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BOSTON, SATURDAY, JUNE 11, 1870.

{\$3,00 PER ANNUM,}

NO. 13.

The Lecture Room.

ORTHODOXY FALSE, SINCE SPIRIT-UALISM 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 enthusi-

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 nearly gate into the New Jerusalem; without which they go down to that pit of desnair 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 here 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 fishermen 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 pearl and sapphire and only and rubies. The heaven of Oroxy has no existence, and never had, save 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 flery 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 crape goes weeping after them. No more can the Orthodox poet picture, (as did Pollock in his Course of Time,") the sinner's abode:

'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 flery darkness, 'gainst the rocks
 Of dark damnation broke, and music made
 Of melancholy sort; and everhead,
 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 unfading fire,
 I saw most miserable beings walk;
 Burning continually, yet unconsumed; I saw most miserable beings walk;
Burning continually, yet unconsumed;
Bordver wasting, yet enduring still;
Dying perpetually, yet nover dead.
Some wandered lonely in the desert flames
And some in fell encounter flercely met,
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 woo.
And there were groans that ended not, and sighs
That always sighed, and tears that ever wept
And ever fell, but not in Morcy's sight."
This zons the hell of Orthodoxy. It has cooled

This was the hell of Orthodoxy. It has cooled was once as flery as the primeval earth, when bids fair, ere long, to become a comfortable place exists than earth makes; the soul we carry with evidence which we possess from our friends who hell of Orthodoxy is false in every particular.

If, then, this hell is false, man never was in 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

much as Jesus of Nazareth eyer was. The com- | in them the veriest child's play. What has the trine! Doubt and be damned accept my dogma | lords; thou who created the heavens and the monly-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-heloved 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 hest 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 bideous filth! The heaven of Orthodoxy must be one of poltroons 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 be done? 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 snot 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. 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 noid. 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," hut 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 predicating 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 dungeen 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 bedown considerably since this was written. It gan to breathe, and whose back is yet bloody from the blows of his cruel lash; tell the mother white hot billows rolled along its breast, but it to love the fiend who has slain her darling child, and who stands gloating upon her unutterable of abode. All will yet learn that no worse hell agony! As impossible is it for us to love this idol that Orthodoxy has set up. This devil-creator, us makes of every place a hell or heaven. The plaguer of the buman race, framer and jailor of hell, and tormeuter of the damned, may excite return after death has proved this, and that the 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 danger of it; if the soul was never in danger of from his presence, and Justice says, "Let him an Orthodox bell, it never needed any Jesus to 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 worshipers be ashamed of their folly; and so shall this grim. blood-besprinkled, angry, revengeful, eternallyhating 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 Pagan heavens. They were Saviours just as shams, every one, and the ceremonies performed

vals, in which the hallucination of one is commu-rade our streets and throttle our citizens almost leads men to cling to it for life? God has no more hound of public opinion upon those who refuse to to do with all this, than he has with the shoe- yield to his outrageous demand! 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 planted gardens; of God-created innocent people, believers, God's church. It is high time that the pretensions of the high priests of a no better than partaken of a mysterious and forbidden fruit; of mate made of their pretended knowledge and power. Professing to know God, they are the most ignorant of him, for they do not study Na- Lilliputians and Brobdignagians. One is as reature 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 re-

veal it! Spiritualism is to aid greatly in delivering us from this spiritual tyranny and idolatrous manworship, leading men to the God and Saviour key, and to which the name of Jesus is no "onen the laws of the universe-knowledge that concerns us every day.

But if Jesus is no Saviour there is no forgivehim. Put as much faith and trust in a rubber fleacious in removing guilt and sending the mournthe forehead]. But the Mohammedan has felt it sent reasons for your faith we are prepared to here [in the heart], and who saved him? The consider them, but we will not go one step further Catholic, after confession, has felt it here; the than reason sanctions. Mormon feels it here, and so does the Buddhist: either from ignorance or a desire to deceive. The fanes of an idolatrous people, then the crowding see it and proclaim it, the better for all mankind!

then the Bible upon which they rest is not trueits 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 dieth, so dieth the other; yea, they have all one breath; so that a man hath no presidence and me—especially the woman! If a woman had ove a beast; for all is vanity.

All go unto one place; all are of the dust and all

This, in the light of modern science and revelaion, is false. When the Bible says men sleep in dust, awaiting the blast of that mighty trumpet | founded their language so that they could no longwhich is to awaken them, the statement is false. that the life of the future is but a continuation of tate, if he thought but for a moment on the subdifferent from the gloomy and unnatural pictures | the power, what would be said of him if, through e 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 ome future day, of the righteous sheep 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, 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 reverenced even by our men of science. Yes, and it was the textbook of all slave-holders from New Jersey to Texas: it was reverenced by Constantine, the bloody tyrant of the fourth century, and is reverenced 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 Joab, who speaks peaceably to 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 unques-

soul of the universe to do with their pompous and I will give you a ticket to the city of God, prayers, their silly rituals, their sprinklings and where you shall, at the expense of reason, sing dippings, their port-wine-sippings called holy sac- the praises of him who has redeemed you forraments? What to do with their begging, he- ever!" And we have been so cowardly as to perseeching prayer meetings, their mesmeric revi- mit this creation of ignorance and higotry to panicated to the many, and a foolish consistency without expostulation, because he lets loose the

But now that day for us is forever over. We

say to Moses: Come with your old stories of Godwho did not even know good or evil till they had Pagan mythology were scouted, and a true esti- | 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 sonable 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 Thievesno worse thieves than the Israelites after they had been forty years under your tuition. You saw within that each possesses, to the salvation that | God as Aladdin saw the enchanted garden. You comes by the exercise of our own powers, and to talked with him, the Soul of the universe, as realthe heaven for all, of which no Peter keeps the ly as Aladdin with the geni, and received the tables of stone from him just as truly as Sinbad sesame." Think of the time wasted in praising picked up the precious stones in the Valley of Dia-Jesus, praying to Jesus, preaching Jesus, and the | monds. We will give you a place by the side of labor and money squandered in spreading abroad | these stories, but if you desire to palm off upon a knowledge of this man over the world, instead us the account that you talked with God-the of giving people a knowledge of themselves and | Universal Soul-and he belittled 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 revealments of the nineteenth century. ness of sin to those who trust in him or pray to We will give the Bible a place with the Koran, the Talmud, the Book of Mormon, the Vedas and doll, and there is no doubt it would be equally ef- | Shasters, Swedenborg's works and Andrew Jackson Davis's Divine Revelations. No more from ing sinner home rejoicing. "But I have felt it God than they, and no more to be taken as auhere," replies the Christian, placing his hand upon thority than they. We will say to the Orthodoxy his breast. Yes, that is the place to feel it, but it of to-day, Away with these man-made creeds would be much better to know it here [touching | which seek to make idiots of us! If you can pre-

But if the Bible of Orthodoxy is false, so is its and who saves all ! hese? The believer in Jesus God, which is based upon it. What becomes of is not saved from sin, for he confesses himself a the Jehovah, the great object of religious worship sinner every day of his life; he is not even saved by the churches all over this broad land? Oh, from the filthy habit of tobacco-chewing. On my friends, I must say it, though it be the last communion days you may see those who have words I speak in Boston: the Jewish Jehovah been cleansed in the blood of the Lamb, taking which Orthodoxy accepts and worships is no less the quid out of their mouths that they may put an idol than the Baalzebub of the Philistine or the body of Jesus in; and he then suffers a worse | the Jove of the Roman! The one is just as blessed fate than when crucified by the Jews on Mount | as the other! the one is just as much your Maker Calvary. The believer in Jesus is not saved from as the other! If the man who worships Jupiter bigotry, or ignorance, or sickness, or, indeed, any is an idolater, the man who worships Jehovah is evil; and all professions of this character result | equally so. If the temples of Jupiter were the churches of Orthodoxy, scattered over our country and the world, are also the temples of idola-But if these Orthodox doctrines are not true trous 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 written the Pentateuch it would have been quitea different story. Is the Soul of the Universe re-As the cloud is consumed and vanisheth away, lated to that being who found all the inhabitants so he that goeth down to the grave shall come up of earth speaking one language, but who, in a fit no more." of ignorant jealousy, because he feared they would build a tower which would reach heaven, by which invasion he should lose his crown, coner comprehend each other? The scientific impos-Our friends are not sleeping-they never died in sibility of the apprehended project ought to have fact; they live, they love; and come to us, teaching been apparent to the mind of an all wise potenthat of the present; that the future world is far | ject. [Applause.] If any human being possessed ecorded by the Bible. The statements of the a hasty at of jealousy, he should confound the Bible, therefore, our experience demonstrates to 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-heartinherit the kingdom prepared for you from the ed-who gave to the Jews the grand charter of death, and commanded them to slav 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 biessing 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

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 Abner, but smites him under the fifth rib so that | 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. tioning reverence to its teachings. Under the di- He had no more to do with the creation than Jurection of Orthodoxy it has made Christ a high- piter the Thunderer, and a prayer offered to Juwayman, who clutches men by the throat and piter is just as good as a prayer offered to Jeho-

earth, and man to dwell upon it, we beseech theo to hear our prayer, and give heed to the voice of our supplication. Thou wert the god of Remus and Romulus, the god of Casar 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 Romo 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 ninetynine 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 night 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

But I am asked: "How is it that men of reasoning powers and cultivated intellects have bowed lown 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 he 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 psychologic 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 falth 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 questionng 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 overspread 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 tiod 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 occuples? how could be 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 Jows 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 be 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 Messiabship he abuses them by calling them "an evil and adulterous generation." Circumstances favored his claimjust 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 Gotaina he 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 triumphal car, drawn by his blinded followers, encouraged by his priests, rides ever over

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 demands, "Your soul's life, or belief in my doc- vah: Oh Jupiter, Father of the gods, and lord of men, I say, Christianity numbers two hundred

millions of believers, while Buddhism comprises a list of four hundred millions. If the fact contained in the first figures makes Christianity and Its inculcations the revealed will of God, and Christ his son, then Buddhism must be twice asmuch the will, and Gotama twice as much the or son of God. Paganism embraces by far the largest portion of the inhabitants of our planet at the present time. We cannot, however, accept this as any evidence of its truth.

The light of our new revelation has quenched the lives of the Orthodox Christian hell-it is ac phantom conjured up in the days of ignorance by some undeveloped soul who, in deep malignity wished that those who had offended him here. migh be infinitely tortured hereafter. The brimstone and the smoke are gone, the devil, the dusky failer of the pit, is dead. But what becomes of Orthodoxy then? Hell has been the fire whose heat created nine-tenths of the steam that ran the machinery. Take the fire of hell-out of a revivalmeeting, and then try to keep it up! You might as well think of running a locomotive by crowding the fire box with ice blocks. No fire, no steam; no steam, no motion; the Orthodox train at a dead stand-still. How many missionaries would wander into foreign lands to preach the story of the cross, if Jesus does not save the believers from hell? How long would the churches be crowded to listen to dry-as-dust sermions, and nod over mile-long prayers, if the crowds dal not imagine that in some way this would help them "to escape the jaws of hell?"

Take this away from Orthodoxy and it ceases' to be a name known under heaven. And why should we mourn? Do you fear that the destruction of Orthodoxy will be the destruction of religion, and the destruction of Jehovah be the destruction of God? Not for one instant! The Soul of the Universe is near to us as the blood in four veins-just as near to the infant of to day as to desus when he lay on the breast of Mary! Onhis broad bosom we shall be safely borne beyond the gulf of death to the glorious world of the hereafter. Beganse a smoky lamp is extinguished, shall we fear the extinction of the brilliant sun? Orthodoxy scatters its hymn books and pious tracts and Ribles, but stands at the door of your public library and refuses on its market day (the Subbath to open and admit the hungry souls, for it might diminish the attendance on its own temples. It would thus stand at the door of heaven, if it had the power, and admit none but the bigots who can pronounce its shibboleth. [Applause] It would "circumnavigate the globe to disturb the creed of a single beggar," but it would not stir a step to break the chains of four million slaves, till infidel abolitionists had made anti-slavery popular-and now we must give the credit of it all to the Church of the Lord Jesus Christ. [Applause] It imprisoned Galileo, it murdered Bruno, it belied and slandered Thomas Paine, and still repeats its lies and its calumnies; it burned Michael Servetus, it hung the Quakers who were less Orthodox than its creed, it imprisoned Abner Kneeland, and compels our children to listen daily to the reading of its Jewish story book, that it claims contains the will of "God most high." If its prayers had been of any avail, it would have murdered Theodore Parker; it did its best, and now sits and gnashes its teeth at those it is no longer able to tear.

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. Curs 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 sunshing. 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.]

Spiritualism in Texas.

EDITORS BANNER OF LIGHT-I would forbear troubling you with this epistle, but that my spirit burns to tell you of the progress of Spiritualism in this remote section. Not more than two years ago I began the investigation of this, to me, new philosophy. My education being conducted under exclusive Orthodox anspices, it is rather a matter of wonder that I ever yielded to the dictates of reason at all, and but for the antagonism among the different creeds of the Orthodox faith I had doubtless been at least a deacon in some one or other of "Christ's" multitude of "militant" churches. This combative spirit among religious sectarians at last drove me to the maddening conclusion that they were all, at most, far from the standard of righteousness their faith assumed, At this pleasant juncture, reason came to my relief, and instead of discarding the Bible, I now read with more serious care that which I had hitherto molded to suit whatever Church prejudice I imbibed. In the course of these readings I discovered to my surprise (by the aid of "Age of Reason") that out of the only four witnesses to the divinity of Jesus no two of them agree in their statements, but, on the contrary, positively contradict each other. Let those who doubt the truth of this statement read the time, place, and circumstances of the "resurrection," as recorded in the four books styled respectively the Gospels of Matthew, Mark, Luke, and John. If they can then still believe this record they will find no difficulty in believing that black is white that truth is false, or falsehood is truth. But I will not trouble you with too lengthy an account of my "experience," which, by the by, being any-thing but what is usually known as a Christian experience, will be the more readily excused by those." I left behind me."

An interest in Spiritualism is being awakened here, startling to the Orthodox systems generally, insomuch 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 or 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 Scrip-tures. 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 round the house several times, when the thumping went away, pounding upon the trees as it went. 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 anot many years ago. beaten to death on that spot many years ago Dr.— is a new comer here, as are also the persons who heard the knocking, who, 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 mak-

men of the highest intellectual attainment are your firmest supporters, and that while none are ursed from fear of hell nor otherwise to embrace with their soul cheering messages and sound phi-

losophical reasoning. May the highest success attend every good cause.

Sincerely yours in the bond of a common bro-TRUTH-SEEKER. Bonham, Texa May 7, 1870.

GRECIAN MYTHOLOGY.

NO. L.

BY DR. S. C. CASE. In speaking of the manner in which the useful and practical of the past becomes the ornament of the present, Herbert Spencer has well said:

" We may see that not only do the material ruins of past social states become the ornaments of our landscapes; but that past habits, manners and arrangements serve as ornamental elements in our literature.

"The tyrannies that, to the serfs who bore them,

were harsh and dreary facts; the feuds which, to those who took part in them, were very practical life and death affairs; the mailed, moated, sentineled security-that was irksome to the nobles. who needed it; the imprisonments, tortures and Seapes which were stern and quite prosaic realities to all concerned in them, have become to us material for romantic tales - material which. when woven into Ivanhoes and Marmions, serves for amusement in leisure hours, and becomes no-

etical by contrast with our daily lives." Much of the beauty of true poetry lies in the delicate wording of the thoughts presented, and in the timely introduction of appropriate figures: harmonious constitution, and of the order and The refined literature of the present day, also, measure that govern all her works, producing owes much of its attractiveness to beautiful il-Instrations drawn from both nature and art, and, among the embellishments deduced from manners and customs of the long-ago, Grecian my thology furnishes many of the most attractive ornaments. Whether we listen to the discourses or read the books of educated men, we are presented with these ancient adornings, and unless we are at least passingly familiar with the topics. Convention of the Massachusetts State to which they refer, we lose much enjoyment which a better acquaintance with history wouldhave secured.

The object of this short selies of articles is to SPEECHES BY CORA L. V. TAPPAN, PROF. WILLIAM ake a rapid survey of the religion of ancient take a rapid survey of the religion of ancient Greece, for the double purpose of furnishing a pleasant review for those who in younger days were conversant with its attractive fables, and loved to dwell on the crude notions of this energetic and heroic people, and also to awaken in the minds of the young an interest for history.

Greek recorded history began 756 years B. C. Previous to that these traditions were handed down from father to son by oral conversations, and by poets who went around reciting their productions for a livelihood; not the least among these was Homer, who lived about 100 B. C., and is supposed to have been the author of those two lengthy narrative poems, the Iliad and Odyssey, which illustrates events connected with the Tro-

Grecian history is a subject on which it is very difficult to be original, and, indeed, if one intends

god or goddess for every department of both nature and art, and some of the temples in which they worshiped these deities were truly grand and imposing structures, furnishing excellent illustrations of the wonderful ingenuity and skill of man. They taught that Chaos was first, from which sprung Earth, Love, Erebus, Night and

cients to be that attractive principle in nature by which homogeneous bodies are united;, and to this principle they poetleally ascribe the attributes of reason and wisdom, thus intimating that in the formation of the world all things were constituted by harmonious laws.

From Erebus and his sister Night, (Noz.) were produced Ether and Day. This is the commencement of mythological fictions; the opposite extremes of things are here brought together: from shapelessness and deformity arise form and beauty, while light is made to spring out of darkness. Night covers and conceals, and for this reason she is made the mother of the horrible, as well as the charming. She is likewise, according to some, the mother of Charon, and of the twin brothers Sleep and Death.

CHARON conducted the souls of the dead in a boat over the black and sluggish waters of the celebrated river Styx, which is said to flow nine times round the infernal regions. But he conveyed no one without their tribute, and it was customary among the ancients, in preparing their dead for burial, to place a piece of money under the tongue for Charon. When departed soils presented themselves for a passage in his boat, he first inquired whether they had the requisite fee; and if it happened with any that the obolus had been omitted, the poor soul was left to wander on the gloomy shore a hundred years before being conducted over the river; and such as had not been honored with a funeral were subjected to the same penalty. Charon is represented as a robust old man, with a severe—though animated countenance, with eyes glowing like flame, with a white and bushy heard, and vestments of a dingy color, stained with mire of the stream.

NIGHT

is represented on antique gems as a female figure of youthful heauty, either holding in her arms two handsome boys—Death with an extinguished torch in his hand, and Sleep with the stem of a poppy—or sitting beneath a shady tree, distributing poppies to Morpheus and his brothers.

Morpheus, the son of Sleep and god of dreams, one without their tribute, and it was customary among the ancients, in preparing their dead for

Morpheus, the son of Sleep and god of dreams: stands before her in youthful beauty, receiving the poppies from her hand, while his two brothers are behind her, bent to the ground gathering the falling leaves.

The figure of

PAN represents the universe, and is a delineation of Nature and the rough face it wore, while his spotted robe of leopard's skin represents the starry

He haunted the mountains and pastures, and was fond of playing upon his pipe of reeds. In 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 stran-

ing schemes which seek to enlist the credulous and | ger, and | they named | him | Pan (All), because he unlearned, but I find that instead men and wo was a representation of the universe, and had charmed them all.

