VOL. XXVII.

{WM. WHITE & CO., } Publishers and Proprietors.}

BOSTON, SATURDAY, MAY 7, 1870.

\$3,00 PER ANNUM, In Advance.

NO. 8.

TO THE PURE SPIRIT OF MATTIE DRANE.

BY TIMMIE GIVAN.

I tramble with delicious fear As my glad spirit seems to rise In keener vision of a seer, To floral fields of Paradisc. Upward resplendent stair-way leads Through space to Beauty's chosen home, Where lakelets edged with golden reeds Green lawns and amber foam : So beautiful! had I command Of angel's lore, I'd speak to theo Of fairer scones than Boulah's land, That swells all Christian hearts with gloe. And hark! by mortals is unheard Such music, from melodious bands, As if the harps of heaven were stirred By myriad—countless angel hands.

I'll wait in this elysium bower Of Love's fair Eden; hero I'll stroll, With sacred thoughts of the rarest flower That ever riponed into soul. It seems here all hearts throb as one, And suns of endless summer rise, O'er lawns of matchless beauty spun. And decked by flowers of Irls dyos. But purest beauties can't confine My gladdened spirit, if I may In this weird realm again most thine, Thou stainless being from earth's clay. Hushi softly; for there is a noise As gentle as a purling brook-Ob, airy being, there are joys, Unworded in thy winsome look.

Oh, thou who never thought of guile-Whose very presence gave delight To all, and whose veriest smile Did ever make thy carth-home bright Now, in thy lily robes so fair, Thou art more beautiful than when On earth, I doomed thy golden hair Did crown a perfect angel then. Oh, can it be, sweet spirit dear, I may hear words thy lips impart? Thou visitant from heaven, so near My thrilled soul and earth-chained heart Though in supernal rapture here.

Of which you have but caught the sheen I've not forgot our parting, sir, Beside the wending river Green. When sadly at the door we stood, In pale light from the moon above, I would have blessed you if I could, With all of woman's fondest love-But that is past, and years have flown; The anguish too, so hard to calm Until our hearts and minds have grown, In harmony with GREAT I AM. Kind sir. tell those so very dear-Dear GAILLE, with his drooping head-Oh! do not shed another tear, Nor think of me as with the dead.

"The great tornado's blast that swent In flames of grief and death-oh, tell Those loved ones, that so long have wept, 'I was Hin, who doeth all things well-Tell them such stern necessities Are sometimes sent to break the scal That vells from them felicities . Their angel friends would fain reveal. THERE ARE NO DEAD; oh, praise the hand Of the all-perfect glorious God, Whose touch creates the "Summer-Land." Torraqueous globe, by mortals trod. And stellar worlds that coascless roll In musical sublimity ! And in their solomn grandour stroll

The alsies of the Infinity I 'Kind sir, my message send for me. I'm happy here: so now adlen-Where'er thou goest, on land or sea Kind sir, in prayer, I 'll think of you.' Oh, hallowed hour-sacred scene-The veil so thin, and I so near, I caught the beauteous silvery sheen Of angel multitudes—their clear Sweet voices made my bosom rife With music and delicious bliss: And prayers I breathed, to give my life To the supernals, and leave this. But then those prayers were granted not, Bor it was best they should not be; Henceforth wherever falls my lot. In prayers I'll live near heaven and thee.

Mebile, Ala., April 10th, 1870. *Miss Mattle Drane was killed at Cove City, Ky,, by the

SOME OF MY IDEAS.

BY C. H. BRADLEY.

I am infidel to so-called evangelical teaching. I call no man "Master," feeling 🖫 "I only know I cannot drift Boyond his love and care."

I receive all truths attainable, and long for more—searching, finding and investigating everything according to the light the good Father has infused into my soul. I know no better rule of life than that principle—the origin of which is unknown-"Do unto others as you would that others should do unto you." What little knowledge I possess, teaches me that everything is for use, not abusing; that the great end of earthly life is to live in harmony with natural laws, so that the spiritual growth of the soul can be more quickly attained. Now if this belief of mine is correct, what does it impose on me? It teaches the value of "Now" in such a forcible manner that the past is not mourned over, but used as a corrective influence, while the future is the "better time coming," received not in fear, but in the possibility of a glorious and harmonious develop-

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The ever-present "Now" demands of me love, truth and earnestness in the elevation of a common humanity, suffering with inharmonies of soul and body, according to the measure of my

Professor Newberry, the State geologist, says Ohio has 10,000 square miles of coal-a greater area than Great Britain, which produces 10,000,000 ons annually.

WHAT SHALL WE DO TO BE SAVED?

A SKETCH OF THE TIMES FOUNDED ON FACT.

BY REBECCA J. MASON, Author of "Sturving by Inches." &c.

CHAPTER III.

Some fifty miled to the east lay the ancienttown of Denby. Denby possessed an old square meeting-house, built at the end of the last century, with pews like small-sized rooms, with shelfseats that moved on hinges, and two tall chairs in each new, with hig cast iron stoves at either end of the house, that kent one man stuffing in wood all through the long service, and silently replenishing the old ladies' footstoves, and complaining not, for they observed the Lord's Day in Denby. It had a small, unpainted building, composed of one room and no entry, where, through the winter months, the young men and young women studied reading, spelling, writing, and the first rules of arithmetic. The town was very ancient. No railroad had cut its lines through Denroads; no shop, save the blacksmith's, no store; no bank, no doctor or lawyer had ever disturbed the quiet of the town.

They were a primitive people in Denby, and each family had a spinning-wheel, a loom, and flax-wheel, upon which they spun and wove the materials raised upon their farms and sheep. These people worked their farms in summer, and made butter and cheese enough to carry them through a year; in autumn gathered in the harvest, sliced barrels of apples and placed them in the sun to dry; hung big brass kettles on the crane in their caverns of fireplaces-the back-log of which was the trunk of a tree laid at the end of the huge iron dogs-which they filled with foaming elder, fresh from the old mill, and boiled down until ready for the apples; and then, this cider applesauce was put in barrels and set away in the milk-room, for it was strong enough to bear freezing. Then, candles were to be made, and whole days were spent twisting wick-yarn upon slender sticks and dipping them in tallow until they were the necessary size; then to be packed in boxes and set away in the cellar. Then, the hogs must be killed, and pork salted and packed down; sausagemeat chopped and stuffed and tied in links; soft soap made and set away to thicken, and many another household job of which our city dames not even a child's conception of it.

Parson Allen, the old minister, had preached to these people for more than half a century, christened them when born, married them when full-grown, and buried them when they ceased to exist-for many of them had never really livedand "monned up" the places with funeral sermons where they left off breathing. In youth he was zealous in his calling, and in old age his earnestness and activity had not departed. He was venerable to look at. His long white locks floated over his shoulders, and when he entered the great middle door, and passed with rapid strides through the broad aisle and up the pulpit stairs. you saw there was fire in him still; you saw he would never give up his harsh doctrines, or deny the old book.

For more than half a century he had preached to them of salvation—salvation through Christ of the wrath of God, of the endless torments of hell, of a bodily resurrection, of the day of judgment, when the awful trumpet should sound, and they should all be ranged before the great white throne to hear their final doom: when the Creator of his children should turn the pages of the book of life and say, in terrible justice, to those on his right, "Come, ye blessed!"—their faces all aglow with satisfaction, as they were marshaled to the right; and to those on the left, "Depart, ye cursed!"-who would depart with horrible yells and shricks of rage into the lake where they should

forever " sizzle" and never burn up. Yes; this was the salvation he had told them of so many years, and little he thought they needed any other. And they—they had heard it so long it had become a narcotic, under which influence they enjoyed good comfortable naps, and her father, her mother, to save her from God, to looked forward to each Lord's day as indeed a day of rest, when they could have sufficiency of refreshing sleep; especially old Deacon Hunt, who would waken with a sudden start as the seats slammed down at the last amen, and comment for an hour afterward upon the good, sound, logical discourse of Parson Allen.

The Parson's wife, Madam Allen, was thought o be a hindrance, rather than a help to the old minister, and the gosslps even said she was a thorn in his flesh; but he that as it may, no clergyman ever went up the pulpit stairs with dress in neater trim than Parson Allen. It was well and shricking for them to save her. It was too known she had peculiar ways, and if one has peculiar ways, then let them look to heaven for the second week, the old sexton made a grave for mercy! Her mornings were spent in her kitchen. her afternoons in her sitting-room, patching and darning, and sometimes reading in large, oldfashioned volumes. Madam had a keen, shrill all unwet, of the divine dispensations of Provivoice, a sharp, dictatorial manner, and was the dence; of the terrible visitations that God in his ruling power in the house. Her glistening black wrath had ready in store for all who kept not in eyes saw everything, and the good man must do | the straight and narrow path, as laid down in his as madam ordained, if he would have peace in Book, as interpreted by his church; and vivid and

Eiterary Department. Sound folks at meeting, saw every smile, noted of both mother and daughter whom he had chosen grows corn and grass, and trees and flowers, Sunterary to make examples of as a dreadful warning to day as well as Monday, that the only sacrament turning her head; for madam was exceedingly lecorous. One morning Nancy Bent's mother sent her over to the parson's to exchange some vegetables for a gallon of milk, when Madam Allen thought it a good opportunity to reprove her for some slight misdemeanor the Sunday previous. Accordingly she commenced:

"Nancy Bent, I saw you whisper, and heard you laugh aloud in God's house last Sunday." "Yos, ma'am," replied the embarrassed girl.

"Don't you know, Nancy, that it's wicked to behave so in meeting?" "But I was tryin' to please my little sister, so

she'd set still." "That does not alter the case. You laughed and whispered in God's boly tomple. Nancy Bent Do you know what you go to meeting for?"

"Yes, ma'am. To git pions. To save me from goin' to hell." "Is there nothing more you should do to be saved?"

"Yes, ma'am. Read my Bible every mornin', and say my catechis', and the Lord's prayer, and say my prayers every night and mornin', andoh, I know I'm dreadful wicked! Should n't wonder if I was struck dead afore I got home!"

"Well, Nancy, I am glad you realize the depravity of your nature. Come here to-night at seven o'clock, and Mr. Allen and myself will make you a subject of prayer; and if you know any other girls in the parish as wicked as you by; no stage had ever lumbered through its quiet are, bring them in with you." And Nancy returned in real anguish of mind.

Nancy Bent cried all the way home at the thought of her dreadful wickedness. Her mother saw her distress, and when she had learned the cause, could give her but small consolation. for she herself had nursed the creed in her mother's milk. She loved her daughter, but thought if she was so wicked as the madam had told her. she must be cast out forever. After further conversation, it was agreed that her mother should accompany her to the parson's, for she could not endure the thought of going to hell herself, neither did she wish to be saved and see her daughter plunged into the lake of fire and brimstone. So at seven that evering they knocked at the parson's door.

Madam Allen was prepared for the reception of the offenders, although not expecting to see Nancy's mother, who exclaimed, in heart-rending

"Oh, Miss Allen, aint there nothin' can be done for Nancy? Nancy's allers been a good gal to her mother, and she believes the Bible, and the catechis', too. Do you s'pose she'll have to go to

"Well, Mrs. Bent, it does seem somewhat severe, but you know people should behave with propriety in the house of God. You know we go have hardly heard. Had they a thought that to meeting to hear the word of God. All that is rethere were people in other towns who bought quired of us is to sit still and hear the word, and ppies and candles by the cent's worth? Had | believe, and be saved. Mr. Allen will be here in they been told it they would have looked their a moment, and if you will kneel, we will get our unbelief. They had never seen poverty, and had minds in proper condition to offer prayers. I wish there could be a revival in Denby.'

And there did come a revival-a revival that made the dry bones rattle: a revival that swent rarely exchanging during that time. He had the ancient town like a whirlwind; that tore up old superstitions by the roots; that washed away, with its great tidal wave that surged over the town its whole inferno of darkness, and left in place of it the sweet and fair blossoms of light and peace and hope.

Parson Allen now came in, and prayer after prayer was offered up for the wicked and now terrified girl, who was sobbing piteously. Her mother groaned in agony of spirit, for the time seemed so far in the distance before her child could hope to find forgiveness. They felt that the God they worshiped was a God of vengeance, a God to be feared, not a Father to be loved; a God who would call them to a strict account for all the errors and imperfections of their human life, and finally, if his wrath should be kindled, condemn them to outer darkness through all eternity. When the terrible ordeal was over, and the girl rose from her knees, she could scarcely stand. and, with earnest wishes that God would have mercy on her miserable soul and save her from the wrath to come, they bade them good-night.

