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Written for the Banner of Light. "OH, WE FLOAT ON THE TIDE OF A RIVER."

BY WILFRID WYLLEYS.

Oh, we float on the tide of a river. That onward uncoasingly rolls, Away from the valley of mortals, To the mystical kingdom of souls-Away from the region of mortals. That borders the empire of death, To the beautiful meadows of Aiden. That know not of Azrael's breath: Where are over our waitings and watchings, And we rest from all struggle and strife; Where we walk by the side of the angels, And we drink of the "waters of life."

Oh, we drift on the tide of the river, And the teniplest is angry and loud And our souls are enshrouded in darkness That covers the earth like a cloud; But we know that the God of the tempest Is guiding our bark with his hand; That, beyond the dark clouds, the swift river Rolls on to the mystical land; So we float with the tide of the river. That onward forever shall roll, Through the valleys of sadness and sighing,

Written for the Banner of Light.

Through the tempest and storm, to the goal,

ELARE

A LIFE SKETCH.

BY MRS. ELIZA M. HICKOK.

CHAPTER VI.

indifferent to the gaveties of the season.

"And why did not Mr. Horton accompany you?" she questioned.

and does not wish to leave just now," was Henrietta's reply.

Then, as another week passed and he did not make his appearance, Mrs. Evans thought he must be impervious to the heat, and wondered why business could claim such strict attention at the dull season. He certainly could afford to leave it if he chose for his income was large. Why, it was almost time for "John" to come, and he never left the city till almost every one elso had gone. And Henrietta, too, was very indifferent about his absence, and to all appearances very well satisfied.

But near the close of one of the finest days, Hentheir pleasant room, which overlooked a scene while a delightful breeze cooled gently each heated. we shall never be more to each other." brow. All day Henrietta had been in a pleasant upon her fair cheeks and an unusual sparkle in her eyes, which her wise mamma accredited to the fact that Mr. Horton was expected that evening. | the lady, at length, "but you seem to take it very She understood Etta's restlessness, she thought. coolly. Perhaps your own affections are engaged Perhaps, way down in her heart she breathed a little sigh, as it reminded her of a time when she she had nothing to do with love since; and if Henrietta was fortunate enough to love the man who could give her wealth and "position," of course it was very agreeable; and she looked with pride and affection upon her only child. Henrietta had dressed herself with unusual care, and looked sparkling and beautiful enough to satisfy mater-

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As the time drew near for the evening train about, doing nothing in particular, but singing snatches of song in a soft, low tone, as if the joy in her heart could not be wholly silent. Soon the more, Mrs. Evans, looking from her window, in the direction of the station—a short distance from the hotel—saw Vandale Horton approaching. She was not surprised to observe Henrietta's expectant look change to one of joyful satisfaction. But Mr. Horton was not alone. Beside him, talking with easy familiarity, walked a young gentleman not quite as tall nor quite as dark as Vandale, but very handsome, noble and intelligentlooking. Of course Miss Henrietta was called for, and went immediately down to meet the two gentlemen, who had received many looks of admiration as they passed up the walk and entered the hotel.

Vandale coming out, who gave her a cordial greeting, and good-naturedly walked away to interest himself in his evening paper, leaving the young lady and his friend to introduce themselves, which he judged they might be able to accomplish without his presence. And since he would not intrude, I think, reader, we also will be generous, and not embarrass the meeting of two lovers.

Just before tea, Vandale returned to the parlor, and almost immediately after, Mrs. Evans came down and gave him a pleasant welcome, with some remark about his being so dilatory. He returned her greeting in his easy, polished manner, and introduced to her notice Mr. Morris, his friend, a young lawyer from the city of New York. The young gentleman was very graciously recog- ly deserted; but on the morrow she would return nized by Mrs. Evans, who did not observe her daughter's anxiety to discover what opinion she was likely to form, though she fancied that was all his own, willing and ready to share with her particular mamma was really pleased with him his labors.

Eiterary Department. Morris's frank, laughing ways—always genial, obliging and polite. They had only time to exchange a few common-place remarks when tea was announced. This over, a pleasant evening was passed in social conversation, accompanied by a few pieces of Henrietta's favorite music, in one of which the two gentlemen sang together.

Business had called Vandale Horton to New York just previous, and knowing from Henrietta that Herbert's vacation occurred about this time. he sought him out, and together they came to Newport. They were soon fast friends, and Vandale learned much of Herbert's struggle to win his upward way in the stern conflict of life. He did not wonder that Henrietta loved him, despite his lack of worldly wealth, which, however, he had a fair prospect of obtaining, since he had both energy and talent. And he was glad to find the young man worthy of the generous-hearted girl.

But the young lady horself was too frank and truthful to feel quite at ease under the circumstances, though the days were all bright and beautiful to her: for she knew that her mother was deceived in regard to where her affections were bestowed.

That her ambitious mother would approve her choice, she could not hope, for Herbert had only his worth and talent, with a fine personal appearance, to recommend him. Beside, his parents had been poor and obscure, and his mother was still almost dependent on him for support.

But she was courageous and spirited, and resolved to know what severe reproof and opposition was in store for her. She knew that her mother was pleased with Herbert's manners, and thought if she were not purposely blind, she must discover something of her own feelings in regard to him.

One afternoon, she was alone with her mother. serious and thoughtful, for the next day Vandale would return to the city, as Newport had but little attraction for him, despite its refreshing The week passed quickly and happily away, air and delightful scenery, and Herbert would and was succeeded by another before Henrietta remain a little while longer; it therefore was joined her mother at Newport. That lady declared imperative that some disclosures should be made. her very tardy in her movements, and strangely as Mrs. Evans must see whose presence it was that made her heart so glad. There had been silence for some time, which the mother broke at length, by asking suddenly, "What is this about "Oh, he has a little business affair to attend to, | Vandale's leaving to-morrow? Does he really intend to do so?'

'I believe he does," was the quiet reply.

Now Mrs. Evans had noticed her daughter's abstracted manner, and coupled with the fact that Mr. Horton was leaving suddenly, as she thought evinced to her that something had gone wrong with them. Determined to know about it, she said. "Perhans you can tell the reason? I house.

Etta, you have not foolishly quarreled with him? Henrietta could not help smiling at the idea of marreling with a noble-hearted fellow like Vandale, as she answered, " No, indeed, mamma; but possibly he finds greater attraction elsewhere."

"Attraction! Do you mean to tell me. Henririetta and her mother sat by the open windows of etta, that Vandale has left you for some one else?" "He certainly pays me no attention beyond a lovely enough to delight the artist and satisfy the kind friendship, nor has he ever. But we are both devoted worshiper of Nature. It was near sun- perfectly satisfied to regard each other as brother set, and a sweet calm rested on all the landscape, and sister might, for I assure you, mamma, that

"There," she thought to herself, "so much is excitement of anticipation, with a bright glow told," while she watched her mother's look of utter amazement.

"Well, I am more than astonished," exclaimed in another direction," with a little touch of irony.

The hot blood surged up to Henrietta's face, but had experienced the delightful anticipation of she answered with a sudden effort, "My dear meeting a loved one. But that was all past, and mamma, you have guessed rightly. I may as well tell. I do love another."

"And perhaps you will inform me upon whom you have so summarily bestowed your affections."

"You have met the gentleman since we came here, mamma. You were conversing with him to day; and I think you will admit that he is both agreeable and intelligent."

Ah, Mr. Morris, who came with Vandale!' Henrietta grew visibly nervous. She wandered said Mrs. Evans, with a little frown, but taking the information much more calmly than Henrietta expected; "but I think you told me he was not rich; and what of his connections? Of course they train came rushing in; and in a few moments are not wealthy, since he has been obliged to toil so hard for an education."

"Poor he may be in worldly wealth, but in all else he is rich," replied Henrietta, with her wonted spirit; "and with his family connections I have nothing to do. If they are poor, it is no disgrace; I love Herbert for himself."

"Henrietta, I cannot think you would really marry a penniless young lawyer. The idea is absurd. What would you do, brought up in luxury,

as you have been?" "Work with him, and help him win his way to independence, for I know he will; he cannot

fail, with his talent and perseverance."

"You work! What plebeian ideas you have. As Henrietta reached the parlor door, she met But I think your romantic notions upon this subject may wear away ere long. I am very sure they will, when you find what it is to be deprived of the wealth which has always surrounded you. But I shall never give my consent to your taking any such foolish step, to be afterward repented of."

"I should be sorry to disobey you, mother, but do not think that I will ever sacrifice my happiness to pride," was the low, but firm reply; and here the conversation ended for the time, for Mrs. Evans was at a loss what course to pursue with her willful daughter, and she always wanted time to think before she could reason at all with Etta.

It was the last day of the season at Newport. Mrs. Evans had lingered until the place was nearto her city home. Herbert had gone back to his toll, cheered by the assurance that a true heart

his appearance. Indeed, few disliked Herbert | Mrs. Evans had made several attempts to rea-

meeting with no apparent success, she resolved cordial, hearty welcome. But his fair, stately to try if gay and brilliant society might have the wife sailed grandly across the room, her iden, as effect of banishing the remembrance of the absent usual, to make an impression. lover. And, first, she decided to give a great | It was nothing strange that she should not ter which she replaced in its envelope, said:

"I have just received a letter from Clare." Her mother raised her arching brows in surprise, but Henrietta did not pause. "She writes that she must resign her situation, and will be gone when we return."

"And why does she leave? I hardly think she will do better. She has always been well paid, I am sure; but some people have no gratitude or appreciation. Does she wish for higher wages, do you think?"

"I believe she has made another engagement, which she thinks will be more agreeable. You know, mamma, she is fitted for other positions beside that of seamstress."

"Oh, she has got a chance to teach music, I sunpose. Well, I hope she finished that work: and an effort to discover whether she knows her place." No more was said upon the subject.

The last chilly days of autumn had come. All the pleasure-seekers had returned from their various summer resorts, and the round of amusements for the winter had commenced.

on a short tour, but on their return would give a grand reception party in the elegant mansion he had chosen on D- street. Every one of his acquaintance wondered who the favored lady was. for he had never been very lavish of his attentions. to the fair beings of fashion around him, though always respectful and polite. Every one hoped would doubtless be the party of the season; and no one was more auxious for the time to arrive than Mrs. Evans, though she did not feel quite the same toward Vandale as when she hoped to recognize him as horson-in-law; for she could but think, if he had made some effort, he might have gained her daughter's love before it was given to another.

At length the announcement was made that home. Mr. and Mrs. Vandale Horton soon circulated their cards of invitation. None were slighted.

Mr. Evans, wife and daughter received separate cards, and it was understood by each that

At last the evening arrived, calm and beautiful as ever looked down upon the high brick walls and glittering spires of the old city—just one year from the night when Vandale first met Clare Devine.

Clare's evening toilet is just completed, and hardest task you could give me? Will it not suf-Horton was the most elegant lady present,"

Her own good taste and elegant form would always give her a ladylike appearance, and we may be sure the devoted husband has spared no expense in his bridal gifts. A starry arch of flashglitters at every movement of her fair hand. Her dress was richly but not elaborately trimmed.

full of love and pride, for her eyes are more beautiful than gems, with the love-light shining in their clear depths, and the smile that plays around her lips and lights her whole face tells him that there is perfect happiness for the present and perfect trust for the future in her heart.

"My own, my lovely Clare," he said at length, and bent his handsome head to kiss the sweet lips which failed not to return the token, "I shall be proud of you to-night. I value my wealth as never before, since with it I can surround my darling with every comfort she demands, and give her the position before the world she is so well fitted to adorn, though you were none the less lovely to me when filling a position less worthy, and clad in the plain robes of mourning, as when I saw you one year ago to-night, for I believe I loved you even then."

And one year ago to-night," replied Clare, " I little thought so brief a time would banish all the influence which all seemed to feel, and the hours darkness from my life and fill it with such perfect happiness. And I am sure," she added smiling, "that my noble husband loves me for myself" alone, since the only dower I bring him is a true, plished," performed some brilliant pieces for the loving heart and a stainless life."

"A richer, man could not ask," was his earnest reply; and, giving her his arm, they descended to receive their guests.

The elegant rooms were brilliantly lighted, the new and costly furniture tastefully arranged, and nothing was wanting there to add to one's comfort and happiness. The rooms filled rapidly, and each guest received a polite, cordial greeting; and all were charmed with the young wife's graceful manners and pleasing ways, for Clare possessed that rare, innate politeness which seems always to forget self in seeking the happiness of others. Hence she was always self-possessed and almost magical, her hands swept the polished

and Miss Evans were announced. John Evans paid his compliments in the plain,

party soon after her return, and invite all the at once recognize her former seamstress. But handsome and eligible young men she knew. Chare's face, once seen, could never be quite for-She thought Henrietta could not have formed gotten; and the lady felt so certain that she had any lasting attachment, and might easily find her seen her somewhere, that she was almost guilty affections transferred to another. At this moment, of staring, so auxious was she to settle in her her daughter entered the room, and folding a let- own mind where she had seen the fair young liestess, with whose dress and appearance her scrutinizing eve could find no fault.

But her memory was a little refreshed when her daughter advanced from her side and was warmly welcomed, and exchanged a most affectionate greeting with the bride, for in the low words spoken Mrs. Evans caught the name of Clare!

We may fancy that she received a shock when a sudden conviction of the truth flashed upon her mind, and hardly knew whether she was awake or dreaming. She knew her surprise and mortification must manifest itself, and quickly as possible she retired to a distant part of the room to regain her composure.

And Vandale bent his head, and whispered something to Henrietta which sent a glad sparkle before I engage another sewing-girl I shall make to her eyes and a brighter color to her cheeks. Only Clare besides knew the import of his words, which were these: "Herbert is coming in the even ing train; he will soon be here."

And the fair girl, as she moved away to give place to other guests, had no thought or care for the admiring glances which she received, for many an elegant young man there present It was rumored about that Vandale Horton had would have been glad to claim her as his own, been very quietly married, and gone with his bride not forgetting the comfortable portion of her father's wealth which would be hers.

She looked around for her mother, and was

soon by her side. "Henrietta," she began, when they had withdrawn a little from the company, why have you deceived me in this manner? You have shown me very little respect, for you are well aware that for and expected an invitation to the party, which had I known who was the bride, I should not have come here to-night. Why did you not tell me who Vandale married? After this I shall think every one deceives."

"You never asked me, mother, whom he married. You recollect I have sometimes tried to convey to you the idea that he cared for Clare, but you always declared it 'preposterous,' and would not believe it."

"How could I believe it, when I thought him the newly-wedded couple had returned to their the most aristocratic of all our gentleman acquaintances? But he probably thinks people do not know the lady's history very extensively. I know there are some here to-night who would not be here if they knew what I do."

> esteem and regard, and become better acquainted with her? She is generous, and would gladly be friendly."

And Henrietta grew eloquent, as she tried to probably few would recognize in her the pale, reason with her fashionable mother; for she knew sad girl of a year ago. How can I describe her in her present state of feeling her evening's endress, when a description of dress is about the joyment would be spoiled, if she condescended to remain; beside, Herbert would soon be there; and fice to say that it must have been perfect, or one if she could influence her mother to try to enjoy of the most careful critics would not have de- the evening as every one else was doing, and to clared, as she afterwards did, that "Mrs. Vandale feel as though Vandale's wife was none the less a mansion of her friend Clare, but they are the lady, because, for a time, she had lived by plying | firmest friends; and the frequent visits they exthe needle, she knew that Mrs. Evans would be

in a better mood to receive her lover kindly. Her pleading was not wholly lost, for better | Each is happy in her station. than anything else Mrs. Evans loved her only ing gems rests above her white brow; a diamond | child, only it was hard penetrating beneath the sparkles at her throat, and one costly bridal ring covering of pride, and aristocratic notions, to where her affection was; and withat she felt a Evans, though she may treat him coldly now. little humiliated, though there was not the slight-Her husband stands beside her, and his look is est indication of a triumphant feeling in Clare's

manner. And before the evening was over, Mrs. Evans acknowledged to herself, very privately, that the lady in question was really an attractive person: and she wondered much at the becoming dignity with which she filled a position which many had sighed for, while there was no arrogance or assumption in her manner.

But Mrs. Evans was not quite prepared to give Herbert Morris any other than a coolly polite the affection that governs each heart is all powergreeting; for she marked his eager look, till it ful and knows no change, and will endure for all rested on her daughter's face, change to one of gladness, and saw that it was just as gladly responded to.

And the greeting between them, though of observer that they were no common friends.

But if one among the throng was not exactly satisfied, that could not destroy the genial, happy glided swiftly and pleasantly by.

The lovers of music were now to be gratified. Several, who prided themselves on being "accomenjoyment of those present.

But when, by urgent request, (though hardly any present knew of her rare musical powers,) Vandale Horton led his young wife to the grand piano, a low murmur of satisfaction and admiration greeted his ear.

She had no music before her, and as she seated herself, glanced inquiringly at her husband, who, in reply to her look, bent his head to whisper, "One year ago to night, love, you took my heart away, but gave me one more valued in return; play again that charming piece, Clare."

And again with that rare power that seemed keys, while her face lighted up with inspiration Quite early in the evening Mr. and Mrs. Evans lofty and divine. She charmed and thrilled her hearers, and well might the fond husband feel proud of the wife he had chosen, as the heartfelt or acting for themselves.

Morris's frank, laughing ways—always genial, son her daughter out of her "unwise choice," but "quiet manner habitual with him, and received a applause and carnest request for another performance attested to the rare, enjoyment she had afforded to all present. Herbert Morris and Henrietta were seated a little distance from the piano, in a convenient bay-window, and the gentleman, closely clasping his companion's hand, remarked. One could almost listen forever to such music

> Yes, and wish to die under its sweet influence," was the low reply.

> "Its ravishing strains are more divine than earthly," replied Herbert, "but I should not want its magic power to take my darling away from earth, for all its joy and brightness would go with her, leaving me only a dreary void of utter darkness; but we will not think of that now, with youth and health before us, my loved one?"

Sho answered him with a look in which soul met soul. In a few moments more, refreshments were announced, and the guests proceeded to the large dining-room, where the thoughtful hospitality of their young host and hostess was manifest in the bountiful repast. Nothing which usually graces the board of the wealthy entertainer on such an occasion was excluded, save vinc. That tempting, dangerous beverage found no place in Vandale Horton's home. And though many present would not have thought it possible to give a party without the costly wines, many there were who breathed more freely because a loved brother, son or husband would not that night be exposed to its seductive influence. And with nothing to mar the pleasure of the evening, the hours wore away till nearly morning, when the guests returned to their several homes, well pleased with their entertainment. Herbert could hardly refuse the pressing invitation to remain with his friends, and to make his home with them during his brief stay in the city. He did so, and found it indeed a home where only love and harmony prevailed, and nothing of cordial courtesy was wanting. He remained but a few days, in which he saw Henrietta frequently, for she was a friendly visitor at Vandale's home, and always received in the kindest manner.

And here, kind reader, as we have seen our loving and deserving Clare restored to wealth, and happiness deeper, more perfect than ever realized before, surrounded by all that wealth, can give to bless mortals, we feel that we may leave her with her noble husband, without a fear for her future. And yet before we bid them all a final adieu, we can scarcely forbear one brief and later glance in that direction to see how fortune prospers the determined Henrietta and her lover, for I trust that you, with myself, feel an interest in the generous girl, who has proved so good and true a friend.

We find that Herbert has completed his stud-"But, my dear mamma, I do wish you would lies, and seeing an opening that promised well for Mr. Evans, who seldom accompanied his wife cast aside this prejudice. Clare was born to a po- a young lawyer, has claimed his bride, in spite of to the fashionable gatherings which she seldom sition as honored as my own. If she was reduced opposition and coldness on the part of her ambimissed, was as cordially invited and as much ex- to one more obscure, but none the less honorable, theus mother, who had always hoped to see her in my belief, it was not her fault, and detracted | daughter established in grandeur, and living in nothing from her worth. Now that she has re- a style comporting with her fashionable educagained her rightful place, why not give her your tion and aristocratic training, which, however, seemed to have had little effect.

The young couple are located in a thriving village, but a few miles from Henriotta's native city. She has chosen for Herbert's sake a humble home. but finds none the less of happiness; yet their house is nicely furnished, with all comforts they require, including a fine piano, the gift of her father: for John Evans would not let his daughter go from his house entirely portionless. Her cottage home is far less imposing than the stately change are never shadowed in the least by envy on the part of one, or condescension of the other.

We predict for Herbert Morris a successful career; that his name will be known and honored among men; and the time will come when Mrs. will be proud to acknowledge him as her son before the world. He has a true friend in Vandale Horton, who will never see him lose a favorable opportunity for want of means; he has a wife who will be true to his best interests. A bright future lies before him.

May heaven bless them all, for they are each worthy of the happiness they enjoy, and savo the sorrows that must come to all earth's children, we know their lives will be full of sunshine, shadowed by no inharmony or contention, for earth time-ay, and in the realms of eternity.

A LAUGHABLE INCIDENT .- A few days since a colored lad entered a drug store in Portland course restricted in the crowded room, yet told an i with what he described as an "awful feeling in de stomach, jest like it wor full of fish-hooks and angle worms," and demanded a "Setter nowder" as he had been advised, that would give relief. Accordingly the Seidlitz powders were dissolved in separate glasses, as usual, and placed before him, with instructions to nour one into the other and drink while effervescing. But the sable youth did nothing of the sort. Instead of following the directions, he hastily drank off the contents of one glass and immediately swallowed the other. The effect may be imagined, but not described. The effervescence, which should have taken place in the glass before it was drank, took place in the bewildered darkey's stomach, sending streams of the frothy liquid from his mouth. nose, ever and ears. As soon as the poor fellow could recover breath he cried out in frightened tones, "My stomach has busted; I can't live a minute!"

People are content to walk for life in the rut made by their predecessors, long after it has become so deep that they cannot see to the right or left. This keeps them in ignorance and darkness, but it saves them the trouble of thinking MEDIUMSHIP-THE TRUE AND THE FALSE.

BY DYER D. IUM.

14 17 THE DESPAIR OF SCIENCE? By W. D. Gunning. Boston: William White & Co., 1870. pamphlet endeavored to show that the more red most invariably describe the physical condition are yet full of theological error, will only operate cent's dentificalise overles were disclosing the extake no cognizance save as manifested in some correlated form, and their continued existence beferentially the possibility of these existing forms. and powers all around us of

"The seen and the unseen, "chelworld of matter, and the world of spirit,"

we desire now to dwell more particularly on the onclusion arrived at by Professor Gunning in relation to the value and authenticity of medium-

If writing in a spirit of criticism, we might object that his conclusions were somewhat extraneous, and hardly to be considered "as fair deductions, from our facts;" but as it is the subjects rather than the mere presentation of it, that we propose considering, we will waive all further preliminary remarks.

He concludes.

First, that there is another realm of being, a world of men and women, invisible to us, but real, Second, that under certain conditions, and using such peculiar organizations as media, these persons can manifest themselves to us."

To these conclusions all who hold themselves to be Spiritualists will heartily agree, and admit that they are sufficiently established by an abundance of evidence; yet we think it is still somewhat incomplete in not going one step further and stating who these "men and women" are The Professor agrees with us in regarding them as disembolic human beings. The Adventists, and many of the Orthodox, admitting the reality of demons, or evil spirits.

"But, third, that those who return and obsess the mediums, or 'rap,' or tip tables, or baunt houses, are generally unresting spirits. They are not done with earth. What we call the 'blue discusse' in a young child is something of the fortal treatment of the fortal treatment. lite linger og still in the higher life. The unquiet spirits who break through the vall and haunt us in sounds or apparitions, have in them something analogous to the blue disease.

