VOL. XXVII.

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Witerary -

CLARE DEVINE

A LIFE SKETCH.

BY MRS. PLIZA M. HICKOK.

CHAPTER IV.

The heat of summer is at hand. The fashionables are gathering and packing themselves into huge trunks, (for indeed the extensive wardrobe is about all that constitutes them in some cases;) for they have more inviting habitations in view than the close, dusty city can afford now.

No place like the city when the long winter evenings are filled and crowded with gayety and amusement; but in the heat and languor of summer all are glad to escape from it to the quiet, healthful country. And Mrs. Evans must be ready to accompany her party, who are busily preparing to visit Newport, for that is their chosen decination for this season.

Taking the liberty to intrude into Mrs. Evans's own back-parlor in the pleasant twilight of a summer evening, we find that lady in very anicommon occurrence, I am sorry to say, for she possess, that it is not worth while to be amiable home pleasant to the husband, who, alast since the brief "honeymoon," has come to be of little consequence.

Just now Mrs. Evans is very pleasant and agreeable, for she will require a considerable sum of money for the outfit she desires. She has no fear of a refusal, for the hard-working husband is not stingy; but possibly the thought may occur to her that he has little reward for his toil and self-sacrifice to add to her earthly happiness, for though she is polite and kind enough usually, yet dens his daily path.

And he, trying to listen patiently to her wishes and arrangements for the summer, can hardly repress a sigh at the one thought-which saddens human hearts like no other—of what "might have been." For twenty-one years of wedded life have convinced John Evans that Madeline Danforth never married him for love. But he quietly hands her a sum so generous that her eyes sparkle with the light that used to charm him so, and he receives, "Thank you, John; you are very liberal," and might perhaps have received a kiss, only that it had been so long since such a token of regard was given that it might seem awkward.

find enough to keep her busy friends. n Davina will for some time to come. She has earned her wages

easy enough for a few weeks past." Will Etta go at the time you do? I believe I heard something said about her not having time

"Well, she may go with Mrs. Gordon's party. If she wishes to do so I shall not object, as they are all people of society."

"I fancy she cares very little about going at all," said Mr. Evans.

But I shall certainly object to her remaining. at home," was the quick roply. "I have been already too easy in allowing her to be so familiar with that seamstress, to whom all but myself seem to have taken a wonderful fancy. She knows, at least, that I do not encourage any forwardness on her part. Perhaps if I were not here she would be playing the organ half the time, under pretence of giving Henrietta lessons."

"Which she seems more fitted for than sewing, I am sure, to judge from her playing, though I do not know how skillful she may be as a seam-

"She is skillful enough. And I am equally as sure that she is better fitted for the place she occupies; for how could she expect to be received into society? And I think few would have been so lenient with her about that affair of coming into the parlor at a party as she did, for I only gave her a few plain hints about being more careful in future, when she really deserved to be sent away. But I will take care to leave her enough to do, that she may not have many idle hours."

Mrs. Evans paused in her rapid speech, and her husband arose and walked to the window. He had nothing further to say, for he knew very well his wife's "one idea," and that no amount of argument would avail anything against it. But he wished in his heart Henrietta would not be in a hurry about going, and that he might should not be entirely lost, he said, "Miss Devine again have the privilege of hearing that rare melody, which had given him the greatest pleas- and therefore I ask pardon for my presumption. ure he had known for years. More, he wished, (and had his wife known it she might have that night when your performance received such thought him insane,) that it was possible for him to adopt Clare Devine, and give her an equal afforded me-for I am a lover of music-I can place with his own daughter. He had seen her only a few times, but he pitied her-all alone to much, I would beg you to favor me with that song bear the frowns of a thoughtless world. Her voice and playing had, too, a charm for him, and to have heard such music often would have been the greatest rest and enjoyment his life knew.

But he must keep these thoughts and wishes to himself, only feeling thankful that his only child hefore she crossed the long room (for the doors was unlike her mother, and, in spite of her teachings, a kind-hearted and sensible girl.

The next morning was clear and bright-very comfortable for those who could ride out in their carriages-one of those mornings which indicate a scorching heat from the sun later in the day.

"Etta," said Mrs. Evans, when they had concluded their morning's meal, "I would like to have you go shopping with me this morning. We can go out before the heat comes on, and get at

menartment. be making. Can you go? and how soon will you be ready?"

> "Yes, mamma," was the ready reply, "and if you commence to get ready now, I will not keep you waiting;" and Henrietta arose at once, and soon after left the room to prepare herself for a shopping excursion, which, indeed, she was not very fond of.

. Her toilet completed, she was descending the stairs, when she remembered that she had asked Clare to come down to the parlor that morning and give her some further instruction in a piece she was learning,

"But never mind," she said to herself, "Clare can play for herself this morning. She will enjoy that, I know; and probably she may see some one of the girls, who will tell her we have gone out. So I won't take the trouble, I have so little time."

And Clare, according to promise, went down to the parlor expecting to meet Miss Evans there; but only the elegant furniture, neat and orderly, occupied the room.

The piano was open, with plenty of music lying upon it. And Clare, thinking her pupil would soon be in, seated herself at the piano, and soon, as usual, became so interested that she noticed not the flight of time.

It so happened that Vandale Horton called that morning; and only Annette, the cook, answermated conversation with her husband-not a very ed the door, and she had been very busy all the morning, and knew not that the ladies were has the same idea which many others seem to out, so of course directed him to the parlor, where she supposed Miss Evans was playing and brilliant at home, to try to interest, and make As he was a frequent and welcome visitor, the girl knew it would be considered no intrusion.

But, with his hand upon the door-knob, he paused a moment, for Clare was just then executing a favorite piece of her own, and his heart told him whose hands were touching the keys with such a magic power! He fancied, too, that she was alone, and hesitated to enter, thinking she would be startled, or think him rude; but it is hardly to be supposed that he would allow an opportunity of seeing Clare alone to pass unimproved.

Only once he had by merest accident met her the sunlight of true wifely affection never glad- in the parlor, since the evening of the party. Fortunately for their comfort, Mrs. Evans was not present. Then he had received an introduction by Henrietta, and tried to open a conversation with Miss Devine in the brief time before she left the room.

> Clare could but admit that he was a true gentleman, nor could she help admiring the easy, polished manners, and kindly, handsome face, which many another fair lady admired, and secretly wished might be attracted in her direction.

But Clare Devine would not allow herself to think a moment on the subject, nor would she remain in the room longer than politeness required, although neither the gentleman nor Miss "And to morrow," she continued, "I must at Evans appeared to wish her away; for she as tend to my shopping. Etta must go with me too, others supposed that these two, if not engaged. for she needs a great many things; and I think were yet dearer to each other than common

> gentleman would, when only the opening of a of?" door barred him from the presence which, to him, no other could be like? And so, quietly entering the room, he stood for a moment near the door, when Clare, having finished her piece, and hearing a movement, looked up, supposing Miss Evans had come in, and was a little startled, certainly, at seeing, instead, the gentleman, whom she immediately recognized. He quickly advanced as she arose, and extending his hand, said, with no appearance of formality, "Good morning, Miss Davine: I took the liberty to enter unannounced as I have often done before. I hope you will not think me intrusive. But perhaps I, interrupted you."

He could not help admiring the graceful politeness with which she replied to his greeting. although she was slightly embarrassed. It was evident that to an inpate refinement had been added a careful and finished education.

"Mr. Horton, I believe," she said pleasantly, but with her habitual reserve. "Your coming was no interruption, sir, for I was only passing away a few moments while I waited for Miss Evans to come in," and glaucing at a tiny gold watch, the only article of jewelry she wore, she saw with surprise that she had waited much longer than usual, for Miss Evans was very prompt; and asking the gentleman to be seated, she continued, "possibly she has gone out, though she did not tell me. If you will excuse me, Mr. Horton, I will ascertain."

But this was just the turn which Mr. Horton did not wish affairs to take; and thinking only how he could best detain and interest her, he was for a moment at a loss how to convey to her the idea that he much preferred her society, without displeasing her. But, determined that this happy chance Fate seemed to have thrown in his way I am aware that you must regard me as a stranger, But I stood, unobserved I presume, near the organ merited admiration; and the rare enjoyment it hardly express. Now, if it be not asking too again while waiting for Miss Evans to make her appearance."

Then Clare raised her sad, expressive eyes to his face, and saw only a serious, respectful earnestness; and she hesitated only a moment were open, as usual, when she was to practice with Henrietta), and seating herself at the organ swept the keys with that skillful and master-hand that well might make one fancy the instrument possessed a soul which breathed forth such rare. thrilling melody. That concluded, Mr. Horton asked one other privilege-that of selecting a piece to sing with her. His voice was full, perfect, and cultivated.

What a strange influence has music over hu. | den animation. "And you were in the parlor."

least a part of what we need, so the articles can , man souls! I think no other power can be at all hen I guess he was well enough satisfied with Clare," exclaimed Henricita; "and he will probwhom it is a passion. Already it was lessening. Clare's look of surprise at this remark. the distance of reserve between these two. He Then it occurred to her that from the interest she sweet and sacred by the holy power of music, heart at rest on that score. or any one should come in. So for a little time he would be likely to speak of a lover; and at last

with her talent and conversational powers, and beyond true friendship. f his regard for her.

"I will not much longer intrude upon your if she could have done so. you all absorbed with your music, I have thought and join mamma at Newport, only of how and where I could see you again. I doubt my sincerity.'

alarm, on Clare's countenance, that, guessing her vine. thoughts, he hastened to add:

the truth of what I say."

looking up again into that earnest, handsome face, she said low but steadily:

"Mr. Horton, I fear you may be hasty-and- Then the cheering, encouraging presence was

lieve me, Clare, I am no impulsive youth, speakhave at least your confidence.'

wrong the lonely orphan, or add one cloud to the the portion it metes out to others. darkness of her life. Yes, I will promise at the earliest opportunity to see you again. Then I will tell you of my sad past, and after that we shall probably part to meet no more."

her beautiful eyes, and Vandale only wished he ered, for the long days of summer had come, with dared to clasp her to his heart and bid her rest their dry, scorehing heat, and the city possessed there, secure and happy forever. But he only no charms for those fortunates who could afford said, as he took her hand:

confident that your past is stainless."

lieved him a gentleman, every way honorable. But she never dreamed that he knew aught of left enough for her to do. her history, and she resolved to tell him, though it was a painful task. Of course she was blameless for others' acts, yet she know how the fashtried to think no more of him, and hade her throbbing heart be still, as she heard the approach of dle. I am not as skillful as you, I know, but I Miss Evans, who had returned from her shopping think I can do 'plain sewing,' and we can both and now came to apologize for not keeping her gain on your work, so that you may have a short

ing?" she said, smiling, as she entered and threw and materials, many of them destined for her shopping excursion, so tiresome with her particular mother

but found only my inanimate musical friends ply you with work until you weary of it." awaiting me." "Which soon became animated, I fancy, when keep me from becoming weary," was the reply.

your fingers touched the keys. I really forgot to tell you, till I had no time, for I promised not to the two girls passed the morning very pleaskeep mamma waiting; and I thought you would antly. Henrietta spoke of Vandale Horton; and not mind if you played awhile by yourself. I Clare frankly told her that he had requested and suppose no one called," she added carelessly. "Mr. Horton called," said Clare, quietly.

"He did!" exclaimed Miss Henrietta, with sud- interest seemed to demand.

compared with it, especially among those with studing as out." And the lively girl laughed at

arranged the music, and logether they sang his had manifested at the fact of his having called, selection, which forevering would be endeared Clare might imagine her words to huply a little to both for the remembrance of this hour-made, feeling of jealousy, and she determined to set her

He did not ask her to play more, for he wished | So she began to praise Mr. Horton in a careless, to broach another subject before he took his leave easy manner, speaking of him as no young lady conversed upon music, which, of course, interested told Clare that she admired his noble qualities, Clare, and she suddenly became aware that she that from long acquaintance she knew him to be was talking much more freely than she intended, a gentleman, and had promised to regard him as Vandale was watching her closely, delighted a brother, knowing that he cared nothing for her

charmed with the sweet sadness of her manners, | Clare experienced a feeling of relief, the reason he noticed the change from sudden animation of which she would not admit to herself, at this to quiet reserve again. He feared to startle or frank declaration, which she felt to be truthful, amony her with any abrupt declaration, but the knowing as she did the principles and character present time seemed precious; he knew not how of her friend. Yet she was firm in her determinabrief it might be, and Clare must know something tion not to think of Vandale Horton, for had she not yet to tell him that which would in all proba-He believed, too, in plain-speaking of honest, billty send him from her side to seek elsewhere ruthful sentiments; and he could not think his for one whom the world knew and honored as newly awakened love, so fervent and sincere, his bridg? Even now, this thought gave her a would meet with no response. So, resolved to pang, but she had suffered, and suffering had hazard another request, he said as he arose from taught, her wisdom, and given her strength; sho would never deceive him in the slightest matter,

time and kindness, Miss Devine; but before I go. She made little reply; and Miss Evans soon I must tell you what you will doubtless be sur- spoke of their expected pleasure trip. "Mamma prised at but I think must feel to be a true sent intends to go the last of this week," she said; timent-that I do most earnestly desire that our "and as there is much to be done, and I know acquaintance may not end here; for since that, you ought not to sew so steadily, I think I will evening when I first heard your voice, and saw wait until next week. I can go with Mrs. Gordon

"My dear Miss Evans, you are very kind and will not now say all that is in my heart; but, Miss thoughtful. Few would be as considerate of the Devine, will you not forget that we are strangers, feelings of one in their employ, I fancy; one and allow me, to call you Clare? Read in my whom the world regards far beneath them in soeyes that I speak the truth. I would not say even cial position. I thought I had no friends," conthis now, only that I can see you seldom. For tinued Clare, while tears filled her beautiful eyes; give, if you can, my presumption; but do not "but your generous kindness has told me differently; though why you should feel this kindly There was such a look of surprise, and almost interest in the dependent orphan, I cannot di-

"Because I believe you to be worthy of it," was "I see-at least I fancy you are thinking of Miss the reply." Because from the first I was at-Evans. But, believe me, if all the world sup-tracted to you by some unknown influence, and poses we are more than common friends, then all | desired your friendship, even as I would give you the world is mistaken. She is a good, noble girl, mine. And now, if you please, I wish you would and I respect and honor her-more, I regard her call me Etta, or Henrietta, as you choose; only never be more to each other. Ask her, if you we are to be friends, you know," and the warmplease; she is your true friend, and she will attest | hearted girl came close to her companion's side, and softly kissed her, adding, "In regard to the He paused again, and Clare had by this time | world's opinion, I expect yet to see your social ecovered something of her self-possession, and, position rank higher than mine; but that will never cause me a pang, dear Clare, so that we are both happy and content."

pardon the suggestion, but, under the influence of gone; and Clare, again alone, felt thankful that music's spell, to which is attributed great power she had found one kind, true heart in the midst of to sway the human soul, may it not be possible fashion and display. And their conversation had mean all and more than I have expressed. Be- thought it possible he might know of the position she occupied; but overlooking that, he could not, ing without a thought. I have traveled much, she thought, forget that misfortune, had branded and seen the world in many phases, and trust I with disgrace in the eyes of the world her nearest know the worth of a noble soul; and, since I have friends. Whether her poor father had been unfor- little thought of in fashionable circles, shall I tell not the opportunity to say all I wish to-day, I tunate or guilty-enough for the, world to know you, as a kind friend who has manifested an inmust beg you will grant me another interview, that he had ended his life-and they would at terest in myself, something of my sad past? I You do not doubt my sincerity? Tell me if I once infer that remorse for crime or fear of detection had prompted the deed. The world-I mean | if I falter, your generosity will pardon, I am sure." "I do not doubt you, Mr. Horton," Clare re- the thoughtless, soulless part of it-is sometimes a plied. "I have no reason to think you would harsh, unreasonable judge, and could ill receive

CHAPTER V.

The city residence of John Evans was closed to all assemblies for the season. The front blinds There was a tremot in her voice, a mistiness in were closely shut, the nice parlor furniture covto rusticate. Of course Mrs. Evans was one; she "I thank you for your kindness, and trust you had gone with her "select friends" to the pleasant will never regret this interview. But do not think sea-port, and, comfortably settled, was expecting we shall part forever, unless by your command I her daughter to join her in a few days. For am banished from your presence. Nothing you Henrietta had lingered behind, saying she was may tell me can change my feelings, for I am not quite ready, and would accompany Mrs. Gordon and her party, who were to leave the city a Then a pleasant" Good morning," and he was week later. Mrs. Evans regarded this as nothing gone. And Clare returned to her quiet back- strange, for Mr. Horton had spoken of not leaving room, and tried to busy herself with the weari- town just yet, and her little discernment failed to some sewing, while new and tumultuous thoughts discover that these two appeared not at all like rushed through her mind. She was surprised at lovers. So she hade her daughter good-by, only Mr. Horton's interest, yet she could not doubt his telling her at parting that she did not wish her to sincerity-for the present at least, and she be- practice, or if she did, to practice alone, for she wanted Clare to attend to her sewing. She had

Henrietta Evans, as soon as her mother had fairly gone, ran down to the little room where Clare was busy all the long days, and with someionable, aristocratic world regarded her. So she thing of an exultant freedom, exclaimed, "Now, Clare, I am going to practice a little with the neevacation. Come, I am ready to begin;" and she "And did you go down to the parlor this morn- | commenced pulling over the pile of various hues herself carelessly upon a lounge, weary with her own wear, till Clare interposed, saying pleasantly,

"I usually make one thing at a time, Etta, and if you have set your heart on giving your gener-"I did," replied Clare, as steadily as she could; ous aid, it is no use to remonstrate, so I can sup-"The novelty, and your pleasant society, will

> And without restraint or fear of interruption, she had promised an interview, when she intended to tell him as much of her past history as his

"Nobly spoken! and like your own true self, so deep, that I tried in vain to dispel it. Though

ably call this evening. I shall be sadly mistaken in him if he thinks less of you for it, for I believe him to be a sensible, as well as an honorable gentleman."

And Mr. Horton did call that evening, and was shown into the drawing room by the attendant, who at once informed. Miss Evans of the factors it was supposed of course he called to see her. She however proceeded at once to Clare's room. and marked the transient color flush her fair cheek when she told her who awaited her coming. Then Henrietta returned to her own room and her occupation of writing a letter the length of which was only equaled by its affectionate wording; while Clare in a few moments descended to meet the one toward whom she hardly dared to analyze her feelings, but resolutely tried to forget. As she opened the door Vandale Horton came quickly forward with a glad countenance, and taking her hand led her to a sofa, and seated himself by her side.

"I thank you for this kindness, Clare," he said. "I hardly dared expect an interview, with such a brief acquaintance, though when you had promised I know it would be granted. I had perfect faith in your truth."

"I felt it to be your due for the kind interest you manifested in my behalf," said Clare, gravely: "besides," she added, with a bright passing smile," my faith in your truth and since ity may have been something akin to your own."

"I doubt it not," was the quick reply. "I believe there are some souls and they are blest when they meet! who do not need a formal introduction or a long acquaintance to understand each other. There is a fine, magnetic power which seems to thrill one with the feelings and sympathies of the other; and meeting under fa verable circumstances, they need not the divining power of time, but each instantly claims the office as its own.

He spoke in a low, impressive tone, and when he ceased. Clare raised her eyes to his face with a look of glad appreciation, to meet his glance full of questioning tenderness, which to her intuitive nature told so much. It plainly said, although he spoke no word, that deep in his own heart he claimed her as his own. Then quickly the light faded, leaving only the habitual sadness resting on her levely face. Then she said, slowly and thoughtfully

"But there are powerful barriers sometimes to as I fancy I might an own sister. But we shall drop the prefix Miss, which seems too distant, for linterpose between two who thus recognize each

> "There can be none to separate them, Clare, not even in this world, if each be true to the highest impulses. Can time or any of its passing phases destroy what is deathless?

> Clare listened to his words of elequence, and they thrilled her soul as words had never done

"You speak earnest, lofty truths," she said, when he had concluded; "hut, as we are both aware, truths that are received by only a few. But Vandale hesitated not long. What young that you are speaking thoughts to be repented given her something to think of, for Miss Evans. The world at large is not over-careful in its had told her much of Vandale Horton—his judgments; and it must be hard for a soul, with "Never!" was the quick, emphatic reply. "I nobleness of soul and firmness of principle. She strong inherent pride, to quite overcome the scorn and ridicule of the world, even while it knows the weakness of those who often scorn the worthy, and blame the guiltless.

> And since we have approached a subject so will speak of it very briefly, for it is painful, and

A fervent pressure of the fair hand, which he had taken within his own, was his reply, and she continued: "As far back in my childhood days as I can recollect, I was surrounded by wealth, and blessed by affection. I was the only child; and well has it been for me that my parents understood the responsibility of educating a young mind. I was never indulged in an unreasonable request, though I had everything that wealth could give to make me happy. And while my parents omitted no accomplishment in my education, my wise and loving mother did not forget to teach me all pertaining to household affairs. My father was a wealthy merchant, and while it appeared not likely that his child, would ever have to toil for her daily bread, my mother always said that every woman ought to know these things, and she is not thoroughly educated or fitted for any sphere until she does.' But when I had reached my nineteenth year, I

found myself destined to look upon life's darkest as well as brightest phases. My father's business, before so prosperous, seemed to be suddenly assailed by misfortunes. First, a great reduction in the price of a large quantity of merchandise on hand, was a heavy loss to him. Then a business transaction, involving his name, required of him a large sum, which he paid, because the real debtor, whom he had supposed honorable when signing with him, had disappeared. In the end, treacherous friends and dishonest dealers ruined him, all by no fault of his own, for no man could ever truthfully say that Harold Devine was dishonorable.

My mother and myself always knew the state of his business affairs, for we were a united family, and if one was troubled, all shared it. But my father would have horne this downfall of his business, and regained his position, had not a greater sorrow overtaken us. About this time my mother was taken suddenly and violently ill, and my poor father, harassed by business, and tortured by anxiety, had never a moment for rest.

If medical skill or earthly love and prayers could have saved the cherished wife and mother, then she had remained with us. But alas! just when the darkest hour came, when my father most needed the light of her presence, which had cheered him through many a weary struggle, and lightened for him many a heavy burden, she left him; and from that hour the light of his life went out, and the gloom which shrouded his soul was

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I made every effort in my power-even while. my own heart seemed breaking with its lone- you, in return for your noble, true affection, a heart liness and grief, and could sometimes cheer him for a little while-the cloud was too dense to be

His business was soon nearly a wreck, for his affliction was too deep to be intruded upon by worldly matters, and I saw with alarm that, mentally and physically, his life was wearing out. But, oh! I never dresined of its sad and terrible termination. This last and severest blow came upon me wholly unexpected. I cannot now speak of that fearful scene calmly, though I have struggled hard to teach myself to hear silently the lot which befell me, and to murmur not at what is beyond recall. My father retired to his gift! and, did you think," he added after a short coom one night, as I thought, a little more cheer- pause, "that I would go from your side when I ful than usual. He hade me good night, with an affectionate kiss; but lingered by my side longer than he was accustomed to. At length he said, as he turned to leave the room, Hope for the best, my dear child; you are young, and may yet find happiness in this life. For me, there is none this side of the eternal world, where I shall meet your angel mother. Then he left me, oppressed with a vague feeling that life was darker than ever before. In the morning he did not appear, and atter waiting until we were all alarmed, I entered the room." She paysed with a shudder, and an added pallor; on her face, but soon continued -" and there, exfended motionless up in the led, I saw my last earthly friend. The bloked as if he might be sleepthat it was the long, last sleep. I was too nearly paralyzed with the sudden shock to call any one, or even to leave the room, but sank down benumbed and helpless by the bedside, where the servants found me in a death-like faint. I cannot speak of this saddest hour; I will only say, he had died by poison, and left for me a note, which read something like this:

My Long to 1, Clear - I cannot remain longer with you for your mother is ever calling me. Do not give a sorrowing thought to your lonely parent, for when you read this I shall be free from earthly care and grief, and I trust, in the presence of my sainted Clara; and together, we may be permitted to watch over and guide the footsteps of our beloved earth-child. You will not want, my dear Clare, for the furniture of the house is all your own; and from the wreck of my fortune I have saved for you all that I could with honor and justice to my fellow-men. It is a small sum, but will place you far above want. I have wronged no one, and my conscience is at rest. Farewell, my beloved child, but do not think me gone from you; it may be that I can counsel and direct you from the world unknown, but which has no terror

Without exactly knowing why, this assurance seemed a little glimmering of light amid the darkness surrounding me. Strange as it seems, he had as calledy crossed the river as though it was not a rash, unceilled for act, My poor heart-broken father, may be be indued leniently.

