. Price 8 cts.

THE LYCEUM BANNER. Published in Chicago, Ill. Price 5 cts.

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