To decide on the legitimacy of this conclusion, sulted. we must first possess a wide range of experience, drawn from various sources, before proceeding to any hasty generalization. As the Professor very pertinently remarks on another page, "No man would think of establishing the glacial epoch on a single - Salder!

To ever have a scientime examination of Spiritualism, it is necessary that we have a vast accumulation of facts-not alone those cited by defenders, or published as remarkable tests, but a record of a medium's daily experience, embracing failures and errors, as well as "tests," in order to arrive at the law underlying them.

Fourth, that sometimes they are able to identify themselves to persons who knew them while living on the earth; but-

Fifth, that their power to after their thoughts through the sensitive, or medium, being mea-mers, and the same in kind as that which we rossess over the same organizations, it is often impossible to tell whether the thoughts which come from the entranced are inspired by a spirit,

or by ourselves, who are spirits in a grosser form, Sixth, that the difference between their state and ours a so great, and their power of communi-cating with us so feeble, that a great part of that which comes to us in their name, is vague, sound-

ing, and worthless. And———Finally, that the condition called mediumship, subjecting the person to all kinds of indux, but as well as good, is not congenial to mental or moral health, and should not be cultivated."

To many this will appear like sweeping away the whole groundwork on which the first two conclusions are built, but we do not so regard it. Scientists are trained to a rigid and logical course that the phenomena occurring on all hands, tainly not perceptible to all eyes. through media, are really produced by the agency of disembodied human beings, and at once concludes that it is presumptive evidence that we continue to exist after the event known as death, because immortality, or rather continued existence, being true of one, must necessarily be so of another, because founded in our very natures as human beings, and not adventitious, dependent upon certain moral or metaphysical qualities. But because one has communicated, he cannot, a priori, jump to the cenelusion that all can, for the fact of the one communication shows a surmountal of obstacles that we cannot affirm to lie in the power of all.

Again, he receives a communication from some loved one who has passed away, breathing words of love and cheer, yet the query is pardonable, nay, justiciable, whether he is in direct or indirect communication with the spirit friend.

Let me illustrate this by narrating an incident A lady, of whose mediumship I entertain no doubts, through whose organization I have obtained words of comfort and hope, once gave a communication to a gentleman who was of foreign birth, purporting to come from his brother. With a solitary exception, the test was perfect the manner of his death, a somewhat peculiar one, and other facts, were faithfully narrated, but the returning brother was an Irishman, whereas he entered the spirit-world a Scotchman. But for this, the "test" of his brother's presence would have been thought conclusive; but this one feature pointed to an intermediate intelligent agency.

Then again, I have frequently had communications through various mediums, purporting to come from friends, false in every statement, beyoud the possibility of excuse. I know that it is customary to say these are produced by "lying spirits," but such a reply is destitute of any scientific value, and becomes palpably so when some erroneous conception existing in the mind of the medium becomes reproduced in the message.

Mind can impress mind. Thoughts give rise to electric vibrations, as a pebble causes waves on the placid surface of a lake. The sensitive medium in a passive condition is susceptible to their influence.

That touch each other to the quick, in modes Which the gross world no sense hath to perceive, No soul to dream of."

We have frequent illustration of this. I know a lady who for a long time nearly always could tell the object of each person entering her room before a word had passed their lips; sometimes when in quest of articles that no guess-work would ever have surmised. On one occasion she saw the form of her mother by her bedside with all the vividness of objective existence, yet her mother lay asleep in another room. To say that her spirit was there, is, to the student in psychological laws, identical with the assertion of the savage who believes a fetich resides in the forest -a mere supposition to relieve curiosity.

Clairvoyance is a natural faculty of the mind.

"Mind, mind alone, Is light, and hope, and life, and power."

The power of mind over mind here, is the key tive to the destiny that awaits their religious to unlock the mystery of spirit intercourse. Minds, idols and their erroneous principles. It is not our unaided by spirits, see without the physical eye. task alone to incite them to a more faithful ob-They describe events at a distance with all the servance of their principles, but to show them prescribe for its treatment.

came acquainted with a natural clairvoyant, Mrs. the desire to make converts to our cause; for per-Having, in a previous article on the above B who in a perfectly conscious state could all sons converted to Spiritualism while their minds of her patients. She was not a believer in spirit as dead weights to the cause. A church-member istence of forms of force, of which our senses could communion, yet sometimes would give mock once remarked to me, after listening to a dis-'scances" to her friends, in which she would de- course on Spiritualism, in which the beauties of scribe our absent friends, in the form or out, and the New Dispensation were presented with great youd the range of our physical faculties, and in- give far better "tests" than many pay a round power, "It is all very nice, but not half so beautisum to witness. I have heard her improvise in ful as the religion of Jesus Christ." Now that man what might by courtesy be called rhyme for fif- will probably die with all his theological errors teen or twenty minutes, and be unable to repeat festering in his soul, when a more faithful exposiit. The writer has frequently clairvoyantly de-tion of the moral defects of the old or popular scribed the forms of the dead, and events previous- system of Christendom, as well as a portraiture ly unknown to him. To those conversant with of the truths of the new religion of the spiritual the facts of mental phenomena, any supposition. of spirit agency to affect these is glaringly unselentitic and uncalled for, removing it from the domain of science to that of faith, and supplanting although embellished with many beautiful truths, known facts with assumed theories.

> tion, will be soil for the growth of superstitions," systems then so popular in the East-such as the says Prof. Gunning. Let us try to avoid this inherent tendency of man to ovil, his total liefp-

> on certain persons impart vital energy to notions about sin, repentance, pardon, &c. And, the weak, and re-invigorate the life-current to more than all, the creedless enjoined a restrictive, healthy action. The writer has been instrument-conservative feeling which forbids the progressmeans, but "spirit agency" not only complicates | incidental to the undeveloped minds of past ages instead of solving the problem, but is at variance with known facts.

Even the best of mediums will at times but give the reflex of your own thoughts, your own comparatively perfected by the civilizing and respirit proving the most capable of control by its thing processes growing out of the law of univerunconscious action. Many of those who regard | sal progress. the spirits world, claim these returning ones to be themselves as mediums never rise above clairroyant vision, and, unversed in psychological in- the conservative policy of the popular religion of fluence, honestly assume the presence of spirits. | Christendom, which, while it propagates the errors

> yet we never received a test of spirit presence in- to their full exposition and final abandonment. Conklin, Foster, Flint, Cassien and other wellknown and undoubted mediums have been con-

We know that many trials are undergone by them hard to be borne; but still we believe the doctrine of the "survival of the fittest" applies as well to them as to any other class. To those who are not appreciated, whose tours through the country are unremunerative, and who find a cold | a crisis, uses the following emphatic language: reception where they looked for a warm welcome, not to mention a week's bread and butter,) we earnestly advise in all kindness to reconsider the whole subject; and ask, Do the phenomena present tests inexplicable by clairvoyant or earthly mental influence, and supply information unknown or really needed? Next, even if the proof of spirit power is beyond question, are the results obtained worth anything? Spirit communications do not always command the highest market price as literary productions, nor as advice from the heavenly world do they always exhibit evidences of spiritual growth.

The possession of mediumistic faculties and their use by spirits is an ascertained fact. On what this power depends, on physical organization or moral qualities, seems to be still a matter of dispute with some, and is indicative of two schools of thought. The scientist, reasoning a posteriori, says on certain neculiarities of organization; the theorist, reasoning a priori, says on certain traits of character, thereby removing the whole field from the domain of science into that of metaphysics. It may be a consummation devoutly to be wished for, that spirit influence and of thought, and carefully weigh evidence before moral character should go together; but what hastily advancing. A person becomes convinced should be is not always, and in this case is cer-

> Let us have a more careful scrutiny and sifting of phenomena and a more general diffusion of knowledge as to the powers of mind if we would have Spiritualism ever scientifically considered. Prof. Gunning has opened to us a rich mine of reflection, which we hope to see followed up by him and others in a more elaborate form.

> The influence of mediumship on mental and moral health is a matter of opinion, which each will answer from his or her own experience, obtained by contact with media, and unnecessary been occupied. In justice, however, to Prof. G., give his closing words, following the conclusions already quoted, in which I heartily concur:

"In reaching these conclusions, I have not been unmindful of some gems of thought and expression inspired through unconscious mediums, nor of the pure lives of some who have the gift of mediumship, nor of the consolations which not a few have found in the belief that words of endearment have found to the few have lead on the few few have found in the belief that words of endearment have some to the few few have the sound of the few have few have the few few have the few have few have the few few have few have the few have few have the few have few ment have come to them from loved ones who have 'passed within the vail.'"

A RELIGIOUS CRISIS APPROACHING-THE NECESSITY OF A MORE FAITH-FUL EXPOSITION OF THEO. LOGICAL ERROR.

BY K. GRAVES.

"To emancipate the human intellect, conscience and affections from the appalling despotism of an insane and idiotic theology is the one great mis-sion of Spiritualism. We have abolished chattel slavery-Spiritualists are chosen, ordained ent of God to abolish theological and mental slavery.

I wish to express my concurrence with the sentiment contained in the above, from the nen of Bro. Wright, and to add that the question of theologic reform presents itself in two aspects, as being one of transcending importance, and that events about to be realized in our practical history will soon bring conviction to the mind of every reflecting Spiritualist, that it is justly, at least necessarily entitled to more of our attention than it has hitherto received.

1st, The theologic fortresses of Christendom are planted directly upon our pathway, so that we cannot go forward till they are removed. And the minds of the millions are so fettered by the despotism of a conservative, stand-still religion that it is impossible to find an avenue to them. for implanting therein the glorious, living truths of the New Spiritual Dispensation, until something is done toward effecting their mental disenthrallment.

Such facts, such considerations as these raise the conviction that our course toward the religious institutions of the country must be more than passive-it must become aggressive, though ever in the spirit of kindness and love. Our brethren and sisters of "the household of faith" must be converted through the instrumentality of the drawing chords of love," made to operate to the full exposition of their moral and religious errors. Clothed with this spirit, let us not shrink from declaring "the whole counsel of God" rela-

distinctness of actual sight; they describe the ail- that some of those principles are radically defecments of the body, locate the seat of pain, and tive and should not be practically observed. We should cherish no friendship or "fellowship with In 1859, while residing in Syracuse, N. Y., I be: the unfruitful works of darkness," influenced by brotherhood, might have saved him. Such an exposition would have shown him that the religion of the truth-loving and noble-minded Jesus, is, nevertheless, marred by some radical defects "Phenomena for which science has no explana. in its doctrine, which he doubtless drew from the growing evil of lugging in the spirits to account lessness as a moral agent, his responsibility for for every little act beyond our horizon of experi- his belief or religious creed, the fear of an angry God, the doctrine of arbitrary punishment after Scientists know that there are men who can death, and last, but not least, the unphilosophical al in two or three cases in saving life by this ive discovery of religious truth. These are errors which should be eschewed and exposed by all moral and religious reformers, who should aim to introduce the people to a system purified and

2d. And now I wish to show in a few words that We have had an abundance of evidence that I have enumerated, forbids their examination, our friends continue to exist beyond the tomb, has very nearly matured a crisis which will lead explicable by mundanc causes, where they were That we are on the eye of an important crisis in expressly sought and money paid for them; yet religious affairs which will ultimate in the overthrow of all ecclesiastical dynasties and mindfettering theological institutions, no person can doubt who is observant of passing events, or who We would not reflect on the character of media. is familiar with the present tone of the religious press both in this country and Europe.

To post the reader more fully in this matter, I will here cull a few extracts from some of these popular religious journals. That well-known paper, the New York Herald, in anticipation of such "A great revolution is fermenting in all the

churches. It will break out after awhile, many strange things will then come to light, and a new and great reformation will follow." The Central Christian Advocate, of St. Louis,

speaks in a like prophetic tone: All along the line of revealed religion, from Moses and the prophets down to Jesus Christ and the apostles, the war is being waged."

Again, from the Christian Examiner: "No one who is accustomed to regard with much attention the history and tendency of reli-gious opinions, can fail of being convinced that the question concerning the inspiration of the Scriptures, is soon to become the most absorbing question of Christian theology.'

The Sunday Mercury says:

"There is an ideal principle on the wing which foreshadows a not far distant period of intellectnal and religious disenthrallment. That this nat and religious disentifratiment. That this comprehensive spirit will in the end effect a great revolution, not merely in politics and government, but in religion, we have every reason to believe. * * * We may yet in our own times witness a second defication of the Goddess of Reason."

In the Boston Traveller Mr. Beecher is reported is speaking thus:

"There has grown up in my mind within perhaps the last ten years, the consciousness of a great change that is coming over the world. We are advancing into times which are going to be marked. It seems to me that somehody ought to be prepared for this coming state of things; that somebody should think and forethink; that somebody should be conversant with natural philosophy and with the drift of science.

Such is the toesin of alarm from the religious "He who hath ears to hear let him hear" press. it, and prepare for the coming conflict.

And what is the duty of the Spiritualist and reformer, in view of the imminent crisis so significantly foreshadowed by transpiring events? Is it not to lay bare the causes of this impending moral to dwell upon, where already so much space has and religious revolution, and show the religious community that they are to be found in a morally defective non-progressive and stagnant theology, which possesses this character simply because its disciples have erroneously taught that it is too perfect to be improved transcended, or even criticized? Such a course, on the part of the moral laborers in our spiritual vineyard, will prepare the better part of the religious community for making the true issue in the coming contest, and will enable them to find and invite them to enlist with the party who will be found battling for Truth and the Right.

> Written for the Banner of Light. THE MASKS WE WEAR.

BY MAY KENDALL. Up and down the busy street, Through the crowded thoroughfare,

Onward speed the men of trade, Scheming 'neath the masks they wear. In the large and costly church,

Bow the reverent men of prayer

But their hearts if you would read, Look beneath the masks they wear. In the ball-room's festive throng, 'Neath the gas-light's ruddy glare,

Beauteous forms filt to and fro, Sighing 'neath the masks they wear. Loitering 'neath some quiet shade, In Nature's temple bright and fair, Youth and maiden little dream

What is 'neath the masks they wear. If the widow's wee you'd feel, If the orphan's grief you'd share, If the depths of sorrow sound,

Look beneath the masks they wear.

If the drunkard's life you'd know, And the woes they daily bear, Look upon the torturing fires Burning 'neath the masks they wear.

See the tempters round their way! Some are decked in garments fair, But sin and death with mighty power, Lurk beneath the masks they wear.

In the various walks of life.

Dwell in purity and gladness,

In our daily toll and care, We see each other's inner self But dimly through the masks we wear But in that land of light and beauty,

Where our loved ones "gone before

We shall wear our masks no more!

GOD THE PRISONER, AND GOD THE PRISONER'S FRIEND.

> State Prison, Charlestown, Mass., Friday, June 17, 1870.

EDITORS BANNER OF LIGHT-This is Bunker Hill day, and I am in prison; partly on your account, and partly on my own. I have been leading a very peaceable and quiet life, lately; and, as I think, a pious and praying life, for I have been working for God in man. Yet, in spite of all my piety and prayer I am in the Massachusetts State Prison. I was brought here to day-not by a sheriff or constable, nor a priest, but by the "determinate counsel and fore-ordination" of God, the prisoner's friend, as made manifest in Henry C. Dorsey. Through his kindness, arrangements had been made to supply the State prisoners of Massachusetts with means to celebrate the battle versary of that conflict, which was followed soon after by the Declaration of Independence, and after seven years deadly struggle in The freeing the then thirteen United Colonles from the power

There are six hundred prisoners. Six hundred boxes of strawberries, one hundred and sixty-six pounds of nice granulated sugar, and forty gallons of milk were provided. Six hundred large white Mr. Dorsey lives in Pawtucket, where, for the

present, I am boarding. He is a member of a steam fire engine company. Through Dorsey's influence the company were all clad in a new uniform, and were invited by Gov. Classin to be present at the Strawberry Festival and holiday in he prison, and any others whom he wished to invite; and the two daughters and the parents of the family where I make my home were among the invited guests. We have a very fine band of musicians in Pawtucket. This band was engaged to be present and play several hours for the prisoners. The fire company, the band and invited guests made about eighty persons. Two cars were chartered. An exceedingly witty and amusing Frenchman-who speaks English pretty wellnamed Du Bois, was engaged to come on from Pawtucket and give a lecture from this text-"And they began to be merry." The prisoners were to assemble in the chapel, hear the lecture, and laugh loud and long over it, to their hearts'

All arrangements were made by Warden Haynes, with the hearty approval of Governor Classin and Council, and a cordial invitation to Dorsey to come with his company, his band, and his invited guests, to enjoy the happiness of his clients—" the spirits that are in prison."

In due time, we were all lodged in prison. The prisoners were all assembled in the chapel, and Du Bois gave his admirable lecture - just the lecture for the people and the place. Such fun! Such roars of laughter! Such cheers and shouts! State officials, and invited guests, and six hun dred upturned faces of prisoners wreathed in fun and frolic over the wit and merry-making of the lecturer. The fact is, dear Banner, we were made to forget that we were in prison. All-all seemed to forget that there were any such things as prisons and prisoners, and were made to feel that we were all human beings—no more, no less

Dorsey, who was not able to be present at the beginning of the lecture, entered the chapel while it was in progress. He was escorted to the platform, and formally introduced to the audience as the man who had procured for the prisoners this festival and holiday. Such a reception as was given bim by those six hundred hungry, starving souls!—and I was where I could see their faces. Never did I see six hundred human faces express such deep, heartfelt, loving gratitude! I could but say to one by me-"God the prisoner, as well as God the judge," Had Dorsey been within their reach he would have experienced such an almighty least from man. Indeed, my friends, Henry C. Dorsey was at that hour "God made manifest to the spirits in prison." If over I saw a tender, the election of officers being unanimous. loving, grateful soul beam from the human face, I from human sympathy. Tears of grateful love rolled down many of those faces. I had rather be the one to win the love and gratitude of those stern, and, as it is erroneously supposed, hard and unfeeling hearts, than to win the applause of all the kingdoms and churches of this world. Dorsey made a brief speech, stating that he was a man of deeds and not of words.

After the merry lecture, the prisoners all went into the prison yard, and were told to enjoy themselves as they pleased, the usual restraints being removed. There were no keepers present to keep order-no police-but six hundred prisoners, counted, by Church and State, as fit only for a prison and a cell-felons, as they are called-were turned loose, with a very fine band of musicians in uniform to make music for them. Men, women and children, from this and other States, freely mingled with the prisoners, talked with them, walked with them, shook hands with them, laughed with them, and looked upon them in their foot-ball games, their leaping, and jumping, and merry-making. I spent about two hours with them, enjoying their merriment. I talked with more than one hundred of them. The one great thought of all wasnot how to break prison and escape, but "Who is Henry C. Dorsey? Do you know him?" &c. Dorsey came among them, and all rushed eagerly to shake his hand, and say, "God bless you!" is here with you," said Dorsey, to several-"God is with you in prison as really as with those who are outside." "That's a fact," said one powerful man." while you are with us." I could but echo the remarks of the poor fellow, in prison for ten years, and say, "True, God, as the prisoners' friend, in H. C. Dorsey, is with you." During all their amusements. I heard not an unkind, a coarse nor angry word among themselves or to others. Not a word about cruel treatment, excepting by one man, who said-"When we are kind, our warden and keepers are kind to us, but if we are hard and troublesome to them, they deal with us as we deserve."

Then, after the two hours' recreation, they marched to their cells with smiling, happy faces, each taking his quart of berries and milk, and some sugar, and a loaf of nice wheat bread. They would have taken their festival at a common board, but the prison has no means to spread a table for six hundred.

Dear Banner, my heart is very full; so are my eyes, as I muse on all I have seen and heard today. Though strange, it is true. Human Nature seems more noble and loveable, more divine, from seeing, hearing and entering into the hearts of those prisoners. Here are six hundred men-our brothers-who are branded and cast out as felons, as Jesus was, by Church and State, and by Society. If Jesus—once the branded, outcast, crucified felon of Judea, but now worshiped as God by three hundred millions of Christians-were to visit Boston as he did Jerusalem, where would you find him?-among these branded and outcast felons now in their cells eating their berries, milk and sugar in solitude, or in Old South or Park-street

Church, in the State House, or National Capital? Henry C. Dorsey is the true minister of God to hese prisoners. He is the true Christ, the truly anointed and sent of God to these misdirected brothers. So far as they are "the lost," these are the very ones whom our tender and loving Father and Mother God are seeking to find and to bring

It is a terrible wrong and outrage to "conceive human beings in sin," and then imprison and hang them for being sinners; to "shape them in iniquity," and then punish them for practicing iniquity; to "prone them to evil as sparks fly upward," and then brand and cast them out for doing evil; and to "send them away from the birth speaking lies," and then imprison and execute them for being liars and deceivers. Tell me, dear Banner, is it possible for a man and woman to fall so low as to create a child in their own of Bunker Hill. This is the ninety-fourth anni- likeness and then imprison or hang him for being like them? Yet this is what Christians habitually do-they being witnesses. Men and women are so vile that, had God been just to them, as they say, "they had been in hell long ago;" yet they beget thieves, robbers, and men and women as helldeserving as themselves, and then imprison and hang them for being and doing what they made them to be and to do. This outrage must stop, or the religion that teaches it must be abolished, and bowls were provided to serve up the strawberries God, as the prisoners' friend, must be enthroned HENRY C. WRIGHT. in our hearts.

> Written for the Banner of Light. THE NATURAL AND SPIRITUAL.

BY JAMES G. DOW. How freshis the air of the mountain, How lovely the valleys below : The streamlet how pure at the fountain. Where waters unceasingly flow; What music forever is leaping From its silvery, mystical bed. What voices forever repeating God's wonders and workings outspread ; What changes eternally ringing In dark, gloomy forests of pine; What choirs of sweet warblers are singing Their praise on the twig and the vine; What flashes of light ever peoping Through evergreen foliage and trees : What guardians of night over keeping Their watch in the calm and the breeze; What powers and forces revolving The atoms and oceans of air, Attracting, repelling, evolving Whole nations and families there! What wonders and mysteries floating Unseen by the vision of man! The legions of spirits are noting

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What only the spirit may scan. What perfumes of grasses and flowers Are weaving new forms in the skies ; What landscapes and beautiful bowers Are mirrored in the spirit-lit eyes. The life of the spirit that 's flowing Through earth confines looming and cold. Like the soul of the mountain is glowing With jewels and riches untold. The music and harmony filling And sweeping the elec From races and ages are swelling And trembling in unison there. The weird vall so darkly dividing The ecen and the spiritual world. Through spectre and phantom receding Its mystical curtain has furled.

Montana Territory, Matters in Washington, D. C.

And live in its beautiful morn.

The day-star has risen in full splender.

The mountains are light in its dawn.

And the nations shall wonder and worship

DEAR BANNER-Another lecture season has come to a close with us in the National Capital, and our annual meeting has passed, resulting in the reclection of the following officers: John Mayhew, President; George White, Vice President; Levi Loomis, Secretary, and the election of huy and kiss as mortal man never had before—at | Richard Roberts as Treasurer. The action of the meeting, which was the largest business meeting we have had, was very harmonious, the votes in

During the season we have been visited by saw it beam from the faces of those six hundred several physical mediums, some of whom I think prisoners, branded and hitherto generally east out | have been justly suspected of fraud. A necessi ty has therefore been felt for the adoption of some plan by which we may be able to protect media of undoubted honesty and worth, and to discountenance all pretenders, who by their frauds would place our society under the ban of public opinion, as has been the case, to some extent, during the past season.