But I was less fortunate in worldly affairs than he had fancied. Unjust creditors claimed what I now know did not belong to them, and at length I had nothing left but the costly furniture of the house. From the sale of this, I realized a considerable sum, and with it I determined to seek a situation as teacher of music, or governess, and try to bear the lot so hard. A distant consin of my father's offered me a temporary home, and with seeming kindness and generosity assured me of an entire welcome from himself and family. I accepted with reluctance, for there was some thing in his countenance that I shrank from. But I called myself over-sensitive, and blamed myself for the feeling of aversion toward one who kindly offered me a home in my sad loneliness.

He was a heartless villain," said Clare emphatically, while now her eyes, so lately filled with a tender sadness, grew brilliant and burning. "He entered my room in my absence, and, like a very thief, possessed himself of all the orphan's worldly wealth. On my return he told me he had taken my money, and de dared I should have it only on his own terms. No matter for the burning indignation which overwhelmed the soul which never, till then, knew it could feel such anger-and found expression in words which brought a startled look and strange pallor even. to his hardened face. But I could not breathe the same air that be did, and in that hour I went from his house almost penniless-my only thought and wish never to behold his face again. In this great, busy city I could not choose long, for I must work; and I accepted the very first situation which presented itself-the position of seamstress in the private family of Mr. Evans. I did not intend to fill the position long, for I thought I should prefer teaching. But I found a good, kind friend in Miss Evans, and, feeling that after all it mattered little how I obtained my support, so that it was honorable. I have remained until now.'

She paused, a serious, thoughtful look resting upon her countenance.

"And well and nobly have you sustained the terrible trials which so suddenly clouded your young and happy life. How very few would have borne them with such grand heroism "exclaimed Mr. Horton with a look of wondering admiration. "But now, when all is past, I can hardly censure the fates, or whatever agency it might have been which directed you to this place and induced you to remain until the present, since but for that I should probably never have known Clare Divine.

Then he added in a graver tone, "Clare, dear-Clare-for you must know that you are dear to me, without now expressing my high regard for the nobleness of soul and excellence of principle which has governed you in an ordeal through which few could have passed unscathed, or without sinking into utter despair-I will only repeat the assertion I made once before, that nothing you could tell me of connections or past mistortunes could change my mind in regard to yourself. All that the world may think or say of what they might choose to call a disgrace, but is notand if it was, could never stain your purity-all this when weighed in the balance against your worth and goodness, should, and will, by all your friends, be cast from remembrance; but, Clare," he spoke low and earnestly, and very gently drew her to his side," when weighed against my love for you, they avail nothing, and are never more to be thought of."

There was silence then. Clare had not thought to find among aristocratic society such a lofty soul. She had hardly thought that he would stand the test when applied to his pride in regard to the world's opinion. That he loved her, she could no longer doubt; and she saw in him that worth and nobleness which would command her love and admiration forever. So when he broke the silence by asking, with a world of meaning in his look," Do you trust me now, Clare?" she answored quietly, "I trust you, Vandale."

"Then, dear Clare, allowing all the past to have no weight with you, am I right in thinking that my devoted love meets with at least a partial re-

And Clare paused but a moment ere she replied, "Not partial, Vandale, but wholly and truly; a

deep, fervent affection, akin to your own. I give never before touched by the sacred passion, love," and a glad light shone in her truthful eyes, and irradiated all her lovely face.

"My own, then, my darling Clare forever," he exclaimed, as he looked with admiring love upon her face, so beautiful with the new light breaking over it; and clasping her to his heart, pressed upon her pure lips the first thrilling kiss of a lioly, deathless love.

"Nothing can part us now," he exclaimed through all coming time you are mine to cherish and protect, mine to guard from sorrow and shield from suffering. Thank Heaven for the priceless had learned the melancholy facts which so saddened your young life? No, no, my Clare, I honor you the more for telling me all. But I was not wholly ignorant of them before I sought your acquaintance. I had considered all these things before I asked an interview with the noble girl whom I loved from the first."

"I confess, I hardly thought, with your native pride and high position, you would be able to overlook what the world in its harsh judgment brands with reproach."

"The position which I occupy is henceforth to be shared by your own sweet self," he replied; and before the world I shall be proud of my chosen bride. Proud of her accomplishments and ing; but the awful stillness of the room told me ; loveliness, proud of her nobleness and heroism, and, most of all, proud of her inuate goodness and her love for me.

Without recording further a conversation probably of most interest to the two participating, we will only say that when Vandale Horton took his leave, it was with the promise to call again very soon; and we think in all probability that Clare's services as seamstress for Mrs. Evans are nearly at an end. For Vandale was his own master; possessed of wealth enough, and saw no reason why his marriage should be long delayed. Beside, he could not bear to see her filling the position of a sewing girl, when she was so well fitted for a higher. He wanted to claim her as his own before the world, and see her take her rightful place in society, commanding the admiration and respect so justly her due.

[To be good goled in our wit.]

Written for the Banner of Light. SPIRIT COMMUNION.

BY FEBBERICK ROBINSON.

ervoryrion. Confe, kin Uspirite, come and see u-From the bright ethereal spheres; one with words of truth, and free to

From all superstitious fears, Tell us of the clowing beauties of the glorious sphit-lands, of the pleasures, wants and duties

of the happy spirit bands, Is this earth the nucleus merely Of a wide extended sphere, And do spirits live as really As we mortals live down here

SPIRIT ASSWER. Yes; the earth is but the centre Of the beavens around it spread, And all who leave it there must ente As each arises from the dead,

There are hills and vales ethereal, In the clear transparent sky, Scenes like earth, of fine material, Near, though hid from mortal eye.

The earth is but the basement story tif the mansions in the skies, And all the stories grow in glory. As above the earth they rise. And in this basement we had birth.

Who now inha'dt worlds'ethereal

By love of friends material, In heaven we exist more really Than we did upon the earth The abode of infants merely,

But were attracted to the earth

Made immortal from your birth ; For you to us are infants all And need our care, both great and small,

Always from the natal day, And you infants we endeavor conduct to worlds above,

With something like parental love. To outgrow evil all have power, Here and in the worlds above

Watching over and guarding over.

And grow in goodness every hour. By heartfelt words and deeds of love. The world has long been taught in vain.

And with great expense of breath, That all men must be born again-This we know takes place at death, Again you often teach and say, in creeds of all complexion

There'll be a last great judgment day-A general resurrection. But resurrection we can say Just the same to us appears As spiritsbirth. The judgment-day

Must include a thousand years. A thousand years the Scriptures say, In God's sight one day appears; And also that a single day

Is to him a thousand years. And now this glorious judgment-day Is arising to our view When all old things shall pass away,

And then be created new Nothing but good and truth shall stand, In this expanded judgment-day; Evil and falsehood from the land, All shall then be swept away.

To teach himself in every way. No exertion should man grudge: For in this last great Judgment-day Man himself must be his judge. How we rejoice that we have found

A way both grand and new. Which us enables to expound Such glorious truths to you We delight to tip the table.

And all other signs to give That your spirit friends are able, To assure you that we live.

And it a greater joy would be If all would but investigate The Truth, that all might seek and see That spirits do communicate.

"Would ye place, mem," said Bridget, the other evening, "an' I'd like ye to lind me the loan of your white dress, to wear to a party. I do hate to be askin' ye, for horrowed clothes never fit me like me own."

Toledo is to have a new hotel which will cost

\$165,000, and an opera house at a cost of \$100,000. Don't go to church with a cough and disturb the rest of the congregation.

Let your promises be sincere, and within the compass of your ability.

Our Houng Folks.

Written for the Banrer of Light. LAWS OF FRIENDSHIP.

BY ANNIE DENTON CRIDGE.

Lucy Gardner and Sarah Garrett had been talking some time very earnes ly about likes and dislikes, when all at once the saw their friend, Samuel Chapman, coming up the road. Samuel was an old, gray-headed gentleman, with a very pleasant face and pleasant voice, and he was a great favorite with the young folks of the neighborhood, for, though he was very wise, he was full of pleasantry, and loved to talk with them.

"Good evening, good evening," he said as he came up to Lucy and Swah; " what are you chatting about this evening?"

I have been telling Lucy that it is not right for her to have favorites," replied Sarah. "I am sure Emma Daniels is a very nice girl; yet she will not make a friend of her, though Emma admires her very much-! have heard her say soand always behaves kindly to her."

"Yes," said Lucy, "I mow that; Emma is pleasant and polite; she is also good and smart; but I do not want her for an intimate friend. I like to meet her occasionally, but we would not like each other as well as we now do if we met often." But Sarah Garrett and I have loved each other from the very first time we met-did we not?-and we never tire of being together.".

As Lucy said this they looked in each other's faces with such a smile of love!

"Yes," replied Sarah, "what good friends we have been! But why cannot you love Emma Daniels, too?"

"Because," replied Lucy, "we cannot love everybody." Samuel, good old Samuel, looked at the young

girls, listened to these remarks, and then said: "You two loved each other when first you met We do feel so sometimes with perfect strangers; we feel as if we had known them all our lives, do

"That is the way we felt, did we not?" said Lucy to Sarah.

"Yes, just the way," replied Sarah.

"Then with others," continued Samuel, "we feel indifference, or perhaps we feel dislike, and do not want to meet them again. Perhaps we take one look in a person's face, and say to ourselves, 'That individual could never become my friend.' What say you to this ""

"You are right, Samuel," both young girls re-

"But is it right," said Lucy, "that we should have these strong likes and dislikes?"

"I think we can find out," replied Samuel, "whether it is right or not. Shall I tell you what I think about likes and dislikes?" " Do, Samuel, do "

"I have observed," said Samuel, "that we are repelled from people sometimes who are our superiors morally and intellectually; so our attractions and repulsions are not always founded on goodness or badness, ignorance or intellectual-

"I think," interrupted Sarah Garrett, "that there must be something bad in ourselves, if we do not like good people.'

Samuel smiled, and said, "Well, we all of us like everybody enough to wish them well, and do them a kind deed, if they require it; but just now we are talking about friendship, why we feel such strong love and friendship for some, and little or none for others. I think I know the reason for this: We are not only different in countenance and character, but we are different in our magnetisms. You are acquainted with Spiritualism and Magnetism enough to know that some people can cure disease by making passes with their hands, while others have not the least curative power, and this shows that our magnetism is not all just alike. The fact is this: every person has a sphere or magnetism peculiarly their own, as flowers have an aroma or perfume peculiarly their own. You are studying chemistry, both of you, I believe?"

"Yes, we are," Lucy replied. "Well, then," continued Samuel, "you know that some substances and liquids have no affinity for each other, and can never mingle; while others, having suitable chemical relations, blend at once. These repellant forces in matter are independent of goodness or badness of the particular. forms of matter in which they may respectively exist; but are the result of chemical difference, Thus it seems to be with human magnetisms some mingle, forming beautiful and lasting friendships, while others repel; and any attempt to force friendships where that repulsion exists only

ends in positive dislike or open quarrels." "If you are right," said Sarah," there is no remedy for the troubles that are constantly meeting us everywhere among acquaintances. Think, just for one moment, of the slights, neglects, preferring somebody to somebody else, and all that sort of thing. It would seem, according to your idea, that it is all right."

"We," replied Samuel, "should never be rude or impolite to any one at any time, or under any circumstances. Let us keep this in our minds and perhaps we will be better able to understand the whole matter. If the amount of attraction indicates the amount of friendship you or I can have for another, then, by observing and obeying this law, we can come just as near to another person as our attraction for that person indicates As there are all shades of color, from the deepest to the lightest of the primitive colors, so there are all shades of attraction, from that which causes us to unite for all time, (which with men and women results in marriage,) down to the slightest shade of friendship, which makes us well content to meet some individuals only once a year, or once in many years."

Lucy laughed, and observed: "I know some people that I would only want to see about once in ten years."

"The laws of human magnetism," Samuel said in this connection are the laws of friendship. If we carefully observe these laws, we can know to a certainty how near we can come to another in friendship or love. A young lady and gentleman meet once a week, and they think because they can spend an hour or two so pleasantly together, therefore they can spend their lives together just as happily, so they marry, to brawl and jangle, and finally to hate each other, when, had they understood the real amount of attraction they had for each other, they would have continued to meet once a week, and never have become husband and wife. Thousands of such marriages, and the blighted lives which follow, might be prevented did neople understand as they should this simple law of attraction."

" I believe that is so," said both young ladies at

"Perhaps," continued Samuel, "two lady friends live a distance apart. They visit each other occasionally, and always regret that they cannot live nearer: finally they become next-door neighbors, or perhaps they take a house together; I dare say you have both known such cases; and

main the best of friends. But how often, after coming so near and so much together, they begin to repel each other. Nearness has brought out their antagonism. The repellant in their magnetfriendship, they would have continued to visit each other occasionally, and never have made an effort to become next-door neighbors, or to reside together in one dwelling. By their ignorance of these laws, each lost a good friend."

"I think," said Lucy Gardner, " that the complaints Sarah speaks about, of slights, neglects and preferring somebody to somebody else, and all the evil speaking and bad feeling we hear so much about, would not exist if the laws of friendship governed all persons."

"You are right, Lucy," said Samuel, "for it would then he understood that our magnetisms letermined the matter, not our will, caprice or desire. We would associate with others so far as agreeable to both, and only grasp to our soul what belonged thereto. Those we could meet pleasantly only once a year or once a day, would remain once-a-year or once-a-day friends, and never seek to step over the boundary line of their because of our being so repellant to each other. Very well; there is no chemical attraction in our natures; shall we quarrel about it? Certainly not; let us obey the laws which regulate attraction and repulsion, and keep apart. It is no more we should all look alike. We might as well quarfinitize and expect eternal confusion thereby, as pursuits. imagine that, in society, only wrangling and quarreling can be the result of magnetic difference."

"I am very much obliged to you, Samuel," said Lucy," for what you have said. Now I understand whi I do not want to make a friend of Emma finitize as try to make Emma a dear friend."

people could be made to look on this subject as consequence of that abuse in injuring the physiyou do, it would make a great change for the bet- cal organism, is the main cause of all the ovils in ter, I believe; we would have fewer unhappy marriages, as vou say.'

"I am more resolved than ever," Lucy remarked, "that my friends, from once-a-minute friendstheir own spheres.'

Then they all laughed.

Samuel very earnestly," which it is well to re- ation, and the subsequent formation of woman member, and it is this: not to parade our likes or out of a rib of the man, is too ridiculously absurd dislikes, our repulsions or attractions; let us im- to attempt to controvert it. The priesthood in all bibe the spirit of this law of friendships which we the past have impressed upon weak and ignorant have been talking about; let us never forget that | men and women that the bible record is a revelawith all its power (and in some way it must ever tion of God's will, and therefore is true in all its vigorously assert itself) it is, when allowed un- statements; hence man as a part of his religious trammeled expression, one of the most gentle, belief has subjected woman to his baser nature, subtle and unobtrusive laws of any that govern and degraded himself, whilst woman, in consehuman beings-the still, small voice that will not quence of priestcraft teachings, yielded to his only be heard but heeded, above all rules, cus- animal desires mostly against the remonstrances toms, systems or creeds."

GRECIAN MYTHOLOGY. No. 111. BY DR. S. C. CASE.

We now arrive at the grandest part of Grecian mythology, and open an account of the later and higher gods of the ancients. As before mention ed, Saturn (Time) was the youngest of the Titans. As a reward for the valor which he showed in attacking his cruel father and thus delivering himself and brothers from confinement, they consented to let him have his father's kingdom, upon the agreement that he would not allow any of his male children to live. Pursuant to this, Saturn devoured his sons as soon as they were born. But Rhea, sought advice from her father and mother Heave and Earth). Following their counsel, thenceforth she did not present her new-born child to be devoured by its unnatural father, but gave Saturn instead a large stone, which he immediately swallowed, not perceiving the deceit. In this manner she saved from destruction six children, viz., Jupiter, Neptune, Pluto, Juno, Vesta and

JUPITER was secretly educated on the Island of Creta This portion of his history forms one of the most attractive fictions of the imagination, being partially enveloped in mystery, which only adds to its enchantment.

The Curetes, of whose origin we know but little, were his educators; they made a continual noise with their spears and shields lest Saturn should hear the crying infant.

The goat-Amalthea-which was afterwards placed among the stars, and whose horn became the symbol of plenty, furnishes him with milk; doves bring him nourishment; golden-colored bees give him honey, and the nymphs of the wood

The physical as well as intellectual powers of this future king of gods and men rapidly devolop. The Titans, hearing that Saturn had not fulfilled his agreement to destroy all his male children, made war upon him, dethroned and imprisoned him, with his wife Rhea.

No sooner was Jupiter grown up than he flew again on his throne, But Saturn, unmindful of his son's kindness, conspired against him. Jupiter, knowing this, drove him again from the throne and assumed command himself.

Saturn then wandered off to the plains of Latium, where he concealed himself and transferred thither the "golden age"-that happy period when mankind lived in a state of perfect equality and all things were in common.

ASTREA,

a descendant of the Titans, and goddess of justice. reigned. She is represented as stern and majesshe weighs the good and had actions of men; in resent the impartiality with which she listens to persons of all conditions.

She lived among mortals during the entire golden age; but when the silver ensued she fled to the mountains, and only came down amid the shades. of evening, unseen by and refraining from all communion with men. When the brazen age commenced, the wickedness and impiety of men drove her to heaven.

About this time, upon the plains of Pallene, pened the most terrific and wonderful war of history.

The gods were arranged on one side and the mighty Gigantes, (who are sometimes erroneously confounded with the Titans.) on the other. The the Giants threw great rocks, and, heaping moun- a Physician."

where the attraction is strong enough they re- tains on mountains, sought to scale heaven. Jupiter's brothers, affrighted, fled to avoid the terrible contest. By the assistance of his son Hercules, Jupiter came off victorious. Being thus left sole master of the whole universe, Jupiter divided isms is greater than the attractive. Complaints his empire with his two brothers. For himself he of coolness and neglect, or perhaps quarrels, are reserved the kingdom of heaven; to Neptune he the result. Had they understood the laws of gave dominion over the sea, and to Pluto the infernal regions.

His first name was Jovis, from which by the addition of pater (father) was formed Jupiter.

The poets describe him as a majestic personage, sitting upon a throne of gold or ivory, under a rich canopy, holding a thunder-bolt in his right hand, and in his left a sceptre of cypress. At his feet or perched on his sceptre, sits an eagle with expanded wings.

"He whose all conscious eyes the world behold. The eternal thunderer, sits enthroned in gold: High heaven a footstool for his feet he makes, And wide beneath him all Olympus shakes."

Free Thought.

THE RIGHTS OF WOMAN.

MESSRS, EDITORS-Bro, Tilton, of the Independent, can enroll our name among those in favor of friendship. Some we might never want to meet, the rights of woman as the perfect equal of man, and entitled to the enjoyment of all that man enjoys of position, place, remunerative employment, of free suffrage, and all and every activity of physical and intellectual pursuits. And moreover, in the conjugal relation-husband and wife desirable that we should love, all alike than that as a dual individuality—the wife ought to share the entire confidence of the husband, and have a rel with Nature for not making all matter to af- knowledge of and a voice in his enjoyments and

We believe that all the immorality in the world is to be traced to the pernicious influence of bible teachings in representing God as of the male gender-a man, and considering woman inferior to and in the divine economy subject to man's con-Daniels; it is not because she is better or worse, trol; that she has neither capacity nor judgment than I am, not because she is smarter or wiser, or to assist in the government of the universe, nor more ignorant than I am, but because our magnet- to aid in the progressive development and elevaisms do not blend. I might as well try to make tion of the race. Hence, considering himself the sand and water or oil and water chemically af- lord and master of her person, he has oppressed woman, held her in subjection and abused her "I will have to think about it," said Sarah, " If person, and in doing so abused himself; and the the world, the misdirections of both men and

In our view the Supreme Intelligence-tiod-is a dual being, male and female, as all Nature illuslike Lucy here, to once-in-ten-year friends or once, trates. There could be no unfoldment of Nature, in a million of years friends, shall all keep in of the Universe, no unfoldment of phenomena no reproduction of phenomena, if the male and female, or bi-sexual principle, did not exist in There is something, however," rejoined friend | Divine Being. The Mosaic account of man's creof her better judgment, and thereby jeopardizing health and even life.

Even in this enlightened age, through the influence of bible teachings, woman is considered as the mere toy of man, created for the sole purpose of administering to the gratification of his sensual desires. Thus woman has had no opportunity of unfolding and developing her true nature, with rare exceptions of those who have exercised a free judgment unbiased by theologic tenets, and unin-

luenced by the teachings of the Church. The progress of intelligence is fast fading out ill reverence for hible revelations as special rerealments of God. The Supreme is being better comprehended through an enlarged knowledge of Nature's laws, as illustrated in and through its phenomenal manifestations, And in the degree a knowledge of these laws is attained, man will his wife, lamenting the cruelty of her husband, have a higher appreciation of himself, and also of voman, because he will then know that man and woman are a dual individual; that they must have come upon the stage of being simultaneously; that neither had priority of existence; that they appeared in natural progressive development as all preceding phenomena, the highest concention of the Infinite Mind, the representative of God in the physical world, the co-worker in the development and improvement of material nature, and in the attainment of a higher humanity in physical, intellectual, and spiritual growth. The growth and development of a higher humanity is only to be attained in the harmonious cooperation of man and woman in their conjugal relations in conforming to the laws of their being, having in view the perfection of the physical organism and the unfoldment of the spiritual nature in its aspirations to a higher life. Let us place woman in the position God and Nature designed her: let herex. hand her faculties in the direction of her choice. restrain her within no limitations of man's activities, and mankind will be benefited by her efforts: wars, violence and immoralities will cease, and she will prove a blessing to the world, as woman has always proved a blessing within the sphere of her influence, when not coerced by man's LEON HYNEMAN.

Philadelphia, Pa , June 5, 1870.

INFLUENCE OF HOME. - A country of true homes is a country of true greatness. A strolling to deliver his father from bondage and place him gypsy life is a life of degradation and brigandage. The heart needs sheltering even more than the body. So a false, heartless place in which to dress, eat, sleep, work, fret, swear, fight and debauch, is the house of sin and the gate of hell. Behold little children, innocent infant girls and innocent baby boys, born and reared in such bideous places! Not one sweet memory to bind the soul to the saving influences of home! Not one fond thought of a holy mother, not one recollection of loving words spoken in the tranquil peace of a home of love—not one tie too deep for words! No, wretched wanderer, go out into the horrible reigned. She is represented as stern and majes-tic. In one hand she holds a balance, in which she weighs the good and had actions of ment in the other a sword, to show her power of punishing tigers in the human forest—the bloody tragedy of the wicked. Over her eyes is a bandage, to rep- an unprotected, homeless life between the womb

and the tomb Oh, ye who live in true, loving homes! shed tears of pity, and curse not, for ye little know the temptations of those who live in huts, hovels, dens, cabins, attics and holes of crime. Ye have not the faintest gleam of their hardships do not themselves know that they are breeding and sowing broadcast the seeds of nameless mis-eries. They never felt the fertilizing love of fond mother and sisters and brothers. Their appetites were never fed by the delicate dainties of affection. They never knew anything of a holy place where the thoughts and feelings of the selfish world were sometimes not permitted to enterwhere, in the mysterious sanctuary of home, they all shut out the tumultuous world for an hour, and together inhaled the sweet, humanizing confidences of true hearts. Alasi what might you have been under the perversions of circumstances

Written for the Banner of Light. DAPTIZED IN LIGHT. BY M. S. KNAGGS.

The morning rolls her hazy car Un through the heavenly blue, As from the dim horizon far A rosy light comes through,

And further up the broad expanse Are chased the clouds of dun, As, armed with golden spear and lance, Rides on the dazzling sun.

Pair, wakening Nature answers back From hills and woods and streams, As flows along his shining track The radiance of his beams.

And leaf and blade and blossom sing Their gleeful notes of joy, Till myriad voices sweetly ring Blessing without alloy.

The tiny rose unlifts its cup To catch the golden rain, And drinks a wondrous beauty up Through every thirsty vein,

And, buried in a golden flood Poured from a heavenly height, With its perfection understood, Reloices, bathed in light.

The drop of dew that seemed a tear Through darkness' weary hour, Hangs on the grass-blade's slender spear With all a diamond's dower.