Mrs. Bent had much difficulty in getting her daughter home, for the excitement had exhausted her fearfully. All through the night she meaned restlessly in her bed, and the morning found her in wild delirium. They were obliged to send ten miles to Byfield for a doctor, and when he came he pronounced it brain fever. The girl seemed burning up. Was she really in hell? All that week she lay in her bed consumed by the flerce fire of the disease. All that week she closed not her eyes by day or night, but called wildly upon save her from hell. The flerce fever burned into her very brain until her sufferings were over. Then, the restless hands became still, the burning frame grew icy cold. Yes, her agony was over! her earth-life ended, but not her work! No. she had a life-time of work to do yet, even for those who had thought to plunge her forever into the ' pit of boiling pitch."

Then it was that her mother sank under the accumulated agony of her daughter's sudden and terrible death; for unutterable agony it was to the mother to see her child stretching forth her hands much for physical endurance, and, at the end of the mother by the daughter's side.

On the following Sunday the funeral sermon was preached, and the people heard, with faces his home. She kept a strict watch over the flery pictures were drawn of the probable future

God's instice.

When John Bent left the meeting-house he swore a great oath upon its steps never to cross its threshold again. For had they not murdered his wife and child? And he cursed the Church, and he cursed the Bible, and he cursed the minister for preaching its damnable creeds, with fearful curses! Ay, and who shall blame him? Had they not driven his wife and child writhing and raving with agony into their very graves? Had they power to send them beyond their graves? Wherever they were, he would share their doom! Were they in heaven, he would share their bliss. Were they in hell, he would help them endure its torments; and John Bent went to his home a changed man.

'And in all ages past, among all nations, has not the Church, through fire and blood, backed by its creed, wrought terrible destruction? The human heart, being intensely religious, must worship something; and thus John Bent had been taught

"Uncursed by doubt, our earliest creed we take, And love the precept for the teacher's sake,"

But in John Bent.

The o'erstrong narcotic played a wholesome part, And with redeeming nausoa cleansed the heart," Although he knew it not, nor would not know i for many a weary day. He became gloomy, silent, and morose. The Church dared take no action upon him, and gave him over to his own rebellious heart. He spoke to no one, went nowhere, except to Deacon Hunt's. Mrs. Hunt had been with his wife and child during their flery passage across the dark river, and it was not in the man's nature to forget a kindness shown to those he loved; for underneath this lava of silenes and reserve beat his great warm heart, and the deacon's wife had taken his only remaining child, Bessie, into her family, never to part with her. So the people made no calls of sympathy upon the heart-broken man, but reconciled themselves comfortably to the idea that "the ways of God are past finding out."

CHAPTER IV.

At this time Mrs. Stockwell, alarmed by the exeedingly delicate health of her little Mabel, had been journeying away from the sea-coast and was now located for a few weeks among the hills in Byfield, ten miles from Denby, hoping the clear, bracing air might invigorate the drooping child for whom alone she cared to live. It was while sojourning in Byfield she heard of the awful judgment of God upon the Bent family. She could not believe there was a town in all New England which the Church dared grip so murderously and so openly with its heavy iron hand. No. she would not believe it, and must see for herthought of entering the place, not for herself, but sound. For there, by Mabel, were standing his for her Mabel. Could it be possible that the old | wife—his child! Would they come to him? would terror which had made itself felt throughout New England in her infancy, the terror that executed its witches, that hung its Quakers, even a Mary Dyer on Trimountain's oldest elm, still kept its life still Phonix like had risen from its ashes! If so, would not its rigid blue-law spirit pervade lips slowly parted. "Oh! husband, Oh! father, the atmosphere and thereby reach and chill her child?

She thought long and deeply over it, and at length concluded to leave her child in Mother Flora's care, and ride over and back the same day; for John Bent was well known in the surrounding towns, as was also Deacon Hunt's family, upon whom she had resolved to call. She saw Mrs. Hunt, who told her the whole sad story, raising her checked apron to her eyes many times during its regital. Mrs. Stockwell sat absorbed in thought, and did not at first hear her repeated invitations to "take off her hunnet and shawl, and back;" but when she added that John Bent was boarding with them, and would be in to dinner, that decided her. Before returning to Byfield, she invited the deacon and his wife and John. Bent to come over to Silas Mason's, and bring little Bessie with them, to visit her Mabel, trusting for an opportunity to express her deep sympathy to this "man of sorrows."

And John Bent did come with the Hunts, and he opened his seared heart to this woman of such wonderful sympathies, and let her look upon the gaping, bleeding wounds, and she touched them gently with her tender words, and he went home with rays of peace and healing dawning upon his outwardly benumbed soul. Peace and healing which should one day reach his bleeding, quivering heart!

And he came again and often, and the deacon heavy. It made her cold and restless. It onpressed her with an apathy that alarmed her man, mother, and she begged to be taken home, saying 'she could n't be good, there; she felt as if she was dreadful wicked, and had on all black clothes, and God did n't love her." She breathed the feeling in the atmosphere, a moral pestilence that fell upon all who had been reared in Denby.

Day after day, when John Bent's work was done, did he walk over to Byfield. Mrs. Stockwell told him what she knew of the Fatherhood and Motherhood of God, that every child of earth was destined to an eternity of happiness, that this earth-life was but the primary school of existence, that these human forms were but the casket in which the spirit could be best developed while here, that God was light and love, that hell was but a dream of the theologians, that punishment was remorse of conscience, that there was no Sabbath save in the imagination of the church, that God rested not on the seventh day, that every day was holy day, upon which no wrong should be done, that God's work never ceases, that he than ours.

to make examples of as a dreadful warning to day as well as Monday, that the only sacrament others. It was the awfulest visitation God had was a faithful life, that the only salvation was ever sent upon Denby, and the people's humani- salvation from ignorance, from error, from selfishties were choked down by their intense sense of ness, from all forms of Pharisaical righteousness. from poverty and intemperance, and all forms of physical suffering, that-

To worship rightly is to love each other, Each smile a hymn, each kindly deed a prayer."

She told him how Jesus was the reformer of his lay, that all are sons and daughters of God, that he was but an elder brother, that in all ages God had permitted our friends to return to us, that spirit-friends of Jesus, Moses and Elias, appeared to him when he went up into the mountain to pray, that spirit-friends rolled away the stone from the sepulchre, that spirit-friends struck off the chains from Peter and caused him to go forth free, that Lazarus was but entranced by deep magnetic sleep, and only in the presence of the mediumistic Jesus, the only one who there had power to say, "Lazarus, come forth!" could he awaken from it. All this she told him, and he heard her as one dumb.

One Sunday afternoon he came over early after tea, something he had never done before in a lifetime of fifty years—to visit on Sunday—but knowing Mrs. Stockwell was soon to return home, for little Mabel drooped daily, his sick and weary soul craved mightily her further teachings upon this new religion. The child had lain all through the day in her mother's arms in a half-sleeping state, and when he sat down he told her how he hungered and thirsted after this new, this true salvation; that if talking would not disturb the child he wanted her to tell him more about it. Then she told him that every day God's angels came, not only in the time of Jesus, but now, every day, every hour; they had even come to her and her child; and she told him of Mrs. Hale, how she saw them come and lead away their darling; and that rough, sunburnt man looked into her face as if he therein saw his God, and was silent through his reverent wonder. And was she not a God to The child's sleep deepened, and the mother

saw in her face the indications of the coming presence of spirit-friends. To her they had always come at the twilight hour. John Bent sat watching the little sleeper's face, and there came over him a quiet, peaceful, rested feeling of body and soul, such as he had never known before. He felt bound to his chair, and half unconscious. At that moment Mrs. Stockwell saw a woman and young girl, in lovely attire, draw near to him and lightly touch their lips to his, and lay their hands caressingly upon his face and hair, and knew them at once to be his wife and daughter. Oh! if he could only see them, was her inmost thought. All this time the soft, dim light was filling the room, and as his wife and daughter passed around to Mabel's side he opened his eyes, which had been closed through drowsiself. And yet she trembled and wavered at the ness, and essayed to speak, but could utter no they speak to him? were the thoughts he tried to utter. Oh! if they would only tell him they were not in hell he would ask no more. They touched their lips to the child's forehead, they laid their hands lovingly upon her, head, and her we are happy. We live in a world of beauty and love and light. There is no hell. Our teachers tell us it is all wrong-all a mistake. Don't mourn for us any more, for we are happy. We watch over and care for you, dear one, and will come often to you. Only by the sacrifice of our livesonly through our flery deaths could this knowledge come to you. We kiss you, dear one, and leave you for a time." And as they drew near him he again felt the peaceful, rested feeling pervade his whole being, and after they had again touched their lips to the child's forehead they gradually faded from sight. And the dim, soft set up and have some dinner afore she went light inded too, and the child awoke and said she was tired. Dear lamb! She had finished her work! But in her short life of ten years what a mighty work she had done! Yes, she had accomplished more than whole armies of theologians, than whole centuries of preaching. Verily, she was the Christ-child to John Bent, although he knew it not and could not worship her, and he in turn was to be to many another the St. Christopher of his time, to take his palm-staff in hand and guide them through the raging waters, and when the river ran deep and high to carry them upon his shoulders; for many there were who would sink and perish without his aid. For many moments after the vision John Bent

sat in his chair, his face buried in his hands and bathed in tears; then, kneeling reverently by the child he took her little hands in his and prayed:

"My God, I thank thee I have lived to see this and his wife also, and little Bessle. Never but hour. I thank thee that through such suffering once did she take her Mabel to Denby; and then, there has come such light. Help me, oh God, to to the child, the atmosphere seemed dark and do my work as truly as this little child. Amen." And again John Bent went to his home a changed

[To be continued,]

FALSE EDUCATION OF GIRLS.—Society has educated girls to be dependent. When they become women, whether married or single, they are absolutely dependent upon men. Her virtues, her graces, her vices, her feebleness, her maternity, her chances in life, all depend upon the man who earns the money and builds the home. Is society just to women? Was it right to make slaves of a free people? Fallure in ancient warfare was punished with servitude. Why has woman failed? Why is she in bandage to man? Because ed? Why is she in bondage to man? Because she has never learned the art of honorable self-support on the battle-fields of life. When woman's heavenly function as "wife" is valued at its immeasurable worth, and when woman's di-vine worth as "mother" is prized at its infinite value, then indeed will society be just to its eternal interest, and then will woman take her place by man's side, his companion, his counterpart, his peer.—Davis's "Tale of a Physician."

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SPONTANEOUS GENERATION. BY PROPER, D. GUNNING.

One of our leading quarterlies, indulges in language little short of invective against a writer in the North American, for maintaining the doctrine unfortunately called 7 Spontaneous Generation." The reader who takes his science from this quarterly will suppose that the North American is trying to revive a theory long abandoned by scientine men, and that in doing this he is prompted by hatred of religion. When shall we have done with this." When shall we learn to question Nature for truth only, and, in the sacred search, to forget our poor human passions? When shall we cease to make religion an oppugnancy to search rather than to evil doing? And when shall science have so fulfilled her mission that we shall cease to look for a manifestation of the Deity only in the abnormal, the exceptional, the inmutural, that we shall cease to take our Scripture from Milton, and picture the Creator as coming to his work in awful nomp of cherubin and seraphin. and chariot shaking the Empyrean, and rise to

worketh hitherto?" Do any forms of life come into being now from no parent, no egg or germ? I am very sure that only the most right methods of sciences can answer this question, and not the dogma of a quarterly. And I am equally sure that, however the question is answered, religion can suffer no burt. This question is one of profound interest to thinking men, and a brief resume of the more recent investigations that bear on its solution may be of interest to the general reader.

the high conception of the Galilean, "The Father

The student of science will remember the controversy carried on in the French Academy, from 4561 to 1864. Owen compares it to the controversy which enriched the annals of the Academy for 1800. The parties to the first were Cavier and St. Hillaire. The parties to the second were Pasteur and Pouchet. Pouchet maintained that animalcules come into being, under certain conditions, from no egg or germ, but by a process which men have called "Spontaneous Generation?" Pasteur denied. What were they to do? Write each other down in the quarterlies? denounce each other as Atheists." This is not the method of science. Nature must be interrogated; her most hidden secrets must be unveiled. Pasteur was an eminent chemist, Pouchet an eminent naturalist, and each had nimble fingers and searching eyes. They began to experiment. A record of their experiments may be found here and there in the annals of the Academy through four years,

The result of some of the experiments seemed to favor the position of Pouchet. Most of the earlier ones favored the position of Pasteur. By a very ingenious apparatus, the chemist trapped and collected minute atomies floating in the air and called them"the germs of living beings," Some of these atomies he put into a solution of organic matter, and in a few days life followed in its simplest forms. The animalcules, he thought, had come from the atomies trapped in the air. This experiment was followed by others. Water was imprisoned in a flask; great pains were taken to destroy whatever germs might be in the water, and to prevent the ingress of germs from the air. Days passed; the imprisoned water was searched and no life was found. These experiments were very rigid, and seemed conclusive against spon-Taneous generation.