> It was therefore resolved in our general meeting, that there be carefully selected by the Executive Board, twelve persons, to constitute a Standing Committee for the Investigation of Physical Phenomena, to whom all physical mediums visiting the city may apply, and submit themselves to their critical scrutiny. Such media-the investigation resulting satisfactorily-will be at liberty in their notices to state that fact in such form as the Committee may approve. Thus we hope to be able to encourage the true and suppress the false. Beyond this we shall youch for none and our hall will be onen to none who do not voluntarily court this scrutiny. I think it is high time for Spiritualists everywhere to take some similar action. evincing to the public at large that they are no parties to fraud, and are anxious to detect and expose impositions of this sacrilegious character whenever they may occur.

During the past season, many copies of the Banner of Light have been sold at our Sunday meetings by our doorkeeper, and I hope the number will be greatly increased when our meetings are resumed. We have received many valuable additions to our membership during the last few weeks, and the prospect is very promising that the next season will be one of more than usual prosperity.

We are rapidly concluding arrangements for speakers for the coming season, and hope soon to send you our programme of the same.

With best wishes for the prosperity of the Ban-I am, yours most truly, JOHN MAYHEW,

President Society of Progressive Spiritualists. Washington, D. C., (Box 607,) June 17, 1870.

At the London Police Court, an Irish woman asked the magistrate to arrest Biddy Coghlan for Newitching her hen, which died the day before, and enchanting the eggs of the bird, at the same time producing several eggs, which had nothing peculiar in their appearance, except that they were rather smaller than usual. Mr. Lushington told the foolish woman to go about her business. "What shall I do with the eggs?" asked the woman. "Take them home and cook them for your husband's dinner!" exclaimed an officer of the court, gently pushing her out of the building. "Faith, now," said the woman, amidst derisive laughter, "am I going, think ye, to put the devil into my husband's inside? Shure there 's a devil in each egg!" She retired, much disappointed that no steps were taken to punish Biddy, the wicked enchantress."

He who saves in little things can be liberal in

Written for the Banner of Light. BIRTHDAY ODE FOR J. J. GLOVER.

BY MRS. M. A. CAMPBELL,

Once more, regnant, regal June, Every lifeful harp attune, Every springing shoot aglow With the Godward chb and flow! Twine the fragrant lily-bells, Laurels, myrtles, asphodels! It is the queenly Roso's hour: Gather from each varied bower Red and yellow, pink and white, Every beauty, all delight, Wreath the milestone reared to-day In a dear life's grand highway!

Birthday token! fain to tell Of affection's thrilling swell, 'Neath the radiant promise bow Where heaven's truest come and go! Of unfoldment wisely sought, Of achievement nobly wrought. Self-denial! self-control! Self-won race to God-made goal! Cheering words and generous deeds Free relief of dreary needs, Dock the milestone dropped to-day In a kind life's grand highway!

May full many a tablet graced With brightest garlands fondly placed, Tell of still excelling weal. Gracious growth, and loving leal! Breathe appreciation, soul, Eternal life throughout the whole; Make these blooms forever vernal. Since the good is all eternal. Angels pure, on Eden's shore, Crown these milestones evermore. Each recurring natal day, In this true life's grand highway t Glover Manse, Quincy, Mass., June 13th, 1870.

GRECIAN MYTHOLOGY.

No. IV. BY DR. S. C. CASE.

In tracing this ancient history we meet with many strange stories, but as I am acting only the part of scribe, it is my duty to give them to you as nearly as possible as they were once taught by the Greeks. They seem absurd to us, but three thousand years ago they were accepted as facts and divine truths. Who knows but three thousand years hence people will not look back upon many of the ideas held by us of the present day and laugh at them, even as we do at those handed down by the ancients? Methinks children of the future will wonder at our credulity, and shake their sides with merriment while listening to stories which we hold as "gospel."

But to continue with the history of

JUPITER AND HIS FAMILY. Jupiter first espoused Metis (Prudence), daughter of Oceanus. She exceeded both gods and men in knowledge, but Heaven and Earth having told Jupiter that the first child of Metis, a maid, would equal him in strength and counsel, and that her second, a son, would be king of gods and men, he flattered his wife when she was pregnant, and swallowed her; after a time the goddess Minerva armed and fully grown.

MINERVA

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gods, and became Jupiter's faithful counselor. tenderness and female affection dwelt not in her and sciences, and is represented as being clad in armor, equipped for battle. Jupiter next married Themis, who bore him the Seasons, and the Par-

THE PARCAE, OR PATES, were three in number, viz.: Clothe, Lachesis, and Atropos. To them was entrusted the management of the thread of human life. Clotho drew the thread between her fingers, Lachesis turned the wheel, and Atropos cut the strand. Their decross were unalterable. They are generally de-

white ermine, bordered with purple The ocean-nymph, Eurynome, next became the

wife of Jupiter, and produced him THE GRACES.

od as three old women dressed in rob

Their names signify Splendor, Pleasure, and Joy. Temples and altars were everywhere erected to their honor, and all ages and professions solicited their favor. In Olympus (the home of the gods) they surrounded the throne of Jupiter. In heaven as well as on earth their dominion was acknowledged and honored. They are represented as young, handsome and gaily dressed, their hands joined, and in the dancing attitude.

Next, Ceres became, by Jupiter, the mother of Proserpina [described hereafter], and Mnemosyne of

THE MUSES.

These were nine sisters, who presided over eloquence, poetry, music, dancing, tragedy and comedy. Their worship was almost universal. No poet ever began his lays without a solemn invocation to the "immortal nine."

Latona, daughter of Coeus and Phoebe, presented Jupiter with Apollo and Diana. APOLLO

was god of all the fine arts, and to him is ascribed the invention of medicine, music, poetry and eloquence. He presided over the Muses, and had the power of prophecy. His oracles were in general repute over the world. Apollo destroyed the Cyclops (a race of giants having but one eye, large, round, and in the centre of the forehead), who forged the thunderbolts with which Jupiter slew Esculaneus, a son of Apollo.

This deity is generally represented with long, flowing hair, and the Romans were fond of imitating his figure: therefore their youth were remarkable for fine hair, which was not cut short until the age of seventeen or eighteen. Apollo is and Trojans. Enveloped in thick clouds, Mars always represented in the perfection of united | immediately ascended to Olympus, appearing as manly strength and beauty. His head is de-scribed as being surrounded by rays of light, riving at the abode of the immortal gods he com-Among the poetical fictions of the ancients, that | plained to Jupiter of the audacity of men. But of Apollo is one of the most sublime and lovely, | Jupiter reproved him with angry words: "Trouble because it dissolves the idea of a destructive

ously combining two opposite elements.

DIANA, OR LUNA, was the goddess of hunting. She shunned the society of men, and retired to the woods, accompanied by the daughters of Oceanus, a powerful sea-god, and by twenty other nymphs, all of whom, like herself, had resolved never to marry. Armed with a golden bow, and lighted by a torch which was kindled at the lightnings of Jupiter, she led her nymphs through the dark forests and woody mountains in pursuit of the swift stag. At the twang of her bow the lofty mountains trembled. When the chase was over, she hastened to Delphi, the residence of her brother Apollo, and hung her bow and quiver upon his altar. There she would lead forth a chorus of Muses and Graces, and join them in singing praises to her mother. Latona.

Diana was tall, beautiful, and dressed as a

huntress; a bow in her hand, a quiver of arrows hung across her shoulders, her feet covered with buskins, and a bright silver crescent on her forehead. The cold and bright moon, which scatters s silver light over the hills and forests, is the type of this goddess.

MERCURY, OR HERMES,

was the son of Jupiter by Main, daughter of the endurer, Atlas, who supported the heavens on his head. Mercury was a messenger of the gods, and especially of Jupiter. He was the inventor of letters, and excelled in eloquence. He first taught the art of buying, selling, and trafficking. He was not only the god of merchants and orators, but also presided over all dishonest persons. The very day of his birth he gave proof of his propensity for thieving by stealing the cattle which Apollo tended. The divine shepherd bent his bow against him, but in the meantime Mercury had stolen his quiver and arrows. He afterward robbed Neptune of his trident, Venus of her girdle, Mars of his sword, Vulcan of his mechanical instruments, and Jupiter of his sceptre. He is represented as a young man, with cheerful countenance. He has wings fastened to his can and to his sandals. In his hand he holds a red entwined with serpents. A touch of this wand would awaken those who were asleep, or cause sleep in those who were awake.

Jupiter also had children by mortal mothers. Among these were Bacchus and Hercules; yet these personages are associated with the assembly of the immortal gods.

BACCHUS

is by far the higher and more divine personage, and from his very birth is ranked among the celestials. He was worshiped as the god of wine and an ancient conqueror and law-giver,

It is said that in his youth, some pirates, having found him asleep on the Island of Naxos, were struck with his beauty, and carried him off in their shins with the intention of selling him as a slave. When Bacchus awoke he affected to weep, in order to try the sympathy of the sailors. They laughed at his distress, when suddenly their vessel stood motionless on the waters. Vines sprang up and twined their branches round the oars, masts and sails. The infant god waved a spear, and, lo! tigers, panthers and lynxes appeared round the ship. The pirates, stupefied with fear, sprang into the sea, and all were changed into dolphins, with the exception of the pilot, who had shown some concern for the fate of the prisoner.

Bacchus, being desirous of showing his gratitude to Midas, King of Phrygia, for some service which that monarch had rendered him, desired the king to ask for whatever he wished. Midas begged that everything he touched might become gold; but in a short time found that he had made a foolish wish, since even his meat and drink were converted into that metal.

The festivities of Bacchus were celebrated with riots and excess. His priestesses ran wild on the mountains with disheveled hair and torches in their hands, filling the air with shouts and chanting hymns in his praise.

HERCULES

stands at the head of the deified heroes of Greece. is said to have sprung from his brain, completely In his infancy, before he had completed his eighth month, he boldly seized and strangled two serpents sent by the jealous Juno to destroy him. or Athena, was the goddess of wisdom. She was In the eighteenth year of his age he determined immediately admitted to the assembly of the to deliver his neighborhood from a huge lion which preyed upon the flocks of the adjacent She invented the art of spinning, and is frequently country. After destroying the lion he delivered represented with a distaff in her hand, instead of his country from paying an unjust annual tribute a spear. Not being the offspring of a mother, of one hundred oxen. Such public services became widely known, and the king rewarded his heart. She delighted in war as well as in the arts | deeds by giving him his daughter in marriage and entrusting him with the government of his king-

Hercules, by the will of Jupiter, was subjected to the power of Eurystheus, and obliged to obey him in every respect. This cruel master, jealous of his growing powers, commanded him to achieve a number of enterprises, the most difficult and arduous ever known, generally called the twelve labors of Hercules. Armed by Minerva, Apollo and Vulcan, he went forth and performed these wonderful tasks, which placed his name among

queen of heaven, was the wife proper of Jupiter, Their nuptials were celebrated with the utmost solemnity. All the inhabitants of heaven and all the dwellers upon earth were the spectators. Chelon, a nymph who refused to attend, was changed into a tortoise and condemned to perpetual si-

All the poets represent Juno with a majesty well befitting the empress of the skies. Her aspect combines all that we can imagine of the lofty, graceful and magnificent; but her jealousy of Jupiter and her disputes with him occasioned perpetual confusion in heaven. She took every possible means to trouble and thwart the plans of his children by mortal mothers; and, on account of her oft repeated cruelties to Hercules, Jupiter once tied her hands together, and, hanging anvils at her feet, with a golden chain suspended her between heaven and earth.

Vulcan, having come to her rescue, was kicked down from heaven by Jupiter, his leg being broken by the fall. Juno is represented as seated on a throne, or in a chariot of gold drawn by peacocks. She holds a scentre in her hand, and wears a crown of diamonds encircled with roses and lilies. Hebe, her daughter, the beautiful goddess of youth and health, attends her car. Her children by Jupiter were Mars, Hebe and Ilithyia. Vulcan was the progeny of Juno without a sire.

MARS, OR ARES,

was the god of war, and presided over all gladiatorial sports and whatever other exercises and amusements were of a warlike character. Once, when in a combat before Troy, he was wounded; at this he roared, as the poet tells us, like ten thousand men, so that, on hearing the voice of this brazen god of war, terror seized the Greeks riving at the abode of the immortal gods he comme not with thy complaints, inconstant! Thou power in that of youth and beauty, thus harmoni- art to me the most odious of all the gods that dwell in Olympus; for thou knowest no other pleasure than strife, war, and contest. In thee dwells the whole character of thy mother, and hadst thou been the son of another god, and not my own, thou wouldst long ago have lain deeper than the sons of Uranus."

Mars is represented as an old man, armed with a helmet, a pike and a shield. He stands in a chariot drawn by furious horses, which the poets call Flight and Terror.

VULCAN

was the god of fire, and the patron of all those who worked in iron and other metals. He was educated in heaven, and forged the thunderbolts of Jupiter and the arms of the gods and demigods. The golden chambers in which the gods resided were his workshops, and his tools came to him at his bidding.

Vulcan was celebrated by all the ancient poets

for his ingenious works. He forged the golden throne of Jupiter, and there are only two instances in which he is said to have worked in aught rave

On one of these occasions, commanded by Jupiter, he kneaded together earth and water, giving it the form of the immortal goddess. Jupiter endowed it with life, and thus came into existence Pandora. All the gods gave ber different valuable presents, and Jupiter, wishing her to become the wife of Prometheus, his enemy-who had stolen fire from heaven, and with it gave life to an image of man of his own molding-presented her with a beautiful box, to be given to the man whom she should marry. In this box were innumerable ills. But Prometheus, aware of her origin and the design of Jupiter, would have nothing to do with her, so she married his brother. When the box was opened the distempers issued from it and spread themselves over the whole world, where they still continue. The lid was immediately shut down, but all the ills had escaped, and hope alone was left, without which the afflictions and sorrows of mankind could not be endured.

The deformity produced by Vulcan's being east down from heaven excited the constant laughter and ridicule of the other gods. Yet, though a cripple, he won the hand of the most charming being in heaven for his wife-Venus, the goddess of beauty, who sprang from the foam of the sea.

LOWELL MATTERS, ETC.

BY CEPHAS B. LYEN.

The lecture season with the First Spiritualist Society closed June 13.th. Everything considered, it has been a very successful one; some of our best talent being employed. Brothers Nichols, Whitney, Foster, Plimpton, and many others, whose names have slipped from our memory, have been earnest workers, and they not only deserve the sincere thanks of interested ones upon the earthly plane, but also the benedictions of the

inspiring powers above. The excellent singing of the choir, under the direction of Mr. S. W. Foster, has done a great deal toward rendering the meetings interesting. Spiritualists, of all people, should be ardent admirers of music. Melodies from human lips kindle fires of devotion and eloquence in speakers' souls. The sweet harmonies of song prepare us for the holy quiet that comes at prayer, and fit the mind for the golden moral precepts and wise admonitions that gem the lengthy discourse, Friends, everywhere, remember this fact.

The Spiritualists of Lowell are a progressive people. They have outgrown the sensationalthey no longer confound the same with the genuine fire of a truly inspired mind.

THE LYCEUM.

In the economy of Spiritualism the children are provided for. The Children's Lycoum is the only Divinity School we have. The prospects, however, are good-that is, if the action of the American Association of Spiritualists means anything. Last summer, at Buffalo, a resolution was passed to the effect that measures should be taken toward establishing a school wherein young media, suited for the rostrum, could receive that discipline and culture so essential to success. Here, Brother l'eebles, is a new mission for you. The young media are in earnest in these questions: Is Spiritualism to come up into organic life as a distinctive

And when the evening came, how happy they were! A large audience was in attendance. First in order came the "opening chorus," by the children, which elicited hearty applause. Mr. Plimpton then delivered a short address. The farce Good-for-Nothing Nan" came next. The young miss, Edwinna Whitney-eleven years of ageas "Nan," was an immense success. Everybody was delighted with her acting. Next came singing, by the Misses Elmira Buzzell, Hattle Plumber and Sarah Freeman. Their effort was well received. A tableau, called the "Guardian Angel," followed, which was loudly encored. "The Schoolmaster Abroad" came next, followed by a pleasing "Gypsey Song," in costume, from Edwinna and Abbie Whitney. A tableau-"Pyramid of Beauty"- was then presented, followed by the piece of the evening, illustrative of the leading points of Lizzie Doten's excellent poem. Peter Maguire." First came the recitation of the poem, which was done in fine style-clear and distinct-by Miss Ellen Morton, followed by scenes and tableaux, representing the conversation of the Priest and Peter in the blacksmith shop; and also the fire scene - the tableau was grand here. Another scene, improvised for the occasion, representing the meeting of a priest and a poor starving mother and child, was well received. Mr. S. W. Foster originated the idea, and also set to music the words furnished for the conversations by Mrs. Lucy Hall, who has splendid inspirations in the poetical line.

We hope that Mr. Foster will write out directions to produce the piece, so that other Lyceums can enjoy it.

Recitations from Sammie and Ed. Varney, and from little Eddle Wirt-four years of age-came next. The last-named little fellow may congratulate himself upon calling forth such rapturous applause, "The Wonderful Scholar" was well done. The tableau, "Morning Star," was real nice. After this came the concluding piece, called the "Gypsey," which passed off well.

The instrumental music in the early part of the evening, by Miss Lizzie Perrin, and later, in company with John Woodbury, delighted all. Pleasant memories will ever linger with us of

our visit to Lowell. We are encouraged to go on. in our labors in the great spiritual vineyard.

LITTLE BROTHERS.-Sisters, do not turn off your younger brothers as if they were always in your way, and any service which they might ask of you were a burden. Perhaps the hour may come when, over a coffin that looks strangely longer than you thought, and over a pale brow where often, half unwillingly and perhaps with a petulant push, you parted the hair, you bend with blinding tears and sobs that shake your very soul, while remorseful memory is busy with the bygone hours. You will wish then that when he came and asked you to help him in his play, or to lift him on your lap because he was tired, or take him out because he wanted to see, you had laid aside your book and made the little heart glad,—Aikman's Life at Home.

THE PAST.—What is every day of a wise man's life but a censure or critique on the past?—Pope.

Banner Correspondence.

EDWARDSYILLE.—Mrs. P. A. Logan writes: I am yet in the land of Egypt, not because Pharaoh's heart is haricaed and will not let me go, but because progress is slow, yet sure, and the Egyptians have needed just the ideas that I have given with angel assistance. At lunker Hill, I found quite a society of friends of progress, and a medium in whose presence the guitar was played upon and doated above our heads. I also met at Esq. Singalley's genial house at Woodburn, Dr. Davis, the renowned healer? At that place, the Methodist Church was opened and well filled for a temperance lecture. At Staunton, the subjects of "Splitualism, Temperance and Woman's Rights," were listened to by large and intelligent antifences, Mr. I saac Jarvis's pleasant residence was our place of rest.

Mr. J. K. Monro's, of Bunker Hill, was another spot where the air of comfort pervaded every room. Such homes as are opened for our ro. eption are helps; yes, unapeakable helps to our conward course for the amelioration of carth's sorrowing ones. At this place the Court House was opened and well lighted for the audience last evening, (June 11th.) who listened with multipled attention to a temperance lecture.

My visit to this place, however, was more to ree an artist who it was said took spirit pletures. I sat three times three days in succession for the negative, and had three different likenesses beside my own on the plate. The artist allowed me to witness the preparation of the places and the developments, and I failed to discover any trickery. He does not chaim to be a Spiritualist, but exclaimed as soon as the form of the second appeared, "You are a medium!" He takes the pictures, asking no more for them than for ordinary ones. He utterly refuses to answer the thousand and one questions that might otherwise be put to him on the subject, as it would take too nuch of his time. He reems homest, unostentations and unothersive, and is set down in the community as an upright man. I have ordered a supply of photographs made for the gratification of postage—three cent stamp.
There are no Spiritualists here as I can find, and at the first

likeness that appeared on the plate in his gallery, the young ladies ran out of the room terrified. Of course, their old fog notion of ghosts had not been cleared away by the light of

notion of ghosts had not been cleared away by the light of Spiritualism.

I purpose lecturing in Alton, Wednesday, June 15th, and visiting Jerseyville and Fruitland in Calhonn County. Se-cleties wishing my Services, can address immediately in care of Warren Chuse, St. Louis, Mo. The Banner often gladdens my heart in this pilgrimage lourney. May it continue to wave until all souls shall feel its inspiring influence.

its inspiring influence.

ROCHELLE.—L. M., enclosing a remittance, says: God bless the dear old Banner of Light, and long may it continue to wave its spiritual folds over-our land! It has been my weekly companion in the last six years, cheering many a sad hour, and I have become so attached to it that I would not know what to do without it. I send you my own name with that of another, who has also been a subscriber within the past year. That you may be successful in all your efforts for the good of humanity in the coming years, is our prayer. our prayer.

Massachusetts,

PEABODY.—John Dodge, writing June 12th, says: I have the pleasure of adding one more subscriber to your valuable paper. I do not know how many subscribers you have in this town and those that buy their papers at the periodical store, but I judge from twenty-five to thirty, which is an indication of the growth of Spiritualism here. I remember the time when not more than three or four were avowed Spiritualists. My own experience dates from the Rochester demonstrations. My first investigations were through Geo. A. Redman, and were of the most remarkable and convincing kind; since which time I have consulted many of our first-class mediums, such as Foster, Mrs. Hayden, Mansfield and Colchester, together with others of less note, and, added to this, what has come to me personally forms a chain of evidence that cannot be broken; indeed, it is all the evidence I have of a future life.

LEICESTER.—A correspendent, J. E. S., informs us that

dence I have of a future life.

LEICESTER.—A correspondent, J. E. S., informs us that Spiritualism, though new in that section, is progressing into public notice. The writer says: "The first I ever saw of it —Spiritualism—was through Prof. Denton. Miss Lottle Fowler, from Boston, a trance test medium, has been here, and has been giving public scances at the Town Hall, creating a great excitement. Miss Fowler, I should judge, is one of the best test mediums in the field. She is accompanied by Madam Colson, the healing and developing medium, who has performed remarkable cures here. This place is greatly opposed to Spiritualism, but Miss Fowler's notice was given out by the ministers at the churches, and I am glad that the cause is advancing."

SPERCER.—A. J. G. informs us that Miss Lottle Fowler

SPENCER.—A. J. G. informs us that Miss Lottie Fowler held a scance in that town, June 5th, which greatly surprised and pleased those in attendance. Many good tests

metha are in eachest in these questions: Is spiritualism to come up into organic life as a distinctive religious movement? Are any eforts to be made to perpetuate the truths of Spiritualism as such?

What say you?

THE EXHIBITION of the Lyceum connected with the Lowell Society took place the 15th ult., in Welles's Hall—which, by the way, is a fine one—admirably adapted for Lyceum purposes. It is under the exclusive control of the Spiritualists.

The school is one of the oldest in the country. It is well officered. Brother Whitney, the conductor, a genial, whole-souled man, is beloved by the children. Mr. Plimpton (one of the leaders), a man of marked ability, is always looked to for SOLID TALK.

Well, the "exhibition" has been the theme of conversation among the children for some time. And when the evening came, low happy they were all the large and rependent and longer the provide infinite space, waiting to be taken up by cultured minds and wrought into systems of truth, whose utterances shall vitalize and regenerate perverted men and women. As havishle vapors have allied the occan's bed, and aggregated atoms represent the spheres, so shall these forces work out the design of the Creator.