The ripples on the laughing stream That hurries swiftly by, Shatter in gloo the radiant beam With mimic victory.

And thus the plorious light comes down To bless a waiting world-Waiting with open arms to drown Th' effulgence rich unfurled.

And as my soul looks on the scene. It cries in rapt delight. Oh, Angel of the Morning, lean O'er me, haptized in light.

Through all my spirit-being pour A wealth of spirit-beams, Until it answers back with power, Like woods and hills and streams.

Now softly steals upon my sense An answer gladly bright; My raptured spirit thrills intense, I am baptized in light, Bay City, Mich.

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THE GERMANS-IDEAS ABOUT DEATH-MORE SPIRITUALISM-BARON D'HOLBACH-&c.

BY G. L. DITSON, M. D.

EDITORS BASNER OF LIGHT-A German gen tleman has kindly translated for me an article in an early number of the "Columbia;" and as it is a very sensible appeal to the German population in behalf of our cause, I beg to submit a couple of paragraphs to your consideration:

booty. The unprejudiced I would like to incline to consider the possibility that Spiritualism may, after all, be the light through the rays of which their doubts may be solved, (regarding the hereafter,) and through the warmth of which a reconciliation may be established between their contending impulses."

If such courtesy and sincerity could be vouch safed to us by the press generally, and by our fellow-travelers on the great turnpike road to eternity, how much animosity might be saved and how much more kindly would the milk of human love flow out from he breasts of all humanity.

I have just received from Providence, R. I., an senting it to the public:

"Death is but a second birth, as natural as the first; not an evil, but a good; the only possible door to another world.

to those conditions, can of theil effect no radical change in the spiritual entity of man. Hence it would be more rational to exhort men to prepar to live, and to meet death as a necessary and salutary circumstance of life. Death is not a suspension of life, but rather a continuation of it. Progress is the law of life; and death is not in contradiction, but in harmony with this law. Hence, whatever of good is gained in one stage of life is not lost in passing to another, else there would be

Physical death is not a penalty for violation of Physical death is not a penalty for violation of divine law, inflicted by a disappointed and vindictive Delty. It is a part of the original plan of creation; for it is not possible to think that God intended that man should always live in a house of clay. Death is as much the friend of him that sinneth much, as of him that sinneth little; for, so far from its shutting the gate of all reform, it is not even a hindrance but rather an efficient old

not even a hindrance, but rather an efficient aid. That instinctive fear of death which has been wisely given to men as well as to the brute, has afforded an opportunity for a vast amount of imposition. Disrobe death of the artificial mantle with which ignorance and superstition have clothed it, and you would ruin every creed in Christendom; heaven, hell, and the judgment would be annihilated; thousands of pulpits would be struck dumb; men would profess less and do more; and hundreds of thousands whom fear has made hypocrites, would not be afraid to die hon-

If my pen could add one single grace, one far thing's worth of force to the lines of this gifted writer, how gladly I would dedicate it to the task! I may be permitted to add, however, an idea suggested by what she has graphically adorned, which is, that if death had really come to man alone, there would have been a significance in it that must have afforded to the clergy a mighty limb on which to hang (not their harps,) the terrible thunder-guns of their theology-but alas! for their direful creed, the heast, too, and the fluttering bird, the tree, too, and the dainty flower, all perish. The inexorable law of change charges the very hosts of heaven. The law only, and its mighty Executor, are the ever-enduring. But wait. There comes now a faint echo from a sad cry in the depths of the heart-"Shall not our loves endure also?" The parted lovers, the mother and the child pray to God, and-hope through their tears.

I have recently become acquainted with a gentleman here, who, though not more than twothirds of a Spiritualist, has related to me some facts that ought not to be lost. Sometime ago he met the estimable daughter of the distinguished Judge E., of New York; and though she knew

Mrs. C. O. Whitman, not only extensively known by her angel-voiced poems, but by much valuable testimony given in behalf of Spiritualism.

nothing of his history or his relations, she brought before him, or so vividly pictured by words his former friends and relatives now in the spiritworld, that he recognized each one and all as Physical Manifestations through the though they had been actually present in the form. She not only did this, but grouped them as they had been in earth-life, or would naturally. be, by sympathy or love, in the spiritual. For example, she represented as together the gentleman's first wife, father, mother, aunt, and an old deacon who for years had been in the habit weekly of joining that family party. Then she portrayed another group, prominent among which was the gentleman's second wife, with an infant in her arms. Nothing could have been more truthful and graphic, yet the recipient of these favors was not convinced that his dear ones bad actually been gathered about him; but that world of new and startling beauties and beatitudes has since been expanding before his longing vision.

This gentleman's first wife, immediately precedling her chrysmutatio, or golden change, looked up and exclaimed, "Why, there's my father, there's my mother! I am going with them. Goodby;" and her spirit was gone. His last wife, if I remember correctly, said that her first husband had appeared to her in a dream; warned her that she would soon be with him, and requested her to leave to their little hoy her wedding ring. She, too, was soon borne away into the bosom of the great Future.

This gentleman's little child also told him, a short time ago, that he had seen his spirit-mother. He said she came and looked at him awhile, then went and bent over his papa; and when he was about to call his papa and say to him that, 'Mamma is here," she disappeared.

One evening, at a circle at my house, this Mr. K., after having had correctly answered a number of test questions, asked his spirit-wife how many children he had. The reply was, "Seven." "That is wrong," said Mr. K. "How many have I in the spirit-world?" he continued. "Three," was the response, and correct. "How many here?" "Four." "Ah!" said Mr. K., "you are right after all. I had counted-in my little step-son, and so had made eight." No one in the circle knew anything concerning his family which could have enabled him or her to reply to his inquiries; and in this last instance, he himself was put right by a superior spirit intelligence.

The gentleman referred to above is a Mr. King, a proof-reader, and now engaged on an important law book. He has just given me permission to use his name, and to state that one of the servants of his house was audibly called by a spirit, he supposes, a few mornings since, at four o'clock, the hour at which he wished her to rise to do some work, and at which time he intended to call her, but overslept himself. In the course of some remarks during the day, she said, "Yes, sir, sure, I rose at four o'clock, when you called me." "But I did not call you," said Mr. King. "Indeed you couple of paragraphs to your consideration:

"I do not come forward," says Dr. Geran, "as a defender of Spiritualism, for I am not a Spiritualist myself. I only wish to enlist for it the consideration and regard of my countrymen, which it fully deserves, in my estimation. I will also endeavor to break down a prejudice which condemns without trial or examination a new doctrine, because of its not fitting into the folds of their rusty old dogmatisms. I also wish to remind my readers that the ignorant is equally obstinate in what he disbelieves, as he is foolishly ready to believe anything.

There is a something that forces me to drive away the idea that death shall never return its booty. The unprejudiced I would like to incline to consider the possibility that Spiritualism may.

I did, sir, for I heard your voice distinctly, and I answered that I was coming." "It may have been Martha" (his spirit wife), responded Mr. K. "Ay, sure; but it is wicked to call her back from the grave so, to wake up a poor crater like me." "I did not call her," said Mr. K.; "nevertheless, I think she was here;" and at a scance at my house the spirit confirmed this suspicion. Mr. K. is evidently very mediamistic. At his first sliting to planchette, with his sensitive little daughter, it moved rapidly in every direction, and indicated that in a very little while, when the spirits could obtain more perfect control, it would become to him an insufred penman, writing messages such did, sir, for I heard your voice distinctly, and I him an inspired penman, writing messages such as only the angels can indite; drawing the two worlds nearer and nearer together, till the voices of his beloved come echoing upon this shore, and he hears the pattering of the little feet of his sainted children around the gates of the other.

Baron D'Holbach says: "If God is everywhere he is in me, offends God with me, combats God in me. Lactantius says that Epicurus observed: Either God would remove evil out of this world, and cannot; or he can, and will not; or, he has not the power nor will; or, he has both the power and the will. If he has the will and not the power, article on death, which embraces so much that is this shows weakness, which is contrary to the valuable, truthful and beautiful, I think that the nature of God. If he has the power and not the will, it is malignity. Men are wicked only because their reason is not sufficiently developed. * * * What is inconceivable to man cannot be made for him. * * * Conviction can only be founded We are exhorted to prepare for death, as if it on the constant testimony of our senses. * * * were a merciless arbiter of human destiny, when in truth it has nothing to do with the soul's weal or woo. Its effect is physical, not psychical. It is only a means of passage from one world to another. New conditions may, doubtless will, work a change in the soul; but death, the means to these conditions can of the soul; but death, the means to these conditions can of the soul; but death and the means to these conditions can of the soul; but death and the means to these conditions can of the soul; but death and the means to these conditions can of the soul; but death and the means to the soul; but death and the means to the soul; but death and the means to the soul; but death and the means the soul is the means the means the soul is the means the means the means the soul is the means the means the means the means the soul is the means the mean

employ miracles to accomplish his projects?" The doubt-producing lack of perfect knowledge gives such a charm and zest to our mortal makeup, no one should pray for its discontinuance. If a man about to start to travel in Europe should suddenly be made conversant with the appearance of everything there, he would very likely unpack his trunks and stay at home. The uncertainty of life, the many mysteries of the Hereafter, will, I think, in a great degree, ever continue for our good. The uncertainty of the revealments of to-morrow, add, oftentimes, a bewildering bliss to moments we may never recall. Death loves to veil her gentle face in shadows. Her smiles might lure us too hastily to her dreamy abode, though, not unfrequently, they are vouchsafed to the trusting, yearning heart, when sink-

ing at her threshold. Albany, N. Y., June 6th, 1870.

> THE SOUL'S EAST WINDOW. BY JAMES RUSSELL LOWELL.

Man cannot be God's outlaw if he would,

Man cannot be God's outlaw if he would, Nor so abscond him in the caves of sonse But Nature still shall search some crevice out With messages of splendor from that Source Which, dive he, soar he, bailles still and lures. This life were brutish did we not sometimes Have intimation clear of wider scope, Hints of occasion infinite, to keep. The soul alert with noble discontent And anyard vegranges of mestiged desire. The soul alert with noble discontent And onward yearnings of unstilled desire Pruitless, except we now and then divined A mystery of Purpose, gleaming through The secular confusions of the world, Whose will we darkly accomplish, doing ours, No man can think nor in himself perceive, Sometimes at waking, in the street sometimes, Or on the hill-side, always unforewarned, A grace of being finer than himself. That beckens and is gone—a larger life That beckons and is gone—a larger life Upon his own impinging, with swift glimpse Of spacious circles luminous with mind, To which the othereal substance of his own To which the othereal substance of his own Seems but gross cloud to make that visible. Touched to a sudden glory round the edge. Who that hath known these visitations fleet Would strive to make them trite and ritual? I, that still pray at morning and at eve. Loving those roots that feed us from the past. And prizing more than Plate things I learned At that best Academe, a mother's knee. Three in my life perhaps have truly prayed. At that best Academe, a mother's knee,
Thrice in my life perhaps have truly prayed,
Thrice, stirred below my conscious self, have folt
That perfect dispathrallment which is God,
Nor know I which to hold worst enemy—
Him who on speculation's windy wasto
Would turn me loose, stript of the raiment warm
By faith contrived against our nakedness,
Or him who, cruel kind, would fain obscure,
With painted saints and paraphrase of God,
The soul's cast window of divine surprise.

—The Cathedral.

Somebody says the women make very good street-sweepers when they are trained to do it.

Spiritual Phenomena.

Mediumship of Mrs. E. Kegwein.

MESSRS, EDITORS-From week to week, when I gaze over the pages of your ever welcome Banner of Light, I wonder why I never see any notices or reports from our city. Certainly this does not

with a hardly ever surpassed wonderful mediumship, is always ready and willing to answer the questionings of inquiring visitors. It is Mrs. E. Kegwein I am speaking about. Modest and unassuming, she always welcomes everybody human being from death, and built up in her who is in search of truth; and with a patience heart a longing for a purer life, which if it do no that I never saw equaled, this lady sacrifices her more, will cherish at least this single virtue. whole time, from early morning to late at night, in holding the slate and receiving message after. message from our friends in the Summer-Land.

I have seen a number of mediums, but certainly Mrs. Kegwein is the most convincing. I have often taken atheists and skeptics to her house, when Mrs. Kegwein would hold the slate for N. J., have just effected an organization, to be them, in broad daylight, with the windows open, known as the" First Spiritualist Society of Ancocurtains raised, and the sun shining smilingly ra.". Its board of officers is as follows: upon her, and receive messages from their spirit friends and relatives, and I cannot see how in the world they, or any other person, with such positive proofs before them, can help believing.

Very often, on bright and clear days, our spirit friends will even write for Mrs. Kegwein by her placing the slate on her lap, under the table, and keeping her arms folded. Ah! ye knowing ones, scientific men, wiseacres and doubters of spirit communion, pray tell us what is it that takes heart-consoling messages, signed in full name also a Children's Lyceum. hy some friend or relative—friends that ever were and ever will be dear to our memory, and who, in order to prove their identity, will call to your mind some secret or little incident of your early life only known to you, long forgotten, but now coming fresh to your mind!

Bosides the writing, you can hear at Mrs. Kegwein's the spirits talk in a plain and audible voice. I have had many conversations with the spirit brother of Mrs. Kegwein. I have sung songs with piano accompaniment, to which my spirit friend sang the second voice clear and

Mrs. Kegwein's dark séances are also very interesting. She is tied and untied by spirits; musical instruments are played on while Mrs. K. is tied; iron rings are hung on her arms, though you eatch firmly hold of both her hands; spirit hands will touch you; spirits will talk to you through a tin trumpet; you see spirit lights, &c., &c.

Two of Mrs. Kegwein's children are also getting developed as writing mediums; that is, the spirits will write for them by simply holding a slate and pencil under the table. I have received long messages through little Mamie Kegwein (there being nobody in the room besides little Mamie and myself) in the fac simile hand writing that I am in the habit of getting from my spirit friends through Mrs. Kegwein.

If you could see the large number of people, from far distances and near by, constantly going in and coming out of Mrs. Kegwein's, you certainly would come to the conclusion that the people here are taking a great interest in Spiritualism.

For the benefit of the "knowing ones" I will state, in conclusion, Mrs. Kegwein generally holds the slate under the table with one hand (her right). resting her left arm and hand on the outside of the table. The table is a small one, square, and perfectly plain, with a cover thrown over it. You can always see two-thirds of the hand that holds the slate. The pencil is laying on the slate. The times laying their whole hand on yours,

free of charge. God bless that family for the great into brain and nerve, which they do nourish splengood they are doing. Truly yours, Louisville, Ky., 1870.

Charming Reptiles.

EDITORS BANNER OF LIGHT-As an item of news, perhaps the enclosed would interest your readers, especially as it denotes the power of Paul to handle reptiles with impunity.

Des Moines, Iowa, June 7th, 1870.

For the benefit of the outside world, says the without receiving bite or sting. In the loneliness of the grove or forest, or in any secluded place with snakes, he can by a few talismanic words call around him any number of snakes, whom he can charm into perfect obedience to all his mandates. He can pick them up and lay them down at any given place, and at his bidding they will remain there until his return, after an ab-

Sence sometimes of hours.

He can take a rat or a mouse, and so manipulate it—so put that inexplicable tyrant spell upon it—that it at once becomes a mute suppliant for favor, is quiescent, and may be tumbled about at

pleasure. The young magician avers that this miraculous power is given him by spirits.

We could relate many incidents in this connection illustrative of our little friend's necromantic faculty of subduing the reptile creation; but the foregoing must suffice.

Rescued by a Clairvoyant.

The New Orleans Daily Picayune of June 3d. gives the following touching incident, which fully illustrates the power and usefulness of clairvoy-

A few days since was related in this column A rew days since was related in this column the story of a young girl lying grievously ill and almost dying on Baronne street. She had deserted her family and friends for a young man who abandoned her to strangers, betrayed her affections and embittered her life. There is something connected with the discovery of her affections are connected with the discovery of her affections. romantic connected with the discovery of her condition. Mrs. Ferris, a Spiritualist, residing at condition. Mrs. Ferris, a Spiritualist, residing at No. 194 Baronne street, related to her friends that in her moments of trance she had frequently seen a sick girl, whose pitiable situation excited her compassion. The room in which she stayed, its furniture, the exact likeness of the inmate and the appearance of the house, were all described by the Spiritualist. So forcible an impression did it make upon her mind that she called in several of her lady acquaintances, and stated to them

which, even before life was extinct, she was to be immersed preparatory for the tomb. Interested at this information, the ladies determined to visit at this information, the ladies determined to visit the house and make inquiries. The residence was so accurately described by the medium that it was impossible to miss it, and on arriving there, they inquired if a sick lady occupied one of the rooms of the house. They were answered in the affirmative, and being shown to the apartment, found that the information of Mrs. Ferris was in every point correct. The girl was there, sick wretched, and apparently dying, and in the same prove that there are no people here who cherish the beautiful and soul-inspiring belief in Spiritushroud. Of course, such a condition of things alism, or that Spiritualism has died out. I know the police and standard the same are the same alism, or that Spiritualism has died out. I know there are plenty of firm believers here, but they lack the courage to let their light shine before the people.

Thanks to God, we have in our neighborhood one of heaven's own messengers, who, blessed with a hardly ever surpassed wonderful metals. They are one intermed the police, and steps were immediately taken to have the girl conveyed to the Charity Hospital, where she now is. The pitiful story of her flight and ruin, detailed in a previous issue, was learned from her own lips. The kind treatment she is now receiving, and the attention of capable physicians are gradually restoring her life, and little doubt now remains that she will aventually redoubt now remains that she will eventually re-

Whatever may be said of mediums in the abstract, Mrs. Ferris has illustrated in this instance a kindly Christian charity which has rescued a

> ITEMS BY THE WAY. NUMBER TEN. BY J. MADISON ALLEN.

DEAR BANNER-The Spiritualists of Ancora,

President-II. P. Fairfield.

Vice Presidents-E. W. Bond, Julia Swan. Rec. Sec .- Mrs. Sarah S. Allen. Cor. Sec.-J. Madison Allen. Librarian-George Hutchins.

Treasurer-John Blatherwick. Assistant Treasurers - Mrs. Sarah L. Tibbals, Mrs. D. A. Easton. The first three constitute the Executive Com-

mittee, the next three the Literary Committee, up the pencil and writes long, soul-inspiring and the last three the Financial Committee. We have

The Society is organized upon the most-liberal basis, everything of a tyrannical or sectarian character being carefully guarded against by express provision of the "Constitution." The hat for the head, not the head for the hat; institutions for man, not man for institutions: When the latter become oppressive, the power which created them may rightfully destroy or modify them. On this idea the Spiritualists of Aucora have associated themselves, feeling it to be a matter of conrenience to have some common basis of action.

The "First Spiritualist Society of Ancora" ierewith sends fraternal greating to all her sister societies everywhere, and asks from them a kind thought and reciprocal feeling, to the end that our mutual and heaven-born movement for universal freedom and spiritual education may be thereby promoted.

The combined and concentrated psychological emanations from so many earnest individuals and associations shall yet form a white cloud of glory which shall cover the whole earth and dispel forever the hideous darkness and gloom of the old-time superstitions, which have hitherto overhung our beautiful planet with a funereal pall. The good time is coming! Let us all work diligently, in our various capacities, for the inushering of the reign of universal wisdom and its glorious and blissful concomitants.

We are few in numbers here, but perhaps sufficiently earnest for the accomplishment of some good, be it more or less, and there is one consoling reflection which toilers everywhere in unpopularized paths may enjoy if they will-that " One

with God is a majority."

I am reveling just now in the "celestial delights" of the strawberry ("Diet chiefly strawberries and gems. Not the sparkling jewels which only the "wealthy" can display, but another and far superior sort—made of Graham flour and cold water, and nothing clse! Better, sweeter, lighter, and in every respect superior to any other form of bread. There! I have said it, and I mean it! spirits always write away from her; when they are done writing, they rap on the slate with the pencil. You are at liberty also to take hold of the slate while the writing is going on, and doing to spirit hands will often touch your hand, sometimes laying their whole hand any course the slate with the results will often touch your hand, sometimes laying their whole hand any course. knack in it,") " makes gems usually for me (I sometimes make didly, and other tissue—then come the delicious raspherries, which reach perfection hereabouts, raspherries, which reach perfection hereabouts, with blueberries soon following, then blackberries, (you ought to see the big fields of them here in "Jersey,") with cherries, tomatoes, plums, peaches, pears, grapes, and endless other fruits, each in its own time and way.

I am a regetarian, Messes. Editors, and might glory in the same, but prefer to quietly and luxuriantly enjoy and be blessed by the thing.

For twenty years it has been my conviction that animal life should not be taken by humans for the purpose of obtaining food; that a better.

for the purpose of obtaining food; that a better, purer, higher type of manhood and womanhood is attainable in the absence from the body and For the benefit of the outside world, says the Key West Dispatch, we have put or record the fact that in our island city there lives a youth who, in himself, is among the great phenomena of the age. Listen and be the judge yourself. He can handle snakes, scorpions, centipedes, or what not, with perfect impunity. He makes pets and playfellows of the larger kind of rattlesnakes, twisting them around him, and dallying with their forked tongues and their ten or twelve rattles! He actually has carried scorpions in his bosom, and wasps and hornets in his sleeves and pockets, without receiving bite or sting. In the loneliness in elements from the state of t itualists are trying to outgrow and escape from!
—the case would again be different. As it is, I prefer to subsist upon that which, while it nourishes the body, does not at the same time inflane the passions. Looking forward to the time when the human race shall learn war no more, when the lower faculties shall no longer hold sway—I cannot, but feel that one important and necessary cannot, but leet that one important and necessary step is to cease to wage warfare with animals for the sake of devouring their flesh. In that bliss-ful era (fast approaching) of Universal Peace, the earth shall be covered with happy homes—shall be one vast garden of fruits and flowers, in which there shall be no room for pig-sties and slaughter-

I will close these items by a brief allusion to the work, which, in connection with wooing Mother-Nature with spade and hoe, (and she never says No to such wooing,) is occupying my never says No to such wooting,) is occupying my time mostly this summer. Last winter it was announced through your columns that I should do no more lecturing until the manuscript for my work on Panophonics was completed. Supposing it would be, in early spring. I ventured to make arrangements for a tour in New England, to commence in March. When March arrived, a few chapters remained unwritten, but I proceeded to take the proceeded to the content of the chapters remained inwritten, but I proceeded to fulfill my first engagement, (in your neighboring city of Lynn,) hoping to be able to. go on—go on ego on," and to write the remaining chapters on the wing." It was soon apparent, however, that my arrangements were promuture; the tide flowed backward, and I must break off at once and organ sociade myself. Some important states

cially, of those numerous correspondents who from every part of the Union have written me it make upon her mind that she called in several of her lady acquaintances, and stated to them that the evening before this sick girl appeared to her in an attitude so beseeching that her sympathies were excited beyond restraint. Looking at her and her surroundings attentively, she perceived that the woman having her in charge was actually making grave clothes while yet the patient lived; that she had prepared a bath in

he prosecuted determinedly, until all the alpha-berising of the earth are replaced by a beautiful natural system, adapted to all tongues and all time, and free from every taint of national partiality and every species of inconsistency. this work my powers, my life, are dedicated. Whatever difficulties and obstacles now lie or whatever timenties and obstacles now 116 or may hereafter be thrown in the way, shall be re-mord. For ten years the thought of Universal Alphabetic Reform has been my guilling star. It will so continuo until the end desired is reached, if it occupy ten years, fifty, or a thousand. All my efforts look to that end, and have from the first. Though I may seem to have been performing only the ordinary work of the linerant lecturer, yet all the while that has in reality been but the merest fraction of the labor which has been mine to carry forward. When the time shall come that I can be permitted to devote my energies en-tirely to the real work of my life, the reform will, I trust, move rapidly on, and with accumulating power press forward to victory;
Ancora, N. J., Jane, 1870.

Banner Correspondence.

MARTIN BRIANT writes us that he wishes it were possible for some good test medium to visit Morroe, Readsborof, and Stamford. All through those towns there are Sphittualists. "Some do not know it, and others think it is not popular, and popularity with most people is the great gool of gods. But I do not know as a medium or beturer could make it profited to visit in, although there are some aniong us thirsting for the waters of life. When the masses get thirsty enough to dg for it, we shall have it, for we know it is here." He also says: "Gods as a Man, by II. C. Wright, is good, and will be ar much senatury. He has one sentence printed in capitule, of only eightwords; which lift the majority of men were capable of understanding, this would be a different world to live in then it now iz. Most of men have yet to learn that the government of the sexes is reciprocal."

reciproca."
To Mr. Garrison's twelve reasons in favor of Woman's Saf-frage he would add another, viz.: "Reason Lithe—The eleva-tion of man, by Nature's law, requires that woman should enjoy all and equal rights with man; for the feeling of rightfal sovereignty is just as transmissable through the mater-nal medium as appetite or passion."