He is lord of the hills and dales. Sometimes be this philosophy, all are privileged to "come in" ranges along the mountain tops; sometimes pur-or "go out" at pleasure. But when once in this fold they are not very likely to "go out," We get your papers regularly, and are much pleased about the streams or drives his sheep into a case and, there plays on his reeds, producing a cave and there plays on his reeds, producing music not to be excelled by the birds.

The origin of the reed pipes upon which he plays is given as follows: " A Natad was one day wandering amid the cool retreats of the mountains, when suddenly meeting with Pan she fled in affright. The god pursued; she reached the bank of the river Ladon, and, unable to cross it, implored the aid of her sister nymphs. When Pan thought to grasp the object of his pursuit he found his arms filled only with reeds; the nymph had escaped. While he stood sighing at his disappointment, Eolus, god of the winds, blew upon the reeds, which produced a low musical sound. The god took the hint, cut seven of the reeds, and from them constructed his syring or pastoral pipe."

What are called Panic terrors were ascribed to Pan, for loud noises, whose cause could not easily be traced, were frequently, heard in mountainous regions.

A goat was sacrificed to Pan, to which a dog was added, because, as god of shepherds, he protected the sheep-fold from the devouring wolf, The priests touched with the bloody knife the foreheads of two illustrious youths, who were obliged to smile during the ceremony; the blood was then wiped off with a bit of wood dipped in milk. After this the skins of the victims were cut into thongs, from which whips were made for the youths, who ran about the streets using them freely on all whom they met.

Pan's symbol of the pipes, the poets claim, is most eloquently expressive of Nature's divine, that solemn and sublime movement called the music of the spheres, imperceptible, indeed, to our material organs, but delightful and pleasing to the mind.

Binghamton, N. Y.

MASSACHUSETTS.

Spiritualist Association.

Held at the Meionaon, (Tremont Temple,) Bos ton, Thursday, May 26th, 1870.

Reposted for the Banner of Light.

Morning Session.—Meeting called to order by the President, William White.

The Secretary, H. S. Williams, read the published call for

the Convention, and a portion of the records of the last meeting—March 2d; after which it was, on motion, voted to accept them and dispense with their further reading. necting—March 20; after which it was, on motion, voted to eccept them and dispense with their further reading. On motion, voted that a committee of five be appointed to namage the business of the Convention. Messrs. Albert forton, A. E. Carpenter, M. V. Lincoln, Dr. C. C. York and ir. Hodges were selected to act in this capacity.

On motion, voted that the chair appoint a committee of our—two ladies and two gentlemen—to take charge of the trapelel arrangements of the Convention.

four—two ladies and two gentlemen—to take charge of the financial arrangements of the Convention. On motion, voted that the Business Committee be also authorized and instructed to act as a Committee on Resolu-

tions.

The President, William White, then made an introductory address: saying, in substance, that the present Convention was called that something might be done for the cause in which we were engaged, and that ideas night be exchanged for the best good of humanity at large. If this Association has not in the past pursued the best course to carry out its too convent the access the saying light to those who are in darkness, let us at the access the carry of the convent the convent the past pursuest something butter and bend all our difficult to be original, and, indeed, if one intends to be so in writing it, he had better desist before he wastes time and paper. You may find most of what I am about to record in Anthon's Classical Dictionary, Goodrich's History of Greece, and in that excellent work, Dwight's Mythology.

The Greeks had many queer ideas concerning Deity and the origin of the universe. They had a collection of the design of the design of the design of the general cause. Let harmour, like a mighty river, more had a concerning of the general cause. Let harmour, like a mighty river, more in all our hearts, and our acts be performed scriously move in all our hearts, and our acts be performed seriously and from principle; otherwise the time will come when to a large degree we must regret our folly.

rarge degree we must regret our folly.

Albert Morton, from the Committee on Business, presented the following report: Services in morning, general conference; in afternoon, presentation and discussion of resolutions, and addresses by different speakers; evening, speeches from Prof. Denton, Mrs. Cora L. V. Tappan and

on motion, voted to accept the report. Isaiah C. Ray, of New Bedford, then presented the follow-

Love, (or Eros,) was understood by the an- ing resolution:
Whereas, Evangelism is endeavoring to make the State

od; therefore, Resolved, That it is the duty of Spiritualists and the outside church to see to it that they are not enslaved by creed side charter to keep up an open warfare on all sects that are endeavoring to take away the right of conscience, and to show up their alliances, whether it is to keep up the farce of the infallibility of their libble, or to make a new infallible version of the same.

Mr. Ray said he had offered this in order to put something before the house to talk on. He move of the efforts of the

Mr. Ray said he had offered this in order to put something before the house to talk on. He spoke of the efforts of the creedists in Ecumenical Councils, Evangelical Alliances and the ordinary routine of social life, to put down free thought and force their views upon the mass of mankind, and said Spiritualism was at work perceptibly, in all the churches of the land, bringing broader views among the people, whatever their leaders might strive to inculcate to the contrary. P. B. Randolph followed with some remarks touching the operations of Spiritualism. He did not believe in dealing so exclusively with the questions of the past. He believed in progression, and was living in the twentieth century—he did not belong to the nineteenth. He thought Spiritualism would fall so long as it dealt in things which were not spiritual. He believed we should forsake the distracting and dis-

ual. He believed we should forsake the distracting and dis ual. He believed we should forsake the distracting and dis-organizing consideration of past issues, and harmoniously centre our efforts upon the basis of a belief that the spirits of the dead were around us. His God was not a Bible Ged, but the kind Father of all—his Christ was not a Bible Christ, but justice to his neighbor and justice to himself.

John Wetherbee said he did not have the honor of living

lested by Spiritualists in their society constitutions of defin ing their position, lest they should thereby institute a creed While he did not believe in a system of dogmas, he like a clear enunciation of our belief on all proper occ otion, voted to adjourn till half past one r. M. Ad

Journed.

Afternoon Session — Convention called to order as per adjournment, by the President.

The chair reported (in obedience to vote in the morning) the names of four persons to serve as Finance Committee, viz: A. E. Carpenter, I. C. Ray, Miss Mary Steams and Mrs.

sie A. Willis M. V. Lincoln, from the Committee on Resolutions, sented the following series for the consideration o

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

Resolved, That while we welcome all, and would condemn the motives of none, we reserve the right to judge the cor

the motives of none, we reserve the right to Judge the conduct and teachings of all persons, in the light of justice; by 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 and functions of the human soul.

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.

On motion, voted that these resolutions, together with hat of I. C. Ray presented in the morning, be accepted for

N. M. Wright said it was the custom of churchmen to de-N. M. Wright said it was the custom of churchmen to delare that we lived under an irreligious government, because God was not recognized in its Constitution, but he believed a nationality founded on the principles of the lectaration of Independence recognized practically the true religion—the Fatherhood of God and the Brotherhood of Man. Religion in this sense was the vital principle of our govern ment, and upon the sustenance of this core idea depended our life as a nation.

H. S. Williams then read the following decision in the Su-preme Judicial Court of New Hampshire, as proof of the

spirit of the creedists:

STRAFFORD 88. SUPREME JUDICIAL COURT,)

Samuel Hale et als. es. Superems Judicial, Court.)

December Law Term, 1863

Samuel Hale et als. es. Charles E. Everett et als.
Upon hearing the parties and their proofs.
It is ordered—
That the prayer of said Bill be granted, with costs taxed at one hundred and fifty-three dollars and saxts-one cents:
And that said Jasper II York, George I. Folom and Carl H. Horsch, wardens of said First Unitarian Society of Christians in Dover, and all other wardens and members of said Society, be jointly and severally strictly enjoined and forbidden to hire, employ, allow, suffer or permit, said Francis E. Abbot, or any other person, to grade and include the the meeting-house of said Society, doctrines subversive of the fundamental principles of Christianity, as generally received and holder by the denomination of Christianity known as Unitarians:
Or to employ, suffer or permit to preach in said meeting-house, any person who rejects Carlstianity altoyether, or who teaches that, as a system of religion, Christianity is partly true and partly false:
Or who preaches and inculcates a dishellef in the doctrine of the Lordship and Messialiship of Jesus Christ, as taught by him in the New Testament Scriptures:
Or who preaches and inculcates a denial of the doctrine of the Lordship and Messialiship of Jesus Christ, as religious teacher, as thus taught by him:
Or who preaches and inculcates a denial of the doctrine that the Sciptures of the Old and New Testament do contain a Divine Bevelation, given by Inspiration of God, and containing a smilern and perfect rule of faith and-practice:
And that said Francis E. Abbot, and all and every other person or persons, he forever strictly enjoined and forbidden to occupy said meeting-house of said society, for the purpose of preaching and tother decrine or doctrines subversive of the indammental principles of Christianity, as generally received and holden by the denomination of Christianity, as generally received and holden by the denomination of Christianity, as generally received and holden

Attest: DANIEL HALL, Clerk. Attest: DANIEL HALL, Clerk.
Thus it was that the strong hand of the law had been called in, in a sister State, to crush out free thought. Mr. Williams spoke warmly in favor of a system of tract publishing, which should enable us to send out our liberal heas to localities where, under the present state of affairs, it is im-

M. V. Lincoln said that the correct method of judgment M. V. Lincoln said that the correct method of judgment for any cause was founded upon a consideration of its fruits; there was one criterion by which we might judge what was presented to us, and that was embodied in the questions, "Of what use is it to us?" and "Will it make us better than we were before?" He connected the living of pure lives by the adherents of Spiritualism—on this principle—particu-larly on the part of its teachers and exponents. A. E. Carpenter briefly sketched the history of the Massa-chusetts State Spiritualist Association for the mast four

chusetts State Spiritualist Association for the past four years, and said that though it had seen varying fortunes it years, and said that though it had seen varying fortunes it had always accomplished something for the objects for which it was organized. He referred approximally to what had been said of tract publications. He also spoke of the legal injunction in New Hampshite mentioned by a former speaker, and cited a similar tyramical spirit in the attempted proscription of Spiritual healers in Rhode Island, and the projected neknowledgment of the creedists' God in the United States Constitution.

1. C. Ray said we should show the Orthodox sectarians that this government was not to be torn from us by the

I. C. Ray said we should show the Orthodax sectarians that this government was not to be torn from us by the hand of theological power. He referred to the old spirit—from which he hoped we had progressed—which whipped his grandmother (a Quakeress) through the streets of Beverly, and said we must be alive to the necessity of working as actively in the cause of freedom, as the churches were to bind closer the chains of mental slavery.

Dr. II. B. Storer thought that our conventions were visited by many with a hope of learning what Sofrinalism was, and

by many with a hope of learning what Spiritualism was, and what was said about it. During anniversary week all socieles were asking for material sustenance, and he hoped that thes were asking for material sustenance, and ne noper that the friends present might know what the money con-tributed was for. The popular mind of the day was denying practically the doctrines of the churches (which left alone could hardly sustain themselves). Why should we waste our time in consideration of their issues. He hoped that an effort would be made to centre the mind upon splittual

Rev. J. M. Still (colored) then made some remarks touching his previous history as a preacher to the freedmen, and as a Spiritualist; he also strongly sustained the idea of the publication of radical tracts, which had been advanced, say-ing that among his people they would be of the greatest

oenem. P. B. Randolph offered to be one of a hundred men to give twenty-five dollars each toward the publication of said nots. Dr. Williams also spoke in favor of the movement

On motion, voted that the Executive Committee be con stituted a committee to inquire into the practicability of and make the necessary arrangements for the publication of a series of spiritual tracts for free distribution. orge A. Bacon presented the following resolution:

Whereas. We, as a nation, expect and demand the sacred fulfillment of our treaty obligations, and in case of non-com-pliance, exact their enforcement at the cost of a fearful

enalty; therefore, Resolved. That the principles of common consistency and Residied. That the principles of common consistency and prudence, as well as the higher dictates of duty, justice and humanity, all unite in condemning our national war policy toward the Indians—the manifestly unfair and unjust manner which has always characterized our intercourse with and treatment of the red men of this country.

He was followed in a similar train of thought by Mr. Harrington, after which Mrs. Cora L. V. Tappan proceeded to a further discussion of the subject.

Mrs. Tappan said those who were acquainted with the manifestations of Spiritualism, knew that at all times mediums had been controlled by and had received inspiration from the despised red man; inspiration which had been of an elavating and health giving tendency, as well. Wille she elevating and health-giving tendency as well. While she realized that this Association was intended to spread a knowl-edge of Spiritualism abroad in the State, and that this meetedge of Spiritualism abroad in the State, and that this meeting was in the interests of said organization, yet as all principles of justice were of the domain of the spirit, and circumstances seemed to be demanding specific action by the government of our nation in the direction of the Indian, she hoped the present assembly would give its moral strength on the 'side of the President. She then referred to the habits, customs and religious beliefs of the red men, and of the efforts of Bishop Whipple and father De Smet among these poor wards of the government, and said that while Orthodoxy was ready to pour out its gold to send missionaries to Patagonia and the islands of the sea, here at its very feet were a people infinitely more deserving, of whom it knew hardly their name. Injustice and bad faith had been proven by the Peace Commission in 1808 to be the cause of all our troubles with the Indian. He had gever made war, but was driven to the sease of the sease self-

(as now) the early settlers—the selling of one of King Philly's sons into slavery, where, too prond to work, he starved—the killing of the other because he was Philly's son, and other cases. We claiming to be a Christian nation, had been first in every deed of blood and wrong. Sho spoke of the natural religion of the Indian tribes—their Great Spirit over all, their island of the blessed, where each soul should renew in a giorified degree his or her experience—of the three days' fire, kindled by the hand of friends, that burned lesside the graces to light the spirit through the of the three days fire, kindled by the hand of friends, that burned beside the graves to light the split through the dark valley of the shadow, where in a land beyond they should receive according to their deeds. It was true that valor was regarded by them as the chief virtue, but that was owing to their peculiar circumstances, and the unending battle with nature which their lives called forth. They believed that their Father could speak to them in the voices of the night wind, and warn them, in a bodily shape, of coming danger.

coming danger.

She then recited with touching pathos the story of the Sand Creek massacre, wherein one hundred and finy Indians were murdered while under the protection both of the United States flag and a flag of truce; and where the chief, Moke-to-va-tah, (Black Kettle.) with fifty-two warkept seven handred soldiers at bay, in order to hat he could of his women and children. A little save what he could of his women and children. A little Cheyenne girl, twelve years of age, and a survivor of that massacre, was now a member of her family, had attended 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 the little one ran across the prairie in hope to escape, previous to her capsure, she saw two of her girlish mates shot in each others arms by the United States soldiery. A short time previous to this engagement (in which all—save hersell—of her family were killed,) her father, while on a hunting expedition, had seen a spirit, dressed in white robes, whom he declared to be his brother, and had left the buffole he had just killed as an offering to the warning visitor, whom he believed to bring the shadow of a coming calamity—which was verified by the subsequent massacre of himself and family. She hoped the Convention would record its

On motion, voted to adopt the resolution.

After some further remarks by L. S. Richards, J. H. W.,
Pooley, John Wetherbee, Dr. H. B. Storer, G. A. Bacon,
Prof. Clark and others, it was on motion voted to adjourn till half-past seven P. M.

Evening Session .- Meeting called to order by Vice Presi

Erening Session.—Meeting called to order by Vice President Richards.

Dr. II. B. Storer presented the following resolutions:

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

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

Resolved. That in the opinion of this Convention, the "social evil" is by no means confined to the illegal relation of the sexes, but is involved in and perpetuated by the subjection of woman to man in the legal usages of marriage, and that we cannot expect purify of feeling and wisely-directed action until all enforced and compulsive relations give place to those that are founded upon harmoule character are spiritual affection.

Are discussion by Messrs. Storer, Bacon and Ray the rese closs were adopted.

For J. II. W. Toohey was then introduced, who spoke of the vast range covered by Spiritualism, embracing, as it did, both the phenomenal and mental schools—just as the band of Christ's disciples comprised all grades, from the spiritual John to the materialistic Thomas who must put his finger in the nail-prints before he would believe. The testimony, both of the soul and the senses, was obtained by a knowleedge of Spiritualism, which was to the speaker the science of life. He spoke of Back Bay, which once was a waste of

both of the soul and the senses, was obtained by a knowledge of Spiritualism, which was to the speaker the science of life. He spoke of Back Bay, which once was a waste of water and a receptacle of uscless material, but which now blossomed as the rose with the beautiful abodes of men; and what Back Bay had been to Boston, Spiritualism was to the social system (in the appreciation of many), but the unfoldings of science and spiritual truth would one day waken all the earth to a consciousness of immortality.

Prof. William Denton was then introduced. He said he had been interested, in the afternoon, in the definition of Spiritualism by John Wetherbee: First of all the receiption of the fact that men existed in a conscious state after death, and, second, that those who have departed to the spirit

of the fact that men existed in a conscious state after death, and, second, that those who have departed to the spiritland can still hold communion with those who are yet dwellers upon earth. All persons who accept these as facts are Spiritualists, and, of necessity, a mighty host is included within its borders. After describing many of the varying classes embraced in the category, he said he was not about the transport integral upon any one individual varying classes embraced in the category, he said he was not about to pronounce judgment upon any one individual—his desire was to cope with whatever warred with humanity. It was impossible, in the spiritual ranks, to say to any one—whatever be the character sustained by the individual—"You shall no longer belong to our church;" we could not turn such out, for we never brought them in. They belonged to us because they had accepted the great primal facts that underlie our position. All which could be said was, that in Spiritualism, having no Christ to save us, each stands upon the basis of his own manhood, and takes the consequences of his acts. A yiolator of Nature's law the consequences of his acts. A violator of Nature's law could no more escape punishment than he could fice from under the bended heavens. The aim of our philosophy was cond no more escape punishment than he could nee from under the bended heavens. The nim of our philosophy was to teach people the knowledge of natural law, a conception of the results of its disobadience, and to lead them to be pure and spiritual in life that they might the better be fitted for the glorious destiny awaiting the human soul. The speaker referred to the important events which had grown out of the auti-slavery cause, and said they were not dreamed of by its early adherents; so with modern Spiritualism—little did its first apostles dream of what it should ageomplish, and its divine possibilities were yet far from being developed. The blows of this new revelator of truth fell on death with the force of Thor's mighty hammer, and his white skeleton was scattered beyond the possibility of its being again collected by Qrthodoxy, and the devil met the same fate. Thank God, said the speaker, the devil is dead it if all falled to formish the requisite steam now-n-days—whither should Orthodoxy turn? The devil dead, hell without a jailor, millions of souls escaped, and never can they be rejailor, millions of souls escaped, and never can they be re-turned to their dismal abode. When we once grant that we are in communication with the spirit-world, we find the law are in communication with the spirit-world, we find the law of individuality clearly defined. Tom Jones comes to use—he was one of the wicked, very wicked in his earth-life—and we find he lives as in the olden time; he is the very identical fellow, and he is not frying either. And some will say, What 's the good of having a hell if Tom Jones is n't there?