To each individualized being is a portion of this labor given, and all his thoughts and deed assumes an importance which should awaken us to earnest endeavor for self-culture and benevolent effort to assist the great work of love. Stagnant pools of vice abound, in whose plack waters thougands of human beings are struggling in despair, calling for help. The voice of agony reaches the celeatial spheres, and the leaders who and the relations to all other existences. In this light overy thought awaken us to earnest endeavor for self-culture and benevolent effort to assist the great work of love. Stagnant pools of vice abound, in whose plack waters thougands of human beings are struggling in despair, calling for help. The voice of agony reaches the celeatial spheres, and the leaders who are supplied to the properties of a supplie MARY ROMAINE writes us that "life is the gift of God,

KITTERY.—Samuel J. Adams, writing June 5th, says: In this quiet little town we have a large circle of those who dare be called Spiritualists—who know the truth and live by dare be called Spiritualists—who know the truth and live by lt. Though we are not able to have public meetings yet, Mr. Hodges, of Boston; has held developing circles here.

• • • Spiritualism is a rising sun to many hoor souls; they see the light, and rejoke. We have many who drink in divine inspiration from the beauty of God, not from creeds and isms, but who take truth from the good and lovely—from the tree, the bird and rivulet, and the soul's communings with God and our friends gone on before who linger around us to give us hope. • • Let us have charity ngs with 1001 and our manner of 0 1 Let us have charity around us to give us hope. O 0 1 Let us have charity for all—allowing them to see God in old theology and legendfor all—allowing them to see God in old theology and legend-ry if they, please; but for me, I believe the windows of heaven are open to us, and we can see our loved friends, and communicate with them, and that they are ever guard-ing and guiding our footsteps into truer light.

Mr. Adams relates that recently the peaceful departure of a young woman in that vicinity greatly disturbed the creedal views of old theology in the uninds of her neighbors. She

was a Methodist by persuasion, but at the time of her death she described a band of spirits who were waiting to take her away, among whom was her sister. He says: "Everybody here believes she did see those things, she was so good and so near perfection in this life; but how they can reconcile it with their theology, I cannot see."

Items of Progress.

Items of Progress.

J. H. POWELL writes: After leaving Clarence, Mo, where I was arrested, tried and condemned but not detained, I lectured to a small audience at Macon City. Bro. Poolo and a few warm friends received me kindly. On to Brookfield. There I was taken sick, and after lecturing, returned to Hanulbal. The life of a lecturer is a schedule of losses and gains; in my case much more the former than the latter, But then the satisfaction is in the future.

"Start for the Fast." Thank you. It seemed best, What

and gains; in my case much more the former than the latter, But then the salisfaction is in the fature.

"Start for the East." Thank you. It seemed best. What matters, East or West, North or South, so that I supplied a domand. "Eastward, he!" Be it so. Little cash, but much faith. At 'Springfield, Ill., I found the friends not flourishing, yet I stayed and lectured, spending a happy season with Bro. Ordway, a veteran from Massachusetts, and a stern friend to the right. I was priviled to visit the grave of the martyr President, in Oak Ridgo Cemetery, and wrote mysoif in the visitor's book, "A lover of Lincoln."

Called at Decatur, also at Toledo; was received kindly, but could not clear the way to speak. At Clydo met with encouragement from Bros. A. B. French and Bradley Tuttle. Dispensed the bread of life, and was fairly compensated—a rara fact—which some who engage speakers should note. Bro. French is deep down in law. Is this an item of progress? Ills abilities as a lecturer made him popular, but his health gas in his but to Rudson and Emma Tuttle, at Herliu Heights. On the way, haited at Norwalk; spent a day and night at the home of Bro. Ira Lake, where I met my fellowsoldler in the spirit faith, Ed. S. Wheeler and his wife. A pleasant time of course.

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soldier in the spirit faith, Ed. S. Wheeler and his wife. A pleasant time of course.

Hudson Tuttie, as most of your readers know, is a farmer. He tills the soil, writes books, and attends to numerous other things. Emma, his wife, writes, and sings sweetly as a lark. Happy husband and wife! I had formed a conception of Hudson very different to what I found. He is but thirty-three years of age; was, like Davis, uneducated. Let those who read his books marvel as I did. I shall not readily forget the good time spent with the Tuttles. Emma's "Unseen City," set to music by that natural and ever happy genius, J. G. Clark, will be treasured among the gems of spiritual literature.

Next to Claycland, office of "The American Spiritualist."

py genius, J. G. Clark, will be treasured among the gems of spiritual literature.

Next to Cleveland, office of "The American Spiritualist." Bro. Wheelock had just time to say, "How do you do?" Ho was bound for the Mediums' and Speakers' Convention at Gowanda, N. Y. Cleveland is a fine city. Enterprise—forerunner of wealth—has been and still is alive. Euclid street may rank with the palatial residences of England. After nearly two years' absence, I was greeted by old, familiar friends, and listened to with profound attention. Bro. George Rose, a fellow countryman, and his astimable lady, made life as pleasant for me as possible at their villa, three miles out of town—a splendid haven for a pilgrim. I spent part of Sunday with Father Lawrence, who entertained me with readings from his portfolio of spirit-communications. He has a rich store, enough to make a library of eighteen volumes of four hundred pages each. Wm. White & Co. would add to their well carned fame as publishers by issuing a picked collection of these essays. If my time and circumstances had permitted, I would have prepared at least one volume. The "spirit was willing, but the " &c. Trust Father Lawrence will not pass on to spirit-life until he leaves the world the possessor of the best of his wonderful spirit-library. God's will be done.

I lectured here at Palnesville yesterday. The friends have

a fine hall. The Lyceum is alive, conducted by Bro. Smith with spirit. Miss Whitmore, the guardian, and the other officers all seen well suited to their several posts of honor. Painesyille is a pretty little town. The friends need regular speaking. May they prosper.

I leave the quiet tesidence of Bro. Green this morning, on my way east. Shall be in Boston soon. Societies wishing to bear me can address care of Banner of Light office.

Painesville, O., June 13, 1870.

Spiritual Phenomena. Physical Manifestations at Onondaga. N. Y.

We have received from Charles G. Nye an account of some remarkable physical manifestations occurring in the presence of Harry Bastlon. These resemble those of other mediums, in most cases, which have frequently been described by us on other occasions-such as tying, untying, bell ringing, &c., &c. A ring being put into the medium's mouth in the light, is found, when light is again produced, to be on one of his tingers-his hands remaining firmly tied as before. The medium's mouth being filled with water, and all opportunities for his spitting it out without detection being removed, on extinguishing the light, spirit voices are heard talking audibly, several tunes are played on the harmonica, and visitors are called upon by name. On relighting the lamp, the medium spits out the water, thus proving that he has no part in the performances.

At a private scance given at the residence of Noah Knapp, a school teacher-Miss Browningwho had never before attended a scance, was rejuested to sit at the table during the period of larkness. In addition to the playing of instruments around her, she said she distinctly pereived a head covered with long soft curls bonding over her. She was reluctant, to acknowledge the fact, fearing lest those present should think she had "lost her senses," as she expressed it. The medium's hair was cut rery short on the ovening in question, and every one in the room was required to hold hands, so that it, was impossible for any to stir without detection. All present at the seance were satisfied that it was an occurrence beyond the possibility of any human ageney. Mr. Nye is confident of the spread and ultimate triumph of Spiritualism, though many yet are found to deny its truth, and misrepresent its advocates.

Notes from a Lecturer.

DEAR BANNER-Sitting down here in my little New England home, taking a rest of a few weeks preparatory to another campaign, the fall, winter and spring just passed seem almost like a dream; the travel, the work, the auxieties and the excitements pass before me like a panorama, and I should be half inclined to ask myself the question were they indeed realities? Were not the memory of the friendly faces, warm greeting hands and fervent welcomes that have met me, too strong to admit of a doubt? If there is anything that compensates a speaker for the wear and tear of itinerating life, for the weariness of heart and brain, and for the deprivation of all social home comforts, it is the recollection of friendships made and renewed, of words of welcome at meeting, and of regrets at parting, and better than all, the many "God bless yous" that leap out from hearts made lighter by the words it has been his to

But I did not sit down now to write of impressions, as I luxuriate in these memories, but to re-ply, through your widely circulating columns, to the inquiries that come in upon me from the east, west, north and south, in regard to the direction I shall take in the coming season of fall, winter, and spring. I shall of course reply by letter to each individual application, but for the general information of the friends, wish thus publicly to say that I cannot fully decide upon my direction until I see which way the pressure is greatest; and that if my services are wished, it is desiraand that if my services are wished, it is desirable that all applications be made soon, so that I may complete my arrangements. After this month of rest, I go to Lynn, Mass., for July, and my address, which, through June, is Seymour, Conn., through July and August will be Boston, Mass., care of Banner of Light. I will lecture anywhere in the vicinity of Boston, any or all the Sundays of August, and should prefer also, if Justical to graph for Evators, resisting the supply ing 3,000,000 August, and should pieter also, if desired, to speak for Eastern—societies through September and October. I had strongly thought of setting t

more toward the prairies of the Great West, and may yet do so, a part of the season at least; but my pioneering experience of the past spring in North Carolina convinces me that there is a new and ready field opening for our glorious truth in the South, so long neglected and so much given over to theological despotism. I feel deeply that over to the one great work to be done in that region, and that too at once. After twenty years of mediumistic labors I had hoped that my pioneering days were over, and that there was rest for me; yet I sometimes feel that if I listen to the demands of duty, the rest comes not yet. I find the people of the South ready and waiting to welcome, not drones, but workers; and I know, from a short experience of two months, that work will not be done in vain. Feeling thus, if the friends in the South desire my services next winter and spring, and will communicate with me at once, I may conclude to give up the idea. I have cherished of going West, or at least for a part of the season, and meet them half way in their desire. I make this proposal, contrary to my custom, because I feel there is a work to be done in that direction, because I have the will and strength to do it. also because the question is often asked me, Will you go South? m my successful pioneer trip to North Caro-

ina I returned to Baltimore the first of May, to. fill a previous engagement of five Sundays with the society formed by the Maryland State Association of Spiritualists, and I can truly say they were five Sundays of unalloyed happiness hearts and great souls greeted me, and I was fortunate in following such a true, earnest worker as our Western sister Warner, who preceded me, and who in social as well as in public life in that city, had in a short month done much to harmoners we want, who, besides speaking can mingle with the individuals of a society and bless them in more ways than one. I felt the beneficial influence of her presence in the society, and her labors in Baltimore during my engagement, A growing interest was manifest all through the month, which culminated in the securing of a new and commodious hall in the heart of the city, on the corner of Baltimore street and Post-Office as line a hall, I will venture to say, as is in Baltimore, or indeed any city-neat, tasty and elegant in its decorations and all its appointments. It was opened and dedicated the last Sunday of May, Sister Warner assisting me both morning and evening. We all felt that it was good to be there," and the delicious fragrance that ascended from the rose-wreathed and laden desk mingled, I am sure, with higher and nobler aspirations from many souls gathered there. New determination was manifest all through the society to carry on the good work in that city, and the songs of their excellent choir breathed in delight-ful harmony, that determination. I parted with ini harmony, that determination. I parted with the many friends there with reluctance—a reductance only subdued by the thought of soon again mingling with them, clasping their friendly hands and looking into their true, earnest faces. I am indeed proud of that society—proud of its heartiness, of its energy, and of its determination, and feel that it is destined to accomplish a great work. The encouraging words of many friends there sustained me through the season when after a sustained me through the season when, after a winter of toil, the energies naturally flag. The memories of the few weeks spont in that beantiful city are pleasant companions here in my quiet home, and I am sure my association with those earnest souls has given me strength for the strug-gles of the future, and so my heart gives thanks for the Baltimore Society of the Maryland State

for the Baltimore Bouses, Association of Spiritualists.
N. FRANK WHITE. Seymour, Conn., June 13th, 1870.

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

Banner of Light.

BOSTON, SATURDAY, JULY 2, 1870.

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

LUTHER COLBY WILLIAM WHITE.

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All-Sided and One-Sided.

It has been said with great pertinence that Spiritualism is all-sided, while the trouble with too many Spiritualists is that they are one-sided. The difference is one that must be harmonized to the utmost exten; before it will be possible for Spiritualism to be advanced as far or as fast among men as belongs to its claims and character. The world is becoming generally restless under the restraint of old superstitions. One religion after another has been tried, creed has followed creed, and experiment has been piled on experiment; but to no sort of purpose until beautiful and truthful Spiritualism, came with its facts, offering to meet the great problem of humanity at all points, reducing discords, allaying strife, composing differences, and uniting every effort of the thought and of faith in a central and fixed belief, which all circumstances conspire to strengthen rather than undermine.

We submit to every believer in the practical and tried truths which Spiritualism proffers for human acceptance and comfort, whether there is any phase of human experience to which it does not fully answer; whether there is any stage of faith, any Stop in advancement, any contest with doubt, for which it does not promptly offer aid and illumination. That has been the substance of the general penfession, at any rate. We may with incressive truthfulness aver that Spiritualism is all sided in every possible sense; that it presents to every one just what that person wants: that it offers strength in weakness, consolation in sorrow, proof in a state of doubt, repose in the time of storm, and a future of possibilities to the soul seeking to a lyance, which answer to all the hopes, altebras, exertions and aspirations of main. Can as that hasethly be affirmed of any other teligion by what Has burnaningenuity and authoristy condi. Theen able to provide so large and capacking at the of bolief, whether inspired with actual life or rot, in which resides such a treasure of resonance that are exactly adapted to the needs of man?

Such left galacter to harganity in this day of the worl for the tiense, how incongruous the sight of one's ded to here ra, who would vainly attempt the national the whole for their own purposes. And how are its table for they, to seek to harness into a trivate class what was intended for the largest a self a employment and use. How it provokes transism to see individuals insist that their present conceptions of such a grand system. of faith " all cultrace all that is or ought to be known of and its operation. There is where a great share, of trouble falls. It is become absolutely necessary, as Spiritualism has shown its capacity, to over such a wonderful variety of forms of truth and experience and speculation, for those who profess faith in it to take on a like spirit, and manifest on all occasions a corresponding breadth of view, stretch of sympathy, and largeness of faith. We are to accept our noble belief as general in its statements rather than specitie; to consider that while it stimulates the action of the spirit it does not presume, to restrict it in any direction; and to believe that it has sketched the general domain of thought and aspiration rather than limited it by any enduring boundaries whatever.

There is so much still to be discovered an I made known; and, in that view, does it become Spiritualists to lay down in dogmatic form that beyond what is now ascertained it is reprehensible to move? Spiritualism being all-sided, is there any vindication for the one-sidedness of Spiritualists? Let us think for a moment on the endless chain of association that links the spirit of man with every imaginable manifestation of a Creator throughout the universe. The very proposition staggers and confounds the serious mind. Now with a view so limitless before us, and with spiritualistic force, as the recognized power of life wherever it is known, how is it possible for men, of however intense a belief, to set up dogmas where they are and proclaim that thus far and no further shall either faith or inquiry go. We must investigate, we must reason, we must speculate, and grow, and aspire, and reach restlessly out to the end of our career, and that is forever. Spiritualism strengthens us in the belief of that necessity. How, then, can any one who is a Spiritualist, propose to stop where we are, and assert that all is discovered?

Dicketts on Impression.

Only a little while before his death, Charles Dickens made the remark to one of his intimate friends, that it did not seem to him as if his thoughts came as spontaneously as they were wont to do-merely intending to say that he had to labor harder over what he produced. This was more or less obvious to every one of his regular and attentive readers. He did compose with less of that bounding impulse, or fluent spontaneity, which was so strikingly characteristic of his earlier productions. Much of the trouble was naturally to be laid to the indurating force of a dogged habit of composition, which tends to dull impulse while increasing mechanical facility; but the real trouble was-what we do not doubt Mr. Dickens himself recognized-viz., that his nature was of late years far less recentive to spiritual influences than it was years ago. The world had crowded itself in with material success, and just so much of spiritual sensibility was crowded back. If a man would always be receptive to superior influencés he must keep himself as nearly as possible to the spiritual plane of his youth, when every object is seen through a rare medium, and it is as if one had opened his eyes on a world of novelty.

Mrs. Emma Hardinge in Chicago.

The Religio-Philosophical Journal says, "Music Hall is crowded each Sabbath to hear this distinguished lady lecture. She has been received here with much enthusiasm, and the interest seems to increase. Her inspirations never fail to interest and instruct. She is receiving hundreds of calls that she cannot fulfill on account of previous engagements."

The Chicago Times of June 13th contains a synoptical report of her lecture of the previous Sun-

Spirit Communion-Verification of Spirit Messages.

ence and statement.

Light for Nov. 20th, 1867, (from Blebard Dear, so." It assumes the entire population to be one his brother and father, is reprinted that the points young children and infirm adults, and then it proven may be more clearly noted:

RICHARD DEARBORS. change[1]. But I find it easier to speculate cono deal with it absolutely. We may suppose we know while here in the body all about the conditions that govern the spirit as it returns to manifest to its friends, yet the truth is, we know very little. Though I have manifested at other places, a never been fortunate enough to come her till to day, and I had it in my mind to come here

my friends, when they were exerting themselves to relieve me from bodily pain, that I should nev er be able to repay them while in the body, but I felt quite sure that I should after death, and that I should often come to them, and if they were not conscious of my presence I should in some way repay them[3]. Well, that blessed boon is not denied to me.

There are many ways in which I can bless and recompense my parents for their unwearied home before me, in returning to them and com-nunicating with them, and I can assist them in their daily lives; and last and best of all, I can assist them them them them whom assist them through death, and meet them when they shall have passed through the change. And I hope to be able to give them from day to day some evidences of the life now mine, and the condition I have entered as an intelligent being, so that I may strengthen their faith when it needs strengthening, and add some little, if not a great deal, to their mansion of happiness beyond the

I am sensibly affected with the weakness that attended me during my last days here. It is a necessary condition to absolute control in this way; so I shall, as the good Christian father said in his prayer, recognize it as one of the blessings of God, and call it very good. I am Richard Dear-born. You can book me as coming from Candia, N. 11 [1], where my parents will be glad to hear from me[4]. When the 26th of this month shall rom me[5]. When the 20th of this month shall save arrived, I shall have been in my spirit home wo years. Good day.

Shortly after the publication of the above, we received the following corroboratory letter:

BANKING OFFICE OF H. H. DEARBORN. this communication; and the statements and dates therein contained are correct in every imcept members of the family. Though of tender years, he was a tirm Spiritualist, and his relatives and tribuds congratulate rum on his success in communicating through your columns. Please accept my sincere thanks for extending my brother the use of your valuable paper, and be-lieve me, yours for the truth, H. H. Dearborn.

sage, clearly indicate the recognized facts. The before our face and eyes. father states that his son had promised to return, Out of town, the damage to gardens, fruit-beds ere he went from the tabarnacle of clay[1]; that and trees, as well as to greenhouses, was very he was between sixteen and seventeen[2]; that great. The loss we have not been able to ascerthe language used by the spirit concerning his tain in the gross, at the time of writing this paraability to repay kindness &c.[3], was true to the graph. But it must of course have been large, of Capt. Gorham Bassett, late of the ship Java, memorandum in the handwriting of the father:

" Lowell, Mass

The following letter conveys the most unequivocal endorsement of the message to which it refers. as far as it is possible for outside parties to know. The spirit said: "There seems to be much dissatisfaction on the part of my friends with regard to my death [which occurred at Roanoke Island in February, 1862, from sickness contracted on board a transport.] They attribute it to the mismanagement of superior officers, and not without some cause, for they did not seem to know how to get us out of trouble." Of the "feelings of his friends," of course, the comrade who verifies could not be expected to know:

MESSES. EDITORS-In the Banner of Light for Jan. 11th, 1868, I find a message given in the name of Capt. Henry A. Hubbard. I had a brother in nothing of the feelings of his friends. I think his word can be taken, as he is a man of truth, and very skeptical concerning the return of spirits. Monson, Mass., June 3, 1868.

The systematic theological opposition and organized social pressure which is brought to bear upon Spiritualists, and all who are inclined even to investigate their belief, by the churches, is well set forth in the words of a correspondent, while verifying one of our free circle messages:

DEAR BANNER OF LIGHT-Among the messages given December 1st, 1868, and published March 13th, 1869, was one from Alma M, Welch to her mother, Hannah Churchill, of New Portland, Ms. The communication is correct, and, desired by her mother, my wife and I went to her place of residence with the message. She was glad to read it. It filled her heart with joy.

She had been quite a believer in the spiritual philosophy, but ministers of the different churches are calling it the works of the devil, and within stone's throw of her home there are four kinds of preaching, after the Church system, and prayer meetings are held every evening, bringing all the force they can to bear upon Spiritualists, with all the scoffs and scorns that were ever heaped upon the humble Nazarene. Who, then, wonders that the poor woman might have doubts in this glorious philosophy? Peter had the same, when he found that public opinion was against his master.

Fraternally yours, JOHN PIERCE, West Embden, Me., March 18, 1869.

Going to Church.

We learn much from the secular papers, even Mindful of our promise made some time since while they are working for Orthodoxy, which to present to our readers selections from the nur they do not intend we shall, but which they immerous letters we have received in verification of part in the very act of advocating their own side. the reliability of our Message Department, we The New York Sun-a daily journal that pursues offer for consideration the following corresponds its sharp investigations into almost everything around it-remarks on the habit of attending The message printed below, which was received church in New York, that "It is more than probthrough the mediumship of Mrs. J. H. Conant, able that one-half of the people of that city who Oct. 8th, 1867, and published in the Banner of are able to attend church on Sunday do not do born,) having been thoroughly endorsed, both by million, and allows five hundred thousand to be leaves half a million people in the metropolis of the country who are capable of going to church It is now nearly two years since I experienced on Sundays. Yet it says the church accommodative change you call death. I was well conversant with many of the phases of modern Spiritualism. And I fully expected to be able to come to this place and manifest very soon after my are not employed to their full extent. And it changeful that I find it easier to speculate containing adds, with a show of medancholy, that what is adds, with a show of melancholy, that what is cerning what we know nothing about, than it is true of that city is as notoriously true of the country at large. It is confessed by religious writers and speakers thomselves, says the Sun, that the old-fashioned habit of Sunday church-going is dving out.

The Sun, however, sets up a distinction among the absentees. It insists that the delinquency oc-My pilgrimage on the earth was very short. It curs among Protestants, and not Catholics, as a did not number seventeen years[2], but I man-aged to crowd some very valuable truths into that brief space of time, and they are serving me-well now. The most valuable of all was the knowledge that the spirit lived after death, and under favorable, conditions could return. I told at—as they are reported in the same journal—are that the Catholic worship is essentially democratic: there is an absence of all distinction between rich and poor; and there is a consequent freedom in the worship of which the masses avail themselves willingly. That is one view of it, and a true one so far as it goes; but it does not cover Though I have not the road exactly clear yet, the whole subject. The Sun claims, or at least there are many ways in which I can silently recompense those dear friends who were so kind to monies of the Roman Church which address monies of the Roman Church which address themselves to the simplest imagination; and attention. I can assist those of our family who points with a flourish of emphasis to the reawak-were fortunate enough to gain this beautiful spirit! ening of the ritualistic movement both in England. and in this country. And it infers that at a not distant day, Protestantism as preaching being proven a failure, it will revert as a Church to the old Catholic condition in which Luther found it. Add to this the opinion expressed that too much philosophy is preached from Protestant pulpits, and we have the whole case before us. The trouble with this philosophy, in our opinion, has been that it stands upon nothing. The broad truth of spirit communion, which is Spiritualism, would both give it new life and fill all the churches.