Massachusetts.

Ministrchusetts.

ROCHESTER.—Mrs. O. O. Catheart writes, May 15th:
Dran Banner of Louit—Did you ever hear of such a
place as Rochester, Mass 2. Yes, you have, for you come
regularly every week to cheer me with your words of comfort, telling met of that "Better Land" where dwell my
loved ones. Our Rochester, I am told, is a large place,
covers a large territory. Quite disely; but the "Centre,"
which I should call the town, certainly cannot hoast of
many inhabitants or habitations; it has a post-office, one or
two small stores, one physician, one Justice of the Peace,
(well for him he can live independent of his office), and one
hotel, which is generally filled with visitors through the hot
weather. Here is also an academy, once a fourishing institution, until its owners—a part of whom are connected
with the one church here (Congregational)—saw fit to discharge its preceptress, Miss C. K.—., who was in every
way capable of filling the place of teacher, because she dare
expose the shortcomings of its minister. She being a Universalist, of course could not be occused for giving publicity
to the facts she deemed it her duty to make known; the expose the shorteomings of its infinister. She being a Universalist, of course could not be excused for giving publicity to the facts whe deemed it her duty to make known; she lost her place here, but found a school in Boston. While her name remains amsulfied here, but the reversed, had to leave for some other place, whether suspended from preaching or not, I do not know. In his place they have a younger man, quite the apposite from the other; one whom you feel speaks the truth honestly and leathessly, yea, and eloquently; in fact, his talents seem out of place here, though there are those that can appreciate and approve of the free, liberal and progressive spirit of all he inters. Some of the light ones are rubbing their eyes and opening their east as they find him removing one after another their strong theological bulwarks, as he tells them from the tulpit to give up their pews, have free seats for all and in two publist for all who profess to love and serve God, of whatever belief; let creeds be done away with &c. In fact, he is a "medium"—though he knows it not—in the sense we use the term; the instrument through which the invisibles are preparing the way for the dawn of that new light which is destined to inverspread the whole word.

When Ferme here Spiritualism was a word not understand.

iver-pread the whole world.

When Frame here Splittnalism was a word not understood; to the residents the meaning was connected with humbing, jugglery and meaniness. I can assure you I took the first opportunity to let them know that I was a Spiritualist, from knowledge, not hear-say or faith slone, and should work and talk for the cause; if any saw fit to shom me on that account, it would be as well perhaps. I do not know as it has made me any less friends. I have heard no fault found, but I here found kind and true hearts, with whom it has been deasont in have increasing and spirit fault found, but 1 have found kind and true hearts, with whom it has been pleasant to have intercourse, and spiritually I trust a benefit to each other. The inviables are making themselves manifest here in a way I was not expecting. Recently one of our neighbor's daughters, a young gehood-girl, while at my house asked me to let her put her prised as herself to find how band maying randity, writing communications for us all, giving proof alter proof that it was her-barther in spirit controlling her; telling us of things wo knew not of, but which have since proved to be true. She is one of a family of twelve children, the most of whom, with her parents, are now strong believers in scirit inter-She is one of a family of tweive entured, the most of woon, with her parents, are now strong believers in spirit inter-course. Her brother who controls told her if she would sit with me a few times, they would develop her still more, which they have, by singing, talking, &c., through her. And so the work here has begun.

Maryland.

BALTIMORE.—Mrs. E. J. Withelm writes, June 9: I again resume my pen to inform the readers of the Ranner of the workings of Lyceum No. 1 of Baltimore. We are still increasing in numbers, and our groups are well represented each Sunday morning with happy children. Our highly esteemed brother, J. Henry Weaver, presented the Lyceum on last Suiday with two handsome silver collection clause. The presentation was made in a few year augment. plates. The presentation was made in a few very appropri-ateremarks by Miss Amanda Hazellp, a highly gifted daugh-

pones. The presentation was made in a low very appropriate remarks by Miss Amanda Hazelly, a highly ciffed daughter of our worthy Assistant Conductor. She is a member of Star Group, and indeed she is a shining light to the diadem of our Lyceum. Responded to by our Conductor, Levi Weaver, Est.

The anutual election took place on the last Sunday in April, and resulted in electing the following officers and leaders to serve for the ensuing year: Levi Weaver, Conductor; Benjamin Hazelly, assistant do; Mrs. Walcott, Guardian; Miss Amanda Hazelly, assistant do; Mrs. Walcott, Guardian; Miss Amanda Hazelly, assistant do; Mrs. Walcott, Mr. John Henry, Librarian; Miss Ida Henry, assistant do; Mr. John Henry, Librarian; Miss Ida Henry, assistant do; Mr. John Henry, Librarian; Miss Ida Henry, assistant do; Mr. John Henry, Librarian; Miss Ida Henry, assistant do; Mr. Josob Weaver, Treasurer; Mr. Chiples Weaver, Secretary, Guards, Mr. O. G. White, Mr. Walcott, Mr. McClellan, Mr. Jacob Weaver, Mr. J. Henry Weaver. Graups—No. I. Preston Weaver; No. 2, Mrs. Harbach; No. 3, Mrs. Carmine; No. 4, Miss Trimble; No. 5, Miss Trout; No. 6, Mrs. Slaughter; No. 10, Mr. Tayler; No. 1, Mrs. Wilhelm; No. 12, Mr. Prist, Master Arthor Leonard; Os, 11, Mrs. Wilhelm; No. 12, Mr. Prist, Master Arthor Leonard, Organist.

We hold our Lyceum meeting at Courcespondence Hall, one of the finest halls in this State, situated on the southwest corner of Hollday and Baltimore street; In such a beautiful hall the marches are executed in superh style, We were rideuled by the Sunday paper of this city, in which, the reporter says, on entering our hall a sight of herror methis gaze on the holy Sabbath day, where children were marching with flugs and a fiddler, who fiddled away at a merry rate. Butt. Buliak, ascort worthy Brother Thomas G. Forster said in his lecture of last. Sunday, that such oposition would bring us receess, and he hoped our fiddler would fiddle some of the truth of our glojious philosophy in them before he took his departure for the Summer

SAN ANTONIO.—Carl E. Kreische writes, May 25th, that Dr. John Viade has been made the instrument, by his spirit guides, of introduction for a new phase of split communion. The Doctor, sitting at a table, applies a lead pencil to paper till its surface is blackened and like a mirror. Upon this paper when mediumistic women (some of them Mexicans) look, they perce ve various spirits and views of the spiritland. At night it is customary to place a light behind the paper, At scances lately given by the Doctor spirits called for mentally, and questioned in the same manner by those present, hecame visible to the lady looking on the paper, and the answers they gave were written out at the same time by himself. Mr. Kreische says he is not able to perseive anything by looking at the paper, neither can Dr. Viade, but when the scance is going on, the Doctor, through sympathy with the medium, perceives what she sees. Our correspondent thinks that if the power of priesteraft does not interfere, this new phase of spirit communion will become fully developed.

Indiana.

CROWN POINT.—J. H. Luther says: A Mrs. McKain, of Onkland Co., Mich., has been with us about two weeks, and by her varied and excellent tests, together with her powers to cure disease and her harmonious nature, has created quite an interest, an awakening. God and the angels bless her, and all the good workers in the vineyard.

I attended lire, Ituil's grove meeting at Hobart in this county, Saturday and Sunday, May 28th and 29th, and it was a feast of good things. The Brothers Hull have no reason, to complain of the powers and gifts given them. The meeting was not large, but respectable, both as to numbers and good order. The test medium, Keene, gave some excellent public tests on Saturday evening, and I understand gave many more at his room to those who called upon him. gave many more at his ruom to those who called upon him. Prof. Putnam attended the meeting, and gave, some superh endings and very interesting talks. Could we have such neetings occasionally, I think the slumbering Spiritualists would wake up and go to work.

OSBORN.—William W. Billmire writes, June 5th:

DEAR BANNER—For some time past 1 have been anxiously waiting to see appear in your columns an aninouncement of a convention of Spiritualists in this State. I read of them in almost every other State, and won-ler why we are lagging in the rear. Awake, Spiritualists of Ohio; unfurlyour standards, and let our sister States see that we are not dead to-spiritual light. I and many others hope to soon learn of some spiritual gatherines where we can aid in tearing down the walls of theological superstition, and disseminating the truth of our beautiful philosophy. We hope, our State Missionary will make arrangements to call a Convention, thereby enabling us to organize in societies throughout the State. Many, it is true, are opposed to organizing, but I see no way of making our work efficient in establishing Progressive Lyccims without organization.

EP-The Banner of light is issued and on sale

Banner of Light.

BOSTON, SATURDAY, JUNE 25, 1870.

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

PUBLISHERS AND PROPRIETORS. #TP. For Torms of Subscription see eighth page. All mail matter must be sent to our fontral Office, Boston, Mass.

LUTHER COLBY. EDITOR ASSISTANT. ASSISTANT.

Business connected with the editorial department of his paper is under the exclusive control of Living Codny, whom all letters and communications must be addressed.

The Great Apprehension.

There is an increasing anxiety manifested in the reported condition of the sun, in whose fiery holy are occurring changes that threaten to involve not merely the confort, but even the habitation of the earth. Upon the latter, however, it is no time to speculate. But as for the plain facts themselves, such as the actual occurrence of magnetic storms, sweeping across the great gulfs that appear in the sun's body, and showing to the eye the trailing play of dames, whose length and flergeness no forman power can calculate, they are deserving of consideration in connection with what has long been asserted in this and some other journals; viz., that the magnetic conditions of the earth and its inhabitants are rapidly undergoing a change, and that the mortal of the not distant future will, unquestionably, live under direct influences from above, transmuted through earth and atmosphere, which cannot but give him a very different character from the man of the

The astronomers are making these phenomena so plain and impressive that it is not possible for intelligent persons to remain indifferent to thom. They go to show how closely the people of the earth are beset with conditions not of their own making, both direct and indirect, near and remote. If we are sensitive to the state of the atmosphere right about us, so are we dependent countly on the mysterious forces that send their subtle independent to us from the first solar orb or the most distant stars. It is reported by seientitle observers that the spots to be seen at the present time on the solar disc, surpass in size any that have been re-orded since the century came in. Some of them are millions of miles in extent, and it has frequently been noticed, that simultaneously with the sudden lighting up of their dark and ragged edges with flame, the telegraphic circuits of the world have manifested a visible disturbance through the magnetic needles, and the yast magnetic storms that were raging in the sun have been a companied by proper announcements from self-registering instruments. And with these disturbances of the sun likewise occur the fine and crai displays at night-those brilliant and beautiful pulsations of the great magnetic arteries of the universe. These auroral waves are responsive to the solar phenomena, and demonstrate the close affinity which the earth main-

At last it is getting through the prejudiced skulls or not of "Science," that so subtle an element as magnetism, operating through a space so vast as that which stretches between us and the solar centre, is as well able to produce actual and substantial effects as the visible mechanical forces which are supposed to be causes instead of agents merely. One sayant begins to see the light, when he asks the question in connection with these remarkable phenomena, "Are these accidental connections, or are they really due to a magnetic influence which the sun exerts upon the earth?" Yes, and we will here add, if upon the earth, then upon the earth's inhabitants. It is be oming more commonly admitted that such an influence does exist, and that it is felt with more directness. with every such solar disturbance as we have al luded to. Then what follows? Clearly but this, that such changes as are now known to be going on in the sun will inevitably work wenderful changes in the climactic conditions of our planet making pure of it that are now habitable desolate, and converting cold into heat and barrenness into fertility. Or they may make it necessary that an entirely new order of beings shall supplant us helpless mortals.

But that is purely speculative. The knowledge that lies like a rich treasury in the spiritual tealths, ready to enlighten and bless all who are receptive and trustful, has long ago made clear the outlines of these impressive truths, and led many to assimilate their lives to their belief, instead of waiting to be driven out of their wits by solicitude and fear. Spiritualism has long taught the science of the intimate magnetic connection which our little planet sustains to all other planets and spheres, to the central orb of our system, to the far-on realms of light and life, to the whole boundary of God's vast universe. It has held the truth of the transmission of intelligence back from the upper spheres to the lower; of the constant influence exercised over sublunary affairs by mental powers that have taken position beyoud; of the eternal unity that reigns over every part and parcel of the wide creation. We may speculate on these solar phenomena as we choose; they only serve to illustrate the spiritualistic belief in a semi-material way: - People begin to believe when they see telegraphic influences disturbed at the very moment of a disturbance in the sun: but will they not sometime see that the law of influence is just as operative when working without any disturbance at all?

Woman's Rights in Pennsylvania.

A law, passed at the late session of the Pennsylvania Legislature provides that hereafter in that State, whenever any husband, from drunkenness, profligacy, or any other cause, shall, for two successive years, desert his wife, or neglect or refuse to live with her and provide for her, she shall, as to every species and description of propcrtv, whether real, personal or inixed, owned by or belonging to her, have all the rights and privileges to purchase or sell and convey the same, as if she were unmarried; and also that it shall be lawful for any married woman to sue and be sued in her own name upon all contracts, and to sue her husband in her own name to recover the possession of her real estate, or the value thereof, as if she were unmarried.

A New Work by J. M. Peebles.

We have just received from the author a conv of a new pamphlet bound book of one hundred and eight pages, entitled "Jesus; Myth, Man, or God, or the Popular Theology and the Positive Religion Contrasted." It was issued from the publishing house of J. Burns, London. We shall review this work in a future issue of the Banner

The Speeches of the Indians.

Though the make-up of the reporters' opinions on the red men's view to Washington is to the effeet that it was not at all satisfactory to them, it has come out before the sight of all men that the chiefs are not stolld or stupid-that they are not such foods as to be unable to comprehend the relative difference between the whites and their. own meagre tribes; that they have not been frightened or seduced by any of the brilliant and overwhelming sights shown them; and that they know well enough what justice is, to demand that it shall govern the conduct of the Government toward them. And we note with satisfaction that these red men, the representatives of their people, have made a decided impression upon the public mind and sympathy. There is no question that the country begins to look this whole matter over seriously, and would see only right and truth prevail in future dealings. The Sheridan and Sherman doctrine of extermination is abhorrent to them. If a soldier wishes to exerisa his weapon and air his vanity, let him practice on some other objects than the red men, to whom we are bound in solemn treaty.

tine thing has been made plain to the President. and Secretary of War, and that is that these men do not want to be tickled up with showy presents or little or no use to them, any more than they will be frightened by the firing of cannon or the sight of molten masses of from running in white streams at the Government foundry. They refuse sally beloved. qually to be coaxed or seared. They know precisely what is theirs, and precisely how to demand it. They have done no more than this; and gone home again to their reservations. "Red Cloud" showed his appreclation of the strength of the whites in this sentence of true eloquence: "Our : nation is melting away like the snow on the side of the last rites of respect paid to his mortal casof the hills where the sun is warm; while your ket: populatre like the blades of grass in suring, when summer is coming. You are great and powerful. We are but a handful." And after him "Red Dog" let out the secret of all the Indian complaints in station buy anything with my money. I want you to buy what is woulful. I don't want dirty done, rotten tobacco, and old soldiers' clothes dued black, such as von bought 'Spotted Tail.'" In short, the Indian protests against being any longer cheated in the way at which the Government has practically connived.

The change that has come over the spirit of the Indian's talk is very noticeable. He seems to realize the fatal disadvantage to which he is put by the march of civilization. He states his complaints with a sereoity and tirmness that suggest the thought that he desprits of ever living to sed them heeded. What a comment iry is not such a situated, who can see as clearly as ourselves, whose hope burns lower every year in its socket, the Presidential strawberry lunches, diplomatic the gow-gawry, and noisy thunders of simulated war are the increst mockery. That they are savages is nothing to our a lyantage; we ought to deal cruelties and outrages with which we are familiar, foundation part of this question. Let us try all shortcomings in the lowly and the simple." truth first, and then see if these outrages last. his deliberate extermination.

The Germans as Spiritualists. losophy, would respond instantly to their influ-related. ence and acknowledge the reality of their power. And in such a conclusion he would not be at all disappointed. The Nation, an able New York Dr. Tiedmann, of Philadelphia, Dr. Von Puchelstein, of Egg Harbor, Dr. Gerau, of Brooklyn, A. Steinbach, of Evansville, and Friedrich Munch, of Missouri, are cited by the Staatszeitung, and indicate both the spread of Spiritualism among the Germans, and the sort of persons that have acepted it. They consist, says the authority we have been quoting, in large proportion of thoughtful minds, who differ from the rationalists chiefly in the belief in a future existence. They reject miracles, and the whole body of dogmatic theology. They possess a good deal of fascination for those who approach them, and are ardently attached to their philosophy as the religion of the future, resting on a scientific basis, demonstrating the indestructibility of the human spirit, and ridding the world of death,"

Peebles in England.

We learn from Human Nature that Mr. Peebles is about to return to America, after a most prosperous career as a teacher of Spiritualism in London and the Provinces. His ministrations at the Cavendish rooms, London, it is said, have been a marked success-a well-disciplined congregation without a creed, and a full house with no toll at the door, has been the result. The London editor says: "Mr. Peebles returns to his countrymen with bright laurels on his brow, intertwined with other well-carned honors. We hope to see him among us soon again."

Emma Hardinge in Chicago.

Mrs. Hardinge commenced a two months' lec turing engagement in Chicago the first Sunday in June. From several sources we learn that her lecture gave very general satisfaction. One correspondent says: "Emma Hardinge, the 'angel lished in the German language in the United inspired,' is with us, and her lectures last Sunday , thrilled the souls of all who heard her."

Transition of Charles Dickens.

This distinguished novelist, whose name is cherished in so many hearts, both here and in his native country, has, after an earnest and mentally laborious life, passed on to enjoy a wider view of that human nature he pairted so well-in a land where faces are not masks and hearts not sepulchres-but where each spirit-brow is the tablet whereon are written the truths of its interior life.

From the Daily Press of Friday evening, June 10th, we extract the following telegrams, dated London, June 10th:

Charles Dickens was soized with a fit while dining on Wednesday at his residence at Gad's Hill, near Rochester, in Kent. Dr. Strood, his family physician, was immediately called, and remained until midnigh, when, becoming much worse, physicians from London were sumworse, physicians from London were sum-moned, and several arrived at Gad's Hill on Thursday morning. A consultation was held, and the case was at once pronounced hopeless. The patient sank gradually, and died at fifteen min utes past six last evening. Mr. Dickens has been ill for several days, but not seriously. He had visited Rochester and other points during the present week. All the London papers have obituary articles this morning. The Times says: "The ordinary expressions of fegret are now cold and conventional. Millions of people feel a personal bereavement. Statesmen, savans and benefac-tors of the race, when they die, can leave no such void; they cannot, like this great novelist, be an inmate of every home."

The Daily News says: "Without an intellectual

pedigree, his writings form an era in English lit-He was generous, loving and univer-The Morning Post says: "Charles Dickens did

more than any contemporary to make English literature loved and admired." The Telegraph regards the distinguished dead

as a public servant whose task was nobly fulfill-A cable telegram brings the following account

London, June 14.—At six o'clock this morning the remains of Charles Dickens were conveyed from his residence at Gad's Hill, by the train, to Charing Cross Station. There waited at the let out the secret of all the Indian complaints in station a plain hearse, without the usual trap-the following accusatory sentence: "When you pings, and three plain coaches. In the first conclwere placed the children of the deceased. Charles and Harry Dickens, Mrs. Dickens and Mrs. Charles Collins; in the second were Miss Hogarth, sisterin-law, and Mrs. Clustin, sister of Dickens, Mrs. Charles Dickens, jr., and John Foster; and in the third coach were Frank Beard, Charles Collins. Mr. Owers, Wilkie Collins and Edmund Dickens. The entire party were attired in deep but simple mourning, without bands or scarfs. There was no crowd at Charing Cross Station, and the pro-cession drove at once to Westminster Abbey, where the remains were received by Dean Stanley and other officers and placed in the Poet's Corner, at the foot of Handel and the head of Sheridan.

with Macaulay and Cumberland on either side The usual flowers were strewn upon the bier. Dean Stanley read the burial service, the coffin was deposited in its final resting-place, and the sight on the love of institute which we wear as our funeral of Dickens was ended. Upon the coffin shield with so much estentation! For men thus plate were inscribed the words, "Charles Dickshield with so much estentation! For men thus plate were inscribed the words, "Charles Dick situated, who can see as clearly as ourselves, ens. born February 7, 1812, died Jane 9, 1870." Thousands of citizens have crowded to the Abbey during the day, to look upon the spot where great novelist rests.

Thus has passed from mortal sight, though not from the field of usefulness, one whom a New York cotemporary truly calls, "The great moralwith the more serupulous justice and truth. The ist, the brilliant story-teller, the advocate of the people, the scourge of folly and incompetency in shocking as they are to every mind, are not the high places, and the genial, kindly apologist for

Mr. Dickens controlled the organism of Mrs. We ought at least to believe that they do not Conant at our Public Free Circle, held Tuesday proceed from just dealing and perfect rectifule, afternoon, June 14th, and gave some facts in his The Indian may be downed has woo to us if we message, (to be found in another column,) which are one willing and intelligent instruments of we hope our London Spiritualist friends who held the circle he speaks of, will do us the kindness to corroborate, if the facts stated are correct to their knowledge-it being our desire to show to One would on reflection naturally believe that the skeptical public that there was not the slights. the German mind, when it came in contact with est possibility of our having known anything the bleas and truths of Spiritualism and its phi-concerning the circumstances and occurrences

The Spiritual Thought. In its comments made at the time of the recurournal, and speaking usually with great discrim- rence of Decoration Day, the New York Tribune ination, in treating of the Germans in this coun- remarked of the new practice that every religious try, says that, as to their religious belief, "The form has had at the first its animating idea; and giving entertainment to old and young. For full majority may possibly be rationalists, but the therefore, that whenever a good or ennobling particulars see the Doctor's programme in anothminority is divided, apparently, into as many idea springs up spontaneously in any nation, it is er part of the present issue, sects as in the English-spenking population. The wisest to let it alone. And from this strain it Maryland Stuats iting, in a recent article on passed to the contemplation of the ceremonies German Spiritualists in the United States, says about to be paid to the memory of those who died that, although they lack congregations of their in defence of the Union and the freedom it emown, they are, nevertheless, more numerous than | bodies. It admits that no more pure or tender is commonly supposed. They are to be found in feeling has ever had birth among us than that all the larger cities along with American believ- which inspires these yearly processions and offerers in the same faith, and include some eminent ings. And it asks if the dead, whose ashes mouldmen, like Dr. Blode, editor of the New York Dem- or in the decorated graves, may not at the inogeral, whose wife also, lately deceased, and known ment be themselves "cheered and comforted by as a poetess under the signature, 'Maria West- (our presence," "Who can tell?" it asks again. land, was a Spiritualist. Mr. Herman Schlar, "Tritles, perhaps; only a few violets, or a scrap baum, of this city, was instrumental in getting of an old flag; but to those who have passed into the works of Mr. Andrew Jackson Davis trans- that more helpful and more earnest life, where lated into German. Their voluminousness natu- man first forgets to hope and learns to be, the simrally daunted the publishers who were asked to ple, sincere meaning beneath the symbols is read take the risk of this enterprise, and it would have with eyes different from ours; and, even in the fallen through, but for the pecuniary support of midst of that nobler work which God has given Bussian court counsellor at St. Petersburg, them there to do, the poor flowers, the tears fall-Another Spiritualist, Dr. Schucking, conducts a jing on the heavy sod, may carry to them, better weekly paper, Columbia, at Washington, in which than we know, the message we would send." We can he from time to time prints discussions of the tell. Spirit soldiers accre present on Decoration subject by German American authors of repute. Day, and mingled their tears—tears of joy, to The names, also, of Dr. Dignowity, of Texas, Dr. know that they were thus remembered—with Cyrlax, of Cleveland, and, among recent converts, those who placed the floral tributes upon the tombs of their mortal remains.

Spiritualism in Louisiana.