And the conclusion comes to these questioners that if there is a held for him there is not the conclusion comes to these questioners that if there is And the conclusion comes to these questioners that if there is no hell for him there is none for any mortal. Some people thought they could hold Orthodoxy in one hand and Spiritualism in the other, but it could not be—one must go. The revelations of spirit-communion (he, the speaker, did not believ but knew) told us that the loves of earth were carried to the beyond; there the mother still loved her child, and rejoice I or sorrowed as it was prosperous or unfortunate. Thus the heaven of Orthodoxy had no more existence than its hell. Some might inquire "Are we all nived up in Thus the heaven of Orthodoxy had no more existence than its hell. Some might inquire, "Are we all mixed up in spirit-life?" He would reply, No, we are not all mixed up here; each seeks naturally the companionship agreeable to him; and each, in the beyond, will gravitate with equal regularity to the class most fitted for his development; and nothing is final and apilitary—every soul has the power to progress and follow its natural instincts. Spiritualism was nothing new; it existed before Rochester had an existence, before the Jewish people came into being. It is as old as humanity, and is destined to exist as long as the human race. Spiritualism had a grander work to do than the mere upbullding of a sect. Had he the power to enroll a hundred thousand people in the United States under the banners of a dogmatic creed, having spirit-communion for a basis, he would be the last man to do it. The mission of Spiritualism was to spread the truth wide as the world to the minds of all peoples. The influence of the newer light was slowly permeating the mass of society. There were far more Spiritualist lecturers than were recorded in the columns of the Banner of Light, for one-half the Unitarian and one-third the Universalist preachers were secretly proclaiming it; even seme of the Orthodox clargy wore giving it in homes. ner which has always characterized our intercourse with and treatment of the red men of this country.

Mr. Bacon said the word Spiritualism was a long one—not only orthographically but radically; it was a universal system uniting in itself all things which were for the good of humanity. He then referred to the position of Gen. Grant favoring peace with the Indians, and that of the House of Representatives inclining to war with them, and said it was the duty of all convened bodies loving justice to strengthen by their united voice the hand and heart of the President. He was followed in a similar train of thought by Mr. Harrington, after which Mrs. Cora L. V. Tappan proceeded to a formal result of the red formal red for the weak condition and probable demise of the Tract Society and said and probable demise of the Tract Society and said and probable demise of the Tract Society and said and probable demise of the Tract Society and said the said and probable demise of the Tract Society and said the said and probable demise of the Tract Society and said the said and probable demise of the Tract Society and said the said and probable demise of the Tract Society and said the said and probable demise of the Tract Society and said the said and probable demise of the Tract Society and said the said and probable demise of the Tract Society and said the said and probable demise of the Tract Society and said the said and probable demise of the Tract Society and said the said and probable demise of the Tract Society and said the said and probable demise of the Tract Society and said the said and probable demise of the Tract Society and said the said and probable demise of the Society and said the said and probable demise of the Tract Society and said the said and probable demise of the Society and said the said and probable demise of the Society and said the said and probable demise of the Society and said the said and probable demise of the Society and said the said and probable demise of the Society and said the said and t referred to the weak condition and probable demise of the Tract Society, and said that our labors in that direction should commence, and in Boston a liberal tract society should be formed and set at work. He was sure that there were men in Boston who would give freely to this movement if they saw their money put to a good use. The heavens had been teaching us—we should let our light shine toward others, and be willing to teach the people. Discarding the mantle of selfishness, we should stand out boldly, asking only, How can I ot the most good? how can I raise the fallen? how can I extend a realization among men of a f ture life? These were questions worthy of consideration by all, and in their practical clucidation we should be supremely blessed.

A. E. Carpenter then referred to a liberal tract society in Worcester, and made an appeal in favor of the Association's

orcester, and made an appeal in favor of the Association's

Mrs. Cora L. V. Tappan, following, referred to the objects of the present Convention, and spoke of the work of Spirit-ualism. Emerson had said that "God despises busy-bodies," but she was of the opinion that he referred to that class of people or busy-bodies who attend to everybody's business except their own—and not to the world's workers. The looms of life were always at work, as are the chemical shutte knew hardly their name. Injustice and had faith had been proven by the Peace Commission in 1895 to be the cause of all our troubles with the Indian. He had geve the new proven by the Peace Commission in 1895 to be the preservation. The history of their race, from the first piliper for a stronger, from their hunting grounds and all they held dear; and the encroachments were still going on—nothing being given in return, save agreements called treat les, each of which melted away before the next demand of the grasping whites. They have never been looked upon as human beings, as a government or race, but as wild animals to be goine rid of—creatures at the mercy of every adventurer, who unrebuked may take the scalp of an Indian back with him to show his friends with the same pride as he would the horns of the antelope, receiving from the authorities \$10 for his pains.

Mrs. Tappan referred in terms of commendation to the action of the President of the United States in stopping the hull had already granted to the Indians. If the religion of Spiritualism is true, the departed red men must be he hannulng spirits of our country. The speaker referred to the himmense loss of life in the early history of our land, wherein every twelve miles from Plymouth Rock to, the Mississippi had been stained by the blood of what were called Indian massacres, and contrasted it with the wrong put upon the aborighnes—the granping spirit which filled (as now) the carry settlers—the granping spirit which filled (as now) the carry settlers—the generate his print over all, their island of the blessed, where each sopal about treawed labor of reform in which wherein every twelve miles from Plymouth Rock to, the Mississippi had been stained by the blood of what were son, and outrasted it with the wrong of the antivory dear the hilling to be a Christian aution, had been first in every deed of blood and wrong. Sho spoke of the natural religion of the Indian tribese their ferre the spirit over all, their island of the blessed, where each sopal a had work enough in this world, without troubling ourselves had work enough in this world, without troubling ourselves about the next. If so, why do we have religions among men? why all these churches, and solemn services, and robed priests? Spiritualism comes with multiform powers, not only appearing in the inculcations of inspired speakers, but also appealing to every sense and conception of the human mind. It speaks in the eloquent lips of the flower; it breathes upon the soul in hours of quiet communion; it moves material objects without visible contact; it has bound the universal system of spiritual telegraphy around the world, and has laid the cable across the ocean of death. the world, and has laid the cable across the oce

the world, and has laid the cable across the ocean of death. Is it not enough for us to know that we in our life duties are working for eternity? that we are each pillars in the grand temple of futurity? This is no more or less than is meant by Spiritualism. Mrs. Tappan closed her remarks with a beautiful inspirational poem on "Justice."

J. H. W. Toohey, being called for by many voices, made the closing speech of the Couvention in a few well-chosen words. He referred to the remarks of those who had preceded him—to the work of Theodore Parker, Channing, and also the early Universalists, and spoke cheeringly of the time when all would meet again in the home of the spirit.

It was, on motion, voted that the resolutions reported

It was, on motion, voted that the resclutions reported from the committee in the afternoon session, and that pre-sented by Mr. Ray in the morning, be adopted; after which

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

uous child.

Spiritual Phenomena.

Mn. Beroner, Elitor Daily Telegraph—At the earnest request of a number of your readers, I will now endeaver to give an account of a few of the wonderful spiritual main lest allows, and the property of the spiritual spiritual main lest allowed and processed to the spiritual sp Mn. Benonen, Editor Daily Telegraph—At the carnest request of a number of your readers, I will now endeaver to give an account of a few of the wonderful spiritual manifestations and undoubled tests that have been given to us within the few weeks past, which have caused so much excitement and wonder in the minds of unbelievers. I suppose in publishing this I will be denounced by many learned and professedly good men as wicked and insane; but, as I said in a former communication, what care I if men shall revile and say all manner of evil? We know in whom we trust. During the past winter, at our regular circle, which has been kept up over twenty years, many, very many spirits while there Mr. Jones came along and spoke to him and said, "Patrick, is this you?" He said yes, what is left of me, yor Holluess. Said Mr. Jones came across with him and had not seen him since they landed in New York. Mr. Jones said, "Patrick, you are in a bad way; you will lose all your money." I was very drunk. Mr. Jones took my stocking off—says he cut it in three pieces. He took all my money but a twenty-five cent and ten cent bill I tore from him. He says he buried it away, intending to get it again for me when he returned from York; but on his return, before he got to Harrisburg, he fell asleep in the cars and never got awake until he was past, on his way to Pittsburg, where he remained a few days, took small pox and died, as ye call it, but we are not dead—we are with you. You know ye call it, but we are not dead—we are with you. You know I was drunk. I walked on the railroad two days after.

I was drunk. I walked on the railroad two days after. Those things that pull the cars run over me and killed my body, but my spirit is still alive, and I have a nicer body now than I had when I was on your earth.

We have received over one hundred written communications from different spirits, not written through or by mediums, but direct by spirits in their own hand, fac similes of their writing when in the earth form; also likenesses of departed friends have been brought by spirits and presented to us.

On the evening of the 27th of March, in circle I asked the question, "Will we get a written communication this even-ing?" A spirit auswored, "Yes; sing." We all joined in singing the beautiful hymn—

We will join with the saints at the beautiful river."

I was standing, with my hands closed, resting on two chairs, on which were seated a lady and gentleman, when of a sudden my hands were both involuntarily opened and closed, with a tight pressed paper in each. I remarked to those present that there was something placed in each of my hands and then closed; again my left hand was opened and another, apparently heavier and stiffer paper, was put in that hand and closed. I kept my hands closed until the circle was regularly closed. At this moment a spirit spoke and said, "Good evening, Doctor. I am so happy to meet you; do n't you know me?" I said "No." The spirit replied: I am Patrick; you know lused to swear and say bad words, but you did me such great kindness, I never said a bad word or swore since. Of the communications you have received one is for you, and the other is for Dr. Show, and the third is Patrick's picture. I thought I would save "We will loin with the saints at the beautiful river." have received one is for you, and the other is for Dr. Show, and the third is Patrick's picture. I thought I would save ye the trouble to frame it I have framed it meself."

(There was the appearance of a frame on it.) "Tell Dr. Show his is for his patient. You must not let any person read your communication, Doctor, until after you read it, and do n't tell my boy (the medium) what is in it." Before giving you the contents of his communication, I would here remark that he has frequently said in the circle that he had money buried and other articlos—even named the amount to the cent; also, his handkerchief with his name on it, his father's spectacles that he brought from home as a keepto the cent; also, his handkorchief with his name on it, his father's spectacles that he brought from home as a keepsake, comband a fancy glass that Mr. Jones got out of a church in Ireland, a few leaves of the Bible that Mr. Jones used to read to him, and his packet Bible. He wanted us to go and get the money, and give it to Mrs. Hopkins. I must acknowledge and confess that my faith was now a little shaken. I never did believe in this hunting money. I doubted very much the truth of the communication, but Patrick said he wanted to give us a test, and said the communication was from Mr. Jones. Here it is: "The best way to conduct this little test is as directed if it is correct. Doctor, von and little Anna Hocking co along with my munication was from Mr. Jones. Here it is: "The best way to conduct this little test is as directed if it is correct. Doctor, you and little Anna Hopkins go along with my Irish boy; other ride or walk. The walk will be too much for Anna. The only way I can direct you to the place is, Anna to take hold of his left hand thumb, and you, Doctor, his right, she being the negative, and you the positive, then I can impress him to the spot. You need not hold his hand only when he is loosening. I have tried my utmost to have it described to you, but it seems I cannot. The sooneryou go the more likely you will find it. I was with him and put it away. He was drunk; I was afraid some one would steal it. Two days after he was run over by the cars: I left the earth-sphere soon after; I came over the sea with Patrick; it will take all of Patrick's and my influence to enable you to succeed in obtaining the hidden treasure. I know the directions, and think I can remember the spot. If we can get our good boy (the medium), then it will not take more than two or three hours to go and return. The notes are most likely destroyed, but still I think he had some specie. If you will be so kind as to give it to Mother Hopkins for her kindness toward we spirit friends, it will be a satisfaction to us all, and please keep these things a little to yourselves, for the reason people do not understand them. Please start from our circle room, my boy to be there; rest a little before starting; then don't talk too much to him on the road; steer for the bridge; after you cross the bridge, if you are wrong hold his hands and he will tell you. To keep up the influence take with you a little garden hoe; give it to my boy. When you stop he will soon find it, that is if

he can keep up the influence. Don't make a mistake and have hold of his hands, my medium's hands. Thomas Jones.

Spiritual Plenomena.

WONDERFUL SPIRITUAL MANIFESTATIONS IN HARRISBURG.

Extross IRANN or Loary-too have or this, perhaps, received a copy of the Duity (Harrishurg) Telegraph, containing an account of the "Wonderfol Spirit Manifest than the Arrival States, and the matter at the states of the Banner have been aware, from conversation I have him of the undertained in Harrishurg." I believe the clitters of the Banner have been aware, from conversation I have him of the wonderfol spirit maintenance in Harrishurg. The Bullet all wonderfol spirit maintenance in Harrishurg. The Harrishurg is the Bullet and the Arrival States of the Banner have been aware, from conversation I have him of the wonderfol spirit maintenance in the price of the Carting of the Banner have been all the state of the Banner have been a state of the B

was arraid and commenced digging the gravel and got a sarp, fonce rail and commenced digging the gravel and ground, which was very hard, and evidently could not have been removed from the time the articles were buried, it being close to the rock. After digging as hite he picked up a large black bead and han led. It to me. Then we all commenced picking out a number of large and small beads. Then the lating the court is to be the rock. Indian dug out the handsomest and most perfect stone ton a' awk I ever saw. Afterwards we returned to town, so far a awk I ever saw. Atterwards we returned to town, so far successful; the Indian and squaw appeared delighted, taking, laughing and lumping until we got out to the road. In the evening, in circle meeting, the Indian's spirit said his pipe, bow and arrows were of wood, and were, with his body, returned to dust; but the bears' claws and teeth we distinct out then

did not get then.

At the next meeting, on Saturday, April 30th, another strange spirit said if we would go along with the medium, not far, he would take us to the place where we would find his pistol and an iron wodge which he had used to split logs to build his house, that the Indians burned for him over one hundred and thirty-six years ago, when there were but three houses about here. We agreed to go, and the father of the medium, Mr. Potts, was informed of the promise and cautioned to say nothing to his son. The next morning May 1st, after breakfast, Andrew, the medium, asked his father whether he would take a walk out to the cometery. His father said, Very well, and they started in company with the emetery he went down Third street, and to the river. His father said nothing, but followed down Front to Market, down Market to Mrs. Hopkins; stopped there and found she had gone with others, according to the spirit's directions, out to the cemetery. They then started direct for the cemetery, when they found, the others waiting. The medium, being under the central of the spirit, left them and walked fast for the road. He went up the Jonestown road until to build his house, that the Indians burned for him being under the control of the spirit, left them and walked fast for the road. He went up the Jonestown road until above Hachnlen's, when he jumped over the fence and dug up the sod and ground, and six inches under ground he dug out the old, half-caten, rusty, double-barreled pistol. He then jumped over the fence again and ran down perhaps sixty feet, and commenced digging in the hard, hellow gutter along the read, and there, behold he dug up the old rusty from wedge! All of the above articles are open for inspection.

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 some as not worthy of belief, but there are numbers with myself can affirm to the truth here as well as others I intend to publish Our content its conflict. worthy of belief, but there are numbers with myself can affirm to the truth here as well as others I intend to publish. Our custom is to conduct our meetings with singling hymns. We were all engaged singling when suddenly something was brought through the window, shattering the pane of glass, the pieces failing on the floor. On picking it up we found it was about half of a pecket Bible. The spirit of Mr. Jones said he brought it and broke the window for a 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 it with his other things (it was in the water) he thought he would bring it. He said he brought it right over the water. 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 above the bridge, and actually found the other part on a tree or bush near the water. Both parts of the book 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 perform miracles as we call them. Before leaving that evening money was contributed to put in the glass. Mother Hopkins said she had a pane of glass lying on the case down stairs, and we could have that only it had a mark of white paint on it. Several of the brethren proposed unting er Hopkins said she had a pane of glass lying on the case down stairs, and we could have that only it had a mark of white paint on it. Several of the brethren proposed putting it in for her in the morning. The glass was lying on the case when she locked up and retired. In the evening Mr. Hughston came down to put it in, and when the old lady went for the glass it was gone. She smiled, and Mrs. Bigler said, Perhaps the spirits have taken it, as they had both brought and taken articles from her on former occasions. On going up stairs, into the front room, where the window was broken, they found the same identical pane of glass, with white paint mark on it, put in the window where the with white paint mark on it, put in the window where the glass was broken, as smooth and pretty as a glazier could

Now, as strange as this may appear to many, it is nevertheless true, and the spirits tell us they put it in for her. If any person desires to see the curiosities, money, dc., with

the bear's teeth and claws that the Indian spirit brought us since, in the presence of at least twenty-five or thirty la-dies and gentlemen, they can at any time. I have now at length given a few feets. If it is the desire I have now at length given a few facts. If it is the desire of your readers. I can from time to time report other interesting facts. We are now living in an age of wonderin progression. It would be well if all would seriously consider, reflect and inquire into these glorious and heavenly truths. To my mind there is nothing more cheering than to know to a certainty that we shall not only meet our friends again, but that we have the privilege—the unspeakable pleasure—of seeing and conversing with them. Yes, often have I conversed with my dear angel-wife and children with tears of Joy since they passed into the heavenly spirit-land, with and in the presence of many of my spirit-flends. I have given this lengthy account of these spiritual manifestations in a plain, simple way, that the unlearned as well as learned may read and understand. We are not in the dark, as some who have never given it a thought would suppose or think. Our circles are in the light, open and free for all honest invertigators. ionest investigators.

"Now let the world despise and leave'us,
They have left our Saviour, too;
If man hearts and looks deceive us,
God is not, like them, untrue.
Oh, while thou dost smile upon us,
God of wisdom, leve and might,
Foos may hate and irlends despise us—
Show thy face, and all is bright."

I am a friend of Universal Progression.

Written for the Banner of Light. THE PAUPER KING.

BY MRS. K. I. KNIGHT.

And they told you I was a pauper, sir! Indeed, it is very strange! When I'm suro I am as rich a man As you often meet "on Change!"

Why, sir, I am a millionaire! My wealth cannot be told; I have countless treasures of jewels rare, And banks of silver and gold, You shake your head as though you doubt; But, sir, I can prove to you That what I 'm telling you about Is every word quite true.

Where is my gold? Just look out there Upon those yellow beams; There's golden sunshine everywhere, That my bank nours out in streams. Well, if we had no sunshine, sir, Pray tell to me the worth Of all the other yellow dust That 's found upon the earth? And for my gems and jewels, At eve look on the sky. Has any diamond ere been found With my bright stars to vie? Some talk of royal purple, .

(There's difference in tastes, 't is true.)

I prefer the "royal blue." There's one of my banks of silver, Flowing sweetly, merrily on, And daily and hourly giving Fresh life to a thirsty throng. And if there was none of my silver (That's water, you know,) on earth, What do you think all other kinds

But when I look on my clear sky

To mortals would be worth? Just listen to my minstrels here-Was such music ever heard? Say !- are you not enchanted, sir? What? you say; 't is but a bird. Why, sir, I feel a king on his throne, In the midst of his royal court; Just watch my subjects; every one Are trying to make me sport.

Perhaps you'll say 't is but a bench. That has been to me a throne ! Where, I dare say, I've been happier far, Than many a king on his own. Oh! what a vast, vast difference Is made in the things we view-The color, and shape, and the size they take, By the glasses we look through !