But Nature will yield her deep secrets only to the most reverential and patient searcher. Dr. Child, of England, entered the list. He prepared an infusion of beef juice and water, and sealed it in a flask, just as Pasteur had done. He took the same precautions to destroy any possible germs, and to prevent the ingress of germs from the air, In a few days he searched the infusion, and found life. In every respect his experiment was as rigid as that of Pasteur. They differed in only one thing. Pasteur searched the infusion with a microscope of three hundred and tifty diameters, and found no trace of life. Child used a microscope of fifteen hundred diameters, and found Baceriums, the lowest forms of animalcular life! One of the most conclusive experiments of the chemist was thus invalidated. Doubt began to fall on the other. Prof. Owen objected that the atmospheric atoms which Pasteur had collected and figured did not resemble the ova or germs of animalcules. Pouchet followed with a very beautiful and simple experiment confirming Owen's doubt. He made an infusion of water and leaves. The infusion was filtered through a chemical preparation, to arrest and destroy any germs it might contain. A little vial was filled with the infusion, and placed with open mouth in the middle of a dish filled with the same infusion. This was placed in a dish of water, and covered with a bell glass. Now it is morally certain that the infusions contained no animalcules, and no spores or germs. If animalcules appeared after this chemical treatment of the infusion, we may infer that they came from germs which rained down from the air, or that they came by spontaneous generation. In a few days animalcules did appear, ciliated species in the vial and non-ciliated Bacteriums in the dish ! If the germs of these animalcules came from the air under the bell glass, how is it possible that only germs of Bacteriums fell into the dish, and only germs of ciliated specles fell into the vial? And, you may ask, if the animalcules came by spontaneous generation, how did it happen that only Bacteriums were generated in the dish, and only ciliated forms in the vial? We do not know. We do not know why the fauna of two oceans under the same latitude should not be the same. We know that it has pleased the Creator not to make them the same, but to enrich the world by giving to each ocean, to each continent, and to each cluster of islands, a fauna and flora of its own. And here, in this little watery world under the hell glass, which is to the Eye of Omniscience as a great world-for to the Infinite nothing is great, nothing is small-the Creative Power may work by the same law. The vial is as the Mediterranean, and has its special fauna. The dish is as the Pacific, and has its swarming things of life, peculiar to itself. This experiment, so simple and so beautiful, seems to Prof. Owen to go very far in establishing the doctrine of "spontaneous generation."

We do not deny that spores and minute eggs are in the air. They are everywhere, as if the universe itself were not vast enough for the boundless energies of life! "But no spores or ora have been shown by experiment to resist the prolonged action of boiling water." These last are the words of Prof. Wyman. If the reader will consult the American Journal of Science for July, 1862, he will find a full account of Prof. Wyman's experiments. He will find that the experiments, thirty-seven in number, were exceedingly rigid, every precaution being taken that his little world within the glass should cool down without any communication with the outer world, or communication only through intensely heated tubes. He will find that several of these experiments prove that spores are killed by steam or by passing through

as the Bacteriums, Vibrios and Spirillums, are of life. not known to produce spores or ova at all. For Between the organic and the inorganic there is anything we know about them, they may always | no such gulf as mon have thought. From crystal come by spontaneous generation, and never by to protoplasm-the way seems long and impassadescent. Certainly the weight of evidence on ble by chemistry. But the flinty crystal has strictly scientific grounds, favors, the assumption come, through the geologic ages, from silical acid that they sometimes come by spontaneous general diffused through water-a colloidal or dynamical

protest. It implies, "without causation." This form of organic matter, Nature will show you implication is false. Science has driven the idea many colloidal states, many compounds formed of "spontanelty" out of the universe. Whatever and forming, many activities, an unrest of the is must have an adequate cause. Science is con- atomies, a discontent with death, a struggling cerned, properly, with secondary causes, and if she | upward after life. cannot find, within her domain, the cause for this Cause. If animals come into being by this mode animalcule from decaying atomies of leaf or musbeginning, is now, and ever shall be, world without end."

"As it was in the beginning." Not quite; this mode of genesis is removed just one step from the from the slough of materialism. initial creation. Between the Creator and the animalcule there is the middle term, organic matter. The distinguished French swan, Milne force, from the coal in the rock to the brain in the Edwards, convinced by the experiments of Pou- man. The most complicated organ known to scithat the animalcules came from no ova or once is the thinking brain. More than seven hunspores, and seeking for some formula which would | dred combinations of the atoms that lie dead in express all modes of genesis, was compelled to air and water and rock, are wrought into this livdrop the formula of Harvey, "omne viewn or ing dome of power. What hand snatched the d'un corps qui vit". Everything that lives came brain? The sunbeam. Whatever elements are from a thing that lived. Organic matter, although wrought into the living frame, they were taken these strata we find the remains of what was an energized in forming the Eozoon?

chasm as the world has been wont to believe, | round on the ladder? Between the animal and the plant there is no chasm at all. Between the lichen and the rock to electricity. Electricity is convertible into magnetwhich it clings, between the plant and the min- ism. Faraday's experiments on the Electric Eel eral, between the organic and the inorganic, we showed us that magnetism is convertible into have been taught that there is an impassable | nerve-force, and nerve-force into will. The sun barrier. But the same elements are in the rock ray is not the highest round on the ladder. Cast and air and water, that form the living plant or apimal.

two gases, invisible when alone; but when combined, tangible and visible, flowing, sounding, crystallizing into ice under cold, expanding into steam under heat. In the air you have oxygen and nitrogen, mingled but not combined. Carbon you might take from the marble or the lime rock. Water is inorganic; air is inorganic; the carbonic acid of the lime rock is inorganic. Throw the air plasm, the physical basis of life.*

bination? Had Nature the power to lift herself out of rock and air and ocean and form that pri- law is not." meval mass of protoplasm which we call the Eozoou? or is it only the vital force, coming down on these unwilling elements, that can urge them into combination? Can the chasm, then, between the organic and the inorganic be bridged only by miració?

Strip the world of every plant and animal; let t be again the azoic world of rock, and sea, and mist, and still it would not be at rest. The Roword for Nature, "natura," It means something about to be. Nature is an onflow. She cannot rest. From the eternal flux and reflux one thing is exempt. It is the crystal. That is at rest, Other forms of inorganic matter involved in the tlux are called colloids. We must divide the inorganic world into crustalloids and colloids.† The colloid is nearer to protoplasm than the crystal. Natura" cannot be snoken of the crystal. But the characteristic of the colloid is mutability. The crystalloid has inertia: the colloid, energia. The crystalloid represents the statical condition of matter; the colloid, its dynamical condition. The same element may exist in each condition. In the rock-crystal, silica is a crystalloid. Combined with oxygen and held in solution in water. it is a colloid. It passes into a solid jelly, and this jelly may be coagulated by peroxide of iron. Peroxide of iron, too, is sometimes a crystalloid, and sometimes a colloid. Held in solution in water, it has the color of dark blood. It is coagulated by sulphuric acid, or any of the neutral salts. Professor Graham tells us that this coagulum is "a deep red-colored jelly, resembling a clot of blood, but more transparent." These olloidal changes take place gradually, and we find Prof. Graham saying that the colloid "may he looked upon as the primary source of the force appearing in the phenomena of life." And we and Herbert Spencer saying, after a summation of the properties of matter in the colloidal state, that "in the elements of which organisms are composed, the conditions necessary to that redistribution of matter and motion which constitutes evolution, are fulfilled in a far higher degree than at first appears."! Mr. Spencer's meaning is the same as Prof. Graham's. It is that the slow movements of inorganic matter which has not assumed the rigid form of the crys-

OThis phrase is Professor Huxley's. See his Edinburgh lecture on Protoplasm, or the Physical Basis of Life. It is one of the ablest and most revolutionary of all his utterances, Crystallizing at a certain temperature, boiling at another temperature, de., de., we call the properties of water. These properties are entirely foreign to those of either oxygen or hydrogen. Oxygen, hydrogen, nitrogen and carbon, in combination, form protoplasm. This is only a more complex compound than water, and its properties are, to move, to hunger, to eat, in more complicated forms, to feel, to love, to think! This makes life a mere property of matter—materialism in its baldest statement; but the learned and courageous professor proclaims himself not a

† Crystalloid, crystal-like; colloid, jelly-like.

heated tubes. He will find that some animalcules, | tal, may result in compounds ready for the uses

condition of the atoms which the crystal holds at We have used the word "spontaneous" under rest. And between that crystal and the simplest

What then shall we say? Does the passage of mode of genesis, she must not ignore the First a colloid into protoplasm, or the genesis of an of genesis, the fact only proves the continued cle, teach' atheism? Must we give up our theism exercise of the creative power, "as it was in the if science should make it appear that" the slow movements of inorganic matter result in compounds ready for the uses of life?" We must look to the last born of the sciences to save us

Force-what is force? The nimble fingers of the sunbeam have stored up all the reservoirs of ove," and wrote "tout corps qui rivant provenient atoms from air and rock, and wrought them into it be dead, is still the middle term between the from the air, the water, and the soil, by the plant. new being and its Creator. Now there was a And whatever flowed up into the plant from the time, doubtless, when organic matter was not, soil, or was gathered into it from the air, it passed But there never was a time, perhaps, when in-through a transformation in the leaf. My brain is organic matter was not. We push our way back the laboratory in which the thought is evolved I through the geologic ages till we come to a group am trying to put on paper now. A leaf was the of rocks in Canada, called the Huronian. On laboratory in which the atoms that compose my brain were won from the lifeless elements, and animal once, not mean in bulk, but hardly supe- | fitted for the uses of thought. What force wrought rior in structure to the animalcule of the water- in the leaf? The sunbeam. Some rays of the lrop. "Eozoon" we call it. So far as science can sunbeam are chemical. We employ these in photell us, it was the first created organism. And for tography. They fall on the compounds of silver anything which Nature has taught us in the expe- on the plate, and decompose them. They fall on riments of Pouchet and Wyman, we must still the green leaf, and decompose the compounds of use the formula of Edwards, changing only the earbon. They elaborate sugar, starch, albumen, tense, and say of Eozoon, "cverything that lived Photograph the leaf. Your picture is dark. The came from a thing that had lived." And if science chemical rays were expended in working transcould be very certain that Eozoon was the first | formations in the leaf, and the light shed from the created organism, her formula would compel her leaf has no force to break the compounds of silver to say that something must have lived and died on the plate. We come to this great truth: The before Eczoon could have lived! Still she has force which underlies all the rital activities of Nature, need of that middle term, organized matter. But the force which sends the atom from the rock up to its as her formula brings her to a paradox she must throne in the human brain, is lodged in the sunbeamyield to philosophy and say that in the initial The great monarch of China calls himself the Sou creation organisms were generated from inorganic of the Snn. We all sit on the same throne with matter. Can she bridge the chasm between the Chinaman. We are all sons of the sun. Bird organic and inorganic nature, and thus read out and beast, they too are sons of the sun. And the the middle term and find how the Divine Will | weed and the worm, they are sons of the sun All things that live, are members of one celestial Everywhere the apparent chasms are disappear- | brotherhood; all, all are sons of the sun. Is there ing. Between man and the brute there is no such | nothing beyond the sun ray? Is that the highest

The chemical ray of the sun is convertible into your eye along the table of forces, and at the ton you will find Will, Mind, Spirit.* It dominates all In the water you have oxygen and hydrogen, the forces that play through the universe. Its energy is perennial.

Our theism will stand the shock of a great many rolloids.