Hail and Rain. The great hail and rain storm of Monday was almost exclusively a New England affair, sweeping across the territory of these six States with relentless power and destructive purpose. Its effeets hereabouts were visible on every side. In the city limits lightning bolts fell in every quarter, striking chimneys, gables and roofs, and doing serious damage to persons and property. 23 Control street, Lancell, Inc. 27th, 1867. A Mr. 8868. EDITORS. There 87cs. I write to verify message from Richard E. Dearborn date of andia, N. H., which was problished in the Ron-cof Sov. 30ch. There are many wonderful tests the constant repetitions of the electric discharges. The hail fell in the streets like grape shot disorrant particular. In the second paragraph he charged from cannon, frightening the poor horses nakes use of an expression uttered just before so that it was difficult to control them, and drivhis demise, which no one ever before heard, exing human beings to shelter by the shortest routes. Countless lights were shattered by the and friends congratulate him on his success in hailstones, which measured from three to four Please and a half inches in dircumference, the photographers all suffering badly. It is considered a remarkable coincidence that the building on Milk street, whose rear roof faces our sanctum win-The father of the spirit manifesting, called at dow, and which stands on the very spot where our office in person subsequently to give in his Franklin was born, should have received a heavy testimony to the truth of the message. Those bolt in the roof, tearing up the shate shingles and points where figures are introduced in the mes- sending them flying in the air in all directions

letter, and was identical with that used by him and in too many instances irreparable. We hear prior to passing away. The town given-Candia of a singular loss of life in the village of Atlantic, -[1] was his native place, as stated, the parents just below Nepouset. A man who was to have having moved from there to Lowell some years been married that evening, and who was at the before. The allusion made by the spirit[5] to his time dressed in his wedding suit, thought he parents hearing from him at that place (Candia), would step to the window to see what the extent is accounted for from the fact that they purposed of the storm might be. On the instant an elecvisiting the town at about the time the message tric bolt descended and struck him dead! He was given at our Circle. They did actually go was killed in the suit in which he was to have there just previous to its publication, and received | been married. As a whole, this may fairly be set through another medium a message from their down among the notable storms and tempests. son, who in spirit met them there. We have in Such lightning, hail, rain and thunder it is not our possession the original letter of the brother in allowed us to see and hear every day or every mortal published above; and also the following year. It became at times absolutely terrific, and made the most careless person think of the littleness of humanity, in the presence of the grand I endorse the message of my son, published in the Banner of Nov. 30th, 1807.

LEONARD DEARBORN."

LEONARD DEARBORN."

LEONARD DEARBORN." for the year.

What is Judaism?

Rev. Dr. Felsenthal, a liberal Jew, in a recent iddress at Chicago gave the following exposition of Judaism: Do we Jews teach a God incarnate? A God who ate, and drank, and slept, and suffered and died? A God by whose blood the sins of mankind were atoned for? Do we teach that our God is so cruelas to give over to eternal perdition those that do not believe as we do? Do we not on the contrary, explicitly teach that every good man, of whatever creed and whatever nationality he may be, will participate in salvation? Does Judaism curse, or damn, or persecute any non-Jew on account of his religious views? Do the same regiment and company [the 27th Massa-chusetts, Company 1]. He says it is all correct with regard to his sickness and death, but knows it not grant to the scientific inquirer the fullest it not grant to the scientific inquirer the fullest and most unlimited freedom? A Galileo and a Copernicus, a Darwin and a Huxley, a Vogt and a Moleschott can follow their researches unmolested by Judaism, and the astronomer and geologist, the speculator on the age of the human race and on the age of the world, on the origin of species and on the origin of languages can proceed with his studies without meeting any interference or any protest from our side. There is nothing like a "Credo" in Judaism that might stand as an obstacle in the way of the searcher after truth. There is only one doctrine which is regarded in Judaism as firm and unshakable: he doctrine of the one supernatual and preternatural God. And there is only one kind of laws for which unchangeability is claimed - the moral

Integrity of "the Savage."

Delegate Hooper, of Utah, to the United States House of Representatives, says that the Mormons have crossed and recrossed the Plains for the last twenty-two years through the Sioux country with their women and children, cattle and goods In all that time, though more than 80,000 persons they had never lost a life, an animal or a bale of goods, until the railroad was built.

Arrival of J. M. Pecbles.

Our friend Peebles arrived in New York on the marked effect, and much good will be the result.

from its previous article, quotations from which the playing and singing, under spirit control, of Mr. Shepard, admitting that "they comprised mecritic, seemed astounding." Of Dr. Newton it ent, John B. Wolff: says, "his mission is fatal to pharmacopecias," adding, and "so is Mr. Peebles destined to demolish doctrines, creeds and churches at one fell swoop," and then adds, "Thus, then, are art, science and theology directly represented by spiritual mediums in the metropolis."

The farewell service in Cavendish Hall, on Mr. l'eebles's leaving London, was a very successful affair. The hall was crowded, and many excellent speeches were made. Mr. P. was the recipient of a purse of gold, and some costly presents for his

Mr. Peebles will be warmly welcomed by his many friends on this side of the water. He left New York immediately for his home in Hammonton, N. J., where he will remain a week or two and then proceed to Washington, on business connected with the government.

It is Mr. Peebles's intention, we believe, to return to Europe at no distant day, there to continue the good work he has begun.

The Cost of Church Worship.

The Pacific Churchman having made the admission to the secular press of San Francisco that and what is more astonishing, there is a keen per-it costs from fifteen to eighteen thousand dollars ception of humor in his nature which makes him annually to run a "first-class" church on that coast, the Daily Alta Californian is provoked to the utterance of some of those obvious reflections from which its ecclesiastical contemporary abstained. While admitting the figures as stated to be true, the Alta goes on to observe that "this is not the entire expense, for the church edifice and lot has been paid for, costing all the way from \$50,000 | teur of art, has just died suddenly at St. Petersto \$150,000. No account is taken in the estimate burg, Russia. He was brother-in-law to D. D. of the Churchman of this large sum of money. It Home, who married the Count's sister. The latter will no doubt strike the reader strangely, when died a few years ago, leaving one child, a little boy, be learns that it requires so much money to keep now some ten years of age. It is said the Count up a church, especially in these hard times. But bequeathed all his vast wealth to his nephew. after all, the trouble appears not to be, how to dispose of the money, but how to get along with so small a sum, for really we are assured strict economy is practiced. It costs, in the first place, for a clergyman, say 86,000; then music, amounting to \$4,000 more. Here is \$10,000 gone on two items. There are then taxes, gas bills, repairs, sexton, warming, cleaning, etc., to be paid for. There is one thing about these church bills to be considered: the money is distributed at home, all is paid away amongst our own citizens. The clergymen, as a rule, are not perhaps paid more than they deserve, and so we may say of all employe's. It is the aggregate expense which frightens the people. What we desire to say, however, is, that some of the seats in these costly churches should be so arranged that persons of ordinary means may have accommodations. A portion of the slips should be made free to those who cannot pay such extraordinary prices." The old story over again. It is cost-cost, show-show, vanity-vanity, that is rapidly eliminating everything like vital religion from the body of the churches. They will soon be lifeless. Nothing comes in to inspire them with new life, representing heaven and humanity in conjunction, but Spiritualism.

Spirit-Messages.

The following communications from the sp and Daniel McComer, late of Worcester, were noon. June 20th, through the mediumship of Mrs. J. II. Conant, with the request that they be published at once:

CAPT. CORHAM BASSETT.

I feel under the necessity of troubling you again. Mr. Chairman, because I am anxious to enlighten my friends who remain here on the earth with reference to my whereahouts and many things relating to my change—my death. I have been casting about to see what my chances were for giving them light, and I have been led to the me-dium, Mr. Charles H. Foster. I find him very remarkable in certain directions, and I come here this afternoon simply to say, if my wife or any of my family or friends will visit him, I will meet them and give them such evidence of my present life, that shall. I think, drive away their doubts and set them at rest upon some points at least, if not upon all. Capt. Gorham Bassett, of the ship Java. I have permission to ask that you will publish in your next issue, because I am told that the medium remains in Salem buta short time. I am anxious to have my friends avail themselves of his services if they wish to do so.

DANIEL MCCOMER. Daniel McComer, Worcester, Mass, I died of fever, in Galveston, Texas; and my brother is thinking of going there to settle up my business, come to warn him against going, for if he does he will never return to his family. If he delays three or four months he can do just as well, and save his life besides. Charles, his name.

I am not used to these things; but I was told I could come back, and I learned the process as quick as I could—as well as I could. What I come for, you understand, is to warn him not to go.

Appreciation.

We have often had occasion of late to refer to commendatory letters from various parts of the country with reference to the Banner of Light. Here is one from New San Diego, Cal., wherein S. Homer, writing under date of May 28th, sends noney for subscription to our paper, and gives the following expression of his thoughts concern-

"I do not wish to occupy much of your valuable time, yet, under the circumstances, excuse me for saying a few words, not by way of flat-tery, but for deeds of true merit. Here on the western confines of the American Continent your mportant elucidations of our beautiful Spiritual Philosophy meet with a sincere welcome from many a true and honest heart seeking for light and knowledge of that spirit land to which we are all hastening. The Banner of Light was the first source of information in my investigation of the Spiritual Philosophy. I have been a con-stant reader for the last five years. I do not keep the paper on file, but circulate it as soon as read. May God bless and loving angels strengthen you in the noble cause.'

New Hampshire Picnic.

By a notice in another column it will be seen that the Spiritualists of Westmoreland. Chesterfield, Keene, &c., are to hold a picinc at Spofford's Lake, Chesterfield, on the Fourth of July. A. E. Simmons, Mrs. Matthews, Dr. Russell and other good speakers will be present.

The Cherokee Advocate.

We have received a copy of this paper-a weekevening of June 21st in the steamer "The City of ly-published at Tahlequah, by the Cherokee London," from Liverpool, after a rough passage of Nation, W. P. Boudinot, editor, Rev. J. B. Jones, fourteen days. During Mr. Peebles's sojourn in Translator. This journal appears both in the Europe, he has visited Italy, Sicily, Greece, English and Cherokee languages, and is devoted Turkey, Asia Minor, &c. Besides viewing places to the advocacy of Indian rights, and the opposiof note, he saw the Sultan of Turkey, the Emperor | tion of all efforts now being made to dispossess of Austria, the Crown Prince of Prussia, and them of lands properly their own by treaty. Its others who hold positions of distinction in this contents comprise information of Indian matters world. He remained in London four and a half | within the Indian Territory, proceedings of Conmonths, where he lectured on Spiritualism with gress with regard to the tribes, articles of general interest on agriculture, current events, &c., &c. The London Daily Telegraph of June 7th contains It is also the object of its publishers " to give to another column and a half on the workers in its subscribers living in the States all news of in-Spiritualism, but altogether in a different tone terest, with the customs, habits and mode of living, laws and business of the civilized nations of were made in our issue of June 18th. It criticises the Territory, and a description of the country which they inhabit and own."

The invention of the Cherokee alphabet is rather chanical difficulties which, to an unprofessional remarkable, and is thus given us by a correspond-

"The alphabet of this language was invented by an Indian who could not speak a word of English. A little Indian girl spelled from a primer, hen, dog, horse, &c., pointing to the several animals. I can do that, said the Indian, and commenced engraying characters for ideas, in true ancient style, as probably all nations originally did, until he got thousands of word and idea signs, when he became confused in the magnitude of his work; then he invented signs for sounds, and so produced a complete alphabet of syllables (not letters), which in experience proves more successful than any language of solitary sounds and characters, which is proven by the ease with which the Cherokee learns to read and the fact that a greater proportion of the Cherokees can read than in the majority of the States. There are eighty-five characters, or double the number of our phonetic alphabet. So you see that Alex. Campbell's old dogma, 'that no nation ever took one step upward unaided by Divine Revelation' (Bible Revelation), utterly fails in this case.'

Gossip about D. D. Home.

The writer of a letter from London, who recently saw D. D. Home, the renowned medium, says: "The face of this singular man is not a happy one, nor is it entirely under his own control. There are flashes of thought in it which are wonderful; absolutely charming as a companion." Another writer says:

'He recently declared that next year he will come to America, whence he thinks it improbable he will return, believing that he is soon to die. He says, 'I am burning out—burning out.'"

The Russian nobleman, Count Koucheleff, a man of enormous wealth, and a well-known ama-

"The Little Gipsey"

Is the title of a fine crayon drawing recently executed by that highly inspired artist, Miss A. R. Sawyer, photographic copies of which we have for sale at our counter for fifty cents each. The chief figure in this beautiful sketch is of a girlish follower of gipsey life, her hair disheveled, and dress awry from her sudden pursuit and capture of a veteran chanticleer which she holds under her right arm, while she looks back, half defiant, half fearful, to see if her act has been discovered. A hat with a few flowers hangs gracefully on her left arm. The childish glow of health, and the expression of her dark eyes, forcibly bring up the song of the Rommany Girl.

"The sun goes down, and with him takes
The roughness of my poor attire;
The moon mounts upward, and the flame
Of gipesy beauty blazes higher!

* * * * * *

Go. spend your lives in pent up halls, But give to me the horizon walls!"

Movements of Lecturers and Mediums.

Dr. H. P. Fairfield is lecturing this month in Philadelphia. He does not speak in Willimantic, Ct., in July, as prematurely announced, but will accept engagements for that month. His address is Ancora, Camden Co. N. J.

Mrs. Fannie T. Young, trance speaker, is ready to answer calls for lecturing engagements during received at our public Free Circle, Monday after- July and August. Her address is Centre Strafford, N. H., care of Dr. H. C. Coburn.

> Mrs. A. P. Brown will speak at Bartonville, Vt., August 7th.

Mrs. S. Mixer, of Milford, N. H., we hear from various sources, is an excellent healing medium. and is quite successful in her endeavors to relieve. the sufferings of fellow mortals.

Dr. Gardner's Picuic. As will be seen by reference to notice, a grand time may be expected at Abington, on Tuesday, June 28th, where old and young will congregate to inaugurate the picnic season at the popular resort known as Island Pond Grove, Abington. Let all who can avail themselves of the proffered opportunity to breathe the fresh air of the country and listen to the celebrated speakers-including Prof. Wm. Denton and Miss Lizzie Doten-who will be in attendance.

A New Lecturer in the Field.

It will be seen by his card in another column, that George M'Ilvaine Ramsay, M. D., author of 'Cosmology," will lecture the coming season on The Cause and Origin of Diurnal Motion," Comets," "Ethnology," and kindred subjects. Literary societies should not fail to secure his services.

Death of Mr. J. Hammett Newton. The family of Dr. J. R. Newton, of Newport, R. , has received intelligence from Los Angelos, Cal., of the death of their son, J. Hammett Newton, which occurred at that place. Dr. J. R. New-

ton is at present in London. The National Convention.

It will be seen by the official call of the Secretary, in another column, that the Seventh National Convention of Spiritualists is to be held in Richmond, Indiana, Tuesday, September 27th,

The Spiritual Harp for \$1,00.

We have just issued an abridged edition of that excellent song book, "The Spiritual Harp," which we offer at the low price of one dollar! It is the book Spiritualists need for their public gatherings of all kinds.

Mrs. Luman White, of Winstead, Conn., will please accept our thanks for her generous contribution of flowers for our public free circle room. Mrs. Needham will also accept thanks for like favors. Also, Mrs. Frank Campbell, for one of the most eloquent baskets of flowers ever contributed to our circle.

We have received a fresh supply of the third edition, enlarged and revised, of Moses Hull's pamphlet treating on marriage, entitled "That Terrible Question," which is sold for ten cents a

Spiritualist Lyceums and Lectures.

Boston .- Mercantile Hall .- The Children's Progressive Lyceum met at the usual hour on Sunday morning, June 19th, with an attendance of one hundred and twenty-eight scholars and officers. In addition to marches, wing movements, &c., songs were given by Missos Richardson, Adams and Thomas, quite a number of recitations presented by the members, and Mrs. Hattie A. Wilson and J. H. Powell briefly addressed the Lyceum.

The next monthly concert for the benefit of this Lyceum will take place at Mercantile Hall, Sunday evening, July 3d. which contains a sad recital of his life-experi-Let every friend of the school be in attendance, as, during the summer, means of raising pecuniary aid are not so easily found as during the winter season.

Temple Hall. - Seekers after the phenomenal phase of held at this hall on the forencen and afternoon of each Sunday. These convocations are extremely attractive to those attending, and tend much to strengthen the Boylstonstreet Spiritualist Association, under whose auspices they are carried on. The afternoon circle, as usual, was crowded. on Sunday, June 19th.

In the evening of the same day Mr. Moon spoke at Temple Hall. Subject: "What is true religion?" and some general remarks were offered by Dr. Hodges.

The meeting of the Boylston-street Children's Lyceum on Sunday noon, June 19, was very interesting. Prof. Hudson gave a half-hour music lesson to the scholars, and in addition to other exercises, five children declaimed, and Alice Cayvan sang, accompanying herself with the plane. The "Wreath of Love," a society formed of the children of this Lyceum. also presented a flag to the Guardian, Mrs. Dana; the speech being made by Georgie Cayvan and the recipient replying with appropriate remarks.

CAMBRIDGEFORT .- Harmony Hall, - The meeting of the Children's Progressive Lyceum Sunday forencon, June 19th. was well attended. The regular order of exercises was varied by declamations from several children, and the discussion of the question: "What is the best thing we can do to promote the benefit of mankind?" Dr. A. II. Richardson, of Charlestown, being present, favored the Lyceum with a brief address. A new feature was introduced in the Bannor March, on the day in question, whereby some of the children carried flowers arranged on a staff in such a manner as to form an archway (at a certain part of the evolution) under which the others passed.

Milronn .- Washington Hall .- On Sunday morning. June 19th, the session of the Children's Progressive Lycoum was well attended-one hundred and seven being present-and the exercises were varied and entertaining, consisting in part of readings and declamations by Misses Onsley, Anson, Adams, Hill, Pickering, Williams, and Masters Cook and Sturtevant. Addresses were made by H. Anson, B. D. Godfrey, J. Buxton, H. Bacon, E. Sullivan, of California, and Dr. J. II. Currier, of Boston

The Spiritualist Association was addressed at Washington Hall, at 2 and 6, r. M. of the same day, by Dr. J. H. Currier, each lecture being preceded by the reading of a poem by Miss Mary Gilman, of the Lyceum.

Picnic .- The Milford Children's Lycoum, we are informed by its Secretary, H. S. Bacon, celebrated the second anniversary of its formation by a plinic at Howard's Grove, Saturday, June 18th, the day proving of especial enjoyment to the hundreds who attended. We have not space to give the entire report of the proceedings, but must be content with following its outline. Mr. Bacon says:

following its outline. Mr. Incon says:

"The occa ion really served a two-fold purpose—the celebration of the anniversary and the dedication of the grove, which has been recently fitted up at considerable expense by Mr. Alonzo Howard, an energetic member of the Lyceum, with an especial view to such gatherings of the Lyceum. The grove is eligibly located about a mile from the centre of the town, upon the line of the Milford and Woonsocket Eultroad, and is easy of access either by rail or enringe, and even on foot."

Mr. Peace, then describes the grove as fitted with a grow

Mr. Bacon then describes the grove as fitted up in a very convenient manner, there being a large speakers' stand, with seats arranged on a gradually rising ground; a commodious building for cooking purposes; tables provided at various points, whereon to spread refreshments; swings for the amusement of the children, and a "large platform or floor completely shaded by beautiful pines for dancing."

"The first and principal part of the programme for the day consisted of recitations, essays, selected pieces and dialogues by members of the Lyceum, commencing at half past ten o'clock, under the immediate direction of Mr. Buxton, Conductor, and Mrs. Sturtevant—who presided over the Anniversary Committee—to whom much praise is due for their admirable arrangements. admirable arrangements.

It is but due to the participants in these exercises to say that they all acquitted themselves in the best manner, and where all were so meritorious, it is difficult to select any for

where all were so meritorious, it is difficult to select any for especial praise.

The programme consisted of the following pieces: Our Lyceum Anniversary, Miss Effic Adams; Get Up, Islo Onsley; What I Hate, Edna Illidreth; What I Love, Alice Piekering; Mr. Faint-Heart, Reuben Cook; Child and Flower Angels, Lillian Smith; The Wonderful Scholar, dialogue, Flora Chency, Minnie Williams, Susie Walker; Song, Nina Spencer; Foot Prints, Carrie Hisher; Courage to do Right, Mary Race; Over and Over Again, Master Sturtevant; Intemperance, Flora Chency; Exaggeration, dialogue, Ida May, Alice Pickering; Don't Crowd, Carrie Adams; Sunny Side, Eva Wales; What I Like to See, Freddy Race; I live to Love, Hattle Draper; Satan's Invitations, Ada Illil; What is 1t? Eva Price; The Rumseller Reclaimed, or New Years' Calls, dialogue, Carrie Adams, Elia Howard, G. W. Lewis, Walter Hunt, Gee, Hunt, Nettio Anson; Barbara Frietchie, Josic Chency; Anti-Tobacco, Master Collins; Frictchic, Josic Chenoy; Anti-Tobacco, Master Collins; Earl King's Daughter, Nina Spencer; No Sect in Heaven, Minnie Williams; The Snow, a poem, Ella Howard; The Rival Speakers, dialogue, Edwin Snow and Chas Wilkinson.

No one who listened to the well delivered recitations could fail of being convinced of the benefits conferred upon children by the facilities offered at the weekly gatherings of the Lycoum."

of the Lycoum."

Dinner followed these exercises, after which dancing was participated in till the hour for speaking, when Mrs. Yeaw delivered an admirable address. At the conclusion of the speaking, dancing was again taken up, and continued till the waning sun warned the joyful party that the day of pleasure was drawing to a close." The Secretary concludes

"To the praise of all the large company assembled be it said that not a single jar occurred to mar the pleasures of the hour. Such joyful gatherings come none too often in this busy work-day world of ours; and taking this view of the matter, there is a fixed determination on the part of our Association to often indulge in such pastimes during the present season; hoping and trusting that thereby we may add much to the measure of human happiness."

PLYMOUTH .- Leyden Hall .- A. E. Carpenter spoke before the Spiritualist Association to good acceptance on Sunday, June 19th. The meetings are to be held through the heated term, our Plymouth friends not believing in an adjournment. Bro. C. reports that the Lyceum there is flourishing, although its severe loss by fire, (some \$250) chronicled by us not long since, has somewhat crippled its move-This Lyceum proposes attending Dr. Gardner's picnic at Abington, Tuesday, June 28th.

New Publications.

THE GALAXY for July is, if possible, superior to its predecessors, which have all been good. But here is the table of contents: A Leap in the Dark; American Women and English Women; Summer Rain; Lo-Land Adventure; A Problem; Gleanings from the Sea; Condemned; Museums of Art, Artists, and Amotours in America; So Dearly Bought; Popples; Put Yourselfin His Place; A Sigh; The New Lamps of History-a lecture delivered before the University of California; Mr. Welles in Answer to Mr. Weed-the facts of the abandonment of Gosport Navy-yard; Drift-Wood; Literature and Art; Memoranda; Nebulæ.

THE COVENANT,-This magazine, published in the interests of the Knights of Pythias, in Baltimore, Md., by John Cox, having reached the sixth number of its first volume. is now, we are informed by a circular from its publishers. In the June number, to be changed to a weekly issue, under the name of the "Weekly Covenant," subscribers to the monthly receiving the new issue in lieu of the former pub-

THE NURSERY for July, is equal to any of its predecessors. It has now reached a circulation of thirty thousand. Mr. Shorey, its publisher, is confident it will reach fifty thousand, and as it is the best child's magazine ever pub lished, it will probably attain to that number.

Our Young Folks is gaining monthly in popularity and

New Music.

Howe's Musical Monthly, No. 11, contains eleven instrumental pieces and ten songs, with piano accompaniment, all for thirty-five cents. Published by Elias Howe,

Mrs. J. B. Paige's new method for teaching the pinnoforte has become at least locally famous. Many teachers have adopted it; and its morits have been generally recognized.

Mrs. Palge has now published it, through Oliver Ditson & Co., in a large folio volume, so that her peculiar system of finger training and the other distinctive features of her method are open to all. There is said to be a charm of variety and interest in learning by this plan, shared by no

ALL SORTS OF PARAGRAPHS.