The cause of Spiritualism is gradually extending its influence throughout the Southern States. We are weekly in receipt of correspondence. from Texas, Louisiana, Georgia and other localities, where but a few years since Spiritualism was not advocated. It is highly encouraging to mark these signs of promise, knowing, as we do, that the warm nature of the Southern people is a field wherein the good seed once sown shall not be found to be in stony ground, but shall spring up, bringing forth "some fifty, and some

an hundred fold." We are informed by Dr. J. E. Spencer, who writes us from Ponchatoula, La., June 8, 1870, that a Spiritualist Convention was held at that place, June 4th and 5th, which was a decided success. The Doctor says reforms of all kinds in that section have to meet with great opposition, but the cause of liberalizing truth is advancing, After giving some account of the mediumistic powers which for many years he has possessed, he refers to his wife, who is also an excellent test medium for speaking and writing, being able to transcribe fluently words "in as many languages as there are spirits to control her." It is the expectation of the Doctor and his lady to lecture once in two weeks at different places in the parish, and he says, "If the interest now manifested con-

tinues, we may reasonably hope for good results."

A German Magazine. E. Steiger's Literarischer Monatsbericht (Literary Monthly Record), the only literary periodical pub-States, entered upon its second volume last month. Published in New York.

The Wards of the Government.

The Indian question has at length got, into the we copy it into the Banner:

resolutions will command the approval of all whose humano and generous view is not resolutey turned from the Indian. Seldom has so terri-le an indictment been drawn up against a nation as that presented by Colonel Tappan against the nited States. Other governments have persecuted weak peoples for purposes of self-aggrandizement, for the propagation of a religious system, or in a mere spirit of war and bloodthirstiness. But we have not even these justifications for our treatment of the Indians. The powers of war need nover have been invoked to spread and rotect the spread of civilization over the plains the West. Every acre between the Atlantic and the Pacific is open to the arts, the industries, the manners, the religion of the white men, when those elements of civilization present themselves n the right way. The obstacle is the greedy, dis-nonest, cowardly whites of the border, who stand between civilization and barbarism, and fatten on the irrepressible conflict between the two. A thousand millions of dollars have been spent

by the United States Government to feed the purses of the speculators on the border. General Grant now asks that a change of policy be adopted. He wishes to substitute the ministers of peace for those of war. He asks not charity for the Indians, but justice. Heretofore we have broken our treaties with them recklessly and openly; the President would observe most solemn. ly our plighted faith. We have treated them as outlaws; he would extend around them the amplest protection of the laws. We have furnished means for those who would exclude them from civilization; he would offer them every inducement to adapt themselves to our institutions.

This is the stand taken by President Grant, and

the meeting last night-called upon the moral sen-timent of Massachusetts to give him its support. The temper of the meeting indicated no dissent from the conclusions so ably enforced by the different speakers, and we are sure that the meeting represented the community and the State. Seldon has a moyement combined so many elements of strength, seldom has a cause commended itself so forcibly to the heart and the reason of a people, as that of reform in our Indian policy. The asso ciation just formed will be of great service to the cause it it has, as it will, the sympathy and the support of those who are always earnest in the couragement of enlightened and humane enter-

Dr. Gardner's Grand Union Pienic.

This gentleman, whose great success in the arrangement and prosecution of picnic excursions in past years gives assurance of a good time wherever he is at work, announces that on Tuesday, the 28th day of June, he will have a grand pienie gathering at Island Pond Grove, Abington, one of the principal features of which will consist in the union, for a day, of the Children's Lyceums of different localities-the two Boston Lyceums, and those of Cambridgeport, Charlestown, Plymouth and Stoneham having decided officially to be present. The representatives of the various organizations will be welcomed by the East Abington Progressive Lyceum, which will turn out with upwards of two hundred and fifty members; and it is expected that from eight hundred to a thousand children will be on the grounds during the day. The adults will be addressed at the speakers' stand by Prof. William Denton and Miss Lizzie Doten. Other wellknown workers will also be in attendance, thus

The warm weather is now with us, and the close air of the city leads all, especially the little ones, to think of green trees and crystal streams. The Spiritual Magazine for June, which contains least see that their children are sent to enjoy the matters upon the subject of Spiritualism. refreshing influences of the day. If the weather is favorable, this undoubtedly will be one of the largest gatherings of the season.

Declaring God by Statute.

A petition was presented to the Illinois Constiutional Convention, not long since adjourned, signed by one thousand persons in Randolph County, "in favor of the recognition of Almighty God and the Christian religion in the Constitution of the State." The individual presenting the petition did not agree with its subscribers, although he was not unwilling to act as their proper agent in transmitting the request. This is another breaking out of the modern theocratic disease on the body politic. It is a malignant pustule in Pennsylvania, where the Presbyterians have pushed it forward into prominence. Illinois has not paid any attention to it as yet. But the advocates of the notion are bent on carrying their point in spite of all obstacles. They want to establish Christianity by statute. They would convert the common school system into a vast ecclesiastical Sunday School. But will these Solons of the day inform us, to begin with, what effect such a proclamation in a State or the National Constitution would have on the religious beliefs of the people? They know it would have absolutely no effect at all, for wherever God is now publicly recognized in this way, there is not one man in a thousand who was ever aware of it. No; the purpose is to erect an ecclesiastical tyranny in the land, and operate the inquisition of old Paritan Orthodoxy

"The New Life,"

Is the title of another new paper, just started in Baltimore, which adopts for a motto, "Free in thought—fearless in expression." It is a good-sized folio, published by Jones & Co., 155 West Baltimore treatment and property of the Baltimore treatment and property of the sized folio, published by Jones & Co., 155 West wall matters, have doubted the authenticity of the Baltimore street, and is neatly printed. We notice several articles in its columns on the subject of Spiritualism, one of which is from the pen of Wash, A. Danskin, Esq. We wish it success. There are free souls enough in Baltimore alone iny brief-message in your next issue. to support it, to say nothing of the thousands all through the South who should subscribe for such a paper.

Sowing the Seed.

Several editors of country newspapers, in private notes, have requested us to allow them to copy original articles from the Banner without giving the customary credit, assigning as a reason that their readers, many of whom are church benighted ones have the Light, even though it be reflected through an Orthodox lantern."

The Social Evil.

This subject is agitating the public mind in Euchurch. It has been forced upon old theology by rope and America to such a degree that the public such men as Wendell Phillips, William Lloyd press has been forced to discuss the subject, al-Garrison, Col. Tappan and other noble souls. Yes, though they approach it with great timidity. A the subject of protection for the red man, as well gentleman of culture, who has considered the as the white man, has even cutered the doors of question one of vital importance, informs us that the "Old South Church," in this city. The meet- the evil is fearfully on the increase in our large ing was held on Sunday evening, June 12th, cities, and that it is gradually working itself into Speeches were made by Rev. Dr. Manning, Col. the rural districts. If the evil is not abated by Tappan and Wendell Phillips. They were sound the enactment of salutary laws-such as will not in argument, and convincing in point of fact. We prove dead letters on the statute books of this only regret that want of space precludes the pos- Commonwealth-we shall be remiss in our duties sibility of their publication entire in these cold to posterity. St. Louis is the first city in the naumns. But should any of our readers desire tion that has undertaken to regulate the so-called them, they have only to send to the Boston Daily | evil by means of laws which recognize its legal Advertiser office, as that paper of the 13th contains existence, brought about in consequence of the these able addresses. The Advertiser's editorial failure of every attempt to extirpate or to check upon the question at issue coincides so entirely its spread by the police authorities. It is quite as with our own views upon this vital subject that difficult to deal with by prohibitory laws as we have found the sale of liquor under our statutes. "The meeting at the Old South last evening was Its growth and notoriously strong hold in St. excellent in numbers and spirit. The speeches, Louis, which have defied arrests and enactments, which are reported in another column and the have forced the city authorities including the have forced the city authorities, including the Board of Health and the Police Commissioners, to seek for some plan by which the evil could be mitigated and regulated, rather than allow the existing state of affairs, in which the authorities have no control whatever, to continue. The proposed measure, which has been prepared after long consultation, makes it peremptory upon all keepers of houses of ill-fame to register their own names and those of their boarders, to subscribe to the police regulations, pay a regular monthly tax. allow weekly visits and inspection by physicians, whose orders and recommendations they are compelled to obey. All loose women, of whatever class, are to be under similar restrictions; none are to be allowed on the streets; and every inducement is offered those desirous of returning to a better life by making it illegal to collect bills previously incurred unless in case of a return to prostitution. Moreover, a Magdalen Asylum is to be established and maintained by a levy on the various houses of prostitution. These are the main features of the plan which has seemed best to the government of St. Louis, and which looks to the attainment of the same end sought by the 'contagious diseases act" in the British Parliament.

To Sustain Our Free Circles.

The expense of maintaining the Banner of Light Public Free Circles is necessarily large-much larger than our readers have any idea of. But we shall not close them until we are absolutely obliged to do so, for we know our spirit friends wish this avenue of communication with the other world to be kept open and free. Our friends in various parts of the country have thus far generously borne a small portion of the expense, for which they have not only our thanks, but the thanks of the spirit-world also.

Mrs. E. A. C., Lincoln, Oregon, says: "In a recent number of the Banner of Light I saw a proposition from one of your subscribers in behalf of your Public Free Circles which I heartily endorse for I think the 'Message Department' very inter-, esting, and especially the 'Questions and Answers.' Your correspondent of March 5th thinks that a yearly tax, from every Spiritualist, of from ten to fifty cents, would aid you materially; and he concludes by saying, 'Let us see how many who take your valuable paper-the Banner-will do likewise.' To which I heartily respond, by pledging myself to pay a yearly tax of fifty cents for the above-mentioned purpose, hoping all true Spiritualists will second the proposition."

A friend in Alabama remits fifty cents for the Public Circles, and promises to send that amount yearly, for, he says, he knows that our Message Department is doing a great amount of good.

From Grauby, Missouri, W. F. remits fifty cents in response to the above suggestion, and adds that the Banner is eagerly sought for on account of the "Messages" and its other valuable read-

S. W. Britton renews his subscription, and adds two dollars for the Free Circle. He never loses the pleasure of attending the Free Circles when he visits the city, he says.

Just Received from London,

It is to be hoped that all parents will endeavor to a full account of Dr. J. R. Newton's arrival in go with their families, or failing themselves, at England, and a great variety of other interesting

We have also Human Nature for June. It contains an article from the pen of Anna Blackwell. of Paris, on the subject of Re-incarnation; gives an account of Dr. Newton, the American healer: a notice of Mr. J. M. Peebles's lectures in Bradford, and other articles of interest to Spiritualists particularly and the world generally.

We have also on our counter the Medium and Daubreak, issued June 3.1. It publishes an article on the "Mission of Spiritualism," the valedictory address of Mr. Peebles, and an account of Dr. Newton's cures at Swindon, etc., etc.

The above periodicals are for sale at this office.

Picuic at Walden Pond, Concord.

Dr. A. H. Richardson, of Charlestown, and J. S. Dodge, of Boston, announce in another column that they will give the first of a series of "Grand Union Spiritualist Picnies" at this popular locality on Wednesday, July 13th. Other matters are also referred to in the notice, which it would be well for the reader to consider.

This pend and grove are well known to the Spiritualists of Boston and vicinity, having been the scene of a series of very successful gatherings last summer, under the same Committee of Arrangements, and all who attend this picnic may he sure of a day of enjoyment.

Message from Charles Dickens.

The following message was given at the Banner of Light Public Circle through the mediumship of Mrs. J. H. Conant, Tuesday afternoon, June 14th, 1870:

I gave a communication at a friend's house in communication, and they requested, if it was me, that I would come here and acknowledge it at as carly an hour as possible. I have done so hoping it may serve them for good. Charles Dickens. I have been permitted to request that you publish

Confacius. The "Life and Moral Axioms of Confucius," is the title of a new work compiled from the most reliable sources, and written by Marcenus R. K. Wright, of Middleville, Mich. This little work will be nicely printed on fine white naner, will contain some eighty pages of reading matter, and a correct likeness of the great philosopher. The moral axioms of Confucius are a desirable guide members, would not read essays copied from a in the pursuit of a just and noble life, and are a Spiritualistic paper. Our reply was, "Copy as gem of English literature which should be in the much from our sheet as you please. Let the poor keeping of every person in the land. We shall soon have this book for sale, the price of which will be fifty cents. Orders are solicited.

to to or or is

ALL SORTS OF PARAGRAPHS.

beautiful bouquets of flowers for our free circles. him at work.

ing in Maulius, Mich., June 18th, came too late for mour, Conn. Next month he lectures in Lynn. insertion in our last issue.

GARDEN HOMESTEADS FOR WOMEN. - The Women's Economical Garden Homestead League will hold a convention at the Melonnon, in Bos- or South; that will depend upon where the most ton, Thursday, June 30, 1870, commencing at ten o'clock A. M., and continuing through the day and evening, for the purpose of considering and applying some plans for the settlement of our needy workingwomen upon homes and land supplied Putnam, Conn. by the State or by private liberality. The objects. by earnest and competent speakers. All are in- Mrs. II, will lecture in places not too far off.

The New York Musical Festival was a failure financially.

Rev. Dr. Bellows intimates that anybody who "raises questions" about the Christianity of such a man as Dickens is a "bigot,"

lot go because some other one who is helping has in August he speaks in Vineland, N. J. not got hold just as you have.

Carlyle, it is said, is coming to America.

Pittsburgh has a plous old lady under arrest for stealing a large illustrated Bible. She said hers was too line print, and slie could n't get any consolation out of it.

Mr. Humbert, the Swiss minister at Yeddo, Japan, says that every woman throughout the empire is able to read, write and cipher. If this is despotism, give us more of it!

There are on one square mile in London, 23,000 children growing up entirely without education.

A Paris correspondent estimates that twenty thousand sane people are imprisoned as lunatics in France, simply to get them out of the way.

forms us that Emma Hardinge gave a lecture in that place during her Cincinnati engagement. the session very interesting. The andience appreciated the discourse very much, and the good seed sown is likely to produce street Spiritualist Association.

The Vermont Central line has reduced the fare from Boston to Chicago from \$26,50 to \$20, and between Boston and Detroit from \$19,25 to \$15. This puts Boston on equal terms with New York.

MR. JOHN SPETTIGUE, formerly of Canada, but now in this country, will please send us his address. A letter from Canada for, him remains at this office. His brother is anxious to hear from marching, &c., composed the exercises.

William Gilmore Simms, the distinguished novelist of the South, died in Charleston, S. C., Saturday night, June 11th, at the age of 64.

APPRECIATED .- H. Lang remits the greenbacks as he says "in exchange for the best newspaper; in America-the blessed old Banner of Light." We are trying to make thousands more think and act the same way.

ever procures it at the expense of ten thousand desires makes a wise purchase.

As a cat watching for mice does not look up though an elephant goes by, so some persons are so busy mousing for defects, that they let great excellencies pass them unnoticed.

The Arkansas Hot Springs Courier announces the arrival there of Dr. W. Persons, the healer.

Seven ships, loaded with 1,168,000 gallons of refined and crude petroleum, cleared for Europe at Philadelphia on Saturday. The total shipments from that port thus far, this year, are five million gallons in excess of the same time last year.

above your power of degradation.

HEARTH & HOME for this week (dated June 25th) contains the first of a series of sketches entitled, "Jethro Throop's Night Thoughts," by John Thomas, who is no other than Petroleum V. Nasby.

Lyceums and Societies everywhere, get the "Songs of Life." It contains hymns and tunes adapted to parting and funeral occasions, which must necessarily be called into frequent requisition, and should be found in every family where liberal and heart-touching sentiment is appreciated. The price comes within the reach of every one. See advertisement.

The London Court Journal says that if Mrs. Fawcett should succeed in gaining a seat in the House of Commons, Mr. Gladstone's life would not be worth three weeks' purchase. Can this fearful fact have anything to do with the Premier's attitude on the Woman's Suffrage question?

Very disobliging. The end of the world has put off Cumming for some time!

"Ha!" exclaimed an imaginative preacher, in the midst of an overwrought sermon descriptive of Heaven, "methinks I hear a whisper!" "Sir," rejoined a deacon, rising in his seat close to the pulpit, "I presume it's the boys in the gallery."

William Cullen Bryant styles Trinity Church, New York, "that mistress of mighty revenues."

> The world is full of solemn tragodles, Buttles and bloodshed and wrongs of mon, But the most pitiful are played in secret, In the lone theatres of human souls, With no speciators but the eye of God.

"THE SACRIFICE OF THE INNOCENTS"-a small work, written and published by Dr. Andrew Stone physician to the Troy Lung and Hygienic Institute, is worthy of being read. It can be obtained for a small sum, by writing to the Doctor. See his address in our advertising columns.

Monograms on wedding cards have had their day, and have "gone out." The latest style is the letter only of the bride's name, large, plain, and simply printed.

Gov. Ashley, of Montana, writes to Mrs. Howe, of Boston, urging her to organize parties of women to settle in that Territory.

D. D. HOME, says the London Spiritual Magazine for June, has been to Ems to visit the Emperor of Russia, and returned to London on the 26th of May. During his visit the Emperor presented him with a magnificent ruby and brilliant

"THE FUTURE LIFE."-Many of our readers may not be aware that the book with the above title is fully endorsed by Judge Edmonds, who was a member of the circle at which most of the spirit-communications were received through the mediumship of Mrs. Sweet. The introduction to the volume was written by-the Judge. It is one of the most interesting works of the day, and we commend it to every one's perusal.

Movements of Lecturers and Mediums.

A. E. Carpenter will answer calls to lecture in Mrs. Tucker of Lexington, and Mrs. Hunt Massachusetts or anywhere in New England. of Arlington, will please accept our thanks for He can be addressed care of this office. Keep

The notice of the Spiritualist grove meet- N. Frank White is resting, this month, in Sey-Mass. His address through July and August will be care of this office. He has not fully decided whether he will lecture next winter East, West, calls come from.

> George W. Whitney, inspirational speaker, can be addressed at East Walpole, Mass.

> Mrs. S. A. Byrnes will lecture during July in

Mrs. M. S. Hoadley's address is Fitchburg, of the meeting will be presented and advocated Mass. Dr. Hoadley has gone into business there

J. H. Powell has returned to Boston from a tour through the West. He will answer calls to lecture in New England or for private scances for physical manifestations through the mediumship of Mrs. Powell. Address care of this office.

Moses Hull speaks in Apollo Hall, New York, during the Sundays of July. His address is No. When you are helping earry a burden, don't 78 Fourth Avenue, New York. The first Sunday

Spiritualist Lyceums and Lectures.

Boston .- Mercantile Hall ,- The meeting of the Children's rogressive Lyceum at this hall, Sunday morning, June 12th, was attractive and profitable. The usual services were observed, in addition to which songs were given by Misses II. A. Melvin, H. Richardson, M. Adams, and — Thomas, a piece was performed from the plane forte by Ada Morton, and suitable time given to the answering of questions, Ninety-eight were in attendance, with a good number of

The next monthly concert for the benefit of this Lyceum

will take place at Mercantile Hall, Sunday evening, July 3d. Temple Hall .- The circles, morning and afternoon, at this place, No. 18 Boylston street, were very successful on Sunday, June 12th. That of the afternoon was crowded, representatives being present from Dorchester, Cambridgeport, Charlestown, Chelsen, and some from the Boston Lyceum. Remarks were made by Dr. A. H. Richardson, of Charles-PORTSMOUTH, OHIO. - Francis Cleveland in- town, Mr. Huggins, Chairman, and others, which, in addition to the phenomena given through the mediums, made

In the evening Mrs. Chandler addressed the Boylston-

The Children's Progressive Lyceum held its regular meeting on Sanday noon, June 12th, with a fair attendance. In addition to the music lesson, marching, singing and instrumental music, several children declaimed, and readings

were given by the Guardian. CAMBRIDGUPORT .- Harmony Hall .- The Children's Lycoun meeting regularly at this place, held a pleasant stand, where they will give an exhibition of their . session Sunday morning, June 12th, with a good attendance of members and visitors. Consideration of the question, "What is the most beautiful thing in Nature?" singing,

SALEM .- Lyceum Hall .- Dr. J. H. Currier addressed the Spiritualist Association on the afternoon and evening of Sunday, June 12th. Subject in the afternoon, "The good which Spiritualism has accomplished;" evening, "The sacred emories of the past."

The present lecture season was announced to close Sunday, June 19th, with addresses from Rev. Rowland Connor. Meetings to be resumed in September next.

Paymouth .- L. L. Bullard, Conductor of the Children's rogressive Lycoum, of Plymouth, (whose recent loss of equipments, &c., by fire, was published in our paper) writes Contentment is a pearl of great price, and who us, June 14th, in the name of that organization, desiring to return sincere thanks to the East Abington Lyceum for a donation of \$12,00, given toward aiding the Plymouth friends in replacing their outfit. This is indeed a generous act on the part of the East Abington Spiritualists, which we hope will be imitated by other Lyceums.

Mr. Bullard also speaks in terms of high commendation of Miss Jennia Loys, the new speaker, whose opening lecture in Chelsen was noticed by us. He says:

"She has spoken here for the last two Sundays, and has given good satisfaction. We think she will make a fine speaker, and hope the friends will give her all the encouragement they can—for a new worker needs it, if any one does. She will speak for us two Sundays more."

New Music.

Oliver Ditson & Co. have just published Alice Cary's beautiful song, "There is no more night than day," set to You cannot degrade a true and good man by music by S. R. Holmes, arranged with chorus; "Souverirs any wrong or injustice you do him. You may Styrious, impromptu, being one of J. Ascher's favorite plano cheat him and injure his usefulness, but he is pieces; Fantasle, a composition for the plane, by W. Bus-"Rose of Allendale Quickstep," by E. L.

CURRENT EVENTS.

United States Senators Cragin, of New Hampshire, and Anthony, of Rhode Island, have been reflected. The two branches of the Massachusetts Legislature have agreed to the report of the conterence committee on the Il-quor bill, which exempts malt. Ilquors from the operation of the problibury law. the prohibitory law.

In a special session of the Cabinet, June 13th, the Indian question was the principal subject of discussion, and it is understood the course pursued by the President and Secre-tary Cox in their councils with the Indians was unanimous-

The heaviest spring storm of snow and rain ever experienced in Montana, occurred last week. Snow fell to the depth of five or six feet in the mountains, and the rain was neessant for five days last week throughout the whole terri-ory. The prospects for placer digging could not be better, and a large yield is expected this season.

Another account of the landing of the George B. Upton's Another account of the familing of the George B. Opton's cargo at Punta Braya, Cuba, states that the Spaniaris jost ten killed in the first attack. A heavy force afterwards attacked the Cuban rear guard, and killed two and captured three, with a great quantity of stores, which were taken to Nucvitas.

Generous showers have visited all sections of the country in the last week or ten days, we are glad to notice, and the almost imparableled spring drouth is thoroughly relieved. The rain has been worth millions of dollars to the farmers of the country, and the farming interest was not the only one that was beginning to suffer.

one that was beginning to suffer.

A telegram from Rome of June 14th, says, The preamble of the infellibility decree is still under consideration. In the Ecumenical Council, Ills Hollness is certain of a majority in favor of the measure. Soveral of the members of the minority repeat their resolution to retire in case the proposition is successful. Fathers who are in favor of infallibility, are contributing heavily to make up a purse for the Pope. The minority decline to subscribe anything.

A subjergagemental of Sali Lake has recently beautiful.

minority decline to subscribe anything.

A subterranean outlet of Salt Lake has recently been discovered, according to a telegram dated Corinne, Utah, Juno Oth, which reads as follows: The subterranean outlet to the Great Salt Lake has been found opposite to Corinne, and is between the Fremont and Kimbail Islands. The schooner Pioneer, Capt. Harnlah, while sailing in that vicinity on last Sunday was drawn into the opening, which is an immens manel-trom, or stupendous whirlpool, and the descent and circular motion of the water was so rapid and violent that the vessel was made to spin around in it with frightful velocity, and it was only by the high wind prevailing at the time that she was enabled to sail beyond the influence of the chasm. A party of scientific men leave here immediately on the steamer Kate Conner to Investigate the great wonder.

Senator Summer believes in reducing the rates of postage to one cent. While the bill to abolish the franking privilege was pending Friday. June 10th, in the United States Senate, Mr. Summer took advantage of the opportunity to give the reasons for a reduction, of letter postage to one cent for all distances, in connection with which all franking should be dispensed with, and all business through the post-office be done by stances. The argument, is managerable. office be done by stamps. The argument is unanswerable and when the public mind does come to the serious considers. and when the public mind does come to the serious consideration of cheap postage, as England came to it twenty-five years ago, Mr. Sunnier's speech, though made to an indifferent Senate and to a country not yet specially interested in the subject, will be referred to as one of the most striking and effective in the course of this debate. Fortunately the efficacy of cheap postage has been vindicated by the most striking of examples. The experiment has been tried, and in the face of predictions of failure the most sweeping and the most despondent it has proved successful, both as a measure of comony and of general public beneficence.

cenomy and of general public beneficence.