The South Sea Islander believes that when the old moon fades out from the heaven, the gods have eaten it. When told of his mistake, his theism received a fearful shock. He cannot understand a Deity who does not manifest himself by a and the water and the earbon together, and unite succession of miracles. Contract this theism with them chemically into one, and you have proto- that of Newton or La Place, who saw in the stellar universe no special interposition, nothing but The new compound contains the four elements, harmony and rhythm. The zoologist has had his oxygen, hydrogen, carbon and nitrogen, inorganic moon eatings. He is forgetting all that, and risif separated and dispersed through air and water ing to the lofty theism of La Place, by seeing law and rock. What formed this protoplasm? Is at the beginning of organic nature, as the astronohere any power in Nature to draw these elements; mer saw it at the beginning of inorganic nature. from rock and air and force them into com- and by outgrowing the philosophy whose formula is, "Where law is, God is not; and where God is,

> 6 "Spirit is a dynamic capable of acting on matter."-Dr Carpenter, Conservation of Force.

The Hospital "Miracle."

EDITORS BANNER OF LIGHT-Hearing of a miracle" that had been performed upon a young girl at St. Josephs' Catholic Hospital, I met her, and will give her own statement, briefly, showmans embodied a profound philosophy in their ing how she was cured through the spiritual agency of a priest, (which they will not acknowledge.)

'My name is Irenia Palmatra, I was living with my grandmother in Delaware, and at the age of nine years I was returning from school one day, when I was attacked by a cow, her horns penetrating my back near the spine. I was taken home perfectly helpless, and remained in hed six months. I finally became able to leave my bed, and walk around the room; but for five years suffered severely, and at the age of fourteen was again confined to my bed, being unable to move my body, and my limbs were paralyzed from the knee joints down. Medical assistance was of no avail, and after months of suffering, I requested that I should be sent to St. Josephs' Hospital Philadelphia. While there, I received medical aid from several of the first physicians of the city, but obtained no relief, my spine requiring a constant application of ice. I bore my sufferings patiently, always cheerful, and from the first I seemed to have no desire to get well. I received such kindness at the hands of the sisters, that I desired to become a Catholic, and made that request to the sisters, and also to Father Champie, who visited ne daily. I also made the request to my father, who afterwards visited me at the hospital. He and my family are Methodists. He gave his consent, thinking I would never get well. I was afterwards visited by my cousin, bringing with her a Methodist preacher, at the same time bolting the door, and informing me I must be baptized. Finding I was positively opposed to it, he commenced shouting and praying, telling me he was the greatest man in Philadelphia, and that he had shouted many a 'soul' into heaven. He finally left me amused and disgusted at his proceedings. One day, feeling more cheerful than usual, I

asked one of the sisters to stay and sing with me She told me I would not be so cheerful if I knew 'Father Champie' was going away. I asked if I could see him. She consented, and on taking leave of the sick, he visited me, and passing his hands before me, he blessed me, telling me he would return to me before he left. On his return, he came to my bedside, and looking me in the face, he again passed his hands before me, blessing me; and as he lay his hand gently on my breast, I jumped straight up in bed, commenced heating my back with my hands, exclaiming, God has given me a new back! They thought I

I asked for a comb and brush, and arranged my hair, not having raised my hands to my head for fourteen months, or moved my body. A few days after this, while taking communion, I heard a whisper, saying, 'On All Saints Day you will walk.' Where it came from, I could not tell, as no one was near me. I told one of the sisters what I had heard, but she said she feared I would always he a cripple. My father came to see me, and seemed glad to find my back entirely well, and prevailed upon me to go home, promising mo Rufus Kingman, that his father's remains should all home comforts. I was impressed that he was deceiving me, but consented to go. On my arrival had helped to sustain and upbuild, was courhome, he told me he had me now, and I must give teously complied with. But when the Sabbath up my Catholic faith, and become a Methodist. I followed, and the Christian services of that holy refused, and remained with him until the night day had done their work upon the minds of the before All Saints Day, when I awoke in the night, | Christian trustees who had the building in and finding I could use my legs, I jumped out of charge, they concluded that the followers of the bed and put on my shoes and stockings. My meek and gentle Jesus would be scandalized by father, on perceiving this, told me I must give up the performance of a spiritual service within my faith, or leave his house. 'It was all the their unspiritual edifice, and that a church dedworks of the devil.' I left his house, walking a mile, and have had no pain whatever since. Since my return to Philadelphia, I have been visited by my cousin, who informs me I shall be taken home, and have my faith beaten out of me, which I have no fears of, as my friends here will prevent

I can youch for this statement being true, and would myself prefer the so-called "Devil" to the Methodist doctrine. Yours Respectfully, J. F. BRYAN.

Philadelphia, March 31st, 1870.

FUNERAL OBSEQUIES OF MR. BENJA MIN KINGMAN.

A very interesting ceremony took place on Wediesday, April 20th, at North Bridgewater, Mass. namely, the funeral rites of a venerable and respected inhabitant of the place, who had passed into spirit-life under very remarkable and impressive circumstances. Mr. Benjamin Kingman was the head of a family prominent for their high social standing, respectability and public spirit.

Although formerly a distinguished and liberal supporter of Orthodox religion, Mr. Kingman during the last few years of his life, enjoyed the light of Spiritualism, and, as a full and earnest believer in the faith, labored to disseminate its truth in his own neighborhood by contributing to the maintenance of spiritual lectures whenever they could be given in North Bridgewater. Several members of Mr. Kingman's family shared his belief, whilst others equally near to him were unconvinced of its facts and truths. These diversities of opinion never affected the noble gentleman's conduct, although they doubtless pained his kind heart, especially as he felt it his duty to bestow more of his time and attention on the spiritual meetings, and less on the services of the Orthodox Church, to which some of his companions were devotedly attached. During the past month of April, Professor Denton and Mrs. Emma Hardinge were engaged to lecture at North Bridgewater, and on each occasion the venerable old gentleman was amongst the first present at the meetings, and foremost to express his sympathy and interest in the addresses delivered. At Mrs. Hardinge's first lecture she was introduced to Mr. Kingman, who expressed his intention of listening to every address she was to give in that place with an earnestness so marked as to call forth an expression of cordial thankfulness from the speaker " that one so very near the shores of eternity should e there to support her." Exactly one week after this pleasant greeting, Mrs. Hardinge was to lecture in North Bridgewater again. On the day, appointed, Mr. Kingman, who seemed in unusua health and spirits, busied himself earnestly in urging his son and others of his household to make ready for the meeting. He lingered, indeed before his son's gate to accompany him to the hall, and, having entered it, inquired anxiously if the speaker had arrived. Being answered in the affirmative, he mounted the stairs briskly took his sent in the midst of his dear ones, bowed his venerable head upon his broast, and, without a single sigh or groan, passed into the land of light and immortality! Even as his son's wife looked upon him he was gone.

The scene which followed is perhaps not less remarkable testimony for the unbroken continuity of life beyond the grave, than any that the records of Spiritualism can present. Mrs. Hardinge had not yet quitted the ante-room when Mr. Kingman's lifeless form was carried out of the hall. A gentleman in all haste rushed to the ante-room up a glass of water, ran out with it, crying, "Mr. Kingman is dying!" As he spoke Mrs. Hardinge mechanically replied, "He is dead!" but instantly a voice, which Mrs. H. recognized as Mr. Kingman's, said in her ear, "There is no more death! Go on with the lecture!"

Acting under the impulse of the spirit presence, Mrs. Hardinge urged the friends present to calm the excited audience by stating that Mr. Kingman had but fainted, and was removed to his by the lecture and questions, which proceeded to the openly avowed interest of all present. The address was highly commended, and a recital of the funeral exercises of a venerable old gentleman at West Sandwich, at which Mrs. Hardinge had just been officiating, was listened to with intense emotion. At the close of the lecture the well-known voice of Mr. Kingman again addressed Mrs. Hardinge, saying, "I have heard every

word of that lecture; I have not missed a word.' The lady with whom Mrs. Hardinge stopped in North Bridgewater, on the following Monday visited Mrs. Julia Friend, the celebrated test-medium of Boston. The parties were entire strangers to each other, and the lady from Bridgewater had no thought or expectation of hearing from Mr. Kingman, whose mortal remains were still awaiting their return to mother earth. Yet there, in that stranger's room in Boston, on the arm of the medium, appeared the name of "BENJAMIN KINGMAN," whilst her lips were moved to repeat the very words uttered in the hour of mortal dissolution, "I heard every word of that lecture! Idid declaration, "There is no more death?"

It only remains to notice the action of the First Congregational Church-in which the venerable gentleman deceased had as good a right as a large financial interest could give him-to have his funeral obsequies performed.

Mr. Kingman had long expressed a wish that whenever the hour for his transition should come, he might be permitted to pass without the previous preparation of sickness, a wearisome deathbed, or any of the mortal pangs which attend earthly dissolution. His desire was moreover frequently expressed that Emma Hardinge should perform his funeral services, and he had repeated this, fearing lest her departure to the West, or a return to England, might interfere with his request.

One wish of the beloved of his Heavenly Father had already been gratified, in the penceful and holy transition which had liberated the bright spirit in the very moment when he was was dying, but imagine their astonishment when | performing his best service to his cause and his

faith. The second desire seemed even anticipated by the presence of Emma Hardinge at his departure, and her entire willingness to nut off all her other engagements to attend to this sacred duty. The next point was to secure a suitable place for the performance of a ceremony which the circumstances of Mr. Kingman's sudden decease and his prominent and respectable position in society rendered one of singular interest to the community. At first, the request of his son, Mr. be buried from the Orthodox Church, which he icated to the service of "the man of sorrows, who had not where to lay his head," could not shelter the last remains of him who had helped to build it, and whose Christ-like life might have proved its noblest dedication. In a word, the promise of the church was withdrawn, and the community might have been scandalized by the spectacle of a popish maranatha practically visited on the remains of the holy dead, had not a more liberal spirit animated the trustees of the Porter Evangelical Church, of North Bridgewater, and induced them to grant its use to the distressed and harassed family of good Mr. Kingman. There, on Wednesday, April 20th, the largest audience that has ever assembled togethor in North Bridgewater or the surrounding districts, listened to the funeral services, or rather the rites of "the soul's birthday," performed by Emma Hardinge, celebrating the entrance of good Mr. Benjamin Kingman into his immortal inheritance. The services consisted of appropriate readings from the Old and New Testaments, prayer, singing by the choir, and a benediction, in which, at the desire of the relatives, Mrs. Hardinge tendered thanks to the society who had granted the use of that church for the performance of Mr. Kingman's funeral services. The speaker remarked that Spiritualism was very young, hence, though the Spiritualists desired to out away the old garments which the soul had worn during its mortal pilgrimage with honor and reverence, they were not always prepared with suitable places for such occasions, nor did they deem such exclusive places necessary in a Christian land, where churches abounded, owned by those who expressly taught that death was the great leveler, in whose action all creatures are gathered up in the common fold of one Shepherd, by the hand of him who is "no respecter of persons," and in the place where Jew and Gentile. Christian and intidel alike will be judged by their works.

Her remarks appeared to be highly acceptable to the good Christians who had practically demonstrated their faith by lending their church to the afflicted in their hour of trial and bereavement. We may trust they were not less instructire to the pious Pharisees who shut the holy dead out of their church. If there is, as Spiritualism affirms, compensation and retribution for every act done in the body, may not these two church societies have been opening or closing for themselves brighter gates than those of an earthly tabernacle?

The services closed-the immense multitude dispersed; the cold clay was softly laid down in the earth, and another guardian angel is added to the family of the late Denjamin Kingman. The venerable gentleman departed in the seventy-seventh year of his good and useful mortal

THE DAWNING OF THE MILLENNIUM. The following was written automatically in my presence by Dr. John C. Grinnell, of Newport, R.