BANNER

BP We received last week a large basket of elicious strawberries and elegant flowers from the nursery of Mrs. Fannie B. Felton, of Everett, Mass., the well-known lecturer, who will please accept our thanks.

BD We shall publish in our next issue a letter from our unfortunate brother, Austin Kent,

The New York Universe has suspended. The proprietor of that paper intends to publish a spirit intercourse still continue to crowd the public circles monthly magazine instead. The first number (as per announcement) will appear the present month.

> Hon, Moses Wingate died at his residence in Haverhill, June 15th, at the age of 100 years 7 months and 17 days.

Divers have got at the treasure in the Spanish galleons sunk in Vigo Bay 150 years ago, and will make "a good thing" out of the job.

So plentiful are the grasshoppers in Salt Lake City that the stench arising from the accumulation of their dead carcasses is terrible, and is seriously affecting the health of the city.

Upon the marriage of one of her companions, a little girl of about eleven years of age, of the same school, said to her parents: "Why, do n't you think, Amelia is married, and she has n't gone through fractions yet."

W. D. Gentry, of Nashville, says: "As a telegraph operator and type-setter; I would say to the public that, if in making the letter I (capital) writers would put under it the telegraph character representing that letter, which is two dots, thus, .. operators and many type-setters would be enabled to distinguish I from J, and avoid many annoying errors; and if the public generally, especially school-teachers, would adopt the suggestion, the misfortune suffered by all who write the English language would be removed."

It has been curlously shown in the French Academy that certain plants are as sensitive to the influence of chloroform as animals.

Rev. Wm. R. Alger in his Music Hall sermon made the following significant remark:

"Standing beside the dead Dickens, he would say: Trend not on him. Peace! The man is no-ble, and his fame folds in the orb of the earth. If he did not believe the Orthodox creeds of the Church, he had rendered a great service to Christianity by unveiling the fallacies of the Church. He had never written one word of attack upon morality or religion, and he should not be sub-jected to the miserable standard of the sectarian

It is claimed that there is scriptural authority for the imbibition of gin and milk by the Rev. Mr. Smythe, of New York. The last clause of the first erse of the lifty-lifth chapter of Isaiah says: Yea, come, buy wine and milk without money and without price." The text speaks of wine instead of gin; but the friends of Mr. Smythe say that this is a difference in letter and not in

Deeds for others' happiness show the true foundation of our own character.

A little Connecticut boy, asking a mate who Good Friday was, received the withering reply, Well, you go home and read your 'Robinson Crusoe."

"KISS PAPA GOOD-NIGHT."

"Kiss PAPA GOOD-MIGHT."
Hosy checks on snowy pillows
Gently, gently pressed;
Little hands all day so busy,
Folded to their rest;
All the mother's heart stirs in me,
At the peaceful sight,
While their last words I remember,
"Kiss papa good-night." Tender white arms softly clinging In a sweet embrace; Curls, and smiles, and dimples rippling O'er each baby face. All the little fears and sorrows Are forgotten quite; And I wait with their fond message, "Kiss papa good-night." Touch them lightly, very lightly, Oh yo coming years: Bring them all your smiles and g Save them from your terms.
Save them from your terms.
Praying thus, I sit beside them,
In the waning light,
Waiting with their tender message,
"Kiss papa good-night."

"The mercy of God is infinite," says Southey, and it were too dreadful to believe that they who have been most miserable here should be condemned to endless misery hereafter."

A bill placing husband and wife on equal terms in respect to their property, has had a second reading in the British House of Commons.

How to make a fire hot-keep it coaled .- Judy. Despise not little temptations; rightly met they have often nerved the character for some flery

UTAIL-John A. Jost, of Ogden City, writes that the Spiritualists in that place are much in want of lecturers and test mediums, and desires that when such are passing that territory they

will give him a call, and he will entertain them. DR. CHARLES MAIN, of this city, is now on a visit to Scotland, his native land. He will return

in about two months. "HELEN HARLOW'S VOW."-Mrs. Waisbrooker's last book is selling well-an evidence of its worth. We recently copied a notice of the work

from the Iowa State Register, but it was inadvertently printed "Journal." Rev. Edward Husband, who has come back again to the Church of England, after a short sojourn in the Church of Rome, in explaining his return says: "I was FORCED by authority to write my pamphlet 'Why I left the Church of England.' I am not forced to write 'Why I left the Church

Indolence is the rust of the mind, and the inlet

of Rome.

Church going is not an increasing habit in San Francisco. One of its papers reports-"Dr. Stone's congregation does not average over two hundred and fifty, and the attendance at Mr. Stebbins's church is even less. If these really able and distinguished clergymen cannot collect a congregation of reasonable magnitude, it must go hard with the smaller ecclesiastical fry on the outskirts of Zion. By resorting to a little extra clerical claptrap, Dr. Scudder is enabled to hold his own, but, as a general rule, the churches are lamentably

Why should the Suez Canal improve the vis-ionary powers of Africa? Because it makes it an eye-land .- Fun.

THE NAZARENE'S MODERN DISCIPLES.-The

Springfield Republican says: "The luxury of going to church is becoming greater, and the comfort of worshipers is more carefully studied every year. For instance, the Congregationalists of New London, Ct., have just dedicated a new stone church which will only seat nine hundred persons, but both the asthetic and the hodily needs of the nine hundred are most and the bodily needs of the nine hundred are most elaborately provided for. The interior woodwork

is of solid black walnut; the walls and ceiling are richly decorated in polychrome, and the organ pipes are resplendent with blue and gold. Gas burners with reflectors in the ceiling are relied on for illumination, with the help of fixtures under the gallery; and a 'forty horse power boiler' in the basement, connected by steam pipes with a the basement, connected by steam pipes with a register in every pew, promises to give necessary heat in winter. A pastor's study, a library, and a ladies' parlor make up the suite of rooms in the building, and a parsonage on the same lot is nearly ready for occupancy."

OF

Poor indeed is he who thinks he never has enough.

> BEECHER AND BELLOWS. Ward Beecher doubted Dickens' creed. But never thought a minute. That his own heart had greater need Of true religion in it.

And so, as one who never sinned,

He walked among his fellows,
Till proved to be a bag of wind,
When "blown up" by a Bellows,

—[N. Y. Commercial Advertiser.

There is a whole sermon in the saying of the Persian, "In all thy quarrels leave open the door

of reconciliation." Spiritualism is not a human device or decepion of man, but a fearful fulfillment of Scripture - World's Crisis.

Then why fret yourself about its rapid progress among the people? Its teachings enlighten and elevate the race, and that ought to make you feel harmonious and happy if you really have the good of humanity at heart.

Smart money-money which draws two per cent, a month.—Lowell Courier.

HEAVY INVESTMENT .- The Davenport Brothers have just returned from a private business trip down into Iowa, where they invested \$10,000 trip down into Iowa, where they invested \$10,000 in land. The location is in Cerro Gordo County, in the town of Clear Lake. This is a very promising and growing section of country, and we have no doubt but the brothers have made a big strike in this investment. Let them now try a lot or two in this investment. Let them now try a lot or two in this growing city. It will must have displayed in the Grove at reasonable prices. No peddlers or exhibitions allowed on the grounds. If, the weather is pleasant it is anticipated that this will be one of the largest and most interesting gatherings ever assembled in this famous in this investment. Let them now try a lot or two ising and growing section of country, and we have no doubt but the brothers have made a big strike in this investment. Let them now try a lot or two in this growing city. It will more than double in they years. These brothers, besides being the best showmen in the country, are line business men—a rare combination of talents—Lu Crosse (Wis.)

Hencegat June 15.

Boston, June 4th, 1870.

The surest road to wealth is to bestow liberally where it is most needed.

A sexton overheard the schoolmaster giving his lessons in grammar. "You cannot place a, the singular article," said the preceptor, "before plural nouns. No one says a pigs, a women, a ---" 'Nonsense," cried the sexton; "the prayer-book knows better than you, I should think; or it would not teach me to say a-men."

CURRENT EVENTS.

The steamship Great Republic, from Hong Kong May 12, and Yokohama May 22, arrived at San Francisco, Cal., June and Yokohama May 22, arrived at San Francisco, Cal., June 15. A violent earthquako had occurred in Japan, the severest since 1855. The accounts of disaster are meagire, but several villages were destroyed. The great volcano of Asamayama, in the interior of the Island of Nippon, which has been quiet for centuries, is in violent eruption, Recompanied by frequent earthquakes, and destroying the neighboring villages. The captain of the bark lementress observed an active volcano at sea, two hundred miles from Yokohama. Some portions of the crater were above the sea, and clouds of steam were issuing therefrom. The water around nama. Some portions of the crater were move the sea, and clouds of steam were issuing therefron. The water around the volcano appeared to be in a boiling condition. The offi-cers of the United States squadron on the Asiatic coast have decided to creet a monument to the memory of the victims of the Onelda disaster.

A Papal Warning to Catholic Americant.—A telegram from Rome, June 10th, says. The Pope has fixed July 224 as the utmost limit which will be allowed Americans to make their submission to the Holy See. If by that time they have not reconciled themselves with Rome, excommunication will be pronounced against them.

Mr. Whittemore, of North Carolina, who was expelled from the U. S. House of Representatives for seiling cadetships, was returned again by his district, but refused a seat by a vote of 24 to 131.

News from Rome to June 21st say: The desire of the Fathers to express their opinions in speeches before the Council is so great, that the closing of the debate will be postponed to the 6th of July. Immediately after the adjournment, the consistory will assemble and bestow cardinalates on fifteen of the Fathers, selected from among the active champions of infallibility. A desirable reward.

The debate in the Ecumenical Council, June 21st, was attended with great rancer. Archbishop Purcel, of Cincinnat, and Bishop Connolly, of Halifax, assailed the dogma of the Pope's Infallibility with vigor, fearlessly denouncing the doctrine of infallibility. The Austrian bishops declare that they will persist in their opposition to the dogma of papal infallibility, and that they will also oppose any attempt at schism in the Church. hism in the Church

The Council of State of Neufchatel, Switzerland, has voted, a large majority, in favor of the separation of the Church

A telegram from Paris, June 22d says; The journals of lar, in the Spanish Cortes, in opposition to the plan of the government for gradual emane-pation, but favoring the immediate freedom of eyery slave in Spanish territory. He quoted the proclamation of Abraham Lincoln, amid loud Miss Charlotte Cushman is on hor way home from Rome.

The Connecticut Legislature has defeated a proposed imendment of the State constitution striking out the word

white.

The monthly report of the Commissioner of Agriculture presents favorable presents for the crops, especially cotton. In Tensen parish, Louisiana, where the greatest cotton yield of 1869 was made, the crop is twenty per cent, bette than last year. Cotton growers seem determined this year to reduce the price to filteen cents, with every prospect of doing so.

An earthquake, the most serious since 1844, was felt at the Island of Guadaloupe, one of the principal French colo-nies in the Atlantic, on June 10th.

The civil war continues in Venezuela. Monagas has again taken up arms and holds several provinces. Cabral, a San Dominge insurgent chief, has formed an al-

with the mountaineers in the Scaborough district, and is preparing another movement against Bacz

Moses Balloy's carpet works, Winthrop, Maine, were burned June 22d. The entire works and ten stables were destroyed. Loss \$90,000; insured for \$15,000. U. S. Attorney General E. R. Hoar resigned the office last week, and the President appointed Amos T. Akerman (U. S. District Attorney of Georgia) to fill his place.

The new government of Portugal has already decreed some important reforms, among them the abolition of the death penalty.

The total loss in the Panama fire is estimated at over a million of dollars in gold. It is supposed that some of the lodgers and employes of the Aspinwall Hotel were buried in the rains. The hotel register was destroyed, and it is impossible to tell how many strangers perished.

The bill to abolish the franking privilege was killed in the U.S. Senate by two majority.

Pienic at Waiden Pond, Concord.

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

Special trains will leave Fitchburg Depot at 8:45 A. M., making stops at Charlestown, Somerville, Cambridge, and Waltham. Other trains will leave at 11 o'clock, at 2:15, and 2:35. All excursionists above Concord will take regular trains.

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, \$0 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 for sale at depots.

for sale at depots.

Committee of Arrangements—Dr. A. H. Richardson, 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 sky days? Comm

ments have been made to hold a six days. Camp or Grove Meeting, commencing Aug. 23d, 1870, continuing until Sunday afternoon at 5 o'clock. Alterations will be made at the grove, by arrang-ing suitable accommodations for speaking, and seating at least six thousand persons, the whole to be protected from the sun or rain, thus affordto be protected from the sun or rain, thus affording shelter in case there should be a storm. Ample provision will be made for parents to take 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 First Grand Union Picule for 1870

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while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their partiable to that beyond—whether for good or cvil. But those who leave the carth-sphere in an undereloyed state, eventually progress into a higher condition.

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Wednesdays or Thursdays, until after six o'clock r. u. Sho

zir Donations of flowers for our Circle-Room are solicited.

Invocation.

Our Father Wisdom, and our Mother Love, thousoul of the day and the night, thou present help in all our times of need for thy saint and thy sinner, we bring thee this hour our needs and we know thou will supply them. We bring thee ourprayers. We know thou wilt answer them. We bring thee our thanks. We know thou wilt recelve them. Oh Mighty Spirit, we would draw nearer thy greatness, and lose something of our own littleness. We would draw nearer thy wisdom, and lose something of our own ignorance. We would come out into clearer light, oh Spirit bless us, we are conscious that thy blessing is always with us, that the hand of thy love is eyer sustaining us, and that thy great soul of wisdom will never forsake us. Father, Mother, thou hast ordered that we retrace our steps and walk the earth again unseen. Oh may our ministrations to thy children who are still prisoned in mortality, be of use, of holy and divine use to them: May we not come in vain, and may all our words be ordered aright, and may they guide us out of the darkness into the light. Father, we praise thee for thy blessings. We thank thee for this young vernal day, that sheds its glorious sunlight, that thy children in mortal may be gladdened, may feel, our Father, that it is but the harbingerof brighter days; and so, great Spirit, may the aunlight of thy divine inspiration flow into their hearts, lighting up all the dark places, cheering them in their loneliness, and assuring them that the present life.

Questions and Answers.

CONTROLLING SPIRIT -If you have questions, Mr. Chairman, I will answer them.

QUES.-Is the blood of the human system circulated by the muscular action of the heart, or by magnetic force, or neither?

Ass.-Certainly, without magnetic force there could be no action of the heart. There could be no circulation. That is the primary force of physical life. When that is in motion, and harmonious, the whole physical machinery is in motion and harmonious. The muscular action of the heart, to be sure, sends the blood to all parts of the system, but if there were no power behind that muscular action, surely there could be no action. Q - What combination of particles makes coal

black and snow white? A .- We have not time to enter into a chemical

elaboration of that subject. If we had we should be glad to.

Q-What knowledge or what course of study will enable man to comprehend those series of truths, which, centering in the Deity, embrace the largest and smallest, the nearest and most remote portions of his universe?"

ty. Truth is, in itself, an element past human were doubling Cape Cod. comprehension. When we think we have it, I want my mother, who lives in Brunswick, us to morrow. Truth in the absolute is ever out | not what I thought it would be not what I have a gaseous, impalpable, invisible state. of our reach. There may come a time in our been taught to believe, but it is far more beauticourse of being when we as mortals may reach ; ful, far more what I need, , truth, but for myself I doubt it.

much greater than that of individuals, is not powerful in proportion to the amount, so to speak, of its individual elements?

A .- I think it is. Indeed, I am quite sure that it cannot be otherwise.

Q.-Do our friends in spirit-life enjoy or desire to meet or speak with those they have left onearth? A .- That is a fact that has been made palpably

evident during the last twenty-two years. The facts of Spiritualism answer that question. Q.-Does it assist or strengthen them in their

progress to be recognized by their friends in the earth-life?

A-It certainly does,

Q.-Please explain why one is attracted to another, and that other can only meet them with a repulsive feeling? Or why is it that two persons are forcibly attracted to one another, and one of those attracted to a third person who is repulsive to the other?

A .- The party that is attracted is the negative party, possessing less attractive force than the other, so far as that other is concerned. For example, I come to this subject when I wish to control her. I attract her spirit apart from her physical consciousness. She has not the power to resist. Why has she not? Simply because I am positive in the attractive force to her. I have more of it than she has. This is a law that is demonstrated in all human life, and not alone in human life, but in all the lower grades of life. We see it in the mineral, in the vegetable, in the animal, and we see it in the spiritual.

Q .- It was said in a circle a few days since, that we could not define the extent of individual power, which was unquestionably true. How, then, can we positively determine what is from disembodied spirits, or what pertains to us as a power?

A. You can never positively determine that fact till you are apart from physical life. You can only speculate concerning it, and believe concerning it. You can never know positively.

Q-Is it not a fact that, so far as mental phenomena are concerned, we go to spirits rather than they come to us.

·A.-Yes, it is a fact.

Q.-Can attractions be perpetuated unless they are from the different natures in the individual? A.-Yes; under certain conditions. April 5.

Jacob Hodgdon.

Four months ago I disbelieved in these things entirely. That was before I died, of course. I had some friends who were believers, and I used to say a good deal against their faith; but I see now that I was wrong, and they were right.

left hand, and I don't know why, but this one hast been, and ever wilt be. We praise thee for feels queer. My name was Jacob Hodgdon. I life, heautiful life, with its ever-varying scenes, was born in Exeter, N. H. I died in Chicago. I swiftly changing for our comfort. Oh for it we met with an accident which resulted in my death. praise thee; and we ask thee, oh Infinite Spirit, Some of my friends tried to make me promise that we may so clearly comprehend thy Scripthat I would come back when I got established tures of Nature that we may know how to serve on the other side, as they said, but I had such a thee aright-that we may answer the demands of thorough dislike to their faith that I would not our own souls, and come day by day higher and even promise that I would come back if it was still higher, nearer and still nearer to thee. true. But I have had a pretty intense desire to Amen. come, I tell you, stranger, since I left. I would have come back the very next week, if I could, but I could not do it. I want to say to my friend Thomas McAllister-ho was a believer in this thing-that what he told me was true, all true, and if I could have believed it, it would have been full as well for me, if not a good deal better, But I had no faith in it,

I have a perfect spirit hand, but I don't feel right in this one. I told you I lost mine. It was taken off at the wrist. [What was the occasion?] It was occasioned by being cut, mangled by a circular saw. I was obliged to take it off.

Now if I can go to my friends in the West who believe as you do, I shall do so. I acknowledge that I was wrong, and they were right, and shall do everything I can to help them now, as I did everything I could to block their wheels when I April 5. Good day, sir.

Ham Miller,

I am conscious of my weakness and of my ignorance, and I shall make no attempt to disguise the one or the other. My expectations concerning a future or spiritual life have not been realized. I had for so many years dwelt in the reliof all light. Though we ask that thou wouldst glous expectation of a certain kind of orthodox heaven, that I had forced myself into a condition of spiritual disappointment in consequence of not finding what my belief on earth caused me to expect. But when I reason with my soul, apart from all earthly belief, I feel to thank my God that he has done so well for me-that I am not consigned to such a heaven as I pictured for myself; and even now I can see, if I had been, I should have been extremely unhappy in a very

Now, like all other souls, I am told that I am free to work out my own spiritual salvation; I am free to scale all the heights of wisdom that abound in the spirit-world; I am free to pursue those conditions of life that were nearest and dearest to my soul. The whole realm of the world of mind is free to me as to all others, wherein I can work, and from which I can draw happiness and comfort. The subject I contemthere is a hereafter for the soul that is better than , plate is too vast for my poor ignorant soul to comprehend. I have drank in just enough of this enter it at all? free and glorious truth to inspire my soul, and to my hopes for the future.

Since I know that this beautiful philosophy is rue, I am anxious that those I have left should believe in it-at least should investigate it, and desire them to be. search into its deep and beautiful mysteries, and | learn how much of good there is in it. It is true tem? for all; the saint and the sinner may receive freely. It is a light which seems to be spreading over | may receive it and rejoice in it.

N. II., once a clergyman, later in life a journalist. | juice of that berry. [You have recently passed away?] Yes. April 5.

William Starr.

I was drowned last night. My name, William Robinson," It was an accident. I was washed overboard from the rigging. I have friends whose hearts will ache, I know, but I am glad I am A .- No amount of study, no amount of observe | through. I went easy, and I trust in the mercy ation that humanity is capable of reaching, can of a merciful and just God for what I shall reby any possibility comprehend truth in its entire- ceive in this life. [Where were you lost?] We

. I shall try to come again when I am better O .- Why is it that associated effort, though posted than now. I do not want my mother and sister to mourn because my, body was not recovered. I am glad it was not. It saved the expense of burial, and it is just as well where it is, just as well, and better.

Belle Wide-Awake.

How do you do, Mary D. Stearns? [I am well; how do you do?] Comfortable. You know me, don't you? [Yes.] Did you expect me? [I hoped you might come.] Did you hear I came here the other day with a cup of tea for old Chamberlain? [No; I had not heard of that.] Well, I

[CHAIRMAN,-You are sharp to-day, Belle.] SPIRIT.-Beg your pardon. I will serve you in

Well, Mary D. Steams, are you comfortable? [Very comfortable. I have n't seen you for some time.] No; I am going to begin business again soon; I hope to. [I am going to Jennie's this evening. Will you be there?] Yes. [Will you speak to me with the trumpet?] Yes; and I'll give you a good rap over the head, too. Supposing I crack it?

How do you suppose old. Chamberlain will make out? [I don't know. Are you interested for him?] No; he is interested for me. I propose to take care of him, to dispose of him-shove him out of the way. [You would n't do that, would you?] Course I will. You see! Perhaps you don't comprehend what I mean? [You mean you won't have him making trouble?] Yes. What's the use of allowing him to do that, when he makes so much trouble? I do n't think I shall any longer.

Well, give my love to all the folks. I will tell you through the trumpet what I 've said here.

Scance conducted by Theodore Parker; letters answered by C. H. Crowell.

Invocation. Oh. Holy Spirit, we would chant thy praises through the weakness of mortal life, for even here we behold such revealments of thyself that we how our faces in solemn gratitude. Thou who art all spirit, can well comprehend the needs of our souls: thou who seest and understandest all things, hast no need that we come to thee, asking thee to bestow thy favors upon us, but we have need to may. We would come nearer in our conscious lives, oh Holy Spirit, to thee; we would breathe in the conscious atmosphere of a holier being; we would trust thee more; we would know [What's the matter with your hand?] I lost my | thee better. Thou art our life to day, as thou ever | selves?

April 11.

Questions and Answers.

QUES .- Is hard or soft water healthlest? Ans.-When chemically analyzed, hard water is found to be best adapted to certain chemically organized conditions of life. Certain persons are so chemically organized that hard water is best for them to use. Again, there are certain other forms so chemically organized that soft or spring water is far better for them. Therefore you see there can be no general standard raised for all.

Q.-In Europe hard water is considered more healthful than soft. The French sarans, when inquiring after water for the supply of Paris, found that more conscripts are rejected in soft water districts, on account of imperfect development and stunted growth, than in the hard; and they concluded that calcaréous matter in water is eswas here, [Your age?] I was thirty-four at the sential to the formation of tissues. Facts having time of my death; I have been gone four months, a similar bearing have been noted in Great Britain. Are not the people in these localities affected by the water?

A.-Yes. Q.-Would not iron in water be favorable to almost any constitution?

A -I think not, from the fact that there are no two constitutions alike. Q.-Is there anything injurious in water im-

pregnated with iron? A .- Yes, positively so to some organisms, posi-

ively the reverse to others. Q.—Does it do anything more than to oxydize

A .- And suppose the blood is already highly oxydized, what then? There is no need of any-

hing further in that direction. Q .- Can the iron enter the blood in its crude state!