And, sir, I've angels three in heaven, With their mother pure and bright ; They often come to me at even, And talk with me all night. They tell me of a brighter home In a kingdom over there, Where I shall sit on a love-made throne The joys of heaven to share.

The Debate on the Bible.

The discussion between Mesers, Jamieson and The discussion between Messrs. Jamleson and Pryse upon The Divinity of the Bible was commenced last Monday evening in Dunhar's Hall. The question was divided into two resolutions, to wit: First, Resolved, That the Bible is of human origin Jamleson, affirmative: Pryse, negative. Second, Resolved, That the Bible is a special revelation from God to man: Pryse, affirmative: Jamieson, negative. Four discussions, of two hours each, will be devoted to each resolution. The disputants speak twice, alternately, in the same evening; opening with forty minutes, closing with twenty minutes.

Messrs. Button, Barb and Coulter were appoint ed moderators of the debate,

At the present writing two sessions have been held in the presence of large audiences. We are unable to give even a synopsis of the arguments advanced by either side during so lengthy a de-bate. The discussion is taking the widest range —limited only by the knowledge and capacity of the debaters—and to present even an epitome of the debate of sufficient length to be interesting to the reader, would occupy more space than we have at this time. The speakers are yet, as it were, upon the threshold of the question. The history of the Bible, its various versions and translations, its preservation and transmission from antiquity to the present day, its effect upon mankind, etc., have, for the most part, occupied the debaters thus far, so that the origin of the book—whether human or divine—has hardly been directly touched upon during these two sessions. The hardest blows and keenest thrusts are yet to come, and in the remaining six evenings it may be expected the subject will receive a

most thorough and exhaustive investigation. The debate is exciting the deepest interest among our citizens. Persons of all denominations, and every shade of religious belief to be found

among us, are represented at the meetings.

The disputants are earnest and sincere in their assertions, statements and arguments. Their positions upon the question coincide with their respective beliefs, and hence they are "thrice armed" in the cause they advocate and defend. Thus far, everything has gone smoothly, harmoniously. Good order and decorum have distin-guished the listeners, and perfect fairness, utmost good feeling, and gentlemanly bearing only, have characterized the speakers.

The discussion will be continued each evening

Sunday excepted) until closed; commencing at do'clock precisely .- Prescott (Wis) Journal.

The same paper says:

"A 'goodlie companie' from Hastings are at-tending the Jamieson Pryse debate in this city the steamer Prescott making extra trips for their accommodation.

The same paper of a later date says; THE DEBATE CLOSED.—The debate on the

Bible between Messrs. Pryse and Jamieson closed last Tuesday evening. It has continued for eight evenings, and each meeting was largely attended. The opinions of the hearers as to who is ahead depend mostly upon their religious views. Christians are satisfied that Mr. Pryse made a noble defense of the Bible, conclusively proving its divinity, while Spiritualists, Liberalists, and free thinkers generally, are equally confident that Mr. Jamieson sustained his side with marked ability and proved his position with unmistakable clear

> "Convince a man against his will And he's of the same opinion still."

But certain it is, the discussion has disseminated But certain it is, the discussion has disseminated a good deal of valuable information; put men to thinking; incited them to investigation, and caused an interchange and comparison of ideas among those attending the meetings that must result in some good to the individual. Some minds need a prolonged and vigorous shaking to awaken them to every and surpost thought and dahatas. them to serious and earnest thought, and debates like the one just closed afford an excellent means to arouse them. Free discussion, open, public labate, we believe in, and the more we have the better, be the subject morals, politics, or religion.

Dr. Newton in London.

This celebrated healer, who has sought in England-for the present-a new field of labor, was recently received, publicly by many of the leading advocates of our philosophy in that country, We give the following account of the occasion, copied from the London Medium and Daybreak of May 13.h:

This interesting event took place in the Beethoven Rooms, 27 Harley street, on the evening of Thursday, the 12th of May. All the tickets were distributed several days before the meeting took place, and many were disappointed, as the interest manifested was very great. A brilliant company, composed of lodies and gentlemen who take deep interest in Spiritualism, but who seldom have the opportunity of greeting each other face nave me opportunity of greeting each other face to face, filled the spacious rooms. Comfortable and pleasant conversation occupied the time, till Mr. Coleman was called to the Chair, who immediately introduced to the assembly the guest of the avenling. Dr. Newton, accompanied by his secretary, Mr. Watson, who were received with much cordiality much cordiality.

much cordiality.

Mr. Coleman, in introducing the business of the evening, said he addressed a meeting composed almost exclusively of Spiritualists, and from all sections of the spiritual camp. Spiritualism belonged to all religions; and its tenets were a belief in a future state of existence. He would not dilate on the various phases of spiritual power, but the glft of healing was one of the most exaited that had been conferred on men, and had been practiced in all times and countries: list br. Newton stood preciminent in this respect. When Mr. Coleman was in America, he heard of a case in which Dr. Newton had carred bilatons in a very few administer. and had been practiced in all times and countries; but Dr. Newton stood precimient in this respect. When Mr. Coloman was in America, he heatd of a case in which Dr. Newton had cured blindness in a very few minutes. Mr. Coloman then stated the case of Mr. Ashley, of Liverpool, which he noticed in our extract from the Liverpool Mercury. Mr. Ashley had not been out of his bed for five months, but after a few minutes' treatment from Dr. Newton, the affing gentleman get up and walked over a mile, and ate a beef steak for his dinner. Mr. Coleman then described the case of Mr. Watson, Dr. Newton's secretary, who had been wounded in the eye, and from inflammation, became quite blind. Mrs. Watson was impressed to go to Dr. Newton, and who led in her husband with his eyes bandaged, to the doctor, who intificity diagnosed the case, and in seven minutes Mr. Watson could read small type, and cau now see with the one eye as well as hiever did in his life. Mr. Coloman did not believe that the doctor would cure all who came before him, not even the half. Dr. Newton did not want money. But if any wealthy person cave him some, it would be devoted to Charltable purposns in this country. The cut bone of Spiritualism was often discussed; and the speaker related a narrative of Lord Lytion, who, when living at Niee, was introduced to a gentleman who had livel as a recluse for many years. He told Lord Lytion that in his youth he had head a voice tell him how to regain the wealth which he had recklessly spent; he did as he had been directed, was completed by successful; and this made such an impression on his minut, that he devoted his whole time to the study of that spirit communion, by means of which he had recklessly spent; he did as he had been directed, was completed by successful; and this made such an impression on his minut, that he devoted his whole time to the study of that spirit communion, by means of which he had head recklessly spent; he did as he had been directed, was completed by more first the believed his whole time

To Dr. J. R. Newton, of Newport, Rhode Island:
It is our pleasant duty on this occasion to give you a most cordial and hearty welcome; to ex-press the admiration with which your labors have inspired us, the fame of which is not only wide-spread in your own land, but is familiar to all who are acquainted with the philosophy and literature of Spiritualism. You have been the means of alleviating and removing human suffering, and curing long-standing and terrible diseases, as is abundantly shown in public journals and records, and as thousands who have received the benefit of your treatment have higherto testified, and are willing to testify. We appreciate these great services, which to the poor have been rendered freely—" without money and without price." And we anticipate with the most lively satisfaction the prospect of a similar good work being effected amongst ourselves, through your instrumentality. We KNOW that this is the hope and purpose which has prompted your visit amongst us. God grant that you may meet with a full measure of success in this your high and noble mission in our land! Most deeply do we sympathize with and appreciate your nims; and desire, as far as we may, to aid and cooperate with you in their pros-Your long and honorable career has forcibly illustrated, beyond all cavil, the practical and beneficent character of Spiritualism, which, like your own kindly feelings and generous efforts, knows no distinctions of class, sext, or creed, but recognizes in every man a brother, and es pocially delights in the relief of suffering humani-ty. Those of us who are honored with your per-sonal friendship, desire further to express our high respect for your private worth no less than great public usefulness; and we are sure, that we express not only our own feelings, but that of maby, very many, who are unavoidably absent, in assuring you of our sincere and grateful feelings toward you, and that you have our best wishes for the success of your humane and generations. ous purpose.

May God and the good angels speed you on vour way.

Signed in behalf of the meeting, B. COLEMAN, Chairman. London, May 12th, 1870.

Mr. Shorter was called upon to propose the address, who said he had made the acquaintance of Dr. Newton in the year 1864, and was struck with his kindness, openness and candor. He was glad to find that the untoward circumcandor. He was glad to find that the untoward cheum-stances that bad prevented the doctor from remaining with us before were not in operation now. Spiritualism now occupied a very different position from what it did six years ago, and all for the better. Books, publications, lectures, conferences, Sunday services, and societies had been es-tablished; and he was glad to find such a good assemblage to welcome Dr. Newton on the present occasion, and that the good work commenced by the doctor in Liverpool would be continued amongst us to the benefit of many. A desire be continued amongst us to the benefit of many. A desire had sprung up in society, not only to test the truth of the phenomena of Spiritualism, but to point out its practical uses as an aid to religion, education, and to deal with physical suffering. This was the work to which Dr. Newton's labors had been for many years devoted. His method would be deemed an innovation, as the ideas of society were wedded to the systems of druggling now in vogue, and it was singular that the claims argued by the pherich for its founder and apostles as healers by the laying on of hands were derided by the members of that church. Mr. Shorier said he need not rafer to the instances of curring which have accurred rided by the members of that church. Mr. Shorter said he need not refer to the instances of curing which have occurred in all ages; but amongst the many who in modern times have been efficient in the healing of diseases—the most successful has been our honored guest. He then referred to the well-known demonstration by the recipients of Dr. Newton's gift in Philadelphia. The doctor had been called before the register of the contraction of the cont Nowion's gift in Philadelphia. The doctor had been called before the magistrates, on some trumpery pretext, and his friends in the city being naturally indignant at such treatment of their benefactor, swarmed the court to the number of fifteen hundred, and offered their unasked-for testimony to the facts and truth of his wonderful powers. Mr. Shorter gave an account of how the Rev. F. R. Young, of Swindon, was cured by Dr. Newton, with which many of the readers of this publication are already familiar. Mr. Shorter, when at Swindon, saw a lady who had been cured of blindness, through the agency of Mr. Young, who had received the power from Dr. Newton when he cured him in America. power from Dr. Newton when he curred him in America. One object was to express to Dr. Newton our appreciation of his great kindness in coming amongst us in this generous and disinterested way. It was our duty to give him all the sympathy and aid in our power, and he would, in his own behalf, and that of the meeting, express the warmest good wishes for his success in his noble mission.

Mr. Tebb heartily concurred in the address that had been contracted and institute the address that had been contracted and the statements that had been

Mr. Tebb heartily concurred in the address that had been read, and in the congratulatory remarks that had been offered to the guest of the evening. We had many evidences of the uses and good of Spiritualism in such persons as Dr. Newton, Mrs. Hardinge, Mr. Shejard and others who healed, instructed, and elevated mankind. Spiritualism was a great fact on both continents, and was permeating the literature and thought of the day. It was the prime remedy for the materialism of the churches, which had divorced the eventual for the last three hundred. hemselves from the spiritual for the last three hundred

years. Mr. S. C. Hall was called upon, but would rather hear Dr.

Mr. S. C. Hall was called upon, but would rather hear Dr. Newton.

Mr. Coleman then referred to Mr. Peebles as a most excellent man, who taught and practiced what was much appreciated by a great number of Spiritualists.

Mr. Peebles rose and said, It is with some degree of embarrassment that I make any remarks t is evening, and hence I would have preferred that the friends on this platform, and especially our honored guest, should occupy the whole of the time. I am exceedingly happy in being in your midst, and especially in being on this platform, by the side of a friend and a brother whom I have known for many, many years; and I am exceedingly glad to know that you extend such warm hands as only warm-hearted Englishmen extend such warm hands as only warm-hearted Englishmen can give. As an American, I often feel that if all American would visit England, and Englishmen would visit America, the hearts of all who speak the English language would become bound together with ties of peace that could never be severed. But it is often asked, What good does Spiritualism do? and if I were to answer that question in a few words, I would say, It gives us a living, tanglish demonstration of a future existence. Men—reasoning, rational men—often doubt, and the question is still asked, "If a man die shall he live again?" I am hancy in the knowledge that this truth extend such warm hands as only warm-hearted English live again?" I am happy in the knowledge that this truth is spreading to the ends of the earth. In Constantinople and Smyrna I found mediums and attended scances; in fact all over the world do we find that these manifestations and these demonstrations are occurring. I know much of Dr. Newton, and many hundreds of persons in America have clasped my hands, and said to me, "Dr. Newton by that

wonderfid spirit-power has driven disease from me." Once I remember seeing a man brought to Dr. Newton on a bed, Dr. Newton looked inpen him, stepped forward, litted his hands in praver, and, with a boring antibe breaking from his lip, he belief his hands upon him, and said, "Disease, I bid you depent larties." and the man, with one spasmodic leng, left the bed, it in another occasion a lady was brought to the door, but the door to go away, he is well?" and in a few days she was well. He has made the lame to walk, the blind to see, and the deaf to hear; and this by that power which less transferred, when he said, "These signs shall follow them that believe;" and I ray to you as Spiritualists, if you live that Christ libe these gifts will be yours. The early Christian state thrist they healed and gave various manifertations of spiritual gifts; but when, by Constantine, Christianity came under the patronage of the State, and it became a nationalized religion, it seemed as 3f the inspiration had ceased among Christiane, as though the angels had left them, and Christianity became a mere form. But we need this Christ baptism, and were we to accept these trubs and live a note divide ble, we should have these gifts poserved to us, Mr. Peebles said that as Mrs. Bridings is at the head of the healers, and before him diseases depart: in fact, though the effects may not be immediately removed, but the nead of the healers, and before him diseases depart: in fact, though the effects may not be immediately removed, but the seen these woulderful cures, and have seen the cellect of their wonderful power, and in my heart of healty become than faith, heaven I have seen the down the will inspire him in his lators.

Mr. Celeman pat the deficient of him in the wonderful to was a first heave of the meeting, which was carted by the adhence it ing to their feet.

Dr. Newton then toes and said: Well-beloved, your cordial welcome failty overwhelms me. I come befored, you as a plain man, or rather as a little child, for it has been my af

which I have been received actually prevents my speaking as I would like.

Dr. Newton then turned to Mrs. Makdongal Gregory, and asked if she alled at all, and when she answered Yess-that she was suffering from bronchits, he said he was impressed that such was the case. He then administered some treatment, and Mrs Gregory expressed herself relieved. Dr. Newton said Jesna was like a man or a brother, and by loving him as such he felt bis influence. We should endeavor to become like Jesna, and love him as we would our brothers or slaters. He was also added by other bright spirits. Pythagoras, Plates, &c. What a fine thing it was to know that these philosophers and sages were walking about the earth in perpetual youth, blessing mankind and doing them good! He always felt young; they saw him before them an old man, of fifty-nine years, but he felt only twenty-one vers of age. He never had any pains, no lack of vigor; and in the spirit-life what a glorious thing it is to look for perpetual youth, and always be twenty-one vers old. I give you my blessing from the innermost recesses of my soul. innermost recesses of my soul.

nor more years on. Trive you my messing from the innermost recesses of my soul.

Mr. Peebles granded the andhence against thinking that the doctor is "a very strange man," as was sometimes said, the doctor is "a very strange man," as was sometimes said, if the doctor is a very strange man," as was sometimes said, if the doctor was almost constantly under strong a jidi influence, and by a touch of his hand he could sometimes develops unitable persons into full mediumship, even to speaking in strange tongues. There was one text which he hoped to have heard from Dr. Newton, but he would spely it—P By these things men shall know that ye are my disciples, that ye have love for one another." He moved a vote of thanks to the Chairman for having presided with so much dignity and marked ability: this was seconded by Mr. Tebb, and, after some remarks by Mr. W. Evans, to the effect that the teachings of the spirit-world would yet elevate men above the tendency to contract disease, it was carried with much applance.

applause.

Mr. Shorter, in putting it, said that much labor and correspondence had been entailed on Mr. Coleman in getting up the meeting, without aid from any one, and it was not, therefore, a matter of mere formality

up the meeting, without ald from any one, and it was not, therefore, a matter of mere formality.

Mr. Coleman, in replying, referred to the many pleasant meetings which had been held in that hall to hear Mrs. Hardinge. He regretted that that lady was not amonged them. He spoke in high terms of Mrs. Hardinge's new work on the "History of Spiritualism in America." and as the mether of Mrs. Hardinge was present, he desired her to convey these expressions to her distinguished daughter in America.

Mr. S. G. Hall said he had no intention of making a speech, but begged to be allowed to say two or three words to second the greeting of welcome to Dr. Newton. He believed he would be speaking the minds of all Englishmen, and particularly of Spiritualism; in giving a cordial welcome to any American medium, such as br. Newton, or Mr. Peebles, and in so doing, to bring the two nations into more intimate relationship. He wanted to tell br. Newton of the progress that Spiritualism had lately been making in England, leading men of intellect and culture to inquire into the matter, who would not otherwise have heard of it. He said matter, who would not otherwise have heard of it. He said there is a society in London, composed of many enfant men, and this society has made minute evaminations of very many witnesses of every class of society, and these inquir-les are about to be published in the form of a report, and that report will have the influence of schenes on its side. This report will entirely remove those two enemies of Splitt-nalism—the imputation of frand and delusion; and trand and delusion will only be urged against Splittnulism by those who know nothing about it. When these imputations are removed from the minds of the public, then will the truths of Splittnulism be able to assert themselves, and those truths be believed to be essential to human happi-ness. These truths would remove many difficulties out of the way of religion, and remove all doubts as to a hereafter and an immortal life. They show that the splitt enters a life of continual existence, and a perpetual state of progress. If we can remove these stumbling-blocks, we shall be able to make progress with our divine belief. He repeated strong-If we can remove these stumbling-blocks, we shall be ablo-to make progress with our divine bellef. He repeated strong-ly and emphatically, divine belief. We shall, he trusted, bo-the humble instruments in God's hands, of destroying the great source of opposition to Spiritualism, and of convinc-ing all mankind, high and low, ignorant and intellectual, that there is a hereafter, and that when the body becomes, dust, the soul shall be clevated to another sphere the mo-ment the body peri-hes—to a life of continual progress, with as many stations above, as there are conditions below man at present

with as many stations above, as there are conditions below man at present.

Dr. Newton operated on a number who flocked round him. Order was again called, and Mr. Maltby gave a song, accompanying himself on the plano. Miss Catherine Poynts also sang, and Mr. D. D. Home recited two pieces, "Jane Conquest" and "Widow Bedott," Mr. S. C. Hall recommended all Spiritualists to patronize Mr. Home's public readings. 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. 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 'refreshments' were served. The meeting was most satisfactory and gratifying, and will be long remembered by many who were become were present.

IMMORTALITY.