I., Oct. 14th, 1869. THOS. R. HAZARD. Dear one, I greet you to day with a spiritual blessing, for it is both a duty and a blessing to keep fresh in thy mind the words of immortal cheer, as from day to day we gather new and heautiful truths from the great garden of life. Yes, we will entwine those buds of joy with the green leaves of memory in a heavenly garland We will add pearls to pearls and light to light! We will grasp the anchor of hope and life, and with holy trust in God we will bow to no obstacle that arises between us and duty. Onward, for-ever onward, shall be our motto, crushing with in the first moment of confusion, and, snatching the hand of faith the dead leaves and branche that would keep from our grasp the little bud whose life has been prolonged beyond its neigh-boring shoots and leaves, as the summer's last rose stands mid withered boughs. Everything of life that needs a kindly hand to cherish we will make ours, and heed not the thorns and briars that surround it, for the constant flowing stream of love will wear in time the hardest stone. Hearts of adamant will soften beneath continued drops of affection. Let us be a current of life and love in humanity's broad tide. Let every wave hear a joyous message of glad tidings to man-kind. We will not wait for our own allotment of home. The music was then resumed, followed loy ere we share that we have with our brother We will not wait for the inflowing, but we will ever be outflowing; we will not pause till we see ever be outflowing; we will not passed the dawning on the horizon the star of hope, ere we dawning. We will bestow freely, remembering that it is more blessed bestow freely, remembering that it is more blessed to give than to receive. If this rule were obeyed by all, who would be wanting in gifts? Did all bestow of what they have alike, all would be alike receiving. The good that thou imparted today would be recompensed by a joy thy brother would give thee to-morrow. Oh, hasten, heavenly breezes, and speed the hour when the harps of love n earth and heaven shall be tuned in And are not angels already ushering in that day of gladness? Tidings from thee to me, from me o thee, and from thousands to thousands in earth and spirit-life, are hastening it. Fond messages from the departed are but glimmerings of the morning light that is soon to dawn on humanity. Choirs of seraphs walt to chant the lay, and archangels are tuning their harps to catch the echo. Well indeed may earth rejoice! Flow on! flow on! thou mighty stream of joy, that bears the bark with spirit-forms to earthly mansions! Float on! float on! bright gondolas, freighted with angels bright! Fly on! fly on! ye fairy boats, bearing guardians of truth and life to earth's children! Gather now, ye sad ones of earth, on the shore, and gaze. Stand waiting, hearts of hope! Come not miss a word!" Was not this reduplicated test hither, ye multitudes, and throng the river's bank indeed a glorious illustration of the risen spirit's for on this angel, stream I see gliding noble vessels filled with dear departed ones who left you mourning at the grave, and whose sad farewell yet lingers in your ears. Yes, speedily will they come, bearing to you life's blossoms. Ob, how fast they are already reflowing to earth. Oh, tell those mourners, who yet stand aloof from these shores, not to let sadness rest upon their brows, but prepare a port where dear departed friends who are floating on life's stream may anchor, and extend the hand of recognition. Stand no longer weeping at the tomb. Throw not your fading garlands on the mound of earth. Shed not you tears on the place of dust, but come to the angel Watch on the banks of time's flowing river, and soon there will a bark freighted with the loving forms of departed friends sail down and greet ye. Be ye there to meet them. Come, come, oh! come and gaze. See the bright sails already spread to meet you, not to be lowered again till furled in heaven.

FANNY. Forever thine, Brigham Young is said to be the third depositor

n point of amount in the Bank of England. He who blackens others does not whiten him-

weird ge culiarly renowne psycholo inal, and tion to a Willian self, in th "Poor fairly ac hunting deuce," he find the guide.
Poor Ti and feels wide of I side of Jo cousins swindle u those wh groan and duty bour ers who through t cosily hou like a big howling a

that could certainly, his boon the dread balances ing; or h into everl and gnas tormentin
But ala
kind is occ Napoleo Empress J eelors of I Archbia "There : the world, istic; and race."

"My sou in Elysium
seeing cles
the lowly
struggling,

An Extraordinary Book.

The book put forth under the title of "STRANGE VISITORS," is truly a most wonderful production. Our spirit friends inform us that the messages and essays therein contained are all genuine, and come directly from the parties to whose authorship they are ascribed. We give below a few selections from its many gems, referring the reader to the book itself, where will, according to the table of contents, be found thoughts by some of the most distinguished minds in the better life.

The messages came through the clairvoyant mediumship of Mrs. Horn, of New York, whose

mediumship of Mrs. Horn, of New York, whose husband, Henry J. Horn, in an introductory chapter, says:

"The process by which the papers were given, was that of dictation through the clairvoyant while in an abnormal or trance condition and with her eyes closed. The matter was written in pencil as it fell from her lips, and subsequently transcribed for the process."

pencil as it fell from her lips, and subsequently transcribed for the press.

The difficulties attending the transmission of ideas through the medium of another mind, even under ordinary circumstances, must be apparent to all, and the unprejudiced reader may readily perceive obstacles to the literal reproduction of their respective styles and language by the various continuous. ous contributors.'

Henry J. Raymond, the once indefatigable editor of the New York Times, speaking from the other life, refers, among other deeply interesting subjects, to a presentiment of dissolution, which filled his mind just before death, and says:

filled his mind just before death, and says:

"After the death of my son I felt like one who stood upon a round hall which rolled from under him and left him nowhere.

The sudden death of James Harper added another shock to that which I had already felt. I did not understand then, though I have since comprehended it, that I was like some great tree, rooted in the ground, which could not be dragged from the earth in which it was buried until it had received some sudden blow to loosen its hold and make its grip less tenacious.

But in the very midst of these feelings I sought the society of friends, and endeavored around the social board to exhilarate my senses and drown these undesirable fancies.

these undesirable fancies.

Life seemed more secure among friends, but death was not to be dodged. It caught me unarmed and alone at midnight in the very doorway of my house.

I had crossed the threshold, and remember try-ing to find the stairs and being seized with a dizziness. The place seemed to spin around and I felt that I was falling. Next a great weight seemed to press me down like some horrid nightseemed to press me down like some norrid night-mare. I endeavored to groan, to cry out and struggle from under it, but it held me fast. After this I seemed to be falling backward through a blackness—an inky blackness. It came close to me, and pressed close upon my lips and my eyes.

It smothered me; I could not breathe.

Then ensued a struggle within me such as Lazarus might have felt when he endeavored to break through his grave cerements. It was frightful, that effort for mastery!
I understand it now. It was the soul fighting its way into birth as a spiritual being."

Meeting the spirit of his son, he was conducted to a magnificent city, and filled with wonder, he inquired of a friend:

"Do you have such things here? Houses, stores, and works of art on every side?"
"Yes; people must live," said he, "wherever

'And are men here the same, with all their culties?" I asked.
'Yes; why bot? Have you my you'd like to

I shook my head and walked on absorbed in thought. And are all our paraphernalia for funerals, our solemn black, and our long prayers but useless ceremonies? Why, according to this, the beliefs of the Chinese, Hottentot, African, and Indian are nearer the truth than our civilized

The spirit of Margaret Fuller, referring to the existence of books in spirit-life, says:

"The character of the spirit literature of the present day is essentially scientific and explorative. We have in our world, as you have in yours, intrepid travelers—learned men, who make voyages to almost inaccessible planets-and they return even as those of earth, with sketches and graphic outlines of the strange sights they have witnessed; and those less venturesome who re-main at home are as anxious as your citizens might be to hear accounts of wonderful regions that have been visited. And such books of travel

are sought eagerly.

Our literature has one great advantage over that of earth, in that our separate nationalities become merged in one grand unit. We do not need translators, as we have adopted a universal written language. There are some writers who still retain, as I have said, the modes adopted on earth, but those who have been resident any length of time in the spirit sphere employ the plan of writing by signs, which are understood and acknowledged by every nationality."

Speaking of the city of Spring Garden, she

Theodore Parker and Hawthorne both reside in this city. Parker, as I have been told, when he first came here, decided to devote himself to the cultivation of land; but he has drifted again into the rostrum, and twice a week you may see the fair maidens and gallant swains of Spring Garden wending their way to his beautiful little home and garden in the suburbs, where, amid the flowers, he descants to them, in his eloquent way, on life and the attributes of the human soul, and

also upon his earth experiences.

So you perceive he exemplifies by his own actions the wise saying, 'Once a prophet,' His original mind cannot keep silent, prophet.' His original mind cannot keep should, and his thoughts find readlest utterance in

This book also contains a metaphysical paper on "Apparitions," full of subtle thought, by that weird genius, Hawthorne, wherein in his own peculiarly happy style he throws a light upon the renowned mysteries of "Haunted Houses," the psychological state of misery inherent with a criminal, and the method of his recovery and restoration to a condition of harmony and peace.

William Thackeray tells us, speaking of him self, in the third person:

"Poor Will Thackeray! His spiritual bones fairly ache with the leagues he has traveled, hunting up the throne of God! 'Where the deuce, he mutters, is the showman?' He can't find the lake of fire and brimstone without a

guide.

Poor Thackeray! he again wipes his spectacles and feels he has been sold! This life on the other side of Jordan he finds to be what his American cousins would call a 'humbug,' a downright swindle upon the sympathies and good taste of these who wear long streamers of crape, and those who wear long streamers of crape, and groan and sob over his funeral rites! He feels in duty bound (out of consideration for those mourners who expect nothing else) to go scudding through the air in a loose white shroud, or to rest through the air in a loose white shroud, or to rest cosily housed away in the 'bosom of his Maker,' like a big grown-up infant that he is, or else to be howling at the top of his lungs halleluiahs!—he that could never raise a note. And, if not so, certainly, out of compliment to the judgment of his boon companions, he should be engaged in the dread alternative of sitting astride a pair of balances and being 'weighted and found wanting;' or having been sent by the relentless Judgo into everlasting torment 'where there is cursing and gnashing of teeth,' he should be found there tormenting his fellow imps! tormenting his fellow imps!

But alas! to his mortification, nothing of the

kind is occurring or seems likely to occur. Napoleon Bonaparte speaks of himself and the Empress Josephine, as being the aids and counselors of Louis Napoleon.

Archbishop Hughes says: "There are two great natural religious before the world, the Roman Catholic and the Spiritual-istic; and both are adapted to the wants of the

My soul rests in peace. It has taken its abode a Elysium. And in this world among the stars, seeing clearer and further than when I inhabited the lowly planet earth, I look down upon the mankind; but, not being born of immortality, struggling, dying race I have left behind, and feel eventually they may become meaningless and

still that the Roman Catholic religion is the reli-

gion for the masses."
"Our priests, our sisters of charity, our holy our Benedictino monks, our nuns, are to fathers, our Benedictine monks, our nuns, are to be found in every quarter of the globe. On the mountains of everlasting snow, among the fee-bergs of the Polar Sea, and in the sandy deserts; on inhospitable shores, in the torrid zone, under

A brief article on "Invisible Influences," by Jean Paul Richter, and a tale," Agues Reef," by Charlotte Bronté, are to be found in this book, together with many other articles (from which, in future, we propose to give selections) by Washington Irving, N. P. Willis, Artemus Ward, Lady Blessington, Dr. John W. Francis, Prof. Mitchell, Lady Hester Stanhope, Charles L. Elliott, W. E. Burton, H. T. Buckle, Sir David Brewster, Baron Von Humboldt, John Wesley, J. B. Booth, Prof. Geo. Bush, Lyman Beecher, Prof. Olmstoad, Fredrika Bremer, Edward Everett, and Gilbert Stuart, (prose,) and Lord Byron, Edgar A. Poe, Adelaide Proctor, Allan Cunningham, Adah Isaacs Menken, and Elizabeth Barrett Browning.

We have space at present only for one example of the poetical compositions-that of Lord Byron, addressed "To his Accusers," which we give

My soul is sick of calumny and lies:

Men gloat on evil—even woman's hand
Will dabble in the mire, nor heed the cries
Of the poor victim whom she seeks to brand
In thy sweet name, Religion, through the land!
Like the keen tempest she doth strip her proy,
Tossing him bare and wrecked upon the strand,
While vaunting her misdeeds before the day,
Rearing a monument which crumbles like the clay.

My sister, have I lived to see-thy name
Dishonored? Thou who wast my pride, my stay;
Shail Jealousy and Fraud thy love defame
And I be dumb? Just Heaven, let a ray
From thy majestic light lilume earth's clay.
That through her I may scorch the slander vile,
And light throughout the land a torch to-day,
Which shall reveal how false and full of guile
Are they who seek thy name, Augusta, to defile.

She who has borne my title and my name.
In deeds fraternal saw some monster crine;
To her base level sought my heart to tame,
Made mock of each aspiring thought sublime,
And sought to bury me beneath the silme
Of her imaginings. All—all are gone
Who could defend me. From the grave of time
I am unearth'd—by sland'rous miscreaus torn,
And rise to feel again the ills I once have borne.

Is this a Christian deed, to flaunt a vice,
And with another's failings gild your own?
To hearken to the whisperings and device
Of old age, saliish, to suspicion grown?
To misconstrue each friendly look—each tone—
And out of natural love create vile lust?
Must brother's heart his very kin disown,
While rudest hand disturbs her mouldering dust?
Is this a Christian deed? Shall mankind call it just?

But let that pass. I hear a nation's voice But let that pass. I hear a nation's voice Raised to defend the absent, wronged child; My hopes and aims were high, albeit my choice Was fixed on one who felt not for my wild And wayward inture; one who never smiled On imperfection. From my home of light Unscathed, I see life's black hing billows piled, Roady to sweep the daring soul from eight, Sinking his name and memory in darkest night.