The telegraph brings further particulars of the terrible conflagration which swept over Constantinople, the capital of Turkey, June 5th. A dispatch of the 9th says: The fire in the Pera district has been fully subdued, and order reigns again. By a careful count, over soven thousand buildings of all sorts have been destroyed, and many of them were the best in the city. The loss of life greatly exceeded the estimate previously made. The remains of over two hundred persons have been discovered, and it is supposed that this is about one-quarter the actual number. The total loss by the fire is estimated at £5,000,000 sterling. The English underwriters soffer heavy losses. The archives of the British Embassy were saved. The Armenian Church of the Immaculate Conception was on fire several times and considerably damaged, but the Gobelin tapestry the gift of the

Empress Eugenie, with which the church was decorated, was saved unharmed. Another dispatch says: The loss of life here by the conflagration is frightful. At some points whole families were hemmed in by the flames, and perished in full view of the speciators, who were unable to resent in full view of the spectators, who were unable to resent them. The panic among the people was terrible, and many who might have escaped lost all presence of mind, and were mable to save themselves. Others, in their despair, made no effort to the and were lost. Some of the Torks, in their belief of fatalism, shut themselves up in their burning houses and refused assistance, and met their death without a martime. It has been ascertained that two huidred and fifty persons were burned to death or killed by the falling walls, and many more are missing.

Doings of the Lyceum Aid Society.

As the Banner of Light is the direct medium through which all subjects of interest pertaining o Spiritualism are imparted to the public, I begleave to make a brief statement through its columns of the doings of the Boston Lyceum Aid Society, of this city, during the past season. Our purpose is to befriend the friendless and aid the

Our Society at the present time numbers sixtyone members, comprising both ladies and gentlemen. Since October 1st, 1869, more than one hundred garments have been distributed among those needing assistance, together with boots, shoes, hats, and other articles which are necessary to make the poor comfortable. Whenever any worthy family has been known to need money for rent, &c., the Society has freely re-sponded, and in this way worthy people have and Circulars mulled free. May 1.—if been made happy.

Although our Society is so large in number, our working members are comparatively few. You are well aware, Mr. Editor, that we have in our midst many wealthy societies, which are ever ready to provide for their own members; but organizations ready to say a kind word or lend a helping hand to any and all, without regard to creed, are few. It is for this reason that we claim that the Lyceum Aid Society should be encouraged and sustained. The Society will commence its regular sessions early in the autumn, and hope by renewed efforts to receive the sanction and assistance of the benevolent.

Respectfully, MRS. C. C. HAYWARD, Secretary,

Roston, May 27th, 1870. The First Grand Union Picule for

1870 Will be held at Island Grove, Abington, on TUESDAY, JUNE 28th. The Children's Progressive Lyceums of Boston, Cambridgeport, Charlestown, East Abington, Plymouth and St meham, will attend. Upon the arrival of the trains the Lyceums will be formed into line with their Banners and Badges, and march to the speakers' gymnastic exercises and marches, and be dismissed to participate in other festivities. Prof. Wm. Denton, Miss Lizzie Doten and many others will address the meeting. DANCING FREE to all who purchase tickets to the Grove by the railroad. All others will be charged extra. Special trains will leave the Old Colony Depot, Boston, at 845 and 12 o'clock precisely for the Grove.

Fare from Boston and return: Adults, \$1,00; From the following way stations by regular

Harrison Square, Adults, 70 cts.; Children, 40 cts. Quincy, Braintres South Braintree, Randolph, Paunton, Dighton 145 orth Bridgewater, East Bridgewater, Bridgewater, Middieboro', fall River, Halifax.

Be sure to call for excursion tickets. To be

Cingston.

blained at the depots.
Refreshments in abundance may be obtained at the Grove at reasonable prices. No peddlers r exhibitions allowed on the grounds.

If the weather is pleasant it is anticipated that

19 M. on Tuesdays. or exhibitions allowed on the

this will be one of the largest and most interest-ing gatherings ever assembled in this famous Grove. Come one and all, and bring the children, that they for one day may enjoy the fresh air and sunlight of the country. H. F. GARDNER, M. D., Manager.

Boston, June 4th, 1870.

Picnic at Walden Pond, Concord.

The First Grand Union Spiritualists' Picnic of Boston, Charlestown, Chelsen and vicinity, in connection with friends from Waltham, Hudson, Fitchburg, See, at Walden Pand, will take along Fitchburg, &c., at Walden Pond, will take place Wednesday, July 13th, 1870.

Special trains will leave Fitchburg Depot at 3:15 A. M., making stops at Charlestown, Somerville, Cambridge, and Waltham. Other trains will leave at 44 o'clock, at 2:15, and 2:35. All excur-sionists above Concord will take regular trains. Ample arrangements have been made for the

Ample arrangements have been made for the accommodation of the large numbers that attend these popular gatherings. Public speakers and mediums are cordially invited. Edmunds's Band will furnish music. No extra charge for dancing. Tickets from Boston, Charlestown, Somerville, and Cambridge, \$1,00; from Waltham, children, 50 cents; adults, 80 cents; from Fitchburg, Leominster, Mason and Townsend, \$1,00; Shirley, 90 cents; Groton and Littleton, 65 cents; Marlboro and Hudson, 85 cents; Acton, 60 cents. Tickets and Hudson, 85 cents; Acton, 60 cents. Tickets for sale at depots.

Committee of Arrangements—Dr. A. H. Richard-

son, Charlestown, J. S. Dodge, Boston.
P. S.—Public speakers will be furnished with free tickets by calling upon the committee.
N. B.—We would also give notice that arrangements have been made to hold a six days Camp. ments have been made to hold a six days' Camp or Grove Meeting, commencing Aug. 231, 1870, continuing until Sunday afternoon at 5 o'clock. Alterations will be made at the grove, by arranging suitable accommodations for speaking and seating at least six thousand persons, the whole to be protected from the sun or rain, thus allording shelter in case there should be a storic. Ample provision will be made for parents to take their families, and thus spend, the time in one of their families, and thus spend the time in one of the most delightful spots in this section of the country. Full particulars of this meeting and its mode of management will be given in the Banner of Light in due season.

The Austin Kent Fund. Previous acknowledgments, . G. L. D., Albany, A lady friend, Providence,

Passed to Spirit-Life: From Cumberland, Me. March 19th, Mrs. Barbara Whitney,

aged 77 years and 7 months. From Gray, Me., March 20th, Mr. Asa llumphrey, aged 77

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 80 cts. per copy.

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

THE MEDIUM AND DAYBEAK. A weekly paper published
in London. Price 5 cents.

In London, Price 5 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cents. THE LYCEUM BANKER. Published in Chicago, Ill. Price

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CUL-TURE. Published in New York: Price 20 cents per copy.

Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 32 West 20th street, New York. Jel.

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

M. K. CASSIEN, Trance Medium for spirit answers to scaled letters, at 14 W, 13th st., near 6th avenue, New York. Terms, \$2,00 and four stamps.

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

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

Special Notices.

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

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Notice to Subscribers of the Hapmer of Light, —Vour attention 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 figure (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 have 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

We often think about the Boys. And wish if they to manhood grow, That they may share in all the joys Which those who're good are sure to know;

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June 25.—2 w

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Invocation.

describe; who dwellest in Louses made and not made with hands, and fillest the beaver of heavens. with thy perfectness we would draw near unto thee for the moment, though thou art never far from us, and gather from thee strength to bear the crosses. which thou layest upon us; the wisdom to faith; fully perform the duties which thou entrustest to our hands. Oh, Infinite Spirit, who art wise and powerful, perfect in all things, thou knowest our needs. But we understand that, prayer is the. golden key that unlocks the sacred chamber of. our being, that the King of Glory may come in. We praise thee, our Father, for the earth, with its ever-varying scenes-some that are beautiful, and some that are not so beautiful; we praise. thee, our Father, for the sunshine, with its calm, resplendent beauty; and for the tempest, with its grandeur and its power. Oh, our Father, thou dost most perfectly reveal thyself to us everywhere; yet in our ignorance we fail to read thee aright. The book of thy divine scriptures is open to us, but in our ignorance we fail to understand them, Oh, give us wisdom, Great God-give us wisdom; give us strength, our Father-give us strength; baptize us with thine own infinite love; that we may go forth in life, ministering to the needs of thy children who dwell in mortality. We bless thee, oh Lord, for all thy blessings toward us; we cannot number them. Thou hast been giving them all the days of our being. Forever and forever have we been folded in the arms. of thy love, and cradled upon thine omnipotent bosom. We will not fear, but we will trust thee, our Father, and love thee forever. Amen March 31.

Questions and Answers.

Costnotting Strait.-If you have questions, Mr. Chairman, I will consider them.

QUES-There are two distinct theories or doc trines taught from the spirit-world, respecting the "duality of spirit germs," which constitute the basis of all human beings. The first theory is, that these germs are thrown off from angels or spirits of a high order, in a day' or double form one-half being male, and the other half female; and that each seeks incarnation or embodiment in thesh as best it can find it, which they are sometimes, only able to obtain in different nations, and in different ages of the world, but always to be reunited again in "spirit-life," in a final eternal union, as "one being" or "completed angel." The other theory is, that the germs of all human beings are double, or dual, but that only one-half seeks embodiment in tlesh, whilst the other half remains (from choice or necessity) always an enembodied spirit; but that the unembodted half gets its earth experience and development through its earthly half or embodied partner; and that finally, when both have passed through all manner of unfolding processes or experiences, they are inviolably and inseparably united as a whole or completed being. Now, will able to visit him spiritually"] No. [I think you pay, I want them to just step aboard the cars, the controlling spirit of this circle please inform which of these two theories or doctrines he finds from experience and knowledge to be the true one, or whether both are true in different cases and under different circumstances?

ANS.-To my consciousness they are neither of them absolutely true. But I believe that the greatest amount of truth may be found in the former theory.

Q.-Is not a human being constituted of three elements-first, the seul, which is the real immortal individual; second, the physical body, or emanation of the Infinite or Divine, and which is light and life of the individual soul. The soulbody, whilst in earth-life at least, is made the battle-ground on which the spirit and the flesh contend for mastery, and just in proportion as it receives the higher impress of the one, or gives way to the normal propensities or temptations of the other, is it fitted for a higher or lower sphere of existence in the future life?

A .- Yes; to my mind it contains more truth than either of the theories.

Q.—Is it near the truth? A.-Yes, it is, -March 31.

George Locke. I died too young to know much of earthly ways, only as I have been taught of them-educated concerning them in the spirit-world. I was a wee little thing when death called me, and I found a home in the spirit-world. But those who had charge of me in that life brought me back repeatedly to my parents, who were left, and were childless here, that I might not forget them-that I might love them, and ever hold them in mem-

ory in my new home.

I have made several almost ineffectual attempts to communicate with my parents since I left them. But to day I come strengthened, hoping that I may reach my father, who I learn is in this city. They tell me I died of scarlet fever, that scourge of childhood. It is nineteen years since then. And those years have been filled up with experiences more pertaining to earth than to the spiritworld, because those who are cut off in infancy here, if they retain their spiritual and intellectual individuality, must retain it by earthly experience. They can retain it in no other way. So children are brought back, and by contact with earth and its inhabitants they become assimilated with earthly conditions. They grow in them. They progress in them, and become established in an individuality through them.

But I am no preacher, though I can teach, and I did not come here to preach, but to gain access to the consciousness and the heart of my father, if possible. I want him to know that I live. If be knows that, he will know that after death he will live also. I want him to know that I can return. If he knows that, he will know that after death he can come back also. I want him to know that all the good deeds a person does

happy, exalted spirit after he has done with earth, | meet in spirit-land? I would be glad to see good deeds from him without number. When one truly knows what they all their acts here will be guaged by their expec- (panion in spirit-life? tations of the other life, by their hopes of that I believe. He has recently employed my father. His name, George E. Locke, My name, George Locke, [I am somewhat acquainted with him] You are? Where? [Was he not in Lowell?] Yes. I died there. [I know his grandfather and all his family.] Then I may hope for success:

Joel Nason.

I am here for a strange errand, I was called for to answer some questions by a party of three in Troy, New York State. They wanted me to tell them what became of the dies I used for counterfeiting purposes. Well, it is not certain I ever had any, and if it was I should not tell them where they are. Spiritualism came into the world for a better purpose than to tell people how to do wrong, Oh, thou Infinite Presence, whom no name can, to lead them, further astray than they would go without it. I do not come here to plead my owninnocence, nor to set myself up for a saint, I have communicated before, and I have before told many of my shortcomings when I was here. Now it is very evident that the parties that called me to their council or circle are believers, firm believers in the return of spirits, and in their power to do many things for mortals. Well, they have gained a good deal in having gained that. But if they are going to make use of the knowledge for any such purpose as they seem inclined to, it will become a spade that will dig their own graves for them, put them in and cover them up. They may be sure of that. I give them fair warning bere to make no further such use, nor try to, of Spiritualism as they have tried to-and have succeeded to a certain extent; because if they do, this same Spiritualism will throw off their cloak and show them to the world for what they are, i would advise them to consult spirits for purposes that will elevate them as spirits, for it is not going to be a very long time before they lay off their bodies, and they will be poor indeed in this world if they do not shape their course differently from what they have for the last seventeen years.

I was not able at that time to answer their question as I wanted to, and thought I would come here and answer it. Of course they will expeet something different. But if I gave them what they deserve I should give their names, and attach characters to them that would not be so very bright. But I forbear, hoping that they will see that they are on the wrong track, turn about, live different lives, and make Spiritualism a guide to diviner things than they have ever known yet. Now they are living down in materialism. They are steeped in it, through and through. Spiritualism is able to take them out of it if they only express a wish to be taken out. But I warn them not to make Spiritualism a tool to help them in their deviltry here.

A am Joel Nason, of Boston. You remember me? Good day; good day. March 31,

Thomas Barton.

I wish to find my brother. His name, Benjamin Barton, My name, Thomas Barton, I was a sailor, and was wrecked in the ship "Elizabeth," in 1851, on the sand-bars off Plum Island, Our captain had sickened and died on the voyage, and the ship was in command of the second officer. He was not so well acquainted with the harbor as he ought to have been so we were wrecked in consequence, and nearly all hands lost-not all, but nearly all. It is not likely that my brother knows that the door between the world of life and the world of death is open; perhaps he does. I have had no opportunity of any communication since my death. I am anxious to make communication, because it will benefit my brother, and make him very happy. [Are you

Scance conducted by Theodore Parker; letters answered by L. Judd Pardee.

Invocation.

God the Father, God the Son, and God the Holy Spirit, whom no name or place or being can deseribe, we pray thee to order our speech aright, and make all our expression to praise thee. Father, when these mortals have passed through clothing of the soul; third, the spirit, which is an I the valley and the shadow of death, when they stand amid the realities of the newer life, may always pure and undefiled, and is the efernal' they not be ashamed that they have communed with us this hour. Amen. April 4.

Questions and Answers.

QUES .- What is the sin against the Holy Ghost? Ans.-To me every sin is a sin against the Holy short. Everything that runs counter to our highest ideas of right is to us a sin. When we commit an injustice upon our fellows, we commit a sin against the Holy Ghost for which there is no forgiveness. But as I before remarked, to me all sins are sins against the Holy Ghost; for nothing can be a sin except when viewed by the light of the Holy Ghost or Holy Spirit.

Q.-What was the Tree of Knowledge, the fruits of which were forbidden to the dwellers in the Garden of Eden?

A.-Every nation, every tribe of individuals. that ever gathered themselves together under the banner of intelligence, upon the face of the earth, have had a similar legend. To me this story is simply a legend, an allegory, having, to be sure, a spiritual origin, because all things have, but materially, so far as material objective life is concerned, it never had an existence.

Q.-Is it not connected with the idea of the exual relations?

A.-Many so suppose, I do not disagree with

Q.-Please explain the passage," In the beginning was the word." A.—"In the beginning was the word, and the vord was with God, and the word was God." It

Q.—Is it God's law that the male and female shall be joined in pairs in the spirit-world, and forever live together?

-Are those pairs formed or mated at birth?

A.-No, not in all instances, although we are taught that in the higher spheres of divine econmy this is the case, but it certainly is not in the lower spheres. We have ample evidence of that. Q.-Will the doings of either party, good or evil, alter God's law?

A.-No; God's law we cannot alter. We are the expression of the law. We cannot alter it. The law shapes our course, and provides for this deed or that, which we may commit.

Q.-When one party leaves this world before the other, can that party influence the other for here, go to make up his fortune in the spirit- good, or so shape their conduct that they will be shadow of unhappiness; I wish they had not been.

world. And as I would like to have my father a better fitted for each other's society when they

A .- Yes, most assuredly. Q.-Would it not be better if it was known to may expect in the other life, it seems to me that fall on earth that they will have a spirit-com-

A.-All will obtain this knowledge just as soon other life. I have been attracted to my father, as they are ready for it. If it were best that all through one of your company-you call him Rich, I should obtain it to-day, this hour, this moment, it would be so, because God doeth all things for the

Q-In regard to the forbidden fruit, was the answer given a matter of knowledge or only opinion?

A .- With me of course it cannot be absolute knowledge, because I did not exist at that time and place spoken of in the record. But from observation, from material and spiritual instruction, I am as sure that what I have stated concerning that allegory is correct as I am sure that I am a living spirit.

Q .- May I ask the lady, or the spirit-A -[The spirit.] Remember, the medium knows

nothing of what I, the spirit, am saying, Q .- May I ask the spirit, then, if the answer

given is anything more than mere opinion? A -Yes, it is more than mere opinion. It is knowledge.

Q.-Can you give any information in regard to the legend of the cross? Where did its use as a religious emblem originate?

A .- The records inform us that it originated among the ancient Persians. Q-Can you give us any further knowledge in

regard to it? A .- No; if would not be possible to do that in the short space of time which we have at our command.

Q .- How long was it before the time of Jesus? April 4. A .- That I cannot tell.

Nancy Nutter.

I wish to say to those of my family, my chillren, who remain on the earth, that it is my wish, and their father's also, that they seek to know concerning this beautiful philosophy and religion that they consider to be so untrue. Investigate it. Learn what it is. Lay aside all prejudice, and in the name of God, our Father, look at it fairly. Ask for light and strength, aid from heaven to lecide just right concerning it. They will never be sorry. I died of paralysis in Portsmouth, N. My name, Nancy Nutter. April 4.

John Gage.

I am John Gage, from Falls Church, Virginia, and I want just to say to my brother Theodore that I was killed in battle, and died outside of the Church. Theodore was a Christian, a member of the Church. I was not, and he is sorely troubled concerning my existence now; thinks I must be in some unhappy place, I must be suffering, because I made no profession of religion when here. Tell him from me I never was so happy in all my earthly life as I have been since death. I am under the protection of a just God who never makes any mistake, and who is no respecter of persons, or churches, or creeds. Theodore may rest assured of that. When he gets here in this life he will find his creed is not worth a picayune. If he can get that for it, he better sell it before he starts over. Beg your paidon, sir, if I seem irreverent, but I know to whom I am communicating, you see. Tell him I died as a soldier should. I had no fear. I trusted to a good God who had been kind to me all my earthly life, and I had no reason to distrust him at death. April 4.

Willis Barnabee.

[How do you do?] I am well. I have troubled you before, but you are used to it, I suppose Well, some of my friends have been kind enough to express a wish that I would thoroughly identify myself to them, so that they could know to a positive certainty that there was a life after death. and that things would be the same there-of course a step higher than here, but just as real inst as tangible. I am prepared to do that provided they will do what I want them to. It will pay to do it, they may be sure of that. It will will be able to directly on leaving here.] I hope go to New York City, gain the address of Mr. that it was a perfect success from beginning to Charles H. Foster, go to him, and I will meet them there and satisfy their most skeptical demands. Willis Barnabee, Portsmouth. II am glad, to meet you. I Well, I am glad, to come. I am alive, you see, not withstanding I died. Some of the finest stage roads in this new spiritual country that you ever saw in your life. If you don't believe it. I will trot you over one of them when you are fortunate enough to lay down this body and come across, [Thank you; I should like a free ride. I will give you one.

[ONE OF THE AUDIENCE.-Do you use cash

SPIRIT -Yes; not the kind you use here; it's altogether too tilthy. But we have a cash, and it's always fresh from the mint. We don't have to

take it second or third hand. [GENTLEMAN.-Can things be bought and sold

there?l S.-Yes; in a certain sense they are; not as they are here. I can have all I need for my own, You can have the same. I can't take what you need.

You can't take what I need. [G.-Do you have to work there to get this money as we do here?]

S.-Precisely; only harder. If you don't work for it you won't get it; that's my experience. The drones are poorly off in the live of the upper life. It is only the working bees that get the honey. Be sure of that. So if you are lazy, better stay where you are till you learn to be smart. I loved a good joke when I was here, and I do still.

[G.-Will you be kind enough to give us a little sketch of your passage from this life to the other?] S.—It won't take long to do that. I found that this world was going away from me, as I thought; everything material was receding from me, and I was sinking back, as I thought, into myself-going down, down, down; but in reality I was going up, up, up. When the last condition of this life had faded from my senses there was perhaps a few moments of unconsciousness, and I was then conscious of being a resurrected spirit in the other world, surrounded by persons whom I had known in the earth-life, and know they were dead. Then of course I knew I was dead. You see it don't take long to describe the passage. It was a quick thing. It is no slow coach that takes you from this life to ours.

[G.-Do you remember the things you did here?] S.-Yes; some I wish I did n't remember. [G.-Do you remember some that were not right?]

S.-Yes, I do.

[G.—Is the memory unpleasant?]. S.-It certainly is-wish I could forget them. [G.-Do you ever expect to?] S.-No, never.

[G.-Then you never expect to reach a state of appiness?]

S .- No, not that; I shall by and by, they tell me, outgrow the unhappy feeling that comes in remembering them. I shall only remember them as incidents in my lower life. Now they cause a

[G.-How is your friend Robinson who used to drive on the same road?

S .- All right, so far as I can learn.

[G.-Happy?] S .- Well, comfortably so. Not excessively hap-

py, I should take it. Who do you mean, Joe or

IG .- I mean Sam.

S.—So I supposed. [G,-You know how he passed out?]

S .- Yes; rather a bad go, too.

Scance conducted by Father Henry Fitz James etters answered by C. H. Crowell.

MESSAGES TO BE PUBLISHED.

Thomas Hayes, of Brooklyn, N. Y., Mary Pixiev, of West Philladelphia, 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.

Mandon, Man 2.—Invocation: Questions and Answers; Robert McCulloch, 33th Mass. Regiment, Co. C. to triends; George A. Snow; Rath Adams Story, of New York City; "Duke of Wellington," (colored), to his master, Maj. Robert Brown, of Georgia; Mark Colbath, of Newington, N. H. Tuesday, May 3.—Invocation: Questions and Answers; John Henry Baxter, of New York, to his mother; Mary Kane, of Boston, to her husband; William Sherman, to his brother-lin-law.

Thursday, Man 5.—Invocation; Questions and Answers; Herbert D. Beckwith, 57th Mass. Regiment, Co. L., to his friends; George Hollungdale, to his brother, In Sidney, New South Wales: Caleb Brown, of Hullowell, Me., to friends.

Munday, May 9.—Invocation; Questions and Answers; Augustus Reed, 6th Mass, Regiment, to friends; David Mears, of Chinadelphia, to his relatives; Jennie Abhott, of Lawrence, Mass., to her mother; Michael Daly, of Boston, to friends.

Tuesday, May 10.—Invocation; Questions and Answers; Thomas H. Fairfield, died in Calentia, to his friends; Mary Ann Mitchell, of Boston; Capt. Williams, of the Cri. Eliza Pickering, to her nephew, Lather Coby.

Thursday, May 12.—Invocation; Questions and Answers; Abort J. Bellows, M. D., of Boston; Capt. Williams, of the Oncida," to his family; Eliza Thomas, of Blue Hill, Me., to friends.

Monday, May 16.—Invocation; Questions and Answers; Monday, May 16.—Invocation; Questions and Answers;

Grieda," to his family; Ellza Thomas, of Blue Hill, Me., to friends.

Mondon, May 16—Invocation; Questions and Answers; James B. Field, of Taunton, Mass.; Matthew Fovie, of East Boston, to his brother; Margaret Daley, of Fail River, Mass., to her brother; Thomas Murphy.