A .- No; but your system being a chemical laboratory presided over by the great chemist, God, of course whatever you take into your system becomes chemically changed before it can be adapted to the uses of the body.

Q -Can any mineral substance be assimilated by the human system till it has passed through some form of vegetable or animal life? A .- No, certainly not.

Q.—Then all the minerals administered as medicines to affect the blood are useless, and do not

A.-No; you are mistaken there. They are not till me with deepest joy; and I could not rest in useless. They do not enter as they are taken into my new-found home without returning, giving the month. They are not taken up and dissome evidence of my condition as a spirit, and of tributed throughout the system as you take them in. But they are passed into the crucible, the stomach, and there they are chemically changed so as to become the remedial agents which you

> Q - Can they assimilate with the human sys-A .- Yes, they can,

QR.-There is an idea prevailing that before any all the earth, and I do hope that ere long my mineral can be received and assimilated by the dear ones, who are now in darkness concerning it, human system it must pass through vegetable or animal life. For instance, the elderberry absorbs My name, when here, Ham Miller, Portsmouth, Iron from the soil, and we may get it from the A .- I think your ideas are not strictly correct,

though they are founded upon correct principles. Q.—Do not nearly all the primates of Nature enter into the composition of the human structure? A .- I have to affirm at the outset that there are

Starr. I was a sailor on board the bark "William no material primates. I know this is taking a large step outside of human science. Q.—Is not gold a primate?

A.-No. Q.—Is it a compound?

A.—It is.

Q.—What is its composition?

A .- It is not possible to here determine, because I have not time at my command. But there are lo! it has eluded our grasp. Things that are Maine, to know that I return, and that I shall, I no material primates. There is nothing material truths to us to-day, are absolute falsehoods to fully believe, be happy in this new world. It is that cannot be decomposed and resolved back to

Q .- That is true. Gold may be turned into gas, and yet the atomic parts are all gold, as we understand it.

A .- Yes, as you understand it; but you do not rightly understand it. That which is not a compound cannot by any possible means be dissolved. Q:-The heat may separate the gold into attenuated particles, so that it is lighter than air. We extract the gold from the sunbeam?

A .- Yes; you scientists of earth stretch your philosophy far beyond the point where you can spiritually demonstrate your position. A few years ago-a few compared with the many which belong to Nature-it was said there were but four or six natural primates. Now scientists declare there are some sixty-four. But the real truth is. did. [Was he here to get it?] No; but he will get there are none. Everything in physical or mait. My servants will see that he has it all right terial being is capable of being resolved back into spirit.

Q .- Can gold be converted into silver, and the reverse?

A .- Yes, as future ages will positively determine. This, you see, does away entirely with your notions of material primates. O .- Is not life a unit?

A .- Yes, life is spirit.

Q.—Is it a something, or nothing? A:-It is a something. Of course you must

understand that. Q:-Then it is material, is it not?

A -It does not follow because it is something that it is material. It is a certain kind of material, but so ethereal that your senses cannot grasp it. The scientists of coming years will have a large work to perform, namely, of undoing much that has been done in earlier years, of unlearning many of the theories which were supposed to be founded upon absolute truth. This is one of them.

Q.-Do spirits on the other side go into the chemical analysis of things? A.-They certainly do. While you are in the

primary school of that science they stand at the apex of it. Q .- Is the science called alchemy true?

A.-It is.

Q .- You say gold is not a primate because it i resolvable into spirit. Is not spirit material? A .- Spirlt is the primate of all things material You have no material primates.

Q-Did God, who is this primary principle, make everything out of himself? A.—Yes, absolutely—yes.

Q -Then God is but the sum total of all that exists in the universe? A.—God is all spirit.

Q.—And matter must be a part of God? A .- It is a spark of God, being God's expression. Your language is a part of yourself. In the

same sense, matter is a part of God. Q.—Is not the whole universe the expression of God, as our hodies are the expression of our-

Q.-But our bodies are not made of our living orinciple?

A .- I think they are. Q.-What makes the organic law of the uni-

erse? A .- We can only answer that question in this but he is better, and he is coming home. [From way: Organic law may be said to be God's attri-

bute as related to matter infinite in itself. QR.-I supposed it to be simply the expression

of the primary principles of nature. A .- So it is; but these primary principles are not found in matter. They exist beyond and apart from the crude matter that belongs to the earth.

Q .- Will the time ever arrive when gold will e of no account on this planet?

A.-It is the opinion of those who have made that a matter of deep study, that that time will

arrive. Q.-What will take its place?

A .- It is impossible to tell. Qu.-I should say intelligence would.

A .- Yes; but even then, intelligence needs for ts use many vehicles through which to express itself, and those vehicles may be called mediums of exchange. They may be flowers or fruits, they may be gold, or silver, or precious stones. Q .- Or word of mouth?

A .- Yes, that is true. As the planet and its inhabitants become more and more spiritualized, these mediums of exchange which you now use will not be used, because you will then live more in the spirit, and less in the material. You will understand that the law of mine and thine breeds death and destruction.

morrow," &c.?

A .- He spoke doubtless to them-they being nance. He desired that they should render themknew that they could not be if they were constantly troubling themselves how they should obtain this and that which we all need,

Q .- Was it a special command? A .- It was a special command to them-not to

you, nor to me. Q .- Will everybody yet become so spiritualized as to depend on spirits for their living?

Q.—Did Jesus eat meat?

A.-Certainly. Q.-Was it necessary?

A .- Certainly it was, and it was provided for him. He did not labor with his hands to get it.

Q.-Are not quite a large portion of mankind sustained in that way now?

Q.—Those who are helpless and unable to take care of themselves? A .- Yes. For illustration, you go out on the Virginia.

street and you meet a beggar who sues for aid. You feel like giving. You put your hand in your pocket. You give. Why? Because you say you feel like it. You think he is honest and needy. You feel like giving. But what made you feel like it? Can you tell? No, you cannot answer that question. You do not know but a legion of angels prompted you to give in his behalf-spirits who were caring for his spiritual welfare. Jesus knew his disciples could be cared for, and would be in this way. He says to them, " Take no thought for the morrow, what ye shall eat, and what ye shall drink, and wherewithal ye shall be clothed." Then he says, Consider the lilies of the field, they toil not, neither do they spin; yet I say unto you that Solomon in all his glory was not arrayed like one of these." He tried to inspire them with faith in those holy influences who were able to use them and wished to use them for the good of coming generations

Q.—Were they anything more than mediums?

A .- No; that is precisely what they were. Q.-Does not that same law hold now under proper conditions?

A .- Certainly.

Q.-When spirits are able to approach us, can ev not do the same t A.-Yes. Q.-If one keeps his mind open and prayerful,

will he not always receive the sustenance he needs? A .- No, not always.

Q .- He also said, "If God so clothe the grass of the field which to-day is, and to-morrow is cut down and cast into the oven, shall he not much more clothe you, oh ye of little faith?" Was that of general or special application?

A .- Of special application, I believe. It was ntended for those to whom it was addressed, not vou or me.

of it? A .- Certainly. The Christian Church has appropriated it to all its members; when perhaps

there is not one in a hundred of them who can make use of it. Q.—Do you mean that it had a special applica-

ion, except that we must be in the same state of mind in order to have it apply to us? A .- Yes, and the same or a corresponding physi-

cal state. Q.-If we fulfill the conditions we shall be cared

for in the same way? A .- Yes, but you cannot all fulfill those condi-

tions-you cannot all be special mediums. OR.—Then it was not exactly special. A .- Yes it was; as special as the talk of your

friend to yourself would be to you, intended for yourself and no one else. O .- Yet the same law holds true to-day?. A.-Certainly it does; but there are special apolications of the law. April 11.

Peter Holway. I was sixty-four years here on earth. Peter Holway, my name. I died in Cambridge seven years ago. I wish I had the power to speak to my friends, my family, without being obliged to be apart from them, but I have not. So I come here asking that they will furnish some way by which I can come to them personally, spiritually, as I do here. I do not come back because of any dissatisfaction, but because I can furnish evidence of the spirit-life that will be worth more to them than all the wealth of this world. I am not going to take away their religious support, but only to add to it. My last words here were," God is just; I have no fear." But, oh! how little then, how little I thought, how little I knew about the justice of God. I have learned something about it in the beautiful home that I was ushered into at death. April 11.

Lisa Webber.

I am Lisa Webber, and I want my mother to know that I am alive. I am alive. Everybody says I am dead, but I am alive, and I want mother to know it, and then she won't cry any more. [Do you think so?] Yes, I do n't think she would. She is crying because I am dead. [She won't understand, will she?] Well, I've moved away to

a beautiful place, and I live there. I've seen Aunt Etta, and Uncle Harry, too. They don't have the charge of me, but they live there. [Do you see them often? | Yes, I see them often.

I want to tell mother that father's cominghome. He is coming home. He has been sick, where?] He was in Australia. He went to settle up about Uncle Harry, and he has got it all done, and he has been sick; but he has got better, and he is coming home. She don't know it, because he is going to surprise her, and I won't let him. He don't know how nervous she is. If he did he would n't do it, and I aint going to let him. She will die, most, if he should come when she did n't expect him. I aint going to let him. I want her to know he is coming.

[Where was your home?] Hoboken. Eight years old I was. [Is that near New York?] Yes, because I used to go with mother over to New York. Tell her I live in a beautiful place, and when she gets sick, if she dies, she will go there, too, and be with me, and she need n't he afraid, because I shall come for her when she is sick. [You do n't expect her very soon, do you?] No. but then people do come when you don't expect them. [You are sometimes disappointed on your side, are you not?] Yes, and we have to be always ready for folks. Oh, you have the nicest places here for folks that come to visit you! Oh, we have beautiful places, and I do n't feel homesick, and I don't want to come back, and I don't want mother to feel so bad.

Got my name, have you? How do you spell it? [We-b-b-e-r. Is that right?] Yes; and how do you spell Lisa? [L-i-z-z-i-e.] No it is n't. It Q.-What was the meaning of Jesus when he is L-i-s-a. It is the way my name is spelled, and said to his disciples, "Take no thought for the if you don't spell it right my mother will say I ought to told you.

Don't forget about my father's coming home. under the watchful guardianship of a hand of He will think it's queer I come and told about it. spirits who cared for them, and were able to give [Have you been to see him?] Yes. [Many times?] them all they should need for physical suste- No. How soon you going to print it? [It will be about nine weeks.] Oh, it won't do then; it won't selves negative to this band of spirits, and he be any good, because he will get home. [You must ask permission to have it published in advance.] Well, I will; I can ask Mr. Parker, can't 1? He likes us children, and does everything for us. [I am afraid your mother won't get it.] She will get it. Miss Clark will send it to her when she gets it. Miss Clark knows about folks coming. She carries her everything she thinks she ought to see, about, to cheer her up, about me. I want to tell her I thank her for it, too. I will ask Mr. Parker; he does everything for us children. I know he will. [He is very fond of children.] Yes, gives us flowers, and tells us to come to his house. [Has he a fine house?] Yes. April 11.

Henry Clark.

Be kind enough to say, for me, through your paper, that Henry Clark, of Lakeville, Mass., desires to communicate with his friends, and that his body is buried in Virginia—at Point of Rocks, April 11.

Séance conducted by Margaret Fuller Ossoli; letters answered by Charles H. Crowell.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Tuesday, April 12.—Invocation; Questions and Answers; Susan Adelatide Richardson, died in St. Augustine, Fia., to friends; Gen. George H. Thomas, to his friend Robert P. Addison: Timothy Riley, to his brother, in Hallfax, N. S.

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

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

iliden; Caroline Furber, of Portsmouth, N. H., to her tanily,

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

Thursday, April 21.—Invocation; Questions and Answers;
Ellen Taylor, of Bath, Mo., to her sister; Timothy H. Carson, of Dubuque, Iowa, to his friends; Caroline Harris, of Nashua, N. H., to her children; Jennie Roberts, of Brooklyn, N. Y.

Monday, April 25.—Invocation; Questions and Answers;
Marian Weeks, of Boston, to her friend Mrs. Callis; James Evans, of New Bedford, lost April 24th from the bark Orient;
Georgie Nealson, of Charlottetown, N. S., to his mother.

Tuesday, April 26.—Invocation; Questions and Answers;
Oliver Burgess, of Boston, to Isaac Bosworth; Frederic Dane, of Balmoral, Scotland, to his family; Maggle Bane; Ellen McDernot, of New York City.

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

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

ton. O., to his friends; Elizabeth Blake, of Hollis, N. H.;
Joshua Banks, of Denver, to his brother.
Monday, May 2.—Invocation: Questions and Answers;
Robert McCulloch, 35th Mass. Regiment, Co.C. to triends;
tieorge A. Snow; Ruth Adams Story, of New York City;
"Duke-of Wellington" (colored), to his master, Maj. Robert
Brown, of Georgia; Mark Colohath, of Newington, N. H.
Tuesday, May 3.—Invocation: Questions and Answers;
John: Henry Baxter, of New York, to his mother; Mary
Kame, of Boston, to her husband; William Sherman, to his
brother-in-law.
Thursday, May 5.—Invocation; Questions and Answers;
Herbert D. Beckwith, 55th Mass. Regiment, Co. L., to his
friends: Georgo Hollungdale, to his brother in Sidney, New
South Wales; Caleb Brown, of Hallowell, Me., to friends,
Monday, May 9.—Invocation; Questions and Answers;
Augustus Reed, 5th Mass. Regiment, to friends, David Mears,
of Philadelphia, to his relatives; Jennie Abbott, of Lawrence,
Mass, to her mother; Michael Daly, of Boston, to friends.
Tuesday, May 10.—Invocation; Questions and Answers;
Ann Mitchell, of Boston; Partick Farrell, 25th Mass. Regiment, Co. G.; Nettie Sayles, of Windsor, Conn., to her mother;
Eliza Pickering, to her nephew, Luther Colby,
Thursday, May 12.—Invocation; Questions and Answers;
Albert J. Bellows, M. D., of Boston; Capt. Williams, of the
'Oneida,' to his lamily; Eliza Thomas, of Blue Illi, Me., to
friends.
Monday, May 16.—Invocation; Questions and Answers;
Monday, May 16.—Invocation; Questions and Answers; Q —Is there not a wrong application often made

Albert J. Reliows, M. D., of Boston; Capt. Williams, of the Onelda, to his family; Eliza Thomas, of Blue IIII, Me., to friends.

Monday, May 18.—Invocation; Questions and Answers; James B. Field, of Taunton, Mass.; Matthew Fovle, of East Boston, to his brother; Margaret Daley, of Fall River, Mass., to her brother; Thomas Murphy.

Tuesday, May 17.—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, diled in Liverpool, Eng., May 18th; Nathan Walbridge, of Charlestown, Mass., to his relatives; Susic Tyler, of New York City, to her mother.

Monday, May 23.—Invocation; Questions and Answers; Frederic Scheltze, 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; Solin B. Cilley, of Boston; Major Elliott; Annie Maria Carroll, of New York City, to her mother; Elizabeth Henshaw, to Salis Summer.

Tuesday, May 21.—Invocation; Questions and Answers; Elisha Williams, to his brother, in Illinois; Annie Page, to her Aunt Mary, in Brooklyn, N. Y.; Margaret Welch; James L. Haggood, of Columbus, O., to his friend Arthur Davis.

Thursday, Jane 2.—Invocation; Questions and Answers; Annie Louisa Crane, of Augusta, Mo., to her sister; John Perry, of Suncook, N. H., to his friends; Edward H. Parsons, of Boston, to his wife.

Tuesday, June 2.—Invocation; Questions and Answers; Dexter Richardson, of Uxbridge, Mass., to his helers; Minnle Welch, of Cambridgeport, Mass., to her mother; Thomas Barrett, of Malden, Mass., to his friends; Edward H. Parsons, of Boston, to his wife.

Tuesday, June 9.—Invocation; Questions and Answers; James L. Hactup, died in Rome, June 7th; Sellie Williams, of Boston, to her mother; Elizabeth McDonald, to her father in New Bedford.

Thursday, June 9.—Invocation; Questions and Answers; Thomas Hunt, of Salem, Mass

Joice.

Tuesday, June 14—Invocation; Questions and Answors;
Andrew Ross, of Cincinnati, O., to his brother; Eben Snow,
of Searsport. Me., to Sarah Jane Snow; Agnes Stover, to her
parents, in Montgomery, Ala; James Kelley, to, his brother;
Thursday, June 16.—Invocation; Questions and Answers;
Edward Hill Roblison, of New York City; Patrick Murphy;
James Ready; Clementine Woods, of St. Augustine, Fla., to
her relatives. Monday, June 20.—Invocation; Questions and Answers; Monday, June 20.—Invocation; Questions and Answers; Jennic Abbott, of Bangor, Me., to her mother; Mary McGili, of Boston, to her sister; Patrick Power, of Halliax.

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

New Hampshire Picnic.

The Spiritualists of Westmoreland, Chesterfield and Keene will hold a picnic at Spofford's Lake, in Chesterfield, on the 4th of July. Austen E. Simmons, Mrs. Sarah Helen Mat-thews and Dr. Ira W. Russell and other speakers are expected to be present. A cordial invitation is extended to all. A

ed to be present. A coldina. Managed time may be expected.

S. D. CLARK, for Committee. Westmoreland, N. H., June 14th, 1870.

Mediums in Boston.

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

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AT NO. 226 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please en-close 81.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w-July 2.

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11 292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Langs, Ridneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 4w*-June 25.

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A NSWERS TO SEALED LETTERS by Jacob Todd, No. 2 Tyler, corner of Beach street, Boston. Enclose one dollar and two stamps. Also six questions answered for fifty cents and one stamp. Money refunded when answers are not given.

MRS. E. A. HOWLAND, Clairvoyant, Business and Test Medium, also Psychometric Reader, will give sittings at 790 Washington street, Boston. Hours from 9 to 6. June 18—4w*

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

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3w-June 25.

MRS. A. S. ELDRIDGE, Medical and Rusiness
Clarvoyant, 1 Oak st., Boston. Answering letters, \$1,00.
June 25.-2w* HATTIE T. HILLS, Clairvoyant and Magnetic Physician, 527 Washington street, Boston. June 18.—4w*

MRS. M. A. PORTER, Medical and Business June 25.—3w*

MRS. M. M. HARDY, 125 West Concord street SAMUEL GROVER, HEALING MEDIUM, NO 13 Dix Place (opposite Harvard street). June 11.

MRS. OBED'GRIDLEY, Trance and Test Business Medium, 44 Essex street, Boston. 7w*-June 18.

Miscellaneons.

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Or Psychometrical Delineation of Character.

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Commence Oct. 3d, 1879. Fees for the course, 830. No
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June 25.—16w*

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June 18.—4w

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

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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,

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

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May 28—12w

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Aug. 21.—tf

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June 11.—4:::

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June 18.-8w*

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SMALL FRY.

It takes all sorts and sizes of people to make up the world-sorts and sizes both on the mental and physical scale; from the largest giant to the tiny babe, and from the giant intellect to the idiot. Along this scale all persons are ranged, and each one has a measure of capacity, as well as of weight. But the mind branches out unevenly and with every quality of angularity, and hence in its almost infinite variety it is difficult to arrange it on any scale of capacity or utility. One man is a good judge of horses, and may be a good driver of them, another of eattle, and another of swine. One person may have a taste for flowers or music, and others none for either; or for one and not the other. One mind runs to order, beauty and neatness, and another is regardless of all. One centres on appetite; another on hist; others have little regard for either. All these are specialties, and no doubt will ultimately work out in spirit-life to a harmony and fullness of man and womanhood by appropriate development. There are also aside from . those angular and eccentric individuals, many, probably comprising a majority of the race, who run with more even development phrenologically, and hence mentally, and whose mental vision and power are wide and large, or small and narrow. The latter are those we call small fry. They are often pugnacious with tongue, pen, or fist; and if of narrow vision and short stroke. oftener lift their friends, associates, and those looking, learning and combating in the same direction with them than they do the common enemy. We have many such in the ranks of Spiritualism and free inquiry-liberalists in sentiment and feeling, but narrow of vision and scope. They bang away at Spiritualism and Spiritualists, who are the most powerful opponents superstition ever had. Other Spiritualists in facts and belief at once begin to pound away at intidels and free inquirers, who have ever been the very and only persons who have held open the door by which Spiritualism could enter society and life, and are now making common cause with them against the common enemy, the superstition of the world. These are small fry. They do little burt and little good, and they have no guns of long range, and cannot see the common foe, but knowing that there is a fight, pitch into something near. We have seldom noticed these pugilistic brethren, whether Spiritualists abusing Spiritualists, or liberals pelting away at us. To us they are all brethren, and when they abuse us to the extent of their ability we keep on our mission, disregarding it entirely, and aiming our blows and shots at the great and common enemy. We have ever felt a common lot and human brotherhood with the liberalists, and not any the less since we found the truths of Spiritualism; and although we have taken peltings, often from both parties, from each for belonging to the other, and from the small fry in each for not being in their estimation as good as they are, or just what they are (for-which we are largely thankful)-we have never faltered nor looked back, nor are we likely to do so. We are engaged in a common cause with every friend of NATURAL, RATIONAL and THEE religious belief, and striving to remove every obstacle to their success, and cannot stop to rub off the soiled spots from our reputation, received from those who have no other use for their talents but to soulb away at personal attacks. We have long since lost all feelings of enmity and even of contempt, and have left in us only pity in their place; and there are none who need more the aid of spirits and mortals than the small fry who live in the pools of slander, egotism and self-righteousness. When they know more they will feel better.

INSANITY.

The press of this country as well as the pulpit has been greatly exercised of late on the subject of insanity-what is it, how far it extends, how long it lasts, and whether such insane criminals as Sickles, Cole and McFarland are perfectly sane and safe to all persons except to those they think have infringed on their domestic rights, and where the law has no power to punish; whether the insane are the proper persons to take life where it is forfeited by a crime for which there is no legal penalty, and outside this inquiry, whether it would not be safer for the community to enact a law and nunish the criminal itself, instead of leaving it to insane persons, and then making heroes of them der. There certainly is something wrong in the case, as it now stands before the country, and no wonder the press takes it up; but the press is divided in its opinions and interest on each case discussed, and hence takes sides on the cases, on the law, and on insanity, to suit that interest and opinion; but after all, the press molds, controls, and at last concentrates public opinion, and usually about right. We are watching the waves of public opinion, and, as we feel it a duty, will dip in our pen and aid the obb or flow, as we feel it best for the country and the cause of human progress. We are greatly at variance with many on the subject of insanity and its treatment, and believe it is not often the cause of crime, and should not often be made a cover for it, and when it is, the parties should be secured against any possible repetition of it; but if we were on a jury. and had to decide that if the man was not insane he must be hung, we should stretch our conscience largely toward insanity, as no doubt many do.

WITCHCRAFT.

The St. Louis Republican reports the following case of Bible witchcraft_among Bible believers. Unfortunately for the papers, there was no Spiritualism in it, the treatment with "bugs and lizards" not being any part of our theory:

"A witchcraft case recently occurred in St. Charles County, the parties to which were all ne-gross. 'Uncle Nelson' had died, and 'Dr. Jones' declared that he had been bewitched to death by 'Uncle Ed. Talley.' The doctor also performed certain ceremonies on the bedy of 'Uncle Nelse,' with bugs and lizards, that roused the negroes of the neighborhood into great fury, and they de-ermined to kill Uncle Ed. Jones, with two thers, went to the old man's cabin, armed with

SPEAKING OUT.