Couldst thou but lift the vell that hangs between Coulist thou but fit the velt 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 this short, lut'ring span, This transient breath, is not the life of man; This transient breath, is not the life of man; 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 worn-out robe, which, beating 'gainst the tide, Impedes the soul, resists its upward flight, And hides the clearer pathway from the slight; Then Faith would strip the frightful mask away. That hides Death's smilling face. 'I is but the clay. The soul sees clear beyond—a joyous thing. Which-greets the welcome messenger as he who once its prison doors to set it free. Which greets the welcome messenger as he Who opes its prison doors to set it free. Think not, dear friend, that life, but just begun, Must in oblivion end, and leave undone All the great work which the aspiring soul Has longed to do—desire beyond control! Think not that loving, dear ones, gone before, beyond the land of the prison of th Found not a landing on a fairer shore i Found not a landing on a fairer shore! They are not dead, they hover round then now, Longing with sweet caress to soothe thy brow; To tell thee that, though hid from mortal eye, They're with thee always; cager to descry Bome token that their labor is not vain. That love like their saturns to them sade it. That love like theirs returns to them again; Eager to lead the erring feet beside The waters still; thy wand ring thoughts to guide To themes above the things of time and sense that celestial land of brightness, whence To that celestial land of originatess, whence
All light and wisdom come—the resting-place
Of earth-worn plightens. Oh, couldst thou but trace
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 hangs, a gloomy pall, o'er all that's dear;
Then couldst thou greet the message which shall come
To call the lighter, as summons from the bone; To call thee hence, as summous from thy home; Then with thy ebbing breath triumphant say, As the rapt spirit sighs itself away,
"Oh Death, thy sting is robbed of all its pain!
Oh Grave, thy victory to mo is gain!"

Whoever is badly sold is apt to look cheap.

fron

Bunner of Light.

BOSTON, SATURDAY, JUNE 11, 1870.

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

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

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Business connected with the editorial department of his paper is under the evelusive control of LUTHER COLAY, o whom all letters and communications must be addressed.

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 unalloved 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 fol-low 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 * * * 1 should be glad to receive from you a denial of these statements, if they are not

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 fow 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 unquestionable phenomena that are developed through mediums, have never at all satisfied us. The cheap allegations that it is a pure illusion, that it is a fraud, that it is the magnetic reflex of the thoughts and feelings of persons pres ent, 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 that light from science. When it comes we shall know some-thing 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 raskst evidence and conviction, but we rather solicit belief. Who does not 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 dis-

mbodied! 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 sentimentalism, 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 backset as the revela-tions 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 semi idiocy.

The production is what may be styled Beccher 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 confession. For a man who makes a boast of his boldness, he minces 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 contempt in his Sunday discourses. At the time ice 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 will. not disappear 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

The Anti-Dramshop Party.

This party, organized in the State of New York, Smith himself will be present, and invariably make an address, if that be necessary. We subjoina list of the time and place of holding these meetings, as follows:

In Brookfield (at Clarksville), Friday, June 31; Hamilton, Saturday, 4th; Delluvier, Tuesday, 7th; Cazenovia, Wednesday, 8th; Stockbridge (at Knoxville), Friday, 10th; Chittenango, Saturday. 11th; Canastota, Friday, 17th; Morrisville, Saturday, 18th; Madison, Monday, 20th; Fenner, Saturday, 25th; Georgetown, Tuesday, 28th; Lebanon, Wednesday, 29th; Nelson Flats, Friday, July 1st; Peterboro, Saturday, 21.

The sole and single purpose of this new party, which is in no strict and technical sense political, is the suppression of dram-selling. 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 o tectotalism, 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 gladto 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 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, "Orthodory false, since Spiritualism is true."

SECOND PAGE .- A brief account of "Spiritualism in Texas;" the first number of a series of articles on "Greeian Mythology," by Dr. S. C. Case; and a report of the Convention of the Massachuonaon, (Tremont Temple,) Boston, May 26th, are | carried midst great applause:

here furnished for consideration, The some "Wonderfu! Spiritual Manifestations in Harristary, Pa;" Poetry, "Pauper King;" the Prescott (Wis.) Journal's notice of a "Debate on the Bible," between Messrs. W. F. Jamleson and Rev. Mr. Pryse: a full account of the recention 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 intellicence, 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 Daubreak.

The SEVENTH PAGE contains the usual amoun 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 of music over the diseased mind. The little lady our own humble way, we have presented this safety in the hands of a class of beings who might, explains why we prophesied so much in the foretorn her in pieces. Her first point obviously was to produce silence in the crowd of unfortunates, morality underlies and enzones its platform. 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 have said before, morality is enforced. with that, she fairly entranced every one of her listeners. They came and gathered about her like eagerly the motions of her lips; touched her gar- inspiration seems to enshroud us, as with the visof the insane?

Discussion at Rochester, Vt.

and Rev. T. S Hubbard, a Congregationalist minualism, at Rochester. Prof. Stearns, the psychologist, is also expected to be present, and give God may dwell with them forevermore. exhibitions of his power.

Dissipation and Mediumship.

The best of mankind at times wallow in the under the lead and inspiration of that truly great mire. True, with the many, states of depression and noble reformer, Gerrit Smith, is about to do not outwork into acts-into objective things; of that State, to nominate a Governor and other temperance, or floundering in the awful miasms officers for popular support at the coming election. of sensuality. Others are less fortunate. And The State Convention to make the nomination is yet, perhaps the results are as calamitous to the to be held in August. Preparatory to this im- individual, whether on one plane or the other; portant assemblage, meetings are to be held and they may be considered fully as reprehensible throughout Madison County, at each of which Mr. to the eyes of the angels. Who can tell? This, at least, is the biblical ground.

Blest 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. A 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 dissi-

pation destroy the power of mediums?

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

Dissipation, in all its varied forms, is included n this same law. With media for physical manifestations and for healing, it results in the breaking down of the constitution, rendering the person an untit 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 status of the instrumentalities they selected. It was purely a question of organization. So the good, the bad, the cultivated and the uncultivated, were made evangels 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 posto be peculiarly interesting and profitable to the sessed 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 prov-

ing the assertion totally false. Dr. H. B. Storer presented the subjoined resolution to the recent convention of the Massachusetts State Spiritualist Association, held in the Mei- setts State Spiritualists' Association, and it was

Whereas, It has been often publicly charged itualists as a body favor 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 discountenance and disapprove either public lectures or private conduct that tend to

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 intuitionally. other ladies, is a striking illustration of the power It is a fact to us. During our short ministry, in showed herself brave enough to go and trust her thought to the people. Realizing this great truth in a sudden and unaccountable paroxysm, have going paragraph for mediumship. Spiritualism will be perfectly irresistible when unconquerable

> 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

The Gods are here. And while we, as Spiritualists, are made glad at the brilliant prospect children. They gazed in her eyes; watched which the future presents; and while a diviner ments; examined her from head to foot, and lou of the seer we see a banded brotherhood and called her, over and over again, an angel. They sisterhood of workers for the diffusion of spiriteven kissed her, and she did not hesitate to re- unlistic truth, rooted and grounded in moral turn every kiss. They were, for the time, her grandeur and spiritual beauty-let us not forget, creatures. She held them completely in her pow- in the enthusiasm of the hour, the weak ones, er. Is there not in this a hint for the treatment 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 On the 21st, 22d and 23d of June, Dean Clark | perhaps - and very probably - when laid aside from public duties, kind angels will conduct them ister, are to hold a discussion on modern Spirit- to heavenly shores, where, disenthralled from nuruly and erratic organizations, the peace of

CEPHAS B. LYNN.

Remarkable Verification of a Spirit Message.

A late issue of the London Medium and Daycles, and published by us in the Banner of Light says; of April 231, 1870. We give the article entire:

A SPIRIT IDESTIFIED. 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

make extracts from two letters of my friend Miss Ingram, who is now residing in Boston, Massachusetts. The first was dated January 2d, 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. vice, and I preferred that to any private medium, knowing by my frequent visits, and my acquaint-ance with Mrs. Conant, that what would be re-ceived there would be reliable as genuine. My rest 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 my own dear papa, and although be did not know Clarance Houghton he know the work of the circle and I presented as the could not know the could not readily be could not know the could not readily be could not read he did not know Clarence Houghton, he knew Georglana, 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

also wrote a message to Clarence, but I found his envelope remained unappropriated. But at the close of the scance he wrote a paper wherein he can be searched by the close of the scance he wrote a paper wherein he can be searched. envelope remained unappropriated. But at the close of the seance he wrote a paper, wherein his 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 of it by Mrs Wilson, who, was sitting on the platform; her husband is one of the editors of the Banner.

Boston is a Salblath-day's journey nearer heaven.

In 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 arrest the same and the arrest the same and the arrest the same and the s be husband is one of the editors of the Banner. In does not now; and the cry goeth up to Heaven fuller and now; and the cry goeth up to Heaven fuller and testimony of his continued existence, and that Spiritualism is true in alleging that spirits can living, and half of the frailties are redeemed in a hold intercourse with mortals. So look out for the Banner any time after about the 7th of March."

I hours' daily work will support fiem. It does not now; and the cry goeth up to Heaven fuller and now; and the cry goeth up to Heaven fuller and 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 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 before its publication than Miss Ingram had expected; but that very date is to me a parvelous coincidence, being my brother's own birthday. From the "Banner of Light," April 231, 1870.

(Written.) 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 chil-dren, and say I will not rest until I have given them some light. I have met your friend Miss Elizabeth V. 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 be ever near to aid you. Clarence Houghton, to Georgiana Houghton,

London, England. 20, Delamere Cresent, 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 phy-sician, stating that he suffered from dizziness in 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 Sanday 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. Peebles, 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 re-served for his life-work; and there he is at home,

and uses his peculiar 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 can now add to the list of victims several of our friends in Orange, N. J. From one philanthropic gentlemen 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 Wetherhee, of this city, has a long essay in The Commonwealth on the late arrest of one break contains an account verifying a message hundred and fifty of Boston's "abandoned womake a movement, beginning in Madison County such as falling down the terrible steeps of in- written through the mediumship of Mrs. J. H. men." The article is quaint, but sensible, as is Conant at the close of one of our public free cir- everything from John's pen. For instance, he

." 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 are as scarce as saints in a fashionable church. Men, moving on, carrying no pointers, get no proposals—or rarely. It is the loiterers, with more or less vile intent, that have the lewd '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 on a nearer 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 slaughter of soul that may have anteceded her coarse hint, and pity and forgive? Is he afraid of his morals, lest in some thoughtless mo-ment he becomes one of the great congregation of lost sheep? If so, he is lost before any frail sister

It would be so trifling that, if we could borrow the angel's record-book, we could not detect the deviation from the average—no appreciable paral-lax! Why, a wet and uncomfortable night would make more difference in the statistics of frailty the circle on a certain day, thus giving time to than a dozen such heroic acts. Why? Because seek him out, and to instruct him in the mode of the men are more under cover, and the 'frailties' 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 Moreh 21 the search 100 Third and the woman. Charge on the men! Mr. Chief-of-Dalles if you share a chall. Food the sentences.

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. of the strong points, and manaworable, 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 be gin to see purification in this department of sociegm to see parameters in this department of sole-ty; never in disgusting the manly sentiment of a people by taking the weak and helpless, and leav-ing the honors for the he-sinner, who is as abso-lutely 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, Chauncey 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 the head. The physician at once understood the case, and cried, 'Ab, 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 the control once the control of the control once the control of the control once the control once the control of the control once the control once the control of the control once the cont and the doctor, invoking a blessing, exclaimed, 'Where's your vertigo? Gone, never to return. You could not have done that without falling, before (which the man admitted). My brother, you will have reason to bless this day. My friends, department. He spoke of what he had seen and tion 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 F. 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, . . . Mrs. L. S. Frost, Florence, Iowa 1,35 2,00 S. S. Todd, M. D., Kansas City, Mo., Skeptic,"

\$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 auniversary at Dodsworth Hall, New York, Thursday and Friday, May 26th and 27th. 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 deprecatory 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 forts in harmony with the new Commission for our heathen at home. Action enough there has been about the Zulus, the Sandwich Islanders and the Hindoos; 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. PEERLES.—Rumors have reached us just before going to press that Mr. J. M. Peebles just before going to press that Mr. J. M. Peebles intends to return to America next month. Should this be true, it will be a great loss to Spiritualism in the United Kingdom, that 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 a utilitarian point of ylew unite anget from the kindly feel. our must. This is speaking from a utilitarian point of view, quite apart from the kindly feelings which his warm hearteiness and freedom he is not going, or that he will remain until the

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 friewds, has passed away. Among the journals which at different times have spoken in high terms of Mr. Home's 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, Morn-ing Advertiser, and the Era.

SPIRITUALISM IN STRATFORD.—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 Zambia" 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 apship on its way to New Zealand, it further appears, on comparing the records made by Mr. Everitt and Mr. Meers, that Zambla 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 of the experimental sub-committees have, however, been received and adopted. These all bear strong testimony in favor of the reality of the manifestations, and a report based on the re-ports of these sub-committees is now in process of

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 Willimantic, 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 me-

dium, can be addressed at Bridgewater, Vt. Mrs. E. D. Murfey, of New York City, has removed from Broadway to 32 West Twenty-Ninth | Tuesday, June 14th. 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 Bartonsville, Vt., July 10th and 17th. Will make lurther engagements in New Hampshire, Vermont, or Massachusetts. Address at Fitchburg, Mass.

Dean 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., acknowl edges 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

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.

The Lyceum, and as many of the friends as can

make it convenient, will assemble at Cohtinental Hall, corner of Eighth avenue and 34th street, on Friday morning, at 9 o'clock, and proceed at 91 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 Medlumship." We fully and unequivocally endorse

EF 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 from petty and sectarian feelings have inspired in all who know him. It is to be hoped either that parts of the United States, are becoming very popular, and will no doubt eventually supersede those of the celebrated Dr. Aver.

> The easiest slip people make is that of the tongue. Folks get their foot in it and go down oftener 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 n't 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 Nanoleon sixty-two. the King of Denmark fifty-two, the King of Greece twenty-five, Victor Emanuel 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 hy notices of floral concerts and patent window blind fasteners. Henry knows which side his bread is buttered on.

White rufflans, disguised as Indians, have been caught at robbery and murder on the Northwestern 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 inebriate asylum, 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

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 gosling 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 sot. Just the breadth of the table," retorted Sir

The Massachusetts Editors' and Publishers' Association go on an excursion to Gloucester on

Mrs. Harriet M. Wilson, wife of Hon. Henry Wilson, died May 28th, 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 disgusts his friends by inactivity, and his foes are letting him severely alone.

Minnie Wells, while playing with her lions at the Bowery 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 artesian 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

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 Scrip-ture, "Suffer little children," and to have closed up their biblical studies all of a sudden at that 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.

In their flolical 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 awhile. We would just set the old man down, and compel him to listent twice every day to his wife singing the entire Song of Solomon to an accompaniment on the accordeon. That's the kind of retribution he ought to have.

Platte Journal Columbus, Neh. -Platte Journal, Columbus, Neb.

> The Fenian raid on Canada is at an end. Our brief account of the fizzle in last week's Banner 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'Reilley is very riley, and boils with rage at his arrest; but G n. Foster does n't have any sympathy for the deceivers of poor Irishmen.

Spiritualist Lectures and Lyceums.

BONTON .- Mercanlile Hall .- The Children's Progressive Lyceum assembled in good numbers at this Hall, Sunday torning, May 29th. 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 one on some scriptural points; and Mrs. Cora I., V. Tappan addressed the children in a pleasing and profita-

In the evening D. 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 o May 20th were well patronized by earnest listeners,

At noon, on the same day, the Boylston-street Children's Lyceum convened at Templo Hall, and went through their regular exercises. Declamations by six children, instrunental music by Alico Cayvan, readings by the Guardian ogether with marches, singing and wing movements, filled out the time. A new feature has been introduced into this Lyceum's order of business-n 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, con osed of the little ones, and called the "Wreath of Love," The object of this is to attract children to the regular meet ngs, and remove all coldness from want of acquaintance hip on the part of new comers. A meeting is held weekly and a small sum contributed by each member, the proceed 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 addresses in the afternoon and evening, on which latter occasion she considered the subject of "Mediumship." Both meetings were varied with readings by Capt. H. H. 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 for and sustain a course of lectures which would equal (if not excel) the one which had just

CAMBRIDGEFORT .- 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 .- Wathington Hall .- The Children's Progressive Lyceum, of this place, is in fine working order. Joseph Buxton is its Conductor, Mrs. Lottie Pierce, Guardiau, Mrs. Mary E. Bacon, Musical Director. The meeting Sunday morning, May 20th, was very interesting, consisting of wing movements, readings and declamations by Misses Wales, Caughlin, Anson, Williams, Howard, Adams, Hill, Gilman, and Masters Sturtevant, Collins and Reed. Short uldresses were also made by Dr. John H. Currier, of Boston, Mr. Buxton, B. D. Godfrey and H. Bacon. The exercises closed with the grand march. The Lyceum will give a picule 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' PILGRIMAGE, is the sugtestive title of a timely volume on the care of females for their constitution, from the days of their carliest reflective intelligence. The author is W. W. Illiss, M. D., and his work bears a fine steel engraving. He has made the complaints of females his special study, and competent medical udges 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. B. Russell, Boston.

THE AMERICAN ODD FELLOW for the current month con tains 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 Burns; Nursing the Sick; Efficient Lodge Officers; The Rat in the Meal Bag; Odd Fellows Cemetery, Philadelphia (illustrated); Ladies' Department Correspondence, &c., &c. Published by John W. Orr, No. 00 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 word. 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 though 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. II. Me-Crea, President of the Chicago Board of Trade. Published

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

THE ADDRESS and other proceedings of the Semi-Centen nial Anniversary Celebration of the Mechanic Apprentices' Association is issued in pamphlet form by Wright & Potter, Boston. MERRY's Museum 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 plane by A. Jungmann; "Farewell Polonalso," 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 edgestone. He was taken to his home, No. 705 Tremont street, but he lived only an hour after the accident.

A pamphlet has appeared at Rome denouncing acqui-escence in the dogma of the personal infallibility of the Pope as a mortal sin. It is supposed to have been written by the Bishop of St, Berfeux, and produces an extraordinary sensa-

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

accomplishment of this hope is not far off.

A telegram dated Constantinople, June 1st, says: The fearful yindictiveness of the native Christians in Roumelia, a Turkish Province, against, the Jowish population, culminated on the previous Sunday in the wholesale butchery of the Jows by the Christians. Thousands of men, women and children were dragged from their houses and slaughtered. 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 flends 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 \$14,301,962,57 during the past month. Total decrease since March first, \$31,760,105,39. The coin balance on hand is \$106,750,731,85, and the currency balance, \$14,243,816,87.

The President has arranged for his Fourth of July vaca-tion. He leaves Washington on the evening of the 1st, with Mrs. Grant and the children, and several friends, for Hartford, where he will be the guest of Governor Jewell. He attends the celebration at Woodstreek on the Fourth, and spends the day with Senator Buckingham, returning to Washington about the middle of the week.

President Sarmiento 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

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 Strakosch \$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 Picule for 1870

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

Massachusetts Spiritualist Association.

The Executive Board of the Massachusetts Spiritualists Association will hold a business meeting at three r. 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 ains to attend this meeting. II. 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. Bird, South Bedham, \$1.00: J. O. Pope, Medifeld, \$1.00: H. S. Williams: Samuel Blaisdell, \$1.50: D. Snow, \$1.00. A. E. Carpenter, Financial Agent.