The siden, May 11.—Invocation; Questions and Answers; Thomas Fuller, of Boston; Lucy Stevens, to her mother, in Boston; Edward Johnson, (colored,) of Boston, to his family.

Thursday, May 19.—Invocation; Questions and Answers; Joseph C. Adams, died in Liverpoot, Eng., May 18th; Nathan Walbridge, of Charlestown, Mass., to his relatives; Susfe Tyjer, of New York City, to her mother.

Mondon, May 23—Invocation; Questions and Answers; John St. Cheltze, of Boston, to his brother Henri; Arthur Gaines, of Bellaire, Md., to his family; Edna Sturgis, of New York City, to her mother.

Tuesday, May 24—Invocation; Questions and Answers; John B. Cilley, of Boston; Major Elliott; Annie Maria Carroll, of New York City, to her mother; Elizaneth Henshaw, to Salile Summer.

The side, May 31.—Invocation; Questions and Answers; Thestaw, May 20 and his resulting Names.

roll, of Now York City, to her mother; Elizabeth Henshaw, to Sailie Sumner.

Taerdan, May 31.—Invocation; Questions and Answers; Elisha Williams, to his brother, in Illinols; Annie Page, to her Aunt Mary, in Brooklyn, N. Y.; Margaret Welch; James L. Hapgood, of Columbus, 9., to his friend Arthur Davis,

Taersday, Jane 7.—Invocation; Questions and Answers; James L. Hartup, died in Rome, June 7th; Nellie Williams, of Boston, to her mother; Elizabeth MeDonald, to ber father in New Bedford.

Thursday, June 9.—Invocation; Questions and Answers; Mendum Janverh, of Portsmouth, N. H., to his children; Edward Richardson, of New Bedford, to his father; Edward H. Clemence, of Liverpool, England, to his family,

Mondon, June 13.—Invocation; Questions and Answers; Thomas Hunt, of Salem, Mass.; Caroline Phillips, of Williams, burg, N. Y., (died in Frankfort, Germany, June 8); Johnny Jolee.

Donations In aid of our Public Free Circles from various parts of the E. Fairfield. 8, 50 Friend. 81,00 Carl E. Kreische. 1,14 Friend. 3,00 Friend. 25 A. Burnham 75 Miss Mary May: 1,00 A. Pratt. 1,00

Spiritual Jubilee at Hobart, Ind. Our Spiritual Grove Meeting has come and

one, and we are happy to be able to state to the friends of the glorious gospel of spirit communion that it was a perfect success from beginning to the state of the glorious gospel of spirit communion that it was a perfect success from beginning to the second time Miss Doten has come with the second time Miss Doten has come the second time Miss Doten h friends of the glorious gospel of spirit communion. No stone was left unturned by Orthodoxy and

hose who aspired to be Orthodox, to create a discordant element to keep people from coming to in many of its phases, pleasantly told, pointed in hear; but alas for such, their mud was too thick; most cases with a significant moral. hear; but alas for such; their mud was too thick; ism, and many came out of curiosity to see what all the hue and cry could be about, who, had they been left to themselves, would have remained at the country of the countr

Some person over-zealous for Jesus' sake, reported all through this county, and caused to be published in the Valparaiso Vidette, "that the small pox would destroy the spiritual meeting, but that it would be no loss to the citizens, as they preferred the small pox to Spiritualism." Yet we have been credibly informed that there were more persons in the groce or Sunday than were more persons in the grove on Sunday, than were ever convened in Hobart at one time on any previous occasion. So you see the scare failed. But he most curious part of the affair was, that the Methodist mini-ter was compelled to adjourn his meeting on that same day, for want of heavers, and that too within one week of the close of a protracted or distracted effort to get up a revival. The fact is, Old Theology is making a desperate struggles for a little longer existence, but its struggles are vain. "Menc, Mene, Tekel Upharsin," is written all over it, and people who possess brains and the knowledge of how to use them are potential. he knowledge of how to use them, are not satisthe knowledge of how to use them, are not satisfied with it. It is too short, too narrow, and too thin; people have outgrown it entirely, and call with an irresistible voice for something more in accordance with the wants of the times.

Moses and D. W. Hull were the only regular speakers in attendance. Yet in our social conference, meetings there were no look of those who

ence meetings there were no lack of those who were ready with logical reasons for the "hope that is within them," and were neither ashamed nor afraid to tell them before the world.

True, some poor creatures who long for notoriety, and are troubled with that terrible caccethus scribendi, are trying to get up a cuttle-fish operation. Yet they only hurt themselves in the end, especially, as they have been holding circles among themselves, and instead of proving Spiritualism to be a humbing, have been confounded by physical manifestations, and are compelled to acknowledge that the dead do return and can communicate. Yet they with all the egotism of the little boy who would not invite his father to his wedding, because he was not invited to his father's, straighten up and say, "Yes. Spiritualism is a fact, but we won't indorse the Hulls." Ha! ha! rich, is n't it?

Bro. E. D. Keene, of Philadelphia, very kindly volunteered his services, and paid his own traveling expenses all the way from home, in order to give tests at this meeting. And he did give tests, calling names, and relating incidents that he had no way of ascertaining, except by spirit power and many who came to the meeting enshrouded in skepticism, went away rejoicing in a knowledge of eternal life. Bro. K. has a warm place in many hearts, and blessings will follow him so long as he remains the instrument that he now is in the hands of the angel world. Unbelievers were led to exclaim, "We never saw it in this

wise, but are delighted," &c.

The meeting closed with the most universal good feeling. All went away saying they were happier and better for having been here.

Another meeting is appointed to be held in the same grove next year. But the clizens of Hobart are so delighted, and urge so strongly for another this year, that we have decided to commence another, Friday, Aug. 29, and hold over Sunday, at which time we anticipate such a Pentecostal feast as North-Western Indiana never witnessed.

ELVIRA L. HULL.

NEW PUBLICATIONS.

Opinions of the Press.

From the American Spiritualist.

Is IT THE DESPAIR OF SCIENCE? By W. D. Gunning. Boston: Wm. White & Co.

A pamphlet with the above title is on our table.
We have perused its contents with deep interest, not only as the production of a leader in the scientific phase of Spiritualism, but as an application of the strictly scientific method of thought to "Strange things are among us. If the witnesses are not deceived, these things are not uccommon, They occur in many a household, high as well as low. * * Phenomena for which science has low. * * Phenomena for which science has no explanation will be soil for the growth of superstitions. The writer, in common with many others, has felt that the time has come for more rigid and scientific methods in the treatment of the strange phenomena, which underlie what is called 'Spiritualism.'"

The personal partating introduced is averaged.

MESSAGES TO BE PUBLISHED.

Tuestay, Arril 3—Invocation; Questions and Answers, Jacob Hodgolon, of Exeter, S. H., to his friend, Thomas Metallister; Ham Miller, of Portsmouth, S. H., to his friend, Thomas Metallister; Ham Miller, of Portsmouth, S. H., to his friend, Thomas Metallister; Ham Miller, of Portsmouth, S. H., to his friend, Thomas Metallister; Ham Miller, of Portsmouth, S. H., to his friend, Thomas Hodgolon, April 12—Invocation; Questions and Answers, Montage, April 12—Invocation; Questions and Answers, Susan, Adelaide Richardson, died in St. Augustine, Fla., to friends; Gen-dieorge II, Thomas, to his friend Medical, April 12—Invocation; Questions and Answers, Thomas Ricost, April 12—Invocation; Questions and Answers, Montage, April 13—Invocation; Questions and Answers, Monday, April 12—Invocation; Questions and Answers, Honday, April 13—Invocation; Questions and Answers, Thomas, Ricostay Robbisson, died in Sidney, New South Wales, April 18—Invocation; Questions and Answers, Thomas, Ricostay Robbisson, died in Sidney, New South Wales, April 18—Invocation; Questions and Answers, Taptack, April 18—Invocation; Questions and Answers, Captain John White, of Salem, Mass.; Hamalt Gale, of Philindelphia, to ber sister Emma; Charles Waterman, to Dr. Walker, Superinteodent of the Invalidation of the Charles Waterman, to Dr. Walker, Superinteodent of the Invalidation of the Charles, April 14—Invocation; Questions and Answers, Maria Weeks, of Blookyn, N. S., to his mother.

Therefore, April 2—Invocation; Questions and Answers, Maria Weeks, of Blookyn, N. S., to his mother.

Therefore, April 2—Invocation; Questions and Answers, Maria Weeks, of Blookyn, N. S., to his mother.

Therefore, April 2—Invocation; Questions and Answers, Maria Weeks, of Blookyn, N.

its proper cultivation gives health and tone to the morals and the intellect. What if the spirit-world the interince through the medium who does not respond perfectly to their influence? To feel their exalted presence is of itself a delight. Singular statement here on the threshold of the spirit-world, in the first reception of its light, that the mediumship by which its knowledge is obtained blights the mental and moral nature with the foulness of disease

It cannot be true. We regard mediumship as a most sacred capability, and its unspeakable usefulness or perversion depends on the directing will of the medium. To us there is an exalted nower in the contact with the spirit-world. Even ts most ignorant minds can teach us at least the evidence of our immortality, a lesson still needed, and its great thinkers reflect the light of their strong thoughts, to intensify our desire for purity, nobleness and real greatness. What though me-diums give imperfect utterance, though the oracle fail to translate, it is something gained to enter in the temple.—Hudson Tuttle.

From the Bond of Peace

"REAL LIFE IN THE SPIRIT LAND" is the title of a neat volume of 200 pages, by Mrs. Maria M. King, and published by William White & Co.,

This book claims to give the actual incidents and circumstances as they occurred with the va-rious individuals referred to, after they became

inhabitants of the Spirit-Laud.

It contains "The Pauper's Resurrection" and "A Mother's Story," who was a slave in the South, and "Passages from the life of Napoleon Bonaparts as a Spirit," thus illustrating spirit-life

Bonaparte as a spirit, thus mustrating spirit-ine from the Slave to the Emperor.

Marriage in spirit-life and the treatment of children and those who were drunkards, debauchees, gamblers and criminals in earth-life, are among the most interesting chapters. There is a naturalness about these stories that cantivates the mind; and the skeptic to Spiritual Reve-lations will find it hard to deny its reasonableness, if he admits immortality—that we live, possessing all the faculties of the mind after "this mortal shall have put on immortality, and death is swallowed up in victory." To the believer in the Spiritual Philosophy, it will be prized as a gem of rare worth and beauty, while to others it will serve to illustrate that Philosophy in a most pleasing manner, and will excite thought

It claims of course to be given by Inspiration. Read it, everybody.

From the Revolution.

before the public as an authoress. Her second advent will give her fame as a prose writer. The stories are thirteen in number, illustrative of life

etc., etc. Boston: William White & Company. ew York: The American News Company. This is a very eloquent and ably written ro-mance, in which the wrongs of woman are illustrated with earnestness and graphic power of description.

PRE-EXISTENCE.

The doctrine of preëxistence is based upon absolute philosophy. Emerson says no one ever yet had the slightest success in solving the problem of existence. True; yet we all know the fact that we are, and can safely postulate that there never was a time when we were not; else something could originate from nothing, which is an absurdity. It is just as easy to suppose that all things are without beginning as that any thing is. That something is without beginning we intuitively know, whether we call it God, Law, or Nature. To say that God could come into existence or be in existence without a universe, is to yield the whole argument to the Atheist, who can say with equal plausibility that a universe could come into existence or be in existence without a God. Hence, necessarily God and the universe are coëxistent and coëternal. We (at least some of us,) do not remember what we were before our present incarnation on this planet; nor do we remember any better when that occurred; therefore to plead a lack of memory as proof against preëxistence, would be to plead it as proof against present being.

B. F. HUGHES. Georgetown, Md., May 23d, 1870.

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

The Fourth Annual Meeting of this Society will be held on Tuesday, the 21st of June, 1870, at 3 and 3 r. m., at Harmonial Hall, (11th and Wood streets.) in the city of Philadelphia. Friends of the cause, we do carnestly 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 entreat you to aid this Society to meet the urgent demand. If not possible to give your presence at the approaching meeting, you would confer a favor by sending reports of the condition of the cause in your section, also contributions to the extent of your nbility, to the Secretary.

Miss Caroline A. Grimes, 1919 Walnut street, Philadelphia.

HENRY T. Childo, M. D.

HENRY T. CHILD, M. D., 634 Race st., Philadelphia, Pres

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 26th, 1870. All Spiritualists throughout the State are requested to attend. Arrangements are not yet perfected with the various railroad companies for return tickets (free), but we hope to secure the samo. Delegates will repair to the Occidental Hotel, where they will be met by friends. Hall and entertainment free. The Section 25th 1850. gates will repair to the Occurrent and the met by friends. Hall and entertainment free.

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

Spiritualists' Meeting in Elisworth, Hancock Co., Me. The Spiritualists and friends of progress and free thought will hold a two days' meeting in Elisworth, Saturday and Sunday, the 25th and 25th days of June, commencing at ten o'clock A. M. A cordial invitation is given to all. The Spiritualists and friends in Elisworth will entertain all free that they can. Per order of the Committee,

M. KINGMAN, Chairman.

Mariarille, Me. May 25th, 1850.

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Mariaville, Me., May 25th, 1870.

Mediums in Boston.

DR. H. B. STORER, MRS. JULIA M. FRIEND

WIDELY known throughout New England as one of the Winds remarkable Mediums and Spiritual Chalryoyants of the age, will receive patients at their office, 116 Harrison Avenue, Boston.

(27) On principe is Eclectic, as directed by physicians in spirit-life, whose identity and ability to minister successfully to holdly and mental disease has been thoroughly tested during more than elight years practice. Medical examinations, when written through the band of the medium, \$2.00; when spoken, \$1.00. Letters with lock of hair for examination must enclose \$2,00.

In 1918

UNIVERSAL NEURALGIA PILL!

A SAFE, CERTAIN, AND SPEEDY CURE FOR NEURALGIA PILL!

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MRS. J. L. PLUMB, DERFECTLY Unconscious Physician and Local Business Chairvoyant. Answers all kinds of letters, and examines all kinds of discusses at a distance, for \$1,00 and stamp. Cures cancers, tumors, consumption. Office, No. 9 Essex street, Boston. Residence, 63 Russell street, opposite the head of Eden street, leading from Main street, Charlestown, Mass. June 25.—1w*

DR. F. HATCH, Magnetic Healer and Developing Medium,

THEATS Chronic Diseases, and gives the Murror Treatment. 8 Seaver place, topposite 255 Tremont street,). Boston. Hours: 9 A. M. to 4 P. M. Residence, Hyde Park, June II.—3w*

Boston, none, and June II.—3w*

NIRS. F. C. DIEXTIEIR,

FORMERLY Silsbee, Medical Chirryoyant, Healing, Test,
Business and Developing Medium, examines persons at
a distance by a lock of hair; cures all diseases with medicine and by laying on of hands. Patients can have board and
treatment at her residence, No. 8 Bond street, between Shawmut avenue and Tremont street, off Hanson or Milford street,
Boston.

4w*—June 4.

DR. MAIN'S HEALTH INSTITUTE,

AT NO. 226 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please on-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13a*—Apr. 2.

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MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALING MEDICM.

292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rineumatism, diseases of the Lungs, Kineya, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 4w*-June 25, TEST Medium, 554 Washington street. Circles Sunday and Friday alternoons at 3. Private scances, 9 to 12, 2 to 5.

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

MRS. E. A. HOWLAND, Clairvoyant, Business and Test Medium, also Psychometric Reader, will give sittings at 799 Washington street, Boston. Hours from 9 to 6, June 18.—4w*

MRS. H. B. GILLETTE can be consulted for beating and developing at her residence, 69 Dover street, Apr. 23.—13w*

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

MRS. MARSHALL, Medium for spirit communion, 39 Edinborost., Boston. Hours, 10 to 12, 3 to 5. HATTIE T. HILLS, Clairvoyant and Magnetic Physician, 527 Washington street, Boston.

MRS. M. M. HARDY, 125 West Concord street, 13w*-June 18.

SAMUEL GROVER, HEALING MEDIUM, NO.
13 Dix Place (opposite flarvard street). June 11. MRS. A. M. SUMNER, Medical Chirvoyant MRS. OBED GRIDLEY, Trance and Test Business Medium. 41 Essex street, Boston. 7w*-June 18.

Mliscellaneous.

SOUL READING,

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

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2,00; Brief delineation, \$1,00 and two 3-cent stamps Address,

MRS. A. B. SEVERANCE, white Water, Walworth Co., Wis.

ODD RACHE NUMBERS of the Lowley Magnetics.

ODD BACK NUMBERS of the London Magazines, "Human Nature" and the "Spiritual Magazine," will be sent to any address on receipt of 15 cents, being half the original price. These magazines contain first class matter, just such as Spiritualists should preserve for future use. Address, BANNER OF LIGHT, Boston, Mass. REAUTIFUL FLOWERS, painted on cards, photograph size, in colors, by the excellent medium is. E. A. BLAIR, of Montpeller, Vt., for sale at this office it to any address on receipt of 25 cents.

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

LITHOGRAPH LIKENESS OF A. J. DAVIS.

A N excellent portrait of the celebrated writer on Spiritual Ism, Andrew Jackson Duvis. Price 81.25.
For sale at the BANNER OF LIGHT BOOKSTORE, 155 Washington street, Boston. Photographs of A. J. Davis.

JUST received, a fine photograph likeness of the author and seer, A. J. Davis. Price 25 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. MRS. MARY LEWIS, Psychometrist and Healing Medium. By sending autograph or lock of heir, will give psychometrical readings of character, answer questions, &c. Terms \$2.00 and two three-cent stamps. Brief readings, \$91.00 and stamps. Address, MARY LEWIS, Morrison, Whiteside Co., 111.

A GENTS WANTED-(\$10 per day) - by the AMERICAN KNITTING MACHINE CO., 334 Washington street, BOSTON, MASS., or ST. LOUIS, MO. June 18.-4w

SPIRITUALIST BOARDING HOUSE, No. 54 Indson street, Boston. Newly furnished. Good beds, good rooms, with or without hoard, at reasonable prices. A few steps only from Boston and Albany Depot. June 11.—4w*

THE BATTLE OF THE WILDERNESS.—
A descriptive plece of music of II pages, composed inspirationally by Laura Hastings Hatch. Price 75 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

DR. LISTER, ASTROLOGER, LOWELL STREET, Boston. For terms send for a Circular. Hours 9 A. M. to 5 P. M. 13w*-Apr. 23.

MERCANTILE SAVINGS INSTITUTION No. 48 Summer street, Boston,

(Corner of Arch.) THE amount of deposits received in this Institution for the year ending April 1st, 1970, exceeded \$1,400,000. The Institution has a guarantee fund of over \$200,000. It also has a surplus after paying all dividends to April 1st, 1870, exceeding .31,400.

331,400.

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

May 28—13w

BROWN BROTHERS,

American and Foreign Patent Office, 46 School street, opposite City Hull, BOSTON, MASS.

ALBERT W. BROWN. EDWIN W. BROWN. (Formerly Examiner at Scientific American.)

A.L. Documents relating to Patents prepared with prompt ness and ability. Advice gratis and charges reasonable. Aug. 21.—1f

The Bristol Family Sewing Machine,
825.

THIS is a first-class shuttle machine, has the drop feed,
and sill the latest improvements. Warranted equal to
any 360 machine.
AGENTS WANTED. Send for circular. Address,
J. W. BRISTOL, 33 Pearl street, Boston, Mass.
June 11.—427

Photographs of D. D. Home. THE celebrated Medium for Physical Manifestations. Cabinet size. 4 x 9 inches. Price 35 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street,

WANTED AGENTS—To sell the OCTAGON SEWING MACHINE. It is licensed, makes the "Elastic Lock Stitch" and is warranted for 5 years. Price \$15. All other machines with an under-feed sold for \$15 or less are infringements. Address OCTAGON SEWING MACHINE CO., St. Louis, Mô., Chicago, Ill., Pittsburgh, Pa., Boston, Mass. June 18.—4w

Miscellaneous.

TURNER'S TIC-DOULOUREUX,

AN UNFAILING REMEDY for NEURALGIA FACIALIS, A often effecting a perfect cure in a single day. No form of Nervous Disease falls to yield to its wonderful power. Even in the severest cases of Chronic Neuralgia, affecting the entire system, its use for a few days affords the most astonishing relief, and rarely falls to produce a complete and permanent cure. It contains no materials in the shightest degree injurious. It has the unqualified approval of the best physicians. Thousands, in every part of the country, gratefully acknowledge its power to soothe the tortured nerves, and restore the falling strength.

Sent by mail on receipt of price and postage.
One package.

Side Markows Side Markows Side Markows Six packages.

TURNER & CO., Proprietors.

TURNER & CO., Proprietors. 120 Tremont street, Boston, Mass.

CONSTITUTIONAL CATARRIL REMEDY!

A permanent cure for that most disagreeable of all diseases, CATARRH!

And all diseases arising from it, such as Neuralgia, Hoadache, Dizziness, Disagrecable Sounds in the Head, Dropping in the Throat, Sore Throat, Unnatural Dis-charges from the Mucous Membrane, Asthma, Derangements of the Bladder and Kidneys, and Pains in the Back.

Taills in the Back,

Twill give immediate rehef to the worst cases. It is the result of thirty years' experience of one of the ablest physicians in New England. The present proprietors brought it before the public about the moonts ago, and fix-cures in that time are numbered by thousands, in not only Catarrh, but in all diseases of the mucous membranes, pilos in the back, weakness of kidneys, caughs and consumptive tendencies, neuralgia and rheumatism. Certuleates to back statements from well-known citizens. Circulars giving them sent free upon application by letter to proprietors. Weeks & Potter, Brink & Perri, and the C. Goodwin & Co., Boston, General Agents. LITTLEFIELD & HAYES, Chemists and Druggists, Manchester, N. ft., Proprietors.

4w—June 18.

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"IN UNION THERE IS STRENGTH."

We have watched for many years the antagonism in the Christian Church, confident that it must ultimately submit the whole, in parts, to the criticism that would expose its faliles, so long received as facts. Catholic against Profestant: Protestant against Catholic, and sect against sect in the smaller divisions, each buter or tyrannieal, persecuting or prosecuting, as it had power to government or military power that would help it carry out its persecutions. No doubt many hous est Christians believed Golf as much interested in the professed religion of rulers as the Church was. A case aptly appropriate, illustrating this, was among the notorious jokes of President Lincoln, who is said to have related it as one of the hest during the war; Two plans brines and conversing on the prospects of the struggle, one says, "I think defferson will prevail." " Why?" says the other. " Because Jefferson is a praying man: "But" responded the other, "so is Abraham a praying man." "Well," replied the other, "but the Lord will think he is joking " Serious and earnest prayer has been supposed to effect much with God for any cause, however had in itself, and is always the resort in desperate Christian cases, under the gallows, on the battle field, in persecutions and extremities of all kinds; and it. is no less so in wrangling controversies between the Christian seets. At the opening and end of hattles of words and battles of weapons, prayor is the dernier resort for viet or and vanquished.

During the last ten years the controversy seems to be likely to end as did the fabled light of the Kilkenny cats, and leave the ground to be occupied by rationalists, Spiritualists and free inquirers, who can combine on a tree religious platform and build humanity up, do not do not registe our emergies in building cash other. We have hoped the friends of free thought and natural religion would all work harmoniously together to roll off the load of superstition that has so long cursed the race, and we are pained to see some in whom the bitter sectarian spirit obtained in the Church still lingers, striking at and trying to destroy the ablest and most efficient cohorts our cause has in the physical mediums on power that has already done more to destroy church influence than all the papers and writers of the last half century, and which is to-day far more potent than all of us-and a power universally condemned by the churches, which are delighted to find infidels and Spiritualists attacking it, because they utterly fail to hold their ground against it. "Wisdom is the better part of valor," but we fear we are not

SIMON M. LANDIS.