I rise again above the woes of earth,
Like mehained bird, seeking my native air.
Men seldom see their follow-creatures' worth,
But blot sweet naturo's page, however fair.
Away, my soul, and seek thy nobler state,
Whore loving angels breathe their softest prayer,
Where sweetest seraphs for thy coming wait,
And no'er suspleion's breath can pass the Golden Gate.

The contents of this work, in mode of expression, construction of language, and course of thought, are strikingly indicative of their authors, and refer to matters descriptive of life in the spirit-world, philosophy, art, humor, satire, and those general subjects which tend to interest and instruct those perusing them. The book deserves and is receiving an extensive circulation,

UNIVERSALIST LIBERALITY.

The readers of the Banner will recollect the statement I made some time since in reference to the union of the Spiritualists and Universalists at Manchester, Iowa, where one of the former acknowledged that with what they had not into the church building, and paid the preacher during the year, the sum was not less than a thousand dollars. Organizing as Liberalists, neither taking the name of Universalists nor Spiritualists, still when the church reached the proper height, a white stone appears with the name, "First Universalist Church of Manchester." Well, I have just been reading the report of the State Missionary, the one appointed to labor for the Centenary fund. He says of his visit to Manchester, "The Universalists were nearly all there, and expressed their hearty sympathy with the Centenary work. They are actively at work on their church. I was in the building, and found it a very nice church indeed. When finished according to plans, it will be one of the best churches we have in the State."

Those Spiritualists who have contributed, can no doubt have its use for awhile, when not wanted by Universalists, but how long will it be before they will do as they did here last night, let it stand empty, rather than have one of our number occupy it? And when, by dint of perseverance, it had been secured for the hour of three o'clock P. M., their minister refused to give out the notice. and this morning, when one of their own members asked for it for the continuation of a course of lectures, the result was a refusal.

Lois Waisbrooker. Mt. Pleasant, Iowa, April 18, 1870.

The Church.

Corruption, it cannot be denied, sometimes creeps into sacred places, and rests with impunity on hallowed ground. The purity of a church may not be preserved inviolate, except by careful and unceasing watchfulness. We have seen that a church may become too prosperous in her gilded surroundings-a model of fashion, rather than of faith-closely wrapped up in self-righteousness. Such a condition is one of imminent danger to her spiritual interests, if not wholly subversive of them. Men attach themselves to the Church, as a means of salvation. If the salvation of the Church were rendered secure, her potency for saving those who may cast themselves upon her bosom would be far more reliable than it now is. Made up, as she is, of individual imperfections, it cannot be supposed that the aggregate will prove immacu-

It is claimed that Christ is the head of the Church. The validity of this claim would be more apparent if anything like a uniform correspondence were discoverable between that "head" and the various members composing the organization. Jesus of Nazareth never founded a Church. It does not appear that he ever sanctioned the institution, or was in favor of it.

There are some things which, in their proper place, may be for a time of essential service to

which are everywhere to be found, made blind and deaf from long and persistent contact with the bigotry and superstition of old superannuated orthodoxy.

The enclosed editorial from the Watkins Express

(L. M. Gano, proprietor, one of the leading journals of our county) was written by M. Ella, Esq., contributor, and formerly editor of the Watkins Republican, and reputed to be one of the ablest newspaper editors and writers in Western New York; not a Spiritualist, but an assume and critical judge of the literary merit of a public lecture, also in regard to its religious, philosophical, or clooutionary bearings and aspects. His opinion as a man of education and culture, given without as a man of education and culture, given without bias or belief in its favor, is entitled to more weight in regard to Mrs. Robbins's lecture than could otherwise be attached to it. And this opinion was a gratuitous and unexpected expression of his views in regard to the same. Mr. Ells is now the chief business manager of the Mountain House, and Watkins Glen, becoming famous as one of the greatest natural curiosities of the State, rivaling the Falls of Ningara in picturesqueness, grandeur and sublimity, drawing crowds of visitors from all parts of the United States and other portions of the world every year, to witness its wild and stupendous scenery and surroundings. Over thirty thousand visitors registered their names in the books last year (1869), and we would here take occasion to say that all who may choose to visit this great and wonderful curlestly of Nature, will find in Mr. Ells a genial and accomplished gentleman, ever anxious to cater to their greatest happiness and enjoyment while under his care or guidance through the terrific and tor-tuous windings and paths of the glen, or as guests of his famous Mountain House.

The Society of Spiritualists, of this place, are

united and harmonious. Many of us have been long in the field, and have been watching all its progressive and rapid onward movements with anxious and joyous solicitude, and cheerfully welcome to its ranks such able and eloquent speakers as Mrs. Robbins, and the hundreds of others whom we have never seen or expect ever to see while in this state of existence, but who seem—many of them, at least—like old, familiar friends and acquaintances through the columns of triends and acquaintances through the columns of the Banner, by reading their loctures, poems, speeches, essays and other spiritualistic sayings and doings. Among others, we especially feel to thank the noble champion of Spiritual Physicians' Rights, Henry C. Wright, for his late able articles in their behalf in the Banner. The astonishing cures performed by spiritual doctors, so called, would have been called miracles in older times and to many who have been cared they so called, would have been called miracles in older times, and to many who have been cured they seem so now, after having haffled the skill of all the learned and licensed Faculty; and it is not confined wholly to those who have no licenses or diplomas, but many who have these legal advantages find wonderful help from spirits in the Summer-Land, in the hidden mysteries of diagnosis, no longer loft to guess-work or errors of human judgment, but the real cause of disease made known, and the proper remedies also, those by effecting the most wonderful cures. We know of licensed physicians who could fill volumes with recitals of these wonders, and yet, as of old, many still ascribe it to the works of the same old Devil. Thousands, however, are now beginning to see its Thousands, however, are now beginning to see its advantages, and will seek out and have those who are thus assisted by this high and noble spiritual wisdom from those who once stood so much above their follows in medical science while here in the physical body. How much greater their wisdom and power now, and far more willing to do good, without money and without price! But I am wandering too far from the subject started

upon, and must bring it to a close.

Mrs. S. A. Robbins's P. O. address is Glenora,
Yates County, N. Y.

E. W. Lewis, M. D. Watkins, N. Y., March 30th, 1870.

WISCONSIN.

Proceedings

OF THE SECOND QUARTERLY CONVENTION OF THE SOUTHERN CONSIN SPIRITUAL ASSOCIATION, HELD AT WAUKESHA APRIL 2D AND 3D, 1870.

The Convention was called to order at two o'clock r. M.

The Convention was called to order at two o'clock P. M. of Saturday, April 2d. Dr. H. S. Brown, of Milwaukee, Vice President, in the chair. The resignation of the President, Mrs. P. J. Roberts, and of the Sceretary, J. M. Trowbridge, wore received, read and accepted.

Mrs. M. L. Whitney, of Palmyra, was unanimously elected President, and E. Winchester Elevens, of Janesville, Secretary for the remainder of the unexpired term. By invitation from the Chair, Bro. Stevens opened the Conference by some elequent remarks expressive of our principles and philosophy, giving tone to the sentiments of the meeting, and sless cloquent remarks expressive of our principles and philosophy, giving tone to the sentiments of the meeting, and closing by a beautiful invocation. Bro. Joseph Baker, of Janesville, followed with a brief address on "Old Age," Domparing life to a school of progress, he argued that "the progress of immortal knowledge shall nover end." Brothers H. S. Brown, of Milwaukee, and R. B. Balcom, of Genesse, gave interesting accounts of spiritual progress in their respective localities. Mrs. Mary Hays, of Waterloo, spoke well of the cause in that place. Mr. Parker, of Milwaukee, asked, "If a man die shall he live again?" and demonstrated that "there is no death," and that the "blunted shafts of death fall harmless at man's feet." Mr. Wood, Mrs. L. M. Ellis, Mrs. M. L. Whitney, Mrs. Pelton, Bros. Baker and Stevens followed, making a glorlous and hopeful prospect for the coming sessions. The Convention again wont to business, when the usual committees were appointed as follows: On Resolutions, E. W. Stevens, Mrs. M. L. Whiteley and Rev. Joseph Baker. On Arrangements, Dr. H. S. Brown, Mrs. M. L. Whitlutions, E. W. Stevens, Mrs. M. L. Whitney and Rev. Joseph Baker. On Arrangements, Dr. H. S. Brown, Mrs. M. L. Whitney and E. W. Stevens: On Finance, Josiah Moore, William White and Mr. Norry, of Genesce. The following resolution, after gratifying remarks by Brothers Brown. Baker and Stevens, was adopted by acclamation:

Resolved, That this Association extends with cordial hearts its grateful thanks to Sister Palina J. Roberts and Bro. J. M. Trowbridge for their able and efficient services as officers of this Association, and congratulate the friends of progress, wherever they may go, on the accession to their

progress, wherever they may go, on the accession to their society of these two worthy and faithful workers in the field

society of those two worthy and faithful workers in the field of reform.

The husiness of the session was interspersed with several beautiful songs, and closed with an interesting circle.

Saturday Evening, Senton.—At seven o'clock, Vice President Brown in the chair opened the conference with a brief but excellent address on the effects of Spiritualism on the lives and faith of the people. E. W. Stevens spoke for a few minutes, drawing comparisons between the religion of the present and that of the past, showing clearly the benefits of a froing inspiration. The President, resuming the chair, called for a song, which met with a melodious and beautiful response. Rev. Joseph Baker delivered the lecture of the evening. Aher reciting "Ben Adheim" a poom by Leigh Hunt, he announced his subject as "Truth, the Bible, and the Word of God. He drew largely from Confactus, Zoroastor, Plate, Buddha, Thales, Thomas Paine, William Pitt and Josus, quoting the sacred Vedas, Zendavosta, Shastor, Bible and other men and books of ancient and modern times. The mission of Christ was beautifully set forth as a "witness of truth." He next disposed, in his own crudite manner, of the terms, "Beelzebub" and "Devil." Thus searching with masterly skill the tomes of ancient and modern lore, she finds them all written over from preface to finls with truth, and honce the word of God and Bible. He closed after an hour by saying, "I have given you my brown bread, and now the my dear sister come with her sweet food."

and now let my dear sister come with her sweet food."

Sister Mary Hays, of Waterloo, entranced, spoke for about half an hour in such sweet and thrilling words, that none but a verbatim report can do her justice. Her point was, All things are of God—good in their place, and true to their own conditions.

on conditions.

Sunday Morning Session.—The President and H. S. Sunday Morning Session.—The President and H. S. Brown led the conference by spirited and interesting romarks on "Spirit manifectations, and the good they have done in founding a religion." Bro. O. B. Haseltine and S. H. Todd related some remarkable tests. Bros. Stevens and Wood gave accounts of spirit power over the appetites of men. A song, entitled, "That Beautiful Stream," was sung, followed by a five minutes' recess.

At ten and a half o'clock E. Winchester Stevens read a poem entitled, "Progression." and delivered the lecture of the session—taking the ground that all antagonisms must

useless. The Church, in her estimate of such things, has often falled to call into exercise such discrimination as unerring wisdom would dictate. This has ever been her peculiar falling. The time will come when "the children of this world, wiser in their generation," perhaps, than the children of the Church has fully outlived her usefulness.

NEW YORK.

Spiritual Matters in Watkins.**

Editors Banner of Light—The object of this communication is to introduce still another new and excellent public lecturer to the Spiritualistic ranks.

Our society commenced holding regular nutline meetings in January last, and employed Mrs. C. A. Robbins, of Glenora, to lecture once in two wocks. Our meetings were made highly absorbing and interesting from the very commencement, under the inspirational eloquence and high order of excellence of this truly gifted medium, and we soon had to procure a more capacious hall, in order to the procure a more capacious hall, in order to the procure a more capacious hall, in order to the procure a more capacious hall, in order to accommodate the fast increasing numbers, who eagerly assembled at each returning lecture to the procure a more capacious hall, in order to accommodate the fast increasing numbers, who eagerly assembled at each returning lecture to the procure a more capacious hall, in order to accommodate the fast increasing numbers, who eagerly assembled at each returning lecture to the procure and and and and procure and ingle order to accommodate the fast increasing numbers, who eagerly assembled at each returning lecture to the procure and an explicit may be a successful to the procure of the procure of the excess of resolutions, which were received and discovered exact procure and unqualified satisfaction to all, save the few which are everywhere to be found, made blind and deaf from long and persistent contract with the hierdry and suversition of old supernanuated.