Spiritual Periodicals for Sale at this

Office: THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zolstic Science and Intelligence. Published in London. Price 25 cents. The Medium and Dayanneak. A weekly paper published

The Relicio-Philosophical Journal: Devoted to Spiritalism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cents.
THE LYCEUM BANNER. Published in Chicago, Ill. Price

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. The Berlin of Health and Journal of Physical Cul-rune. Published in New York. Price 29 cents per copy. -

Business Matters.

Mrs. E. D. Murrey, Clairvoyant and Magnetic Physician, 32 West 29th street, New York. Je4.

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

M. K. CASSIEN answers scaled letters, at 185 Bank street, Newark, N. J. Terms, \$2,00 and four

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

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

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Notice to Subscribers of the Banner of Light.

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

OUR COUNTRY. Our country we will ever love. Though in her faults we see, And hope in future she may prove The champion of the free: We'll foully cherish for her Boys. We "I fondly cherish for her Hoys,
Whose welfare we desire.
The hope that principles most choice
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P. For all Advertisements printed on the 5th page, 20 cents per line for each insertion. CF Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 12 M. on Tuesdays.

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ENCLOSE, name of spirit friend in scaled envelope. Address, with \$1,00 for emblem,

W. H. MUMLER, 170 West Spripgfield street, Boston. June 11 .- 2wis*

Each Message in this Department of the BANNER of 1881, we claim was spoken by the Spirit whose name it bears through the instrumentality of Mrs. J. H. Conant,

while in an abnormal condition called the trance. These While, in an anothnal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or cell. But those who leave the earth-sphere in an undesteloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her teason. All express as much of truth as they perceive—no more.

Rer Persons receiving such messages are requested to Inform us how far the statements made agree with the facts; as known to them.

The Banner of Light Free Circles.

These Circles are held at No. 158 Washington Street, Room No. 4, (up stairs,) on Montous, Tristous and Thurst Day Aptennoons. The Circle Room will be open for visitors at two o'clock; recycles commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations collected,

Mrs. Conantificetives no visitors on Mondays, Tuesdays,

Wednesdays or Thursdays, until after six o'clock r. M. She

Invocation.

Oh beautiful, changeless spirit, we how our faces before thee, acknowledging the mistakes we have made in life and promising to try more earnestly in the future to walk in ways of truth. We promise, oh Lord, to come nearer if possible to thee. Thou hast opened the book of thy scriptures of nature to us, but we have failed to understand it. The light of thy divine inspiration has shone into the darkness of our souls; but the darkness did not comprehend it. Oh, our Father, Spirit, we thank thee that thy mercy is still extended toward us; that thy loving kindness still envelopes us like a luminous cloud of glory; that wherever we go thou art there with us, and the right hand of thy strength and thy love leadeth us even through the darkness of the shadow of death. Holy Spirit, we thank thee for all the truth we have been able to gain. We praise thee even for the mistakes we have made in life, hecause by them we have learned the better way, and our souls are coming in consequence nearer to thee. In all humility, our Father, we come, asking this day for greater light. We come praying thee, oh Lord, to baptize us anew with thy holy spirit that cometh down from the kingdom of wisdom and truth. Oh, may our souls this hour drink in thy truth, and be made better thereby. Hear us, our Father, and bless us. Amen. March 22.

Questions and Answers.

COSTROLLING SPIRIT.-I will endeavor to answer your questions, Mr. Chairman.

Ques - Elder Joshua V. Himes, editor of the Advent Christian Times, in giving an account of his interview with the editor of the Banner upon the subject of "Spiritism," which he is pleased to denominate Spiritualism, holds the following language: "The whole theory is condemned by the Bible, and if I must choose between the Bible and Spiritism, give me the Bible now, and the Bible forerer." What we desire to ascertain from our spirit friends is, whether or not in their opinion Elder Himes's statement that the whole theory of Spiritualism is condemned by the Bible, has truth for its basis, or otherwise?

ANS .- My brother Himes sees as I saw when I was here in the tlesh. So he talks as I did. I cannot blame him. He sees from the particular point of his own organization, and cannot see from any other. As the inhabitants of the earth cannot judge of the sun from earthly conditions. we cannot tell how the sun would look from Juofter, Saturn Mars and Venus. We only know how it looks from the earth, and we make up our judgment concerning it accordingly. So it is with my good brother Himes. That he is mistaken concerning modern Spiritualism I now know. For should we glean all the evidences of the truth of Spiritualism out of the Rible we should have very little left, not enough to hold on to not enough to carry us even by faith across the river of death. But the evidences of modern Spirtradient that are in the Bible, my brother Himes cannot see. From his organization he sees all these evidences as condemnatory of Spiritualism. What Paul says in his epistle to the Corinthians, my brother Himes sees not in a favorable light toward Spiritualism, when it is all in favor of it. But the truth will be plain to him after death.

Q.-By F. H. Gregory: Where is the missing steamer, "City of Boston," and what has been the cause of her detention on the uncertain ocean? If the spirits would inform the world in advance of the development of the facts, and the origin of the information were widely published through the columns of the great "dailies" on both sides of the Atlantic, it is the questioner's impression that a great awakening and attraction toward the gloritied fact of Spiritualism would result. You have access to reliable communication with that mystic world. Would its denizens, who seem to develop policies of their own, consider the elucidation of this mystery indiscreet or premature, now that millions of intelligent minds are centered upon it?

A .- Your correspondent infers that should spirits return, giving a correct account concerning the whereabouts of the steamer "City of Boston," it would be of great advantage to Spiritualism and Spiritualists. Well, provided the spirits should do this, we are by no means sure that you would receive any good whatever from it. The skeptical world would still be skeptical. They have had evidences of the truth of modern Spiritualism far exceeding such a mere trifle, and they have cast them under their feet. They have been like pearls before swine, and, certainly, Spiritualists could not be benefited by such a course from us, because, if they are Spiritualists, they are firmly grounded in their faith. They need no more signs from us. What if I tell you that the "City of Boston," with her freight of human souls, has gone down, and as a thing of mortality, so far as this world is concerned, will be seen no more? Would my words have weight in your halls of justice here? Not a whit. A few, perhaps, after having received material evidence concerning our statement, would feel stronger in the faith. That is all it would amount to. You Spiritualists have something more to do yourselves than to rely entirely upon the words of your invisible friends. These problems, which are for you to solve, will bring you more lasting benefit if you solve them, than if we come and in a few words tell you the state of the case. And, Mr. Chairman, you have, so I am informed, some evidence from our side concerning the fate of the "City of Boston," which of course you are at liberty to do as you please with.

QR.-A spirit came yesterday and reported that he was drowned from that steamer, but he did not say whether the vessel went down or not, A.—Had you no evidence previous to that?

informed that the vessel went down, but said he had no personal knowledge of the fact. A .- Yes, it was said here by spirits, and it

QR .- The controlling spirit told us he had been

would be no more proof to the inhabitants of this world if I were to say so, than if A, B, C and D | Luther Colby, editor of this paper.

speakers to you. You cannot see us; you cannot every now and then, and have to get help to get put your finger upon us; you hear what we say off into deep water again. I was one of the unthrough the medium of human life, but that is all. fortunate kind. I never saw my way clear to

A .- No, not as a personal identity. It cannot kind-words to all. come in spirit form; it can only send its thought

here, and manifest in thought here through others. Q .- I think I have read in the Banner that it takes about three of our earthly days for a spirit, fit of my friends who are in Manchester, N. H., also read of spirits that manifested here within Cal., have died. I have been dead-to-day is the twenty-four hours of the change that we call seventeenth day. News of my death has not death. How is this?

it as a disembodied risen spirit. It can send its was hoping all the while to get well, but my thought here; it can manifest so far as its wishes, troubles suddenly took an unfavorable turn, and its desires are concerned, but it cannot come as I went off very quick. They said it was heart an absolutely distinct, defined spirit, till after it disease, but it was abscess on the liver. is detached from the body.

O -Does it not come and take possession of too good-well, it is so different from what I exfore it is detached?

A .- I do not see that it can, only by proxy.

quired for the separation? Do not some change void of those things which I most need. It is a quicker than others? from the body in the twinkling of an eye; there was any heaven, it was a sort of prayer-meeting

days by the hade

the subject? do not always think with the brain-this is a ed myself too hard, and I died before I got it done. body through which thought is expressed. I know Perhaps so; I hope it is the case, but I confess I quickly and violently separated, we are told that again if I can. the thought of the spirit is intensely active in all parts of the form, and remains so, consciously active to the spirit till after it has become thoroughitated head are conscious of suffering, but understand me to say that the spirit is, and in connection with your physical body, it is conscious through that body.

mains intact? The brain is the seat from which it suffers in the first place, is it not?

A.-Yes. Q.-The spiritual body being detached is a perfect body still?

Q .- In taking a retrospective view of my life, I observe that those portions of it which seem most beautiful to me now, are those which were most unpleasant at the time. My memory rests on the darker passages of my life as most beautiful. They seem enveloped in a halo, while that which was pleasant in passing, is forgotten, or but dimly remembered. Can you explain this?

A.-Probably it arises from the fact that the unpleasant portions of your life have made the deepest impression upon your spirit, therefore

QR .- From your remarks in regard to decapitation, I should infer that the science of phrenology is hardly based on reliable facts. A -So far as it has gone it is reliable, but it

March 22. has not gone very far.

Alvin Nickerson.

I would like to say to my friends on the Cape, one and all, that I, Alvin Nickerson, would be glad to communicate with them. I hope they will soon give me an opportunity. March 22.

Samuel K. Head.

Well, I've come round again. So Amos has been hunting for me, has he? Excuse me. How do you do? [Sam, is this you?] Yes, it is me, what there is left of me, and that's all that's worth saving. And now the tables are turned I am hunting for him. [Have n't you found him?] No; what's the trouble? [Well, what is the trouble?] That's what I do n't know. I come here expecting to find him here, but I am mistaken. [You have been here twice, haven't you?] Yes, been here twice, and I come to Luther the other night and shook off some of my ugly feelings. [Did n't you go out pleasantly?] Oh yes, went out pleasant enough, but I suffered, and I did n't like to come back and go through with it again,

particularly before folks-rather do it in private. Well, how are you jogging? [Working hard.] Well, I am-out of it. [Did you like Savannah better than Boston?] Yes, I liked there very well. I had too many ups and downs in Boston. But you see I am glad to come back here to say how do you do? [And get a new start?] Yes, get a new start. This going into hell to get recruited for heaven is a strange way of proceeding, aint it? [Yes, but so long as you are attached to a physical body you must suffer.] Yes, and whenever the soul is attached to the conditions of this world, it is attached to suffering, sorrow and death. Make un your mind to that, So cling to it as long as you have a mind to, and think this is the best world. I would if I was here. I did, and was n't willing to go; but I tell you what 't is. I would n't be willing to come back. Give my very best regards to all the folks, and tell 'em I 'm well off here; and if Amos turns up here, tell him to come here as often as he can, and I will come. and so we will meet. I have a vague presentiment that I will meet him when I go out. I have tried ever since my death, but have always been a little too late or a little too early. [Did you get his message?] Yes, I got it on the earth, through the Banner of Light. I got his message, but I had no opportunity, you know, of giving him any chance to come-kept thinking I would soon as I had a chance, but did n't have any. Well, I will make it all right with him now. He says I owed him, do n't he? [Yes.] He is right; I did. Shall never owe him less, far as money goes, but will try to make it up in a better exchange. [I presume he was anxious about getting money to pay for his farm in the West.] Yes; well, at the time I borrowed of him, I was, as the say-

ing is, hard up. Journalism doesn't always pay

in ur life were to say so. We are all invisible that you know and you are apt to get ashore Q.-Can a spirit manifest itself here at this square up with him, but will try to do it now as circle before it is fully detached from the earthly best I can. Good by. [Do you wish to send a kind word to any particular one?] No; I send

William Denny.

Be kind enough to say for me, and for the benebe born into the spirit-world. I think I have that I William Denny, late of San Francisco, reached my friends, but it is coming on this side. A -It cannot bring with it all that belongs to I had been in poor health about two years, and I I am a little unsettled here in this world. It is

Q—Does it not come and take possession of too good—well, it is not prepared for it, and I have get to get not like the pected that I am not prepared for it, and I have got to get settled down before I can be satisfied to remain. [Is it beautiful to your vision?] Yes. Q .- Is there any great difference in the time re- yes, it is. It is heautiful, but to me it seems deradical change to me. [What did you expect?] I A .- Ves. there are some who are entirely free do n't know what I did expect; I expected if there are others who linger in connection with the body heaven, but it is entirely different. It is a world for three days or more. The average linger three like this, only far more beautiful, and some of the things that were pursued with the greatest force O .- A question has been agitated in France of here in this life we are deprived of in the spiritlate, as to whether criminals executed by the guil- world. There is no show for finishing up our unloting become immediately unconscious. It has finished work here on the earth-that I can see, been said by some that the brain is conscious for at least: I can see no road to it, and that makes three or four hours after the head is separated me uneasy. [You mean-] Money! money! from the body. Can you throw any light upon money! But it's all right; won't do to find any fault; won't do any good, so I am not going to do A.-In all such cases of violent death, we have it. [Were you getting money rapidly?] No, not been told that there is more intense or acute con-trapidly, but I was determined to accomplish cersciousness than in other cases of death. Since we , tain things in a certain space of time, and I pushstrange statement to make, but it is a correct one. That's what's the trouble with me. [You did -I say since we do not always think with the not take care of the house you lived in?] No; I brain, any other portion of the body may mani- strained it too much, and it came tumbling down fest a consciousness of the spirit just as readily over my head before I got ready to leave it. as the brain, notwithstanding you speak of it in [Would you have been better off if you had obconnection with the brain. But the hand can tained the money?] Yes, if I had settled affairs think, the foot can think, all parts of the body can as I intended to, I should have been better off. think, can answer the demands of the spirit in Perhaps it's all right. [Perhaps if you had obthis way. I know it has always been believed tained it and given it to those for whom it was inthat the brain is the only portion of the human tended, you might have done them serious harm.] it is called the seat of the soul, the seat of thought. can't so understand it just now. But I am going I know also that this is a mistake. The spirit, to work to straighten myself out, and make the uses all parts of the body to think, and when very best of what I can't help here. I will come March 22.

Caroline Corbin.

I was called Caroline Corbin when I was here ly drawn away from the physical body. Do not I wish to communicate with my son David, in understand me to say that the hand or the decap- Atlanta, Ga. I feel very strange in attempting to speak. It is twenty-nine years since I went There are circumstances attending my away. son which make it of the utmost importance that I should communicate with him-important to Q.—Notwithstanding the severance of the head him, I mean. I am aware that I shall have to from the physical body, the spiritual body re- climb over a wall of prejudice and skepticism; but if I succeed in doing my duty, the harder the way is to it the more satisfaction I shall have when it is done. I lived here fifty-eight years. March 22.

Scance conducted by Itev. William Miller; letters answered by L. Judd Pardee.

Invocation.

Mighty Allah, as the great waves of melody ascend from the external world to thee, so from the internal do thy angels attune their harps in unison, discoursing melody upon these souls. May they listen to that melody. May they turn within the beautiful chambers of their own better natures, and there listen to the music of the angels. May it guide all their thoughts and all their deeds. And when the night of their earthly pilgrimage is over, may the songs of the angels welcome their return to their native heaven. March 24.

Questions and Answers.

QUES .- Are the teachings and principles of the man, Christ Jesus, the same that pervade the spirit-world?

ANS,-Yes, for all principles are truths, whether in the spirit world or in the material world, whether they are spoken or whether they are carved out of marble. Truth is truth everywhere, and principles are truths.

Q.-We are told by spirits that animals survive the shock of death, and their spirits ascend to the spirit-world and become inhabitants of that world as well as human beings. Now, will the controlling intelligence please inform us whether these spirits of animals retain any recollection of this life, and whether they receive any compensation for all the terrible sufferings inflicted upon them by the cruelty and injustice of men?

A -Animals have an existence in the spiritworld as they have in the material world. But I am not certain that they carry any recollection with them from this world to that. Indeed, I think they do not. But the law of compensation is over them as over you. For all the injuries, all the harsh treatment that has been inflicted upon them by animals occupying a higher scale in existence they shall receive proper compensation, and receive it from those who have themselves inflicted injury upon them. This is just. Here in this world might is in the ascendant. It rules. In that world right rules. And can you not see that through it the law of compensation must be active? Your sacred book, your Bible, tells you of a time, of a condition wherein the soul was happy, perfectly happy. It was surrounded by animals. It had them for companions and for servants. But your sacred book does not tell you where this happy state was. It does not tell you whether it was a spiritual or a material state. You have reasoned it into a material condition. Here you are wrong. The writer doubtless wrote concerning the state of the soul before it became shrouded in the human form, prisoned in the flesh. It was then in the garden of Eden, a paradise of bliss. This was its first state of being. But because it was a soul, and destined to become perfect, it was necessary that it should pass through affliction. Therefore the divine spirit ordered, and well too, that it should go into a material condition; that it should take upon itself the walls of materiality, and consequently of the misery that accrues therefrom-sickness, sorrow, pain and death; and after death, if it has been faithful here, faithful to the angel, the ever-present spirit of good that has accompanied it as its God, as its prompter, it will again return to that paradise of the soul; and if it has need of the companionship of animals, it will have that companionship, because the law of compensation lenies it nothing that it absolutely needs. Q.-Can any spirit tell whether Capt. Edward Hockly is in the world of spirits?

A.—Of what place? CHAIRMAN.—The questioner does not inform us. A.—Then it is very indefinite. There may be a

great number of the same name in the spiritworld; but I will present the question to those whose business it is to attend to such matters, and no doubt you will hear a report from it. Capt. Edward Hockly we cannot find. March 24.

Mary Lannegan.

Mary Lannegan.

Mary Lannegan was my name. I was thirty-three years old, and was born in Glencoe, Tipperary County, Ireland. I died in a hospital in New York city, in America, in 1861. Since my death I have had two sisters come to Annerica, and they have both settled in Boston, and I wish to communicate with them if I can. I had made arrangements for their coming before I died, but they did not get here till after I died. Their names are included. ments for their coming before I died, but they did not get here till after I died. Their names are Bridget and Annie. They are thinking that I left considerable money, and that some one has got it that ought not to have it. The truth is, I sent them, for their passage and things they would need, more than half I had, and the other half was used up during my sickness and to pay my funeral expenses. I come here because I am not at rest about them, and I want in some way to communicate with them. I want them to know this fact. Their thoughts about it, which are twoong, trouble me, and I have been told I could reach them in this way. [Are they Catholics?] reach them in this way. [Are they Catholics?] Yes; oh yes. [Then you can request the priest to tell them.] Tell them what I give here? Well, I will. I do n't know who is their confessor. I am not acquainted here in Boston. [The priest will T. R. Moore. 1,40 A. H. Ingledue. 50 get the paper and inform them.] Well, that's H. B. Marsh. 50 what I want; then I shall be happy, very happy here. Good day. March 24.

William Fairfield.