An exchange says:

"The National Anti-Secret Society convention to-day adopted the report of the committee, setting forth that secret societies, to which this convention is opposed, were essentially immoral and Nention is opposed, were essentially influence and anti-Christian, and therefore injurious to the whole social fabric; of heathen origin, especially the Masons, charging that they ignore the Christian religion, pray to unknown Gods, naturally descrate the Sabbath in parading through the streets at funerals, send the dead to heaven, however they may have lived or died; insubordinate to and rivals of the church; a snare to the young and eleemosynary institutions; fallacious and deceptive, and that membership is deserving the dis-cipline of the church in case new members, after ese admonitions, persist in clinging to their fel-

This is in accordance with the decision of the Pope, and agrees with Catholic authority, and we rejoice to see sectarian Christians of all kinds showing their true colors on all subjects. We suppose the Masons will be able to stand it if all. the churches come out against them, as they are older if not stronger than Christianity, and, we church, and especially from their sending their members to heaven. For ourself we would sooner take the chance and go on a Masonic ticket than on one issued by a Calvinistic and creedeither since we have no fellowship in either.

Richard Edwards writes from San Francisco,

This is my ninth day in this city, and having no definite business prospects to take up my time, I think I can do no better than write a few lines in reference to subjects which I suppose to be of common interest

I stopped in Salt Lake City about twenty-four hours, but concluded that business did not require and explain myself to the clerk in charge, which I did, and wrote to the editorial department after my arrival here, in reference to putting the question of family style on the base of free choice as a

Yesterday being Sunday, I went to the place indicated in the City Directory to find a Spiritualist meeting but discovered that the premises were otherwise occupied, and after a second effort in another direction, I finally brought up in a Second Advent church, where, to my surprise and disappointment, the mummeries of the Episcopa-lian service were being repeated by a surpliced minister and full congregation. I know of nothing more discouraging to the advocate of mental freedom than to realize that a throng, represent ing the wealth and intelligence of a populous city, can be interested with shows and ceremonies which can hardly improve the instincts of the primitive savage. But we have to deal with un-bending facts, as well as with theories, and I think that Spiritualism and its collaterals have proceeded quite far enough with their specialties, and must—be governed, for a long time to come, by the principles of equalization and collateral advancement.—The Mormon, the Chinese and the egro questions are forced on the attention of the public, and seem to require all the ability which can be concentrated on them, and the Irish Catholic element, which is essentially the same as dormonism, is already strong and is daily becom-

I conclude that a new Constitution must soon e adopted for the general government of the peo-le—one in which the elementary rights of the individual, and his relation toward the collective mass, will be better defined than they are at present.

DR. W. PERSONS.

as we learn from him intends to visit Europe this will hardly be supposed to diminish our sources of healing the sick without medicine.

"POOR STUFF."

. Some men seem to be exalted above criticism, and therefore presume to say many inconsistent things, and things that would be deemed weak in men of humbler pretensions.

. In the Banner of Light of June 11th, I notice an article representing Mr. Beecher's views of Spiritualism, which seem to me to involve some inconsistencies. First, it seems inconsistent for a Christian minister to aim to bring into contempt, or any way put obstacles to a popular faith in spirit intercourse, or make it disreputable to believe in angel ministries. I say this, not only because Christ's mission was filled with such doctrines and crowned with such manifestations, but also because all Christian ministers attempt to preach some kind of spirit interposition in all the affairs of the soul, at least. I should suppose, therefore, that a true Christian would be the last man that would repudiate Spiritualism. for the deed that in a sane person would be mur. And second, Mr. B. says, "We frankly admit that we long to believe in Spiritualism," Now I deem it inconsistent for one to wish for the same exalted and exalting faith, and at the same time attempt to make that faith or the literature of that faith appear ridiculous in others. Men refuse to believe because they cannot have tangible demonstrations of the whole philosophy of spirit phenomena; but if they would think and regard the stubborn facts, they would see at once that the preachers of the Jewish Spiritualism, which culminated in Christianity, cannot give any better explanation of the Bible phenomena than the Spiritualist gives of his experiences. They exact more than they possibly can give.

Were ancient Spiritualism to be tried by the same tests that are being applied to the modern, it would certainly bear the ordeal no better. Our predecessors in religious faith still live in earthen houses; and the same missiles that can tatter down the fortresses of to-day, will surely demolish the old cracked pottery of our fathers. The moment science can explain the phenomena of Spiritualism, that same moment it will have explained all that we have blindly called miracles. Let bigoted ones beware, then, how they cast

stones at others. Mr. B. can admit the phenomena of Spiritualism, but is not satisfied with the explanations. He does not believe they emanate from spirit sources. Very well. Does he or anybody else explain the old Jewish or Christian phenomena any better, any more clearly or satisfactorily to us? When they tell us that Moses and Elias appeared to Peter, James and John, what explanation do they give of that manifestation? Why, they simply say that Moses and Elias did appear in spirit form, and we must believe it or be damn-

guns, threw him out on the ground in front of his door, bound him with a rope, and then conveyed him to the woods and field him to a tree, where they were on the point of executing him, but were interrupted by Mr. Earnst Dierker, who happended to pass just at that time and made them release their evisions. testimony, and ask no further questions.

Ask the Church what means this, or that, or the other strange event recorded in the bible, and the answer is, "a miracle! a miracle!" And what is a miracle? "Oh, that is a phenomenon which implies the interposition of some supernatural or spirit agency!" With such explanations the priests tell us we ought and must be satisfied. What, then, will they have us do? Why ought they not to be satisfied, when we give them the same explanation of the same phenomena to-day? Why are men required to doubt and question and quibble about facts of this age, any more than about similar facts of two thousand years ago? What strange conceit has muddled men's brains, that they should be left to suppose that for the first four thousand years of its history spirit agencies were continually operating in the affairs of the world, and then for the next eighteen hundred years it should all be abandoned to the control of natural or material forces alone? Does not the same God rule? And is not his government the same vesterday, to-day and forever? "Consistency, thou art a jewel!"

It seems that Mr. B. can tolerate the phenomebelieve, full as charitable and useful, so far as nology, but not the literature of Spiritualism. they extend their principles into life. We never He represents that as being a hopeless waste of belonged to any secret society, and probably sentimentalism, an extra effusion of fancy, a futile never shall in this life or the next, but we have philosophy, a maudlin religiousness, in the most less fear of evil arising from them than from the extraordinary quantity that ever broke loose upon the world. I must say, I have long regarded the members to heaven, as the churches do. We can-literature of Spiritualism as its most interesting, not see why they have not an equal right of way if not its most wonderful phenomenon. But Mr. and equal power with any church to send their B.'s description suggests to me a still higher. opinion of it. Leaving out his own peculiar explicatives, it stands thus: The spiritual literature has more sentiment, more ideality, more philosophy, bound church, but suppose we must go without more religion than has ever before dawned on the world. And how can this be so? Simply by having discovered a richer and more copious fountain to draw from. This, then, is distinction enough to kindle the jealousy and the opposition of those who would be the masters of the world's religion, and of the world's opinions; enough to call forth the taunts, the slanders, the ridicule and hate of the most exalted and flattered churchmen. Well, if they can afford to utter their reproaches, we can well afford to bear them: for our a longer stay. I called at the office of the Mormon Tribune, which is the organ of the liberalist Mormons, but not finding the chief editor at the office, witnessed by both its phenomena and its literafaith is a manifest and a manifold power, being

> Again, and finally, Mr. B. thinks it would be humiliating to believe that death gives to the soul such a setting back as the revelations of Spiritualism manifest. "After the growth and experience of seventy years in the flesh, it is hard to think that one is doomed in the other life to semiidiocy," he says. Now this simply reveals that it is hard for one to think differently from what he has been taught, or has heretofore learned to think. I presume he finds it easy enough to believe in such "setting back" as his own theology reveals. After the growth and experience of seventy years in the flesh; after a round of employments, enjoyments, successes and blessings; after a life of pleasant things in countless variety, is it not easy to think one can be a little set back in the other life and doomed to lie down and roast himself in fire and brimstone forever and ever? Is that hard to believe?

Now I call it easy to conceive of a man canable and competent in his own home, who, on being transported to a country he had never seen, and of which he had no true concention, would feel as he never felt before incompetent, and appear as he never appeared before-simple, or even semiidiotic: and I apprehend it might be one of the most legitimate things in the world, if our Orthodox brothren, with their barbarous and stinted conceptions of a future life, on emerging from their earth-forms, should appear to themselves, as well as to others, fully one-half demented. Such setting back seems natural, and may temporarily This distinguished and most successful healer. be looked for. But the Divine Providence will whose celebrity has been in the Texas papers, not go backward. He who in this life gives us inmostly for the past year, made us a visit at our finite variety, all manner of employments and office last week on his way North and East, and enjoyments, and all modes of trial and discipline, season. Wherever the doctor goes, those who try of use and pleasure in a higher sphere. Is it easy, his powers will find they are not surpassed, if Mr. B., after having been indulged in this life they are equaled by any one engaged in the work (with such untold variety of grateful experiences, such a multiplicity of uses and pleasures-is it easy. I ask to believe that one is doomed in the other life to be set back to the meagre alternative of simply singing psalms, or burning in brimstone forever, and ever, and ever? What a life that must be, and what a God to confer such a life! A good man has no love nor religion to waste at such an altar. The love that emanates from thence must be made of "poor stuff" indeed. A. B.

Dr. J. H. Rhodes going East.

It is ever with pleasure I bear testimony to the gifts of the spirit." The above named gentleman and healer, an important pillar in the Societv of the Spiritualists of this city, is soon going to make a tour of the East, for healing purposes, Having had an opportunity of witnessing the nowers of the Doctor as a clairvovant as well as a healer, and been favored with correspondence from those he has cured. I am happy to say that the afflicted will find it to their advantage to call on him for his professional aid and power, with the prospect of material aid if not entire cure. His first point will be Springfield, Mass., and thence eastward, starting from Philadelphia about the 10th of July. J. G. Fish. Philadelphia, June 10th, 1870.

Notice of Missionary Work in New

York. Will the friends of our cause living along the Eric railroad, and near or remote, please notify

me at once of places at which they desire meetings, as I expect to pass through that part of the State soen as Agent of the State Association, and would be glad to make arrangements for meetings in every county, at all places where a hearing can be had, whether in church, school-house A. C. WOODRUFF. Eagle Harbor, Orleans Co., N. Y., June 20th, 1870.

Married:

In Topeka, Kan., on the morning of June 14th, at the residence of S. Rain, Esq., the bride's father, by Mrs. II. T. Thomas, lecturer to the First Society of Spiritualists, Mr. George W. Crane, of the Topeka Daily Commonwealth, and Miss Ella Rain.

Passed to Spirit-Life:

Dan Delaney. Born into earth-life at Ashford, Windham Co., Conn.; ushered into spirit-life from his Solon home, Mc-Henry Co., Ill., May 29th, 1670.

A varied life has been the old doctor's. Various occupa-tions he followed during his seventy-five years of earth-life. The last thirty-nine years he was a practitioner of the Eclec-tic Medical school—a graduate from two medical colleges. Through many phases of spiritual experience has he passed. In 1824 he joined the Congregational church. In 1832, at Bloomfield, Untario Co., N. Y., he embraced the doctrine of Universalism. His favorite prayer ever was—

"If I am right, thy grace impart, Still in the right to stay; If I am wrong, oh teach my hea In 1850 the demonstrated facts of Spiritualism were pre-

As need to him, and he received them joyfully, and to the last day of earth-life was a firm, unwavering believer in the central fact of spirit communion.

Sald a friend to him, "You are about to cross the river, you are nearing the ford. How does it look to you now?" life replied, "It looks brighter and brighter as I near who I how to wait until the time comes," "Doctor, you have had time to look the subject all over. Have you any doubts?" Reply: "I cannot find a place to rest a shadow of doubt."

Life has its compensations. This consoling helief was one of uncertainty in the introduction says."

rest a shadow of doubt."

Life has its compensations. This consoling belief was one of them to him. Through all his life, from early hoyhood, he had been heavily weighted by disease. His wife said, "During his married life of thirty-eight years, nover but once—then a short space of time—was his spirit unclouded by physical suffering. To Dr. Spence a Powders was he indebted for that respite. Soon disease assumed a new form. At times his sufferings were so intense, he became oblivious to all else. Nervous irritability would control in spite of his strong will power."

lower."

He gave minute directions in regard to all his affairs and uneral ecremonics. His eyestested lovingly on June's heautiful flowers, which a kind friend placed by his couch the last threefths to work.

Inv of his stay with us.

Kind freights, wife and wife's brother went with him to the
loor, which stood siar, and as he entered in they could but
rejoice that his spirit had gained that " Fouse not made with
ands, eternal in the heavens."

From St. Johnsbury Centre, Vt., June 5th, Mas. Alberia A.

A. V. Learned.

She left her body so suddenly, taking her little one with her, that she had no time to take leave of a kind husband, parents and friends, that so miss her earthly presence; but they are consoled with a bellef, long cherished, that as the departed nave borne the form of the earthly they now hear that of the splittual, in which they will soon return to comfort them with the assurance that it is not all of life to live here a few days or years. The splitt friends embeavored to console the relatives through the lips of the writer, by afswering the question. Where have they gone?

Mgs. A. P. Brows.

From Jamaica, Vt., March 26th, Diana J., wife of Elisha

Parson, aged 46 years.

Mrs. Parson left us studdenly for the next life, after suffering many years from physical disease, yet she assisted in her household duties up to within two days of her change. She was a tim believer in Spiritualism, and took great interest in its progress. She heaves a husband to mourn her departure, but not without hope of another meeting in the Better Land. She also leaves a mute brother, who will miss her sadly, for she has watched over and cared for him with true sisterly affection for many years. Nor will she cease to care for the loved ones now—"she is not dead, but gone before." S. W.

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

Seventh National Convention-The American Association of Spiritualists.

To the Spiritualists of the World: The Seventh Annual Meeting will be held at the Hall of the

Spiritualists in Richmond, Ind., on Tuesday, the 27th day of September, 1870, at 10 o clock in the morning. Each State organization is invited to send " the same numher of delegates that they have Representatives in Congress, and each Territory and Province having organized societies is invited to send delegates according to the number of Representatives, and the District of Columbia to send two delegates," to attend and participate in the business which shall come before this meeting.

By direction of the Board of Trustees. HERRY T. CHILD, M. D., Sec'p,

634 Race street, Philadelphia. The Board will meet on Monday, the 26th of September, at ONE VOLUME, LARGE OCTAVO. SIX HUN-P. M., at the Hall above named.

DRED PAGES,

Two Days' Meeting at Albion, N. Y. Arrangements have been perfected and several speakers engaged for a two days' meeting at Albion, N. Y., on the 16th and 17th days of July, commencing at 10 o'clock in the morning. Entertainment will be provided, and a cordial invita tion to be present is extended to the Spiritualists of Orleans and adjoining counties. A good degree of interest is already awakened, and a large and interesting meeting is hoped for. M. B. DELANO, of Committee

Grove Meetings. A Grove Meeting will be holden July 5th (the weather permitting), in Carter Foss's grove, Thornton, N. H. Address

MINING, in Carter Foss's grove, Thornton, N. II. Address SURSCRIBERS AND THE TRADE SUPPLIED BY THE Y Mrs. A. P. Brown.

Also, a meeting will, be holden at Wentworth, July 10th, to STREET, BOSTON, MASS. by Mrs. A. P. Brown. be addressed by Mrs. Brown.

SPIRITUALIST MEETINGS.

ANCORA, N. J.—The "First Spiritualist Society of Ancora" old meetings each Sunday at 4 P. M. H. P. Fairfield, Presient; J. Madison Allen, Corresponding Secretary, Chileren's Progressive Lyceum meets at 10% A. M. Eber W. Sond, Conductor; Mrs. Emmeline E. S. Wood, Guardian. Boston, Mass.—Mercantile Hall.—The Children's Progressive Lyceum meets at 10 A.M. D. N. Ford, Conductor; Missilary A. Sanborn, Guardian. All letters should be addressed

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

Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (So. 18, up stairs,) each Sunday. Circle at 19 A. H.; evening, lecture or conference. The Children's Progressive Lycoum meets at 18 P. M. Conductor, Dr. C. C. York; Guardian, Harriet Dana.

Now Era Hall, 18 Tremont street.—The Golden Era Association holds three sessions each Sunday. Spiritual experience and conference meeting at 10 A. M.; discussion at 22 P. M.; lecture at 14 P. M. President, Dr. J. C. Chesley.

Hospitalter Hall.—Free public circles are held in this hall, 593 Washington street, Sunday mornings, at 104 o'clock.

BUFFALO, N. Y.—The Buffalo Spiritual Association hold meetings at Lyceum Hall, corner Court and Pearl streets, every Sunday at 104 A. M. and 74 P. M. H. D. Fitzgorald, President; B. P. Froggatt, Treasurer; George F. Kittredge, Secretary. Children's Progressive Lyceum meets at 24 P. M. Lester Brooks, Conductor; Mrs. Mary Lane, Guardian.

BALTIMORS, MD.—Saratoga Hall.—The "First Spiritualist

BALTIMORK, MD.—Saraloga Ibill.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratoga Ibill, southeast corner Cal-vert and Saratoga streets. Mrs. F. O. Hyzer speaks till fur-ther notice. Children's Progressive Lyceum meets every Sunday at 10 s. w. ther notice. Children's Progressive Lyceum meets every Sunday at 10 A. M. Broadcay Institute.—The Society of "Progressive Spiritu alists of Bultimore." Services every Sunday morning an evening at the usual bours.

CHARLESTOWN, MASS.—The Children's Progressive Lyccum neets every Sunday at 102 A. M., in Washington Hall, 16 Guardian: N. G. Warren, Musical Director.

CAMBRIDGEPORT, MASS.—Children's Lyceum meets every Sunday at 10\frac{1}{2} A. M., at Harmony Hall, Watson's Building, Main street. E. A. Albee; Conductor; Miss A. R. Martam, Guardian.

Chelsea, Mass.—The Bible Christian Spiritualists hold nectings every Sunday in their Free Chapel on Park street, lear Contress Avenue, commencing at 3 and 7r. n. Mrs. dl. A. Ricker, regular speaker. The public are invited. D.

J. Micker, Supt. CRICKING A. M. and 73 P. M. Children's Progressive Lyceum meets in the same hall immediately after the morning fecture. Dr. S. J. Avery, Conductor. Speaker engaged:—M18, Emma Hardinge during July.

FONDORO', MASS.—Progressive Lyccum meets overy Sun day at Town Hall, at 103 a. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian. HINGHAM, MASS.—Children's Lyccum meets every Sunday afternoon at 2½ o'clock, at Temperance Hall, Lincoln's Bullding. 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., at Cadet Hall. Lowett, Mass.—The First Spiritualist Society meets in Weils Hall. Lectures at 21 and 7 p. m. Children's Progressive Lyceum meets at 10 M. A. M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

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

NORTH SCITUATE, MASS.—The Spiritualist Association hold meetings the second and tast Sunday in each month, in Conlasset Hull, at 10½ A. M. and 2 P. M. The Progressive Lyceum meets at the same hall on the first and third Sunday at 10 A. M. D. J. Bates, Conductor: Deborah N. Merritt, Guardian: Edwin Studiey, Assistant Guardian; Waldo F. Bates, Musical Director; J. N. Morris, Librarian.

New York City.—The Society of Progressive Spiritualists hold meetings every Sunday in A pollo Hall, corner of Broadway and 28th street. Lectures at 10½ A. M. and 7½ P. M. P. E. Farnsworth, Secretary, P. O. box 5679. 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 Hali. L. L. Bullard, President; Mrs. T. Bartlett, Treasurer.

ings every Sunday in Leyden Hall. L. L. Bullard, President; Mrs. T. Bartlett, Treasurer.

Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at \$\frac{1}{2}\lambda_{\text{A}}\text{M.o.}\$ on Sundays.—Lyceum No. 2, at Thompson street church, at \$10 a. M. Mr. Shaw, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Harmonial Hall, corner 11th and Wood streets, at \$2\text{S}\text{ and } 8 p. M. every Sunday. —Children's Union Progressive Lyceum meets at Washington Hall, corner 8th and Spring Garden streets, every Sunday, at 10 a. M. Damon Y. Kilgore, Eso., Conductor; John Kirtpatrick, Assistant Conductor; Mrs. B. Ballenger, Guardian; Miss Haltie Balley, Assistant. Conductor; Mrs. B. Ballenger, Guardian; Miss Hall Association meets for social conference every Sunday at 3 o'clock P. M. Joseph B. Hall, President; Mrs. J. K. King, Cor. Sec'y. Children's Progressive Lyceum at 108 a. M. Joseph B. Hall, Conductor; T. P. Beal, Assistant Conductor; Mrs. R. I. Hull, Guardian; Miss Ella Bonney, Musical Director.

SALEM, MASS.—The Spiritualist Society hold meetings every Sunday at Lyceum Hall, at 3 and \$\frac{1}{2}\text{ P. M. Walter Harris, President: Henry M. Robinson, Secretary; Mrs. Abby Tyler, Vielland, N. J.—Friends of Progress meetings are held to

Treasurer.

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

WORKESTER, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, in Lincoln Hall.
WILLIAMSBURGH, N. Y.—The Spiritual and Progressive Association hold meetings and provide first-class speakers on each Thursday evening, at the Masonic Temple. Admission 10 cents. II. Witt, Secretary, 92 Fourth street.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in their (new) Harmonial Hall, opposite Metropolitan Hotel, Pennsylvania Avenue, between 6th and 7th streets. Lectures at I a. M. and 7f. P. M. Children's Progressive Lyceum (T. B. Caldwell, Conductor; Miss Marion Litchfield, Assistant Conductor; Mrs. Rowland, Guardian of Groups; Mrs. B. F. Clark, Assistant Guardian) meets at 12f o'clock. John Mayhow, President.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2½ P. M. [We would respectfully request all interested in spiritual meetings to forward us a correct list of officers and other matters pertaining thereto, as it is only by individual assistance that we can hope to make our announcements re-

ment author in his introduction, says:

Man has various means and avenues by and through which
he may and does obtain knowledge, the most obvious of
which are those faculties of the mind known as the five

he may and does obtain knowledge, the most obvious of which are those faculties of the mind known as the five senser.

Resulting from a combination of those five special faculties is the production of another called memory, by which he is enabled to accumulate knowledge.

Having learned a fact yesterday, and another fact to-day, on to-morrow he may combine these two facts, and thus elicit a third, by much the same process, mentally, as the chemist, by a union of two kinds of substance, produces a new and third kind.

Man has still another faculty, which we have all agreed to call reason, by which he further adds to his knowledge through a process calle landlogy. Having obtained a limited knowledge of samething which he sees or feels or hears, he thence reasons by analogy, either retrospectively or prospectively, and thereby gains further knowledge; e.g., if, on travelling through a forest the first time, he sees a great many trees standing upright and a few lying down, his reason intuitively suggests that those trees lying down had formerly stood upright, and those standing up would eventually fall to the ground. Still extending his chain of thought, he would learn that some of those trees lying down looked fresh and lifelike, much like those yet standing, while ethers, again, were very much decayed. His conclusions in such a case would inevitably be, that some of those trees had long since fallen, while others had fallen but recently.

Now, this reasoning by analogy, as a means of obtaining knowledge, is of paramount value when we come to study the heavenly bodies, including our carth.

The life of man, and indeed the race of man, is so short, when compared with the age of suns and moons and planets, that, comparatively, nothing could be known in regard to either, if man's knowledge were limited to the experience of his race. Hence we find that man is capable of learning what was and what will be, from what exists. But, notwithstanding this crowning attribute, all cosmologists must, in the beginn ing, start wi

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