Beautiful to the explication and success and readings, and clothing them with huming cloquence, in which the Whitney, Sunday Evening Session.—Conference opened by H. S.

Military,

Sunday Ecening Session.—Conference opened by R. S.

Brown, who said, "Conferences well managed are the road to mental truth," &c. Mrs. Nettle C. Tator, of Milwaukee, read a beautiful and original essay on "The Past and Present," a most eloquent and instructive production. At eight o'clock, Mrs. Ilays being entranced, gave the principal fecture of the evening. Her subject was "Dualism." She stated that God is dual, and all below him is dual. Every thought and every organ are dual. Referring to the dualism of the Scriptures, she said every word is good, because it is a symbol of spiritual bleas and represents man's spiritual meeds. Time is dual—the past, which is like a dead carcass, and the present like a living spirit. And thus with her posular carnestness dwelt on the importance of working out our own spiritual salvation by an ever-present effort to be good and do good. She was reintranced by a German physician, who made many pertinent and happy remarks, and adoption of resolutions was resumed. The following resolutions were manimously adopted:

1. Renoved, That the great object of the spiritual movement is the radical reform and permanent well being of the whole human race.

2. Renoved, That it is the prerogative of the human mind freely and dispassionately to examine and investigate each and every thing in the libble as well as out of it, that

whole human race.

2. Resolved, That it is the prerogative of the human mind freely and dispassionately to examine and investigate each and every thing in the Bible as well as out of it, that any theory, hypothesis, philosophy, seet, creed or institution which fears investigation, openly manifests its own weakness and implies its own error.

3. Resolved, That all Church property should be taxed the same as the property of individuals, to prevent the accumulation of an untaxed monopoly that may be used to take from the people their religious and political rights.

4. Resolved, That the public schools, colleges and universities should admit all children and students without regard to sex, color or nationality, upon the same terms, to all their educational rights, privileges and honors.

5. Resolved, That as we hold that the only infallible standard for truth is to be found in the human soul instead of Bibles, churches or priests, we therefore recognize individuality of character, based upon the principles of equal rights as the only safeguard to true manhood and womanhood.

hood.
6. Resolved. That we most sincerely protest against the effort now being made to amend the Constitution of the United States, as set forth by one of the newly elected judges of the Supreme bench, acknowledging (tod., Jesus Christand the Christan religion, believing it a bold attempt for the assumption of power not safely delegated to any particular class of religionists.

Mrs. Tator offered the following, which was adopted:

Whereas, The universal tendency of beeling and intuition unenlightened by reason is to run into superstitle and bigotry; therefore

unenlightened by reason is to run into superstitlen and bigotry; therefore

7. Resolved, That we, as a body, recognize the necessity of a conference with a free platform, where all the truth discovered by feeling and intuition may be discussed and weighed in the ledance.

A vote of thanks was extended to the friends in Wankesha and Genesse for their efforts and generosity.

A Resolution was adopted, expressive of gratitude and appreciation for the emment services of life, laker, lire. Stevens and Sister Hays. May we have many more such

evens and Sister Hays. May we have many more such glorious opportunities.

Mrs. M. L. Whitney, President, E. W. Stevens, Secretary.

CONNECTICUT.

Missionary Report. To Lyman Ballowin, Secretary of Connecticut State Associa-tion of Spiritualisis; The time has again arrived for me to make my usual quar-

The time has again arrived for me to make my usual quat-terly statement to you, and to the Spiritualists in general in the State; there'ere I ask a small space in the columns of the Banner of Light to say what I have been about, also make one more appeal to the Spiritualists of Connecticut in behalf of the missionary work that is being carried on in

January I spent in the vicinity of New London, occupying my Sandays in the city, and my week-evenings in adjoining towns. Mystle I visited, and found, as usual, a good interest; and many thanks are due to Bros. Avery and Cleft for their efforts to get up bectures, and for making such arrangements as to incur little pr no expense to the Association. I spent two weeks in this vicinity, lecturing nearly every evening. I visited Noank Hond, Mystle River, Burnett's Corner, Centro Groton, Groton Bank, Poquennetenock, in all of which places I met good audiences, and those that were both inquiring and appreciative. In New London I found a spirit of inquiry much greater than on my former visit. The "Raub and Turner expose" of the "caldnet manifestations" had created quite a little excitement both hero and at Mystle, but which, like all other so-called exposés, proved to be but a partial imitation of the phonomena. harmestations and related that a little exception of onliner of the photomena. I played train here, and run over to thode island, giving two lectures in Westerly, the first to a small but intelligent audichee, the last to an overwhelming one, and at which time were predicted the manifestations which have since then caused such intense excitement there. The last Sunday in January I spent with the friends in Bridgeport. Found them ready and willing, as last year, to help along this unissionary movement, subscribing with their former liberality to its support. A portion of February I spent in New Haven, speaking two Sundays and one week-ovening to large audicnees, increasing with each besture. At this juncture I was solicited to return to New London, the spirit of inquiry being so great that many herotomer disinterested persons were calling for more lectures; so I gave another Sunday to Now, London, with good results. Stafford I visited next, speaking for the friends there one Sunday; as the weather proved unfavorable, the attendance was small, but the few New, London. With good results. Stailord I visited next, speaking for the friends there one Sunday; as the weather proved unfavorable the attendance was small, but the few that were present responded to the claims of the Association with more liberality than last year. The month of March I spent with the friends in Bridgeport. Being wern and fatigued with incessant travel and speaking for the last eighteen months, justice to myself demanded that I rest. In accordance with this demand I made a month's engagement with the "Ladies" Industrial Band" society, connected with the Bridgeport Lyceum. I was hospitably entertained and kindly cared for at the home-of Mrs. P. J. Hussle, who is an indefatigable worker in the bause of Spiritualism, and whose interest and zeal for the welfare of the Lyceum is unabated. Danbury I visited, the Universalists giving me the use of their church, the same as on my former visit. Here I found the spirit of inquiry also aroused, and there is prevalent a liberal element, which needs only some leading mind to direct it. I predict at no very distant day Danbury will be a stronghold of Spiritualists. Southport and Westport-I visited also, lecturing in both places to intelligent though thoroughly skeptleal people; was pleasantly entertained at the home of Mr. A. Roff, who, it will be remembered, was one of the carliest investigators of the spiritual stant spiritual stant pages.

ly entertained at the home of Mr. A. Roff, who, it will be remembered, was one of the earliest investigators of the spirtual phenomena. Thanks are due Bro. it. D. Bunnell for his efforts to bring the subject before the people, and they have rowarded him for his efforts by being appreciative, calling loudly for the return of the "State Agent," to which I will respond at my earliest convenience.

Interest is increasing in the different places with every visit, and I am composide to make another appeal to the Spiritualists in the State in behalf of this cause. That it cannot be kept up much longer is evident, unless some means are devised to collect funds to sustain it. I am employed at a small salary, work diligently, manage economically, and yet we are obliged to appeal again and yet again for assistance to continue and extend these lectures. The readiness with which this call is responded to will determine whether or not this movement is to be suspended in the State.

Enclosed find list of receipts, both by collections and sub-

Enclosed find list of receipts, both by collections and subscriptions, for the quarter commencing Jan. 1st., ending March 31st:

Subscriptions.—V. R. Ball, Noank, \$1,00; H. B. Lewis, to., \$5,00; Mrs. S. J. Bwazey, do., \$1,00; G. A. Richards, New London, \$1,00; Frank Bisson, do., \$1,00; J. H. Frink, do., \$2,00; A. Bouroughs, Bridgeport, \$5,00; James Wilson and wife, do., \$5,00; Anna M. Middlebrook, do., \$1,00; Benedict Hayes, do., 50 cents; Mrs. M. D. Orsban, do., \$1,00; Travers Swan and wife, do., \$2,00; Mrs. P. J. Hussle, do., \$1,00; John Shattack, do., \$1,00; J. J. Walker, do., \$1,00; A. N. Driscoll, do., \$1,00; Hugh Byron Brown, New Haven, \$1,00; Henry H. Johnson, do., \$1,00; Thomas S. Erwin, do., \$0 cents; Mrs. Ames Havvey, Stafford, \$5,00; Dr. Calvin Hall, do., \$5,00; John E. Dally, do., \$1,00; Thomas S. Erwin, do., \$0 cents; Mrs. Ames Havvey, Stafford, \$5,00; Dr. Calvin Hall, do., \$5,00; F. Arriend, do., \$5,00; Mrs. R. How, do., \$1,00; L. G. Winters, do., \$2,00; Wm. Bugbee, Mystic, \$1,00; B. D. Bunnell, Bouthport, \$1,00; A. Roiff, do., \$1,00. Total, \$55,00.

tal, \$55,00. Collections.—Mystle, three lectures, \$15,00; New London Collections.—Mystic, three lectures, \$15.00; New London, alx, \$23.71; Groton Bank, two, \$5.34; Noank, one, \$5.50; Poquetanneck, one, \$2.37; Westerly, two, \$7.80; Head Mystic River, one, \$2.50; Burnett's Corner, one, \$2.20; Centre Groton, one, \$1.21; Daubury, one, \$3.03; New Haven, five, \$25.36; Stafford, two, \$5.25; Btafford Springs, one, \$2.60; Southport, two, \$4.8; Westport, one, \$0.20; Bridgeport, one, \$6.20; Bridgeport, one, \$6.47; Bridgeport Ladies' Industrial Band, paid for three Sunday lectures, \$00.00. Total, \$180.18.

E. Annie Hirman,

E. Annie Hinnan, Agent of Connecticut State Association of Spiritualists, Walerbury, April 9th, 1870.

Banner Correspondence.

Texan, ERENHAM, April 12.-I have been traveling in Texas-now over two years, healing the sick with great success at every point of my mission, and the wonderful cures resulting from it have awakened an unusual interest and inquiry as to how and from whence do these great things arise? Medical men in all parts of the State come seeking for information and instruction. Not having time to devote to ruch, I have only taken a few. One was indoctrinated last year; and now I have two under instruction at this point. One of them is lames A. Rawles, M. D., of Freestone & Co. Stimulated by his good wife and others, after being relieved of a pulmonary difficulty by me, he placed himself under my guide, and on the fourth day I gave him a very had case of ediatic rheumatism of long standing, and to my surprise, and more so to himself, the man walked off apparently free from all difficulty. To-day I made engagement with another M. D. for instruction at my next point; besides, I have three

M. D. for instruction at my next point; besides, I have three more applications of M. D.'s, two of them ministers of the gospel. If I have time I may take them all. Notwithstanding skeptleism rages, quite a number of laptist; and Methodist preachers are sending me patients from different quarters, and testifying locally in my behalf, not only as to what they have seen, but what they have felt.

And right here may I not call your attention to the wide-spreading fact that the progress of to-day calls boully upon the friends of the Harmonial Padosophy to start a University, in which shall be taught the true principles of the healing art, to which should be attached an infirmary for the practice and development of students? One month's instruction and practice for each would, in my opinion, be all that might be required, as the method can be as simplified as to render longer time unnecessary. Such an institution, controlled by responsible parties, would accomplish more good in one year than all the healers in the United States could in the or ten, and I have no doubt make it a grand success, not only in meeting the wants of the age, but in a pecuntary point of view, and I believe the only true plan by which the desolating tide of allopathy can be arrested in its destruction of human life and rain of health, is specifity to start a University, where not only healers but other mediums may be carefully and properly developed.

I might claborate this statement, but will not so trespass on your time. Have we not writers competent to the undertaking of ventilating this subject? I would be much pleased.

I might claborate this statement, but will not so trespass on your time. Have we not writers competent to the undertaking of ventilating this subject? I would be much pleased, as well as others with whom I have conversed, if you will bring it before your readers. Ablor pens than mine are plenty to lay out the groundwork of so important a subject. Praternally yours, W. Prasons.

P. S.—I neglected to state that a select fibrary would be required, books written upon the treatment, each student would require copies, courses of betures, and many other important adjuncts, which may occur to you. W. P.

Michigan. PORT HURON.—The following resolutions were passed by the Society of Spiritualists of Port Huron recently: Assolved. That the thanks of the Society of Spiritualists of the city of Port Huron be and the same are hereby ten-dered to Dr. E. C. Dann, of Rockford, Ill., for the very able-course of lectures he has delivered before the Society during the mark of March.

the month of March. ae month of March.
Resolved, That we extend to him our warmest sympathy.

Resolved, That we extend to him our warmest sympathy, and our carnest desire that he may long be endowed with health and strength to continue in the good work which he is so preciminently fitted to perform.