[How do you do?] I am not exactly settled yet in my new relations, so I don't know how I do. I've only been here-to-day is the fifth day, and I promised I'd be back and communicate if there was any process through which I could, before my body was cold. Well, I made that promise in good faith. I thought I could, but I found I had something else to do. My name is William Fairfield. I went out from Central City, Nevada. I was sick before I went West, but I had hopes that a change would benefit me, but it had the opposite effect, and I had several hemorrhages of the lungs, and from the last one I did not rally, and died, I believe, two or three days after it. I was a believer and a medium myself. I wanted to come back as early as I could, to convince some of my skeptical friends who do n't believe in these things at all and do n't want to. Shortly before field. I went out from Central City, Nevada. I things at all and don't want to. Shortly before my death-I think it was about two weeks be-I said, "I have been told so by my father in the spirit world." "Well," he says, "I should n't want my father to tell me anything like that." Said I, "Probably your father would not, because he would know you would n't want to hear it. It is quite different with me. My father knew I would n't be afraid, but on the contrary would be glad to hear it. So it was all right that he gave me the information." "Well," he says, "maybe it's all right, but I do n't want any of my friends to come back and tell me when I am going to die, particularly if it's going to be very quick." "Well," said when I come back to you-which I surely shall, for I know you will outlive me-if I know when you are going, I will avoid telling you." Says he, "That's right, do; but do n't fail to make mention of our conversation, will you?" "No," said I, " I won't." Now that man is a good man, but he can't realize the return of spirits. Says he wants to, but he is like the man that wanted his friend to come in and take tea with him, but before he invited him he locked the door and barred it and bolted it, then hollered to him to come in. Well, that's the way with a good many folks in this world, when they are talking about wanting to know whether this thing is true or not. If they would want to in the right way, they would soon find out. Now I hope my friend will go to work the right way, if he wants me to come again, with more faith. Leave the door wide open, and give me a downright good welcome. Now, I have only side winds, because he won't March 24. expect it.

go too. I am living with Aunt Alice here. I want mother to know all about me, and then I will feel happy. [You must tell her how you are situated, and whether you go home to see her.] I can't go home to see her. [Do n't you go with your aunt, in spirit?] No; I am going now. [When you leave here?] Yes. [Doesn't your mother believe you can return?] No. [That is the reason you can't go, is n't it?] I do n't know; I suppose so. [She believes you are far away?] Yes, and Aunt Alice, and father, too. Father says give the watch to Georgie when he is twelve years old. [His watch?] Yes, sir, with his father's March 24.

Scance conducted by Abd-el-Kader; letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

Monday, March 23.—Invocation; Questions and Answers; Alexander Nelson, of London, Eng., to his friends; Daniel Bancroft, of Boston, to his niece, Elizabeth; Jane Elton, of Philadelphia, to her grandchildren; John Barker, second officer of the ship "Java."

Tuesday, March 23.—Invocation; Questions and Answers; John W. Barliett; John Singleton, of Charlestown, Mass., to his children; "Beile Wide-Awake"; Ellen Shay, to her sister Margaret.

John W. Bartlett; John Singleton, of Charlestown, Mass, to his children; "Belle Wide-Awake"; Ellen Shay, to her sister Margaret.

Thursday, March 31.—Invocation; Questions and Answers; George, Locke, of Lowell, Mass., to his father; Joel Nason, of Boston: Thomas Barton, wrecked in the ship "Elizabeth," in 1831, to his brother Benjamin.

Monday, April 4.—Invocation; Questions and Answers; Nancy Nutter, of Portsmouth, N. H., to his friends; John Gage, of Falls Church, Va., to his brother Theodore; Willis Barnahee, of Portsmouth, N. H., to his friends.

Tuesday, April 5.—Invocation; Questions and Answers; Jacob Hodgdon, of Exeter, N. H., to his friend, Thomas McAllister; Ham Miller, of Portsmouth, N. H., to his friends; William Starr, lost from the bark "William Robinson," April 4th; "Belle Wide-Awake," to Mary D. Steargs.

Monday, April 11.—Invocation; Questions and Answers; Peter Holway; of Cambridge, Mass, to his family; Lisa Web-Jeer, of Hoboken, N. J., to her mother; Henry Clarke, of Lakeville, Mass., to his friends; Questions and Answers; Susan Adelaide Richardson, died in St. Augustine, Fla., to friends; Gen. George H. Thomas, to his friend Robert P. Addison; Timothy Riley, to his brother. In Halifax, N. S.

Thursday, April 14.—Invocation; Questions and Answers; Annie T. Rogers, of New York City, to her friends; Thomas Brown, of Savannah, Ga.; Ebenezer T. Weed, to his heirs; Patrick Sweeney, to Father Riley.

Monday, April 18.—Invocation; Questions and Answers; Thomas Kingsbury Robinson, deed in Stdney, New South Wales, April 18, to his brother, in New York; Samuel K. Head; Taylor Kidder; Ezra Wingate, of Bristol, Mc., to his children; Caroline Furber, of Portsmouth, N. H., to her family,

inidari, Caroline Furber, of Portsmouth, N. H., to her tamily,

Tuesday, April 19.—Invocation; Questions and Answers; Capitain John White, of Salem, Mass; Hannah Gale, of Philadelphia, to her sister Emma; Charles Waterman, to Dr. Walker, Superintendent of the Insane Asylum, South Roston.

Thursday, April 21.—Invocation; Questions and Answers; Ellen Taylor, of Bath, Me., to her sister; Timothy H. Carson, of Dubuque, Iowa, to his friends; Caroline Harris, of Nashua, N. H., to her children; Jennie Roberts, of Brooklyn, N. Y. Monday, April 25.—Invocation; Questions and Answers; Marian Weeks, of Boston, to her friend Mrs. Callis; James Evans, of New Bedford, loat April 24th from the bark Orient; Georgie Nealson, of Charlottetown, N. S., to his mother.

Tuesday, April 28.—Invocation; Questions and Answers; Oliver Burgess, of Roston, to his family; Maggle Dane; Ellen McDermot, of New York City.

Thursday, April 28.—Invocation; Questions and Answers; Thomas Hayes, of Brooklyn, N. Y.; Mary Plozley, of West Philadelphia, Penn., to her relatives: Martin McCoy, of Dayton, O., to his friends; Elizabeth Blake, of Hollis, N. H.; Joshua Banks, of Denver, to his brother.

Monday, May 2.—Invocation; Questions and Answers;

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

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Pennsylvania State Society of Spiritualists. Pennsylvania State Society of Spiritanlists.

The Fourth Annual Meeting of this Society will be held on Tuesday, the 21st of June, 1870, at 3 and 8 p. m., at Harmonial Hall, (11th and Wood streets,) in the city of Philadelphia.

Friends of the cause, we do earnestly invite your attendance. Our missionaries are at work, but your cooperation is needed to prosecute the labor with greater success. There are thousands throughout our State suffering for the gospel of salvation. We entrent you to aid this Society to meet the urgent demand. If not possible to give your presence at the approaching meeting, you would confer a layor by sending reports of the condition of the cause in your section, also contributions to the extent of your ability, to the Secretary, Miss Caroline A. Grines, 1919 Walnut street, Philadelphia,

HENRY T. Chitto, M. D.,

634 Race st., Philadelphia, Pres.

Fifth Aunual Convention.

my death—I think it was about two weeks before—I told a friend of mine, by the name of Benjamin Powers, that I should not be here—that is in the earth-life—another year, and I was quite positive I should leave the body before the snow was gone. He says, "What makes you think so?"

I said. "I have been told so by my father in the

Vermont State Association.

By order of Co HELEN M. SLOCUM, Pres.

Gro. Dutton, M. D., Sec'y. West Randolph, Vt., May 10th, 1870.

Basket Meeting.

The First Religio-Philosophical Society of Hillsdale County hold their annual Festival at Clear Lake, Steuben Co., Ind., on Saturday and Sunday, June 18th and 19th. Mrs. M. I. Fowler is engaged, also Dr. Brown, of Kendailville, Ia., as-sisted by as many others as choose to occupy our free platform. A cordial invitation is extended to all, as ample provisions have been made to accommodate our friends from a distance. Teams will be in waiting at the State Line Station to convey all that wish to the hotel or grove.

CLARA E. CONEY, Sec'y.

Dakota County, Minn.

The Semi-Annual Convention of the State Association of Spiritualists of Minnesota will be held at Farmington. Dakota Co., Minn.; June 24th, 25th and 25th, 1870. All Spiritualists throughout the State are requested to attend. Arrangements are not yet perfected with the various railroad companies for return takets (free), but we hope to secure the same. Delegates will repair to the Occidental Hotel, where they will be met by friends. Half and entertainment free.

HARBIET E. POPE, Cor. and Rec. Sec'y.

Spiritualists' Picules and Camp Meeting.

Spiritualists' Meeting in Ellsworth, Hancock

Nellie Graham.

I am Nellie Graham, five years old and ten days the twelfth day of February last, and I want to go to my mother. I want to go to Buffialo. I want to send a letter to her, and father wants to go. Lam living with Aust. Alice here.

The Spiritualists and friends of progress and free thought will hold a two days meeting in Ellsworth. Saturday and sunday, the 25th and 26th days of June, commencing at ten c'elock A. M. A cordial invitation is given to all. The Spiritualists and friends in Ellsworth will extertain all free that they can. Per order of the Committee.

Mariacille, Me., May 25th, 1870.

Mariacille, Me., May 25th, 1870.

Three Days' Meeting in Sturgls, Mich.

Three Days' accoung in Sturgis, Alca.

The Spiritualists and friends of propress and free thought will hold their eleventh anniversary meeting at Sturgis, on Friday, Saturday and Sunday, the 17th, 18th and 19th days of June. Eminent speakers from abroad will be in attendance to address the people. Ample provision will be made to extend strangers from abroad.

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

Married:

In Chicago, by Dr. W. D. Blain, James M. Grant, M. D., of Sacramento, Cal., to Mrs. Mary S. Curtis, M. D., of Chicago. Sacramento, Cal., to Mrs. Mary S. Curtis, M. D., of Chicago. EDITORS BANNER OF LIGHT-In connection with the above notice we are happy to say that, although our brother has received his diploma from Bennett Eclectic Medical College, and been bound with the golden chain of matrimony, he assures us that no parchment, either medical or matrimonial, will cause him to abandon the mission of healing by the laying on of hands, but he will ever be found at the post of duty to obey the will of spirit guides, and with such medicinal agents as they may direct continue his labors in behalf of suffering humanity. With his bride he returns to the Golden State, trebly armed to do battle with disease and the fore of spirituality.

Chicago, Ri., May 26th, 1870.

Passed to Spirit-Life:

From her home at Solsville, Madison Co., N. Y., May 12th Sarah P. Tyler, wife of Noah Tyler, aged 60 years and 9 months. This lady was an early investigator of the Harmenial Philosophy, and for nineteen years she was an instrument through which the angels gave light; and for many years was she and her beloved companion the only believers in our beautiful philosophy for miles around. She was ever ready to speak her thoughts, fearing no man. She has left many writing, which we hope to see in print at some future time, for knowing her as we did, we feet the world would be the wiser for them. She was the mother of two sons, who went before her to the Summer-Land. She has left the companion of her youth to mourn her departure, but not like one without hope. Through the aid of the angels the writer addressed a large congregation. Only they can give comfort at such times.

Mrs. E. A. WILLIAMS. arah P. Tyler, wife of Noah Tyler, aged 60 years and 9 months.

From Searsmont, Me., May 1st, Deborah K. Doc, aged 31

She was a firm believer, and rejoiced daily in the beautiful truths of Spiritualism, and it was her support when the lamp of life was flickering, her spiritual sight being clear to behold the dean ones who had passed on before standing by her beside to escort her happy spirit over to the evergreen shore. She leaves to mourn their loss her aged parents, brothers and sisters and a large circle of warm-hearted friends, for shelived to be beloved by all who knew her. Funeral services attended, by request of deceased, by Sister Dunton of Union, and Sister Morse of Searsmont.

A. RANDALL.

From Elisworth, Me., April 24th, Mrs. Sally Kingman, aged

81 years and 10 months. 8l years and 10 months.

*Resolved**. That whereas Sister Kingman was a worthy member of the Grand Encampment of Ancient Pyramids, and in reverence and memory of our aged slater and co-worker in the beautiful harmony of spirit philosophy, we do hereby attest that she was ever known as a faithful Christian of the Evangelical Church for fifty years, and within the last fifteen yies has been an investigator in the beautiful mysteries of a more liberal theory. Spiritualism, working in her sphere to harmonize the world; retaining every faculty to the last breath, she expired, and manifested her spirit presence at the moment sha left the mortal form through a medium daughter present, saying, "Grieve not; I am with you."

saying, "Grieve not; I am with you."

M. Kinoman, Mariarille, R. Ames, Orland, J. F. Brown, Elistorth,

From Booneville, Mo., May 14th, Mrs. Deborah Foster, in he 66th year of her age.

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

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Banner of Light.

EDITORIAL CORRESPONDENCE.

DEATH.

Spiritualism has already wrought a great change, not only in the minds of those who accept its facts, but in the public mind generally, on the subject of death and the crisis which the Bible says is after it, and which the modern Christians convert, for sectarian purposes, into a indigment by the aid of an erroneous translation.

Well do we remember with what terror almost every person, but especially Christian believers in hell, approached death, when it was both near and sure, before the advent of spirit-intercourse. The constant and increasing intercourse between the two worlds that has been carried on for the last twenty years has wrought its effect even on unbelievers, and greatly weakened the belief in future torments of eternal duration for temporary and momentary fallings or sins committed here. However stoutly a heart changed Christian may deny the facts of spirit-intercourse, he cannot prevent the doubts it raises in his mind on the subject, nor can be prevent its weakening effects upon his old belief. Death was the terror of the Christian, and the monster held out to frighten the timid into the arms of the church, which was supposed to possess some power to ease it upon those that paid well prayed well and trusted in it. Old and young of all beliefs, where spiritinfluence prevails, have lost a portion of the terror death once inspired, and as they near the gate it gradually disappears; entirely by the time the gate opens and the spirits appear as real and living friends to welcome them into the presence, not of an angry God, but of those they loved most and best on earth, who have gone before them to the next and better world. We are somewhere told of something that takes away the sting of death, and some people have tried to make out that it was their particular doctrine, and yet none of them had the power to remove the sting-fear -of death on their converts, while they used it to frighten others. Spiritualism certainly does it. and compels both death and hell to give up their victims, and soon no intelligent person will fear either; death without a sting, and hell without a victim, man fearing to do wrong not because God will be angry and punish him for it, but because it will bring it associates and consequent condition of suffering proportionate to its magnitude, without any regard to death, and both before and after, but more after, because the power to deceive is then lost. Man will soon learn that he need not fear any power or event that exists or occurs without his voluntary action, and that evil is the only thing to fear.

GONE HOME TO ROOST.

It is an old saying that lies, like chickens, go home to roost, and it is peculiarly interesting if not gratifying to us, who have for many years borne the "heat and burden" of slander, simply and only on account of our sympathy for, interest in, and epen advocacy of the equal rights, interests, and responsibilities of woman with man in every position and condition of life, and of course in marriage as well as out of it, which loaded many Spiritualists with the slimy name of "free lovers," with the meaning of lovers of lust and licentiousness. No one class of persons have been as loud-monthed, vulgar or sensual in the use of language, as those addicted to the practice. and whose reputation among their family connections was notoriously bad on this score; but this class has been urged on, backed up and encouraged by the wholesale charges and false accusations of such papers as the New York Tribune, Independent, Church Union, &c., and since they became involved in the McFarland tragedy lings of hope that wars would cease among enlightanother class of papers, not probably any better, ened nations at some no very distant future day. purer or more moral, have sent home their lies and slandars with a sticking force that it will be hard to remove. We look on from an outside standpoint somewhat as the woman did on the fight between her husband and the bear, not much interested in the victory, since both are shaky and shallow advocates of the true cause of woman's rights.

All this serves to push the cause out for public discussion and bring it more directly before the people, which is thereby gaining strength, while individuals are dropping out on either side and being lost to the great movements of the age. We have never been very much annoyed by those who have stood in the muddy pools of social coruption, soiled all over themselves, while they have cried at the top of their voices," There goes a free lover," as they threw the filthy sediment with which they were soiled at others.

We have not forgotten the Sickles case, nor the Cole case, nor a score of less note, in which the press had something to say, but when a case like the McFarland case comes into one of the offices of a leading newspaper and involves its editors in the scandal, it stirs up a nest of wasps that sting and buzz with terrible confusion; but we look calmly on, knowing the "truth will ever come uppermost, and justice will be done."

EGYPT.

Once more in the order of events that shape us to our ends we are this 21st day of May in the midst of the Egyptian strawberry harvest, for a few days suppended from our shop and shelf in the bustling city of St. Louis, but not out of the bustle. Here, about forty colored women and children, most of whom ten years ago were slaves, are earning from one to two dollars per day picking the large, rich, ripe berries which we are packing and shipping to points nearer the north pole, where they have cream and sugar to eat on them. It would give us great pleasure to forward a case of them to the Banner office, and see the editors. printers, devil and all, make them into pic. No doubt they could do as well as we can here: but you are too far off, and we shall save the berries and lose the credit.

Egypt has largely changed in the last twenty years. The old aristocracy, whose distinguishing qualities were a little learning (where the article was a rarity), a large farm, or tract of land, a large drove of swine (in the woods), a large seedling peach orchard, with a distillery to make the fruit into brandy for home consumption, and a plentiful supply of tobacco, coffee, bacon and corn meal. has nearly disappeared or adopted eastern habits. while the looser set of illiterate and useless whites that hung on their skirts to vote, lie, and swear for them, is also fast departing to darker moral. social and intellectual neighborhoods, toward the winter-time sunset. The hills are fast being cleared of native forest timber and set out to fruit trees and seeded to clover, or weeds, to keep them from running off, which they are as much disposed to do when cultivated as the old inhabitants are. In a word, it is a washy land, but quite rich enough for trees all the way down to the rock. Fine cottage and farm houses are taking the place

shabby sides. Rose and other shrubbery are Individually, no matter what he thinks of it. Wordsworth who wrote: many large towns of Illinois.

There is one thing we will not forget to name. I have been slow to believe that theology is on the subject of a future life.

CHRISTIAN CONSISTENCY.

the first number, says: invoke the blessing of Almighty God and the prayers of all Christian believers.

We join the ranks of those, who are using the press to conserve the interests of the Kingdom of Christ, in obedience to what, we believe to be the vill of the great Master."

And a little further on he says: "We enter upon our work in the interest of no person or it he declares he enters into the service of the great Master, and the Kingdom of Christ. If this is no person nor party, we should like to know country under some circumstances would be treason, and acknowledging obligations and submission to a foreign KING is not very loval in any of government. If a monarchy is the best and heavenly form of government, we do not see why ency for Christians to support a government on earth directly opposed to the system of God's government to which they owe allegiance, and to preach about kings in heaven, when they are considered tyrants on earth, and not much less so to pretend to be opposed to sectarianism, and yet to defend Christianity and claim that it is not a religlous sect, however much subdivided. This is often called a Christian country, but it is not so, nor is it likely to become such by any efforts of Catholic or Protestant churches.

CRUELTY TO ANIMALS.