Some months ago we noticed the trial and senfence of this t bristian brother and preacher by a Christian court in Philadelphia, for publishing what the jary called an obscene book, and whichthe bigoted judge would not allow his counsel to defend by medical testimony as purely scientific, into the hidden mysteries of God and speculating and useful in medical practice and social life. The book was called the "Secrets of Generation," extracts used in court and in the trial, could not discover any improper sentences for a medical work. We were and are fully satisfied that it was a malicious prosecution, in which the court took active part, and we have sufficient evidence of the sectarian bigotry of the indge, who would no doubt be a tyrant if he had the power. Thus far we sympathize with our Christian and persecuted brother, who is now in prison, and whose family is said to be suffering for the necessaries of life in the Christian city of "Brotherly Love." From Movamensing prison Mr. Landis. who styles himself " Pastor of the First Progressive Christian Church of Philadelphia," sends us several articles for the Banner, but as they contain nothing new, and not much that is appropriate to our columns, we do not consider it important to publish. He says he is not sure spirits communicate, but wishes he was. So do we; but although he claims to live above the use of the contaminating influence of tobacco, liquor and vicious habits, yet that is not all that is required to secure communications, nor are the conditions of mediumship always within our own reach. Bro. Landis does not understand much about our philosophy, and seems to think any and every Spiritualist ought to be a hater of tobacco, strong drink, &c. We have no objection to his strictures, but have never found but one society of Christians that came up to his standard as a body, and that is the Oneida Community. Spiritnalists are in the world and of the world, and we hope will be able to reform the world by staying in the outside circles of human life.

We sympathize with this persecuted brother as we would with any other person who is the subject of malignant persecution, but we do not know that we should approve of his book, and certainly not altogether of his religious belief, and we could not find room for the articles he writes, which are not germain to the subject and philosophy to which the Banner is devoted, but the oppressed and the persecuted everywhere will find in us the sympathy which nature has planted in the heart, and which has never been corrupted by any sectation teaching nor any tyrannical action. Mr. Landis says he had twenty eminent physicians ready to testify that his book was proper, scientific, appropriate, and that the court ruled them all out and allowed none of their testimony, and thus convicted him. To us this seems contrary to LAW, to justice, to religion, alluding to Washington's birthday put the followand to Christianity, and to the principles of our Government and all civil jurisprudence.

THE PREACHER.

Rev. Asher Moore, in his introductory sermon in the Universalist church in Norwich, says while he preaches there, "his voice shall utter no uncertain sound," Then it will not preach Universalism, as that is an "uncertain sound." He also says, "I am determined not to know anything among you, save Jesus Christ and him crucified." Since he cannot possibly know Jesus, nor the Christ, nor can he know that either was crucified, a European audience.

we think he must know little or nothing, and certainly be very untit for a pastor of a church needing light, life and instruction in all the ways thereof. How a man can fit himself for a teacher (by ignoring all subjects except one on which he knows nothing thowever much he may believe,) is more than we can perceive.

QUESTION.

ment of the Osage Indians, after giving his clear to meet at 2 o'clock r. m. and concise statement of the grievances of the Afternoon Senion. At 21, a, the Convention assembled, Indians, and the cause of the trouble, which he. lays at the door of the settlers, says: ...

"It was one of the most scathing and mortifying exhibitions of portions of our Indian policy olls; Agnes Cook, of Richmond; Jacob Ekirldge and J. R. ever made in Congress. The Indian question is Buell, of Indianopolics and Mrs. L. H. Cowles, of Richmond. surrounded with great difficulties, but one thing is quite certain, this nation cannot afford to be grasping, cruel, and unjust toward, the weak and the defenceless. No supposed exigencies of our copulation will justify unrighteonsness, and be-cause God deals, with us as a national organism, the crimes committed on our frontier may involve the whole people in the punishment. History, brief speeches were made by the President, Samue and especially sterred history, is full of such ex-well brs. Underlill Miller King, and others. The Camples, and it is time that we should heed the tion then adjourned unit 7 octock in the evening. admonition, and not forget so soon the lessons of the war.

This sentiment we most heartily endorse, and from Indian depredations on white settlers, and that sometimes the innount whites suffer for the acts of the guilty, but to us it seems, from all the testimony, that the cause of all the evils is in the defective policy and had conduct of the all-powerful aggressive party. All the early history of this country shows that the Indian has naturally great respect and a high regard for the white man, and that he has been most grossly imposed upon and abused in his confidence, and now when he is weak and just on the verge of a final departure to the land of the sunset, we still keep up the system of robbery and frauds, and because he in his manhood resents and resists, we call him savage, and pursue him to destruction, as we do the woives and foxes of his native forest.

INTERNAL FIRES.

A Mr. Lyon, of San Francisco, writes us a long letter, in which he claims to have, by the aid of another medium, gained information which he deems worthy of publication in a book from persons who inhabit the interior of this earth, which is supposed to be liquid fire enot hell fire, but an igneous mass), and which seems wellestablished on the La Place theory, which they denounce as a humbug, without any evidence to set it aside, except the testimony of what purports to be spirits who live on the inside of this hollow profit globe, and who say they have a passage way through the poles of the earth, We are not yet informed whether Dr. Franklin or any other arctic explorer has found the passage without death, and become an inhabitant; nor are we yet informed whether there can be a passage opened by railroad or by water, so that we can reach the inside of this shell. How it is lighted without sun, moon or stars, we are not informed; but probably by gas or coal oil. It is interesting to see how easily some minds are led away from science by spirits through the organs of marvelousness, which are wonderfully enlarged in some persons, by stories from the invisible intelligences. We are of opinion that this is another case where romancing spirits play upon the credulity of honest persons, as they have before, and secured the publication of several books.

CRUMBS OF COMFORT.

The American Charekman is picking out some crumbs of comfort from some recently published articles of Sir William Thompson, an eminent mathematician of Scotland, who has been prying morni blood in which to could his wrath, and that he cannot on the creation, duration and changes of the earth, and figures out quite a different theory from Darwin, and the churchman hopes he will 12th, Resolval, That the dogma that Jesus sits at the from Darwin, and the thurchman hopes he will succeed in setting aside the Darwinian theory, as of course the Church and Bible have no power to do it. Although we could not see that the theory and speculation of Sir William is any more favorable to the Bible or to Christianity than Darwin's, yet the Churchman hopes to gain something by haying one infidel theory set aside and supersed another, and by having the long geologic periods changed, whether lengthened or shortened. We can see no safety for the Churchman and its religious authority but the total abrogation and prohibition of science and education, and therefore advise it and all such as hold the Christian religion supreme in matters of science to join with the Roman Catholies and adopt the syllabus and put a stop to education and general progress, if they can, that the Bible may be received as in the following resolution drawn up by the Secretary was in the great the notion of the second of the will. We never saw a copy of the book, but from the from Darwin, and the churchman hopes he will if they can, that the Bible may be received as infallible, and the Church be the light of the world.

PRE-EXISTENCE.

Hon. Wm. A. Boardman, writing from Kansas, wishes us to correct the statement of Alexander Smyth, in which he said that a lady medium in a recent lecture given in Boston was the first to publicly advocate the doctrine of preexistence. The judge says he published a pamand that he has advocated it in public lectures; ever since. He also says he heard us lecture in advocacy before he wrote or spoke in favor of it. For ourself we have never had any controversy with any one on this subject, and never intend to, but we have received sufficient evidence from various sources to fully satisfy us that we are all immortal, and that to have eternal duration implies and involves pre as well as future existence; but this theory, should not be mistaken for the doctrine of re-incarnation in bodies on this earth, for of that we are not satisfied. Our system is based scientifically on the indestructibility of matter, involving mind, which we believe to be material, and particled like other matter, and that the simple germs of Divine Essence aggregate and arrange material into the infinite variety of forms that appear and disappear throughout

It is rumored in Harrisburg that Governor Major General John W. Geary was recently invited to address the children of a public school, and in ing question:" Now, boys, why should we celebrate Washington's birthday any more than mine?" In the midst of profound silence a little fellow at the foot of the class rose and replied, 'Because he never told a lie."

On the occasion of Miss Nilsson's last visit to her own country, she purchased six farms for her six brothers and sisters, and has also had built a church at her own expense, endowed it liberally, and provided a fund for the support of a permanent minister. She is generally considered the most charitable prima donna that ever sung before

INDIANA.

Three Days' Convention of the State Spiritual Associations

SENATOR MORRILL ON THE INDIAN 10 o'clock A. M., June 3d, 1870, in pursuance of a resolution

The Interior, published at Chiengo, in comment- vention did not organize, but called Dr. A. N. Miller to the ing on Senator Morrill's able speech on the treat- chair, and field a brief concrence, after which it adjourned

and was called to order by the President, Samuel Maxwell.

two poems, and a short address. The Business Committee made their report, after which brief speeches were made by the President, Samuel Maxwell, brs. Underhill, Miller, King, and others. The Conven-

Evening Session .- The Convention assembled at 7 6 clock, and was favored with a tecture from Rev. Moses Hull, on the subject, "Objections against Spiritualism," Bro, Hull fully it has been the sentiment of the Banner ever sustained the reputation which he has acquired elsewhere since it started, and is becoming more and more as a speaker and debater, and struck some heavy blows that do so; each or any ready to make with any civil, the sentiment of the country. We have no doubt connot fail to tell with good effect on this priest-ridden comthat there are cases of suffering and hardships munity. After the lecture, the Convention adjourned until 9) o'clock to-morrow morning.

Saturday Morning, June 1th .- At 9; o'clock, the Convention met, aind the minutes of the previous day were read and approved. On motion, voted that the election of officers be postponed

until 3 relock r. m.
A resolution was adopted, that the Chair appoint a com-

A resolution was adopted, that the Chair appoint a committee of three to raise funds to defray the expenses of this Convention, and the following persons were appointed: Byron Reed, Leob Edridge and Louisa Combs, The committee on resolutions made their report, and the balance of the morning session was taken up in their discussion; remarks being elicited from Bros. Maxwell, Miller, Holl, Wilson, Underbill, and others. During the consideration of the resolutions, the Convention adjourned to meet at 2 0 clocks v. M. meet at 2 o'elock r. M. Afternoon Senion - The Convention met according to

Afterion Serion—The Convention met according to adjournment, and proceeded to the election of officers for the cusuing year, with the following result:

Perident—Samuel Maxwell, of Richmond,
Ver Presidents—Agues Cook, of Richmond; Allep C.
Hallerk, of Ecansylle,
Tecasurer—John W. Westerfield, of Anderson,
Secretary—Jarrd R. Buell, of Indianapolis,
Teastres—Byron Reed, of Kokomo; Truman Beenan, of Indianapolis; Margaret Huflburt, of Muncle; Samuel Stratton, of Kokomo; Henry Buts, of Evansylle,
The newly-elected Secretary assumed the functions of his office, and the refiring Secretary, L. D. Wilson, being called upon for a speech, responded by a few remarks appropriate to the occasion.

the occasion. The Convention then resumed the consideration of the esolutions, which were undisposed of.
The following are the regular Resolutions, adopted by the

orvention: 1st: Resolved, That this Convention sees with great sat-18: Resolven, That the Convention sees with great satisfaction in the resolutions of our sister States' district and local conventions, evidence of a determination to stand by and maintain the blessed, Harmonial Philosophy, which promises life, love, and immortality to the human race, 2d, Resolved, That the law of progress will ever find worshiped myths to cast aside, and brighter truths to all their charms.

d, Residued, That we realize that "Whatever old Time with her drag net has swept along down the stream of ages, whether it the shells or shell 6-b (pearls or pebbles; seaweed or mind; these are the "document," these are the

4th, Resolved, That we will not chact laws to govern our fellowmen who will live two thousand years hence, nor will we rely for widdom on the dickering lamps lighted two thousand years ago, since we have the same Spiritual Sun by which their lamps were lighted.

5th. Reselved. That as we cannot raise corn by the history of ancient supshine, so we cannot realize the fruits of the spirit by reading the history of ancient spiritual manifesta-

tions."

Oth, Resolved, That the creposcular light by which the Jowish seers were led, was dim when compared with the light of the present day; therefore we say many good men, as well as kings and prophets, desired to see the day that we see, but did not see it.

The Resolved. That inspirations recorded are only reflected light, like the light of the moon, without heat, always dim, and productive of blindness when men go to sleep in it.

Sth. Resolved. That imputative righteousness is dishonest righteousness, immoral in effect when believed in, and is like an insurance office that promises to may losses without.

righteousness, minioral in effect when believed in, and is like an insurance office that promises to pay losses without a premium, even if von hum your own house, provided you run to the coffice while the lamp is burning. 9th, Reselved, That such as every man soweth shall he reap; and the only way to escape the consequences of, wrong actions is to quit them and do right. 10th, Reselved, That the doctrine that God must have in-

forgive sin, but must have revenge in full, is to teach that

The following resolution drawn up by the Secretary was

Iso adopted:

Resolved. That the members of this Organization, to whom
re granted licenses and certificates of character, be requird to report annually to this Association an account of their
loings within the State, and such other information percentury and account of the control of th taining to the organizations, number of Spiritualists, &c., within their respective localities, as may be of benefit to the

The following resolution, presented by Moses Hull, was unanimously adopted:

Resolved. That the elective franchise is woman's, as an inherent right, hence as self-evident, as man's right to the

A Circular fertaining to "The Year Book of Spiritualism," phlet more than ten years ago (now out of print) a Spiritual Annual to be issued during the coming autumnthat contained a lecture of his own in its defence. Secretary, L. D. Wilson.

Secretary, L. D. Wilson.

A proposition was made the Association by Byron Reed and Dr. Locey, of Kokomo, to publish a semi-monthly paper on the cooperative plan, by which a stockholder to the amount of tendollars will receive the paper for the use of that sum, and have his money returned to him at the end of free years, and in reply to which the association passed the following resolution: ing resolution; bleed. That we cordially recommend the plan of Byron.

Reed and Dr. Lovey, of Kokomo, for the establishment of a semi-monthly paper for the Spiritualists, and ask the hearty cooperation of all the friends of our cause throughout our After a further report from the Business Committee the convention adjourned until 5 o'clock in the evening, at

Convention adjourned until 5 o'clock in the evening at which time Mrs. L. H. Cawles, of Richmond, was to address

field of reform.

After the address, the Finance Committee took action in

After the address, the Finance Committee took action in Tailsing formeds to defray the expenses of the Convention, which action resulted in partial success. Adjourned to meet Sanday morning, at 63 o clock, Sanday Morning, Jane 34,—A large number of the friends met at the India 48 o clock, and passed a very pleasant time in public civile. Miss Lizzie Keizer, an excellent and well-Frage mentium (and Constitution). in public circle. Miss Lizzie Keizer, an excellent and well-known mechan from Chehinati, O., was present, and gave a good number of convincing tests, nearly all of which were recognized by the persons for whom they were designed. Dr. L. S. King of Indianapolis, also became entranced, and added to the interest of the occasion by some very acceptable remarks.

At the hour of 10½ o'clock the Convention was called to order. After the reading of the minutes, the following resolution was passed by the Convention:

Resolved. That the Business Committee be and they are hereby authorized to nominate thirteen delegates to the next annual U. S. Convention of Spiritualists, to assemble at Richmond, Ind., and present the names of such delegates to this Convention for approval this afternoon.

The Convention for approval this afternoon.

truth was forcibly contrasted with some of the superstitions nd dogmas passing current in society. Adjourned to meet at 2 o'clock P. M Afternoon Senion.—The Convention was called to order

Afternoon Susion.—The Convention was called to order at the appointed time by the President.

The Business Committee made their report on delegates, and the following persons were chosen to represent their matters state in the next Annual Convention: L. D. Wilson, of Indianapolis; Mrs. Samuel Stratton, of Kokomo; Fisher Dollable.]

herty, of Crawfordsville; Benjamin F. McCord, of Indianapolis; Dr. A. C. Halleck, of Evansville; Byron Reed, of Kokomo; Mary Thomas Clark, of Attica; Eli Brown, of Richmond; Mrs, or Mr. E. W. H. Beck, of Delphi; Mrs Margaret Hurlburt, of Muncle; Agnes Cook, of Richmond; James Hook, of Terre Haute; Dr. Garr, of Franklin,

Delpates at Large—Mrs. C. A. Colby, of Pennville; Moses Hull, of Hobart.

Reported for the Banner of Light.

Friday, Marning Sension, June 3d.—The Association assombled at Masonie Hall, in the city of Indianapolis, Ind., at 10 o'clock A. St., June 3d.—The Journal of the Banner of Indianapolis, Ind., at 10 o'clock A. St., June 3d.—The Journal of the Banner of Indianapolis, Ind., at 10 o'clock A. St., June 3d.—The Journal of the Banner of Indianapolis, Ind., at 10 o'clock A. St., June 3d.—The Journal of the Banner of Indianapolis, Ind., at 10 o'clock A. St., June 3d.—The Journal of the Banner of Indianapolis, Ind., at 10 o'clock A. St., June 3d.—The Journal of the Banner of Indianapolis, Ind., at 10 o'clock A. St., June 3d.—The Journal of the Banner of Indianapolis, Ind., at 10 o'clock A. St., June 3d.—The Journal of the Banner of Indianapolis, Ind., at 10 o'clock In the contract of the Banner of Indianapolis, Ind., at 10 o'clock In the Special of Indianapolis, Ind., at 10 o'clock In the Indianap

The time and place of meeting next year was left in the hands of the Executive Board.

hands of the Executive Board.

Attest:

The Executive Board met on Mobday, June 6th, at 8 o'chek, at the office of the Ex-Secretary, L. D. Wilson, and granted dicenses to the following persons, conveying to them all the pirvileges pertaining to ministers of the gospel: Mary Thomas Clark, of Attica; Samuel Maxwell, of Richmond; Fisher Doherty, of Grawfordsville; Byron Reed, of Kokomo; J. L. Brafflt, of New Paris, O.; Appella Colby, of Pennville; Ira S. King, of Indianapolis; Warren Smith, of Alexandria; L. D. Wilson, of Indianapolis; Moses Hull, of Hobart; D. W. Hull, of Hobart; John W. Westerfield, of Anderson; Kersey Graves, of Richmond, Attest:

J. R. Buell, See'y.

Jeremiah Hacker.

In a late Banner of Light I noticed an inquiry whether J. Hacker is yet in the body, whether he writes for the papers, and a request that he or some one else would reply. Yes, he is still in the earth-form, and has been at work like a slave for the last four years, digging stumps and planting trees, vines, &c., on a small lot of land a few steps from the Berlin Station of the Camden and At

from the Berlin Station of the Camden and Atlantic Ralfroad, sixteen miles southeast from Philadelphia. Post office address, Berlin, Camden Caunty, New Jersey.

He does not write for the papers because he does not think any paper would be willing to publish what he would most desire to say. Furthermore, he has not money to buy paper nor postage stamps, and being compelled to toil daily for the necessaries of life, if he gets a leisure monient in a storm he is too weary to write.

He has never promised to return or report

quisitive, but to speak practical truths; and his opinion is that if there is not sufficient desire for practical truth in the world now to support his paper or enable him to speak through some other channel, there will not be sufficient to draw him back after he has left the body that might now be working for the truth. He has, however, promised a few sincere friends that he will, if the "door is open," return to them and give some test whereby they may know that he still lives. What

SPIRITUALIST MEETINGS.

Ancorra, N. J.—The "First Spiritualist Society of Ancora" hold meetings each Sunday at 1 v. M. H. P. Fairfield, Presidenty J. Madison Allen, Corresponding Secretary, Children's Progressive Lycoum meets at 104 A. M. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian. Bostos, Mass.—Mercantile Hall.—The Children's Progress ve Lyecum meets at 10 A. M. D. N. Ford, Conductor; Miss dary A. Sauborn, Guardian. All letters should be addressed

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

Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs,) each Sunday. Circle at 10½ A. Sr.; evening, becture or conference. The Chidren's Progressive Lyceum meets at 1½ P. St. Conductor, Dr. C. C. York; Guardian, Harriet Dunn.

New Eva Hall, 156 Tremont street—The Golden Eva Association holds three sessions cach Sunday. Spiritual experience and conference meeting at 10½ A. M.; discussion at 2½ P. M.; lecture at 7½ P. M. Fresident, Dr. J. C. Cheeley.

Hospitalier Hall.—Free public circles are held in this hall.

203 Washington street, Sunday mornings, at 10½ o'clock.

RUFFAGO, N. Y.—The Buffado Spiritual Association hold

383 Washington street, Sunday mornings, at 10% o'clock.

BUFFALO, N. Y.—The Buffalo Spiritual Association hald meetings at Lyceum Hall, corner Court and Pearl streets, every Sunday at 10% A.M. and 7% P. M. H. D. Fitzgendd, President; B. P. Froggatt, Treasner; George F. Kittredge, Secretary. Children's Progressive Lyceum meets at 2½ P. L. Lester Brooks, Conductor; Mrs. Mary Lane, Guardian.

BALTISTORIK, MD.—Saraloga Hall,—The "First Spiritualist Congregation of Haltimore" hold meetings on Sunday and Wednesday evenings at Saratoga Hall, southeast corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Calldren's Progressive Lyceum meets every. Sanday at 10 A. M.

Broadleay Institute,—The Society of "Progressive Spiritualists of Baltimore," Services every Sunday morning and evening at the usual hours.

Charlestown, Mars.—The Children's Progressive Lyceum meets every Sunday at 10½ A. M., In Washington Hall, 16 Main street Mr. —— Cole, Conductor; Miss n. S. Abbott, "Guardian, N. G. Warren, Mussal Director.

CAMBRIGGEPORT, Mass.—Children's Lyceum meets every Sunday to 10½ A. M. at Harryron Hall, Waston's Institution of the Sunday at 10½ A. M. at Harryron Hall Waston's Institution of the Sunday at 10½ A. M. at Harryron Hall Waston's Institution of the Sunday at 10½ A. M. at Harryron the Hall Waston's Institution of the Sunday at 10½ A. M. at Harryron the Hall Waston's Institution of the Sunday at 10½ A. M. at Harryron the Hall Waston's Institution of the Sunday at 10½ A. M. at Harryron the Hall Waston's Institution of the Sunday at 10½ A. M. at Harryron the Hall Waston's Institution of the Sunday at 102 A. M. at Harryron the Hall Waston's Institution of the Sunday at 102 A. M. at Harryron the Hall Waston's Institution of the Sunday at 102 A. M. at Harryron the Sunday at 102 A. M.

CAMBRIDGEPORT, MASS .- Children's Lyceum meets every

CHELSEA, MASS.—The Bible Christian Spiritualists held meetings every Sunday in their Free Chapel on Park street, near Concress Avenne, commencing at 3 and 7 p. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D. J. Bibles Chris

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

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

Hixguam, Mass.—Children's Lyceum meets every Sunday afternoon at 24 o'clock, at Temperance Hall, Lincoln's Bulld-lng. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian. LYNN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 P. M., et Cadet Hall. Lowell, Mass.—The First Spiritualist Society meets in Weds Hall. Lectures at 21 and 7 r. M. Children's Progressive Lyceum meets at 10 4 a.M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

LEOMINSTER, MASS.—The Spiritual Society hold meetings overy second and fourth Sunday of each month, at Brittan Hall. W. H. Yeaw, Secretary.

Milan, O.—Seciety of Spiritualists and Liberalists and Children's Progressive Lycoum, meets at 11 A: M. Hudson Tuttle, Conductor: Emma Tuttle, Guardian. Connector: Emma Tuttle, Guardian.

Nourif Scittvatz, Mass.—The Sniritualist Association hold meetings the second and last Sunday in each month, in Conlhasset Hall, at 10½ A. M. and 2 P. M. The Progressive Lycommeets at the same hall on the first and third Sunday at 10 A. M. D. J. Bates, Conductor; Deborah N. Merritt, Guardian; Elwin Studley, Assistant Guardian; Waldo F. Bates, Musical Director; J. N. Morris, Librarian.

New York City. The Section 14.

NEW YOUR CITY.—The Society of Progressive Spiritualists hold meetings every Sunday in Apollo-Hall, corner of Broudway and 28th street. Lectures at 10½ A. M. and 7½ P. M. P. E. Farnsworth. Secretary, P. O. box 5678. The Children's Progressive Lyceum meets in the same hall at 3½ P. M. Dr. D. U. Martin, Conductor.

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

ings every Sinday in Levyden Halt. L. L. Bullard, President; Mrs. T. Bartlett, Treasurer.

Philadrenia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at \$\frac{1}{2}\text{ A}\$, in Standays.—Lyceum No. 2, at Thompson street church, at 10 A. Mr. Shaw, Conductor: Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at liarmonial Halt, corner Ith and Wood streets, at \$\frac{3}{2}\text{ and }\frac{8}{2}\text{ and }\frac{8}{2}\t

Treasurer.

VINELAND, N. J.—Friends of Progress meetings are held in Plumstreet Hall every Sunday at 16½ 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 Speigty should write to the Corresponding Secretary.

WORCESTER, MASS.—The Spiritualists hold meetings every sunday atternoon and evening, in Lincoln itali.

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