In no place where we have ever lived or sofourned, have we witnessed so much cruelty to horses and mules as in the streets of St. Louis. If: Give me that flint knife!" there is not a Bergh in the city, we hope one will ment and severe lashing of these poor and helpless servants of the public. Overloaded carts and coal-wagons are a daily spectacle, and the enorand plied with utmost human skill and strength. Just as we write, a noor horse lies in sight of our office unable to rise, and not less than three persons are applying lashes to the poor creature. this we are sure, there ought to be a stop put to is one of the evil consequences that ever follow manner-it seems a "lingo." war. We have looked with some faint glimmer-

The Christian Register says among the topics liseussed at the New York Central Conference of lobes." And if in the shark, the cod, the sturgeon, Liberal Christians, was, "How shall we best and all deep swimmers who hunt their prey by counteract the materialism of the times?" Wheth- the sense of smell rather than that of sight, I find er they devised a plan, we are not informed, but the olfactory lobes largest, while is the top-swimwe can assure them there is but one successful course to pursue, and that is the one announced in the syllabus of the Pone, which, if carried out, will suppress the materialism, and also crush out the Liberal Christians and the Unitarians, and all free inquiry on religious subjects. The growing materialism of the times is the legitimate result of Protestant and Liberal Christianity. The human mind if left free to examine the Christian evidence and authority, cannot stop with Luther and Calvin, nor with Priestly and Channing, and not even with Parker and Emerson. The truth is. and it may as well be told, the bottom is falling out of Christianity, and free religion with Spiritualism in it, is to supersede it. There is but the one way to save it, and that is, to go back to, and abide hy and obey the Catholic Church, and it is quite interesting to see these Liberal Christians. the Catholics are trying to do at theirs, and with far less chance of specess

A Discussion on the Tapis.

EDITORS AND READERS OF THE BANNER-I "the sword of the spirit," and enter the arena of mental combat with a champion of Orthodoxy, Rev. T. S. Hubbard, a Congregational minister located at Rochester, Vt.

A few weeks since, having returned to my na-tive town to visit old friends and kindred, I learn-

ed that the above named reverend had been furi-ously attacking our cause and its advocates; and desiring that the truth of God may prevail over the errors of men, and believing, with Jefferson, that there is nothing to fear from Error when Truth is left free to combat it," and furthermore, coveting an opportunity to give a reason for my faith and present the important truths of Spiritualism to my fellow townsmen, many of whom regard me as a deluded man, I presented the fol-lowing resolution to the aforesaid minister, which, after some hesitation, he has accepted:

Resolved. That modern Spiritualism is a demonstrated truth, based upon manifestations identical with the "spiritual gits" of the ancient prophets, seers and apostles; that it is the fulfillment of the prophecies and promises of Jesus of Nazareth; that natural science confirms and explains it, and the Bible sustains and corroborates it.

The discussion is to be held in Rochester Village, on the 21st, 22d and 23d of June.

My antagonist is a man of culture, and a practical debater, having been in the State Legislature several times; he is fully twice my age, and has much the advantage in polemic practice; but believing that I have the truth, God and his an gels on my side, I hope to justify my cause and vindicate it from the opprobrium which my ad-versary has heretofore sedulously beaped upon it.

Quite a sensation has been made by the an-nouncement in this vicinity, and friends within accessible distances are invited to attend, and accessible distances are invited to attend, and bring with them spirit photographs, portraits, and other positive proofs of what we claim. Rochester is about twenty miles from both the Vermont Central R. R. and the Rutland and Burlington R. R.; is accessible by stage from Bethel on the former, and Middlebury on the latter.

Yours for Truth and Justice,

DEAN CLARK.

of the old log shantles with "skake" roofs and | What a Doctor of Divinity thinks of it. | and to touch the solid ground of Nature. It was

most abundant and luxurious. There is a very But he represents a class whose special function large breadth of strawberries and small fruit, it is to deal with things spiritual. And the docand a narrow one of wheat, corn and grass along tor I have in mind is a very eminent doctor; inthe line of the Illinois Central Railroad, which deed, by general consent one of the highest thinkhas opened up this whole section of the State to ers in the American church. In his day he has cultivation, improvement and education. Cairo been something of an iconoclast. Many of the lies at the south end of this Egypt, and in high brethren have called blin a heretic. I know him water has a large number of water lots in the well. He is honest, generous, and I had supposed midst of the city, but in low water is drained dry hospitable to all forms of truth. He has honored and heated hor; but it is not a very unhealthy my little venture, "Is it the Despair of Science?" city, as many suppose. Centralia, at the north "by three readings," and I am led to notice his end of Egypt, is surrounded by a rich farming opinions, not for any reasons personal to myself, country, and growing rapidly into note among the but because they indicate the drift of theological thinking.

here, because to us it is, important; and that is assuming an attitude of more marked hostility to that all this country is waking up to Spiritualism, science. I hear it now and then in the pulpit, I and inquiring what shall be done to escape the see it cropping out now and then in the religious damnation of Orthodox ignorance and superstition, press. But I would not take the utterances of such clerical blatherskites as Fulton, or the strictures of such sheets as the Watchman and Reflector, as in any way significant. The words of my critic The calltor of the Interior, in his salutatory in arc significant. Hear him:

The fact is that these multitudinous words "In launching the first number of The Interior that fill the sky, flying loose and scarce touching on the world, we acknowledge the greatness of fact in any definite meaning—words generated by the work we have undertaked, and we humbly science—so-called—yet having no determinate invokes the block has been seen to be science. science—so called—yet having no determinate property—are only a poetry without merit. * * * Force —after all what is it in the new lingo? 'Ozone' — what is that? 'Mesmerism,' 'electricity.' optic lobes'—I get nothing out of them.

* It is time to call down our gentlemen of science and require it of them to settle upon the intelligibles and understand themselves."

Science-"so-called "-has shown us that the party." Then the first declaration is false, for in primitive way of making a fire was by friction, rubbing one stick against another. Missionaries -so-called-have told us that in India the priest makes a fire for religious purposes in the same what is. Building up a kingdom in a republican old way, by friction of stick against stick. I suppose we would all agree that the distance which the race has traveled, from lighting a fire by rubbing stick on stick, to lighting a fire by an electric country, especially in one that ignores that form spark, we owe to science. And I suppose we would all agree that in India, at least, the priestly orders, deeming it irreligious to kindle a fire with it should not be adopted by all nations on earth, a lucifer match or an electric spark, have not To us it has always seemed a strange inconsist. greatly helped the world on in this journey. I have no doubt the Hindoo priest has said, "Saltnetre -what is that? And sulphur on the end of a pine stick-what is that? And this thing you call 'electricity '-in the name of Brahma, what is that? I get nothing out of these names."

When science-" so-called "-detached iron from the ore and made a knife of it, the priest-Egyptian and Jew-said: "It is against religion to cut with iron. At the altar we will slay our victims with knives of stone. Science is profane. The words of the new lingo, 'ore,' and 'furnace,' and 'forge'-' words flying about loose in the sky'-it is time to call down these Tubal-Cains and require it of them to settle upon the intelligibles and understand themselves. Here is a lamb for sacrifice.

You think that in these analogies I am harsh come here and locate. Every day the hearts of and unjust. Not in the least. Our confirmed humane people are grieved with the cruel treat- Doctor of Divinity is of the same order as the Egyptian, the Jew, and the Hindoo. New lingo, indeed! "Philosophy of Force" a lingo! If I shoot a bullet from a gun against an iron bar, and mous whips made on purpose to indict the great. find that the motion of the mass, suddenly arrestest pain, are used constantly by stalwart hands, ed, is converted into motion of the particles, and that this molecular motion appears as heat; and if I find that the heat generated by the impact is exactly equivalent to the force which impelled the bullet, to me it is a clear, precise and beauti-Who or what is the owner, we know not; but of ful demonstration that one mode of force is convertible into another, and that nothing is lost. To such public exhibitions of cruelty in every part of my friend the doctor, whose professional studies the country. We hope there will soon be societies have given him a nomenclature like "baptismal for the suppression of such cruelty formed in regeneration," imputed righteousness," original every city of our country. There seems to be sin," "total depravity," "ho-mo-ou-si-an," "homore recklessness of human life and more cruelty molou-si-an "-words that don't "fly about loose to animals since our late war than before. This in the sky," but touch fact in a very definite

If I find a nerve from the eve terminating in a certain lobe of the brain, I see no lingo in calling the nerve an "optic nerve," and the lobe an "optic lobe." If I see nerves from the organs of smell terminating in certain other lobes of the brain. I see no sound theological reason why I should not call these "olfactory nerves" and "olfactory mers, who seek their prey by the sense of sight rather than that of smell, the optic lobes are largest, I will infer a relation between the size of the lobes and the acuteness of the sense, and the names I have chosen fit the fact very precisely. The doctor "gets nothing from the optic lobe," I am afraid not. I am afraid that not much of his mental furniture came from the Striptures around him into his soul by way of the "optic lobes," as God meant it should come. Hear the doctor again:

"I agree in the last two conclusions," [Is it the Despair of Science? "and perhaps in the others, But I think that all these things had better be dismissed as without the pale of science."

Hindoo sticks again! It is as if he had said. "Even if science is possible, it shall not take away my fire-sticks. It shall not peach on my trying to do at their intellectual standpoint what preserve." The world of the hereafter must be guarded as a dread unknown.

"A weird, wild clime, Out of space, out of time,"

for ecclesiastical purposes. "This is the realm for fuith, and not for science." But, doctor, thousands wish to notify you that I am soon to unsheath upon thousands are doubting the reality of an the sword of the spirit," and enter the arena of after life. I meet them everywhere, out of the church and in the church. Men who have read your books and pondered well your arguments. have told me they would give up everything on earth to know that their loved ones who have passed away are still living. If science can help such souls, why not bid her God speed? They are tossed to and fro on waves of doubt. They want. not assertion, but demonstration. They find those who are appointed to minister in spiritual things speaking with an uncertain voice. Only a few Sundays ago, an aged minister of your own faith preached to his flock in an old New Hampshire town, that our hodies would have to lie in the ground, perchance millions of years, waiting for the great trump on the great day of resurrection! It seemed a little cold and damp and dark to one member of the flock at least, and she asked the good pastor where he thought we would be through all these passing years. Ah! the good man did n't know; it was n't revealed. Are we to 'ily about loose in the sky," pale, naked, shivering ghosts, waiting to enter these poor bodies again? You do not believe in a resurrection of the body, and you will say" No." But this aged minister gets his faith from the same oracles as you, and his name is on the same creed as yours. Would it surprise you to find men wickedly catching up your words and with a slight travesty saying, " It is time to call down our gentlemen of theology and require it of them to understand themselves and their oracles." From the same oracles some are preaching annihilation of the wicked, others, a resurrection of the body, and others, no resurrection. It is time to require it of

them to quit kiting through the sky "so loose,"

"To the solid ground
Of Nature trusts the mind which builds for aye." confess, doctor, that such men would seem to me more than half right, and to me Words worth seems half right. "To the solid ground of Nature" I could bring all questions, even religious questions. There is a tribe whose only religious ceremony consists in breaking eggs! There are other tribes-their sachems are now in Rome -about to proclaim the infallibility of an old man who assured the Queen of Portugal that she was about to give birth to a boy, when the forthcoming proved to be a girl-and the chief religious ceremony of these tribes consists in lighting candles and swinging pans of burning frankincense If these tribes only touched Nature they would not perpetrate such follies. I put them side by side, for at the bar of science I cannot see why there is not as much religion in breaking eggs as in swinging censers-more! for the egg breakers

do not, in the name of religion, fall to breaking

heads.

In all seriousness would not the world be more religious if it allowed a little rationalism, a little science to enter this domain and chasten and direct the religious sentiment? Science rules in every other domain. Why in the market place cut with a Sheffield knife, and at the altar with a stone knife? Why light the city lamps with an electric spark, and make our "dim, religious light by the rubbing together of sticks? How long can this process go on? How long can the old bottles hold the new wine? How long can dogma hold her own against science? Not long. Science is judicial; and she is fearless; no passions, no fears, no hopes can swerve her. Her only question is, What is the fact?" Let the fact be what it may she will take it and confess it. She will not be subject to your metes and bounds; she will not be your drudge in the mine and the furnace, or even in the museum or at the telescope, and confess her impotence to deal with the finer forces of Nature and life. She knows of no outside realm. Already she has erent over the wall into your little preserve, and swept from your minds, as you sweep a cobweb from the wall, that figment of old time superstition—the resurrection of the body. But let us take courage; she is not merely an iconoclast. Religion can suffer no hurt from her hand. The hope we cherish that our chosen ones who have passed away from our eyes have not gone down into the tomb to perish with their vestments of clay, she tells us to cherish as more than a hope-a sacred fact which rests on the solid ground of Nature. And

"To the solid ground Of Nature trusts the mind which builds for aye!" which builds for aye, my doctor, for AYE! W. D. GUNNING.

SPIRITUALIST MEETINGS.

BOSTON, MASS.—Mercanlile Hall.—The Children's Progress to Lyceum meets at 10 A.M. D. N. Ford, Conductor: Miss ary A. Sanborn, Guardian All letters should be addressed

Mary A. Sanborn, Guardian All letters should be addressed to M. T. Dole, Secretary.

Temple Hall.—The Buyiston-street Spiritualist Association meets regularly at this place (No. 18, up stairs,) each Sunday. Circle at 10½ A. M.; evening, lecture or conference. The Chidren's Progressive Lyceum meets at 18 P. M. Conductor, Dr. C. C. York; Guardian, Harriet Dana.

New Era Hall, 176 Tremont street.—The Golden Era Association holds three sessions each Sunday. Spiritual experience and conference meeting at 10½ A. M.; discussion at ½ P. M.; lecture at ½ P. M. President, Dr. J. C. Chesley.

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

Buppalo, N. Y.—The Buffalo Spiritual Association hold

Buppalo, N. Y.—The Buffalo Spiritual Association hold meetings at Lyceum Hall, corner Court and Pearl streets, every Sunday at 104 A. M. and 716 P.M. H. D. Fitzgerald, President; B. P. Froggatt, Treasurer; Georgo F. Kittreedge, Secretary. Children's Progressive Lyceum meets at 2½ P. M. Lester Brooks, Conductor; Mrs. Mary Lane, Guardian. CHARLESTOWN, MASS.—The Children's Progressive Lyceum meets every Sunday at 10 A. M., in Washington Hall, 1 Main street. Mr. —— Cole. Conductor; Miss 11. S. Abbott Guardian; N. G. Warren, Musical Director.

CAMBRIDGEFORT, MASS.—Children's Lycoum meets every Sunday at 104 A. M., at Harmony Hall, Watson's Building Main street. E. A. Albee, Conductor; Miss A. R. Martain

Christea, Mass.—The Bible Christian Spiritualists hold meetings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 F. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D.

J. Ricker, Sup't.

Chicago, Ill.—The Spiritualists hold meetings every Sunday in Cresby's Music Hall, at 10% A. M. and 7% P. M. Children's Progressive Lycoum meets in the same hall immediately after the morning lecture. Dr. S. J. Avery, Conductor. Speaker engaged:—Mis. Emma Hardinge during June and Litt.

DORCHESTER, MASS. - Meetings will be held in Union Hall very Sunday and Thursday evening, at 8 o'clock. Admit-

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

FONDORO', MASS.—Progressive Lyceum meets every Sunday at Town Hall, at 10 A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 25 o'clock, at Temperance Hall, Lincoln's Build-ing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian. LOWELL, MASS.—The First Spiritualist Society meets in Weits Hall. Lectures at 23 and 7 v. M. Children's Progressive Lyceum meets at 104 A.M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

LYNN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 r. m., et Cadet Hall. LEOMINSTER, MASS.—The Spiritual Society hold meetings very second and fourth Sunday of each month, at Erittan dall. W. H. Yeaw, Secretary.

Milan, O.—Society of Spiritualists and Liberalists and Chil-fren's Progressive Lyceum, meets at 11 A. M. Hudson Tuttle, Conductor: Emma Tuttle, Guardian. Conductor; Emma Tuttle, Guardian.

North Scitlate, Mass.—The Spiritualist Association hold meetings the second and fourth Sunday in each month, in Conhasset Hall, at 103 A. M. and 13 P. M. Progressive Lyccum meets at the same hall on the first and third Sunday at 13 P. M. Daniel J. Bates, Conductor; Mrs. Della M. Lewis, Guardian; C. C. Lewis, Military Director; A. A. T. Morris, Musical Director.

Musical Director.

New York City.—The Society of Progressive Spiritualists hold meetings every Sunday in Apollo Hall, corner of Broadway and 28th street. Lectures at 10½ A. M. and 7½ r. M. P. E. Farnsworth, Secretary, P. O. hox \$478. The Children's Progressive Lyceum meets in the same hall at 3½ r. M. Dr. D. U. Martin, Conductor.

Martin, Conductor.

PLIMOUTH, MASS.—The Spiritualist Association hold meetings every Sunday in Leyden Hall. L. L. Bullard, President; Mrs. T. Bartlett, Treasurer.

Mrs. T. Bartlett, Treasurer.

PHILADELPHIA, P.A.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 94 a. m., on Sundays.—Lyceum No. 2, at Thompson street church, at 10 a. m. Mr. Shaw, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at liarmonial Hall, corner lith and Wood streets, at 3% and 8 p. 1, every Sunday.—Children's Union Progressive Lyceum meets at Washington Hall, corner 8th and Spring Garden streets, every Sunday, at 10 a. m. Damon Y. Kilgore, Esq. Conductor: John Kirtpatrick, Assistant Conductor; Mrs. B. Ballenger, Guardian; Miss Hattle Balley, Assistant.

PORTLAND, Mr.—Congress Hall Association meets for so-

Ballenger, Guardan; Miss indice Bulley, Assistant.

PORTLAND, Mr.—Congress Hall Association meets for social conference every Sunday at 3 o'clock P. M. Joseph B. Hall, Control Progressive Lyceum at 10% a.M. Joseph B. Hall, Conductor; T. P. Benl, Assistant Conductor; Mrs. R. I. Hull, Guardian; Miss Ella Bonney, Musical Director.

QUINOY, MASS.—Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M.

RENSSELARR, IND. - "Society of Progressive Spiritualists" meet every Sunday, in Willey's Hail, at 103 A. M. I. M. Stackhouse, Secretary.

SALEM, MASS.—The Spiritualist Society hold meetings every Sunday at Lyceum Hall, at 3 and 73 P. M. Walter Harris,
President: Henry M. Robinson, Secretary; Mrs. Abby Tyler,

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

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

Mrs. E. Wetherbee, Guardian.

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

WILLIAMSBURG, N. Y.—The First Spiritualist Association hold meetings and provide first-class speakers every Thursday evening, at Masonic Buildings, 7th street, corner of Grand. Tickets of admission, 10 cents; to be obtained of H. Witt, Secretary, 22 Fourth street.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in their (new) Harmonial Hall, opposite Metropolitan Hotel, Pennsylvania Avenue, between 6th and 7th streets. Loctures at 11 A. x. and 13 F. M. Children's Progressive Lyceum (T. B. Caldwell, Conductor; Miss Marion Litchfield, Assistant Conductor; Mrs. Rowland, Guardian of Groups; Mrs. B. F. Clark, Asistant Guardian) meets at 123 o'clock. John Mayhew, Presiden.

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