Resolved, That with pleasure we recommend Brother Dunn to Spiritualists everywhere, as one of the ablest exponents of our philosophy.

Resolved, That a copy of these resolutions be transmitted by our Secretary to the Banner of Lapht, Present Age, and Universe, requesting those papers to publish the same.

J. H. White, Secretary.

Passed to Spirit-Life:

From Utlea, N. Y., April 6th, Mrs. Lottle Barden, in the 3th year of her earth life.

From Scieet, Me., March 21st, Benjamin Moor, Jr., aged 57

years.

A large amount of suffering and discipling fell to the lot of our brother Moor during his earth-line. It was his purpose, p when young to devote his Ille to the work of the munistry as a Universitist. At the age of about twenty-three he had a long and severe illness, a companied with occasional fits, ho one of which, during the absence of his lattendants, be fell into the fire, and so barned one side of his late and head as toproduce a regularity disdignment, so much so that he ever afterward work a veil or serven, to conceal the unsightly appearance.

afterward work a veil or seriem, to consent the socisions of positive.

Of course, the purpose of his life was abandoned, and, with poor health, he sought in various ways to carry a fivethood, mainly it laborine with his father and brother more the homefarm. For many vents post he has been an intelligent and carnest Spiritualist. Nothing could disturb the screnity of his soul. Always cheerful and smore, he was greatly believed by his neighbors, all of whom testify to the goodness of his heart and to his apright life. The memory of the just is blessed.

On the weeding of March 28th, of congestion of the lungs, fr. Thomas Platt, of Dayton, O., in native or intgrame, in co-

Dr. Thomas Platt, of Dayton, O., ca marks on adjacent to contribute a contribute of his age.

Full of years, and spiritually ripe for the harvest of immortality, and reposing serenely upon the faith which a knowledge of Spiritualism and its philosophy abone can give, be passed away! as one who wraps the drapery of his couch around him, and lies himself down to pleasant slumbers."

The functal was well attended at the Universalist church, where a discourse on the philosophy of death was delivered by Mr. A. B. French, of Clyde, O. In this allscourse Bro-French on acquitted himself as to receive the highest encomiums of all who heard him.

From South Coventry, Conn., April 11th, Mrs. Sally T. Dow, aged 57 years. This lady has been one of the first Spiritualists in the coun-

Remarks were made to her many friends on the occasion by the writer. From North Windham, Conn., April 19th, Dexter B. Palmer,

aged 30 years.

Since a boy Bro. Palmer has been a subject of epileptic fits, and a great sufferer. Notwithstanding he has always been an outspoken Spiritualist, he had not an enemy in the world. His dealth was a triumph for Spiritualism in the neighborhood. As he began to take leave of the friends around his bed, he rejoiced in the prespect of meeting friends long gone. Spirits of many who had lived in the neighborhood crowded around his bed, and as his voice died away he was heard to call over the names of those who were receiving him on the other shore. He has gone to dwell with the angels, and awaits the advent of his aged parents in the opticidand.

A inneral absource was delivered by the writer, on? The sufferings of earth-life, and the glory which will follow."

DANIEL W. HULL. nged 30 years.

From Pomíret, Vt., April 110, Gilbert Allen, E.q., aged iearly 81 years. " Mr. Allen was one of the early settlers of the town, and with a few others suffered the privations and bandships of a new settlement. During his time he held all of the responsi-de offices in rown, and discharged his daty in a legal and sat-

ble offices in rown, and discharged his duty in a legal and satisfactory manner—a thorough business man. He was kind to the poor, ever ready to open his heart and purse when charity demanded. He was one of the early pioneers to defend the principles of universal salvation. He withstood the wild storms of persecution and church intolerance like a martyr, and fought his realigious way along until he became acquainted with our soul-inspiring philosophy, which was his "meat and drink." All church creeds and "sims" became to him a side issue. He passed on in the full triumph of spiritual faith. Truly the world moves mew whice found its way into an old bottle with triumphant success.

(C.A. KEITH.

From Blugham, Me., Jan. 3d, Lucy, daughter of David and Angle Whipple, aged 13 years 2 months. March 25th, Cora Ella, daughter of Simon and Desire Good-

March 2016, construction of Madison, attended the funerals, Mrs. P. D. Bradbury, of Madison, attended the funerals, and through her the angels poured the balin of Gillend of hope and trust to the bereaved hearts that are left behind.

B. M. Bradburky.

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

Mediums' and Speakers! Convention, at Gowanda, New York.

thi, New York.

The Second Western New York Quarterly Convention of Mediums and Speakers for 1870, will be held at Gowanda, Cattarangus Co. Saturday and Sunday, June 4th and 5th, commencing at 10 o'cleck on Saturday, and 9 on Sunday, holding three sessions each day.

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

rving at Gowanda about 8, evenling. Brothers Lyman C. Howe, George W. Taylor, and Prof. B. A. Beals, with many others, are expected to attend and con-ribute to the Interest of the eccasion, and render this a rich pirtual lenst. tribute to the Interest of the occasion, and remove this a rice, spiritual tenst.

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

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

hilosophy and religion, to atten J. W. SEAVER, Committee. Fr. Rice,

Anniversary of the National Woman's Suffrage Association will hold its regular annual meeting in Cooper Institute, New York, on Tuesday, the 10th of May, beginning at ten o'clock A. M. and continuing, probably, through Wednesday and Thursday.

The various Woman Suifrage Associations throughout this country, and the Old World, are invited to send delegates to this Convention prepared to report life progress of our movement in their respective localities. And in order that this annual meeting may be the expression of the whole people, we further n.k every friend of Woman Suffrage to consider, himself or herself personally invited to attend and take part in its discussions.

Communications and contributions for this meeting should minications and contributions for this meeting should

be addressed to the Corresponding Secretary.

ELIZABETH CADY STANTON, Pres.

CHARLOTTE B. WILHOUR, Cor. Sec'y, 151 East 51st street,

New York. ERNESTINE L. ROSE, Chat'n E.c. Com.

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

Banner of Light.

BOSTON, SATURDAY, MAY 7, 1870.

OFFICE ISS WASHINGTON STREET, ROOM No. 3, Ur STAIRS. AGENCY IN NEW YORK

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

PUBLISHERS AND PROPRIETORS.
LUTH

WILLIAM WHITE, -LUTHER COLRY. For Terms of Subscription see eighth page: All mail attermust be sent to our Central Office, Boston, Mass.

Business connected with the editorial department of s paper is under the exclusive control of LUTHER COLDS, whom all letters and communications must be addressed.

Spiritualism and the North American Review.

In the last number of the North American Review there is an essay on the Physics and Physiology of Spiritualism. It marks the advance of: Spiritualism as a subject of interest with the publie, that an article against it, should have been thought worthy of the foremost place in the foremost review of the United States.

The writer of the essay has some good observations; but he thinks that he has himself observed; everything that anybody else ever has; and he is positive that never, anywhere, as to Spiritualism, have there been facts greater than his own few particular facts. He is arregant, and he is somewhat abusive; and his being that shows that he is not quite at ease in his mind, or as to what he writes about. And really for a man of any sensibility, amhist the scores and hundreds of witnesses who are ready with their evidence to the contrary, it is not an easy thing to say that " no . one bad over read unknown writing through a closed envelope, no one has ever lifted tables or chairs, but by material agencies."

against; and with the North American Review it- tribution) to meet a small deficit in the funds, so self as a judge. "It is impossible for us therefore, that the next course-which will commence on to attribute any of the real or false manifestations persons who do so, show themselves to be not dinge made the following remarks: fully acquainted either with what is asserted of Spiritualism, or with electricity in its internal or external relations with the animal body. The idea that tables are moved, knocks made, and apparitions produced by the electricity of the body is simply absurd." But in the eightieth volume of the North American, in an article on Moddern Neeromancy, by the editor, the Rev. Andrew. P. Penbody, D.D., it is said as follows: "This theory may account for the rappings, phosphoric lights, table-tippings, and other physical phenomeng, reported in connection with the pretended spiritual intercourse. The rappings are not unlike sounds which might be produced by an electrical machine. The lights correspond in shape, color, and movement with those which are elicited by experiments with the galvanic battery. The movement of non-conducting substances is at least a possible result from the passage under certain conditions of large masses of the electromagnetic fluid or force. Nor let it be objected. that the human frame is insufficient to generate electricity to such an amount as is implied in these phenomena." Dr. Hammond ought, properly, to have had a talk with Dr. Peabody, of Cambridge, before he undertook to write afresh as to the phenomena of Spiritualism, in that reof which De Panhad, was once the respected, influential editor:

Perhaps there is not one believer in the phenomena of Spiritualism, who is of much intelligence, but might confess that he had passed through the same state of mind, as that in which Dr. Hammond wrote the first article in the last number of the North American Review. And William Howitt, or Dr. Ashburner, or Dr. Elliotson, or that English electrician who is the great authority, as to submarine communication, would, any one of them, perhaps, acknowledge that he sembled audience be returned to Mrs. Hardinge to he station in accepting it as from that source, no hesitation in accepting it as from that source.

Truly, Mrs. C. F. Taber. Goethe makes to be present with Faust on the Brocken, on May-day Night; and who saw with his eyes, but who yet could not believe his eyes, because of his science.

But while one man gets to be able to see things aright, another man keeps narrowing in belief, and hardening in skepticism, from day to day. "Spiritualism," says he, "Spiritualism true, and yet science not know it! Impossible. Pacts too great for my formulas to explain! That would be too ridiculous. Spirits, demons, ghosts, now at this present time! What an absurdity! And so absurdly out of place!"

"Yanish! Unheard-of impudence! What, still there! In this enlightened age, too, since you have been Proved not to exist! But this infernal brood-Will hear no reason, and endure no rule. Are we so wise, and is the pond still haunted? How long have I been sweeping out this rubbish Of superstition, and the world will not Come clean with all my pains !-- it is a case Unheard of!"

"Proved not to exist" -- and so it has been proved, since, again, and again. But still pressing from above and about, the spiritual world keeps making itself felt?

Have No Fears.

There is a party, possibly small enough to deserve only the name of a clique, who, both in and out of the ranks of Spiritualism, are especially eager to repudiate the phenomena on which our sublime Philosophy rests for its foundations. Their steady endeavor is, to bring physical and, in fact, other mediums into disrepute by every means possible for them to compass. Whatever their motive, whether theoretical or personal, we are simply prepared to announce to all such with full emphasis, that at all times and on all occasions, without fear, favor, or respect for pecuniary considerations, we shall sustain such mediums with the whole of our ability, let their labor be that of trance speaking, physical manifestations, or any other phase of the spiritual phenomena. Because we do sincerely and earnestly helieve that these agents, however humble their work may be regarded, are doing God's service, each in his own peculiar way, and advancing with all proper haste the great cause of Spiritualism, which is only the powerful lever that is destined to throw the Paganism of Orthodoxy and the church out of its, long established place. On our sixth page will be found a communication from the spirit, John King, who has performed such wonderful service in convincing skeptics and scoffers through the organizations of the Davenport Brothers. He bids the Brothers have no fear; he tells them that they have truth on their side, and a host of spirit friends to sustain them. And so say we on our part to the mediums whom a certain class of people seek to undervalue and renounce. They are engaged in a good and great work, and while they are about it they will be sustained.

On Sunday afternoon, April 24th, the course of day (fit omen, for the future) came to give its Department, blessing to the occasion, and an immense audi- W. W. Pratt, of Marblehead, Mass., called on ence congregated to hear this effort, which was a us Monday, April, 18, 1870, and stated that he had and other distinguished members of Congress.

God's America; his in the history of the world, as he can recollect, the following words: from the day when Columbus begged his way PROFESSOR HOPKINS - Dear Sir: Allow me emas of priests and schoolmen, to gain the material emas of priests and schoolmen, to gain the material what was his age? Was he a member of your means by which, with none but God to write his chart, and nothing but that inspiration which by return mall you will bestow a favor I shall be called him, to guide, he swept in triumph over an i happy to requite you for. W. W. PRATT. called him, to guide, he swept in triumph over an happy to requite you for unexplored ocean, and opened with his island key the gates of a new world! From that day America started forth on its career as a land of inspiration | the Professor: dedicated to the spirit of freedom:

No synopsis would do justice to her masterly effort. It gives us pleasure to autounce that it the cavalry-First Massachusetts, Company L. will shortly be published in pamphlet form.

The Boston Post of Monday, April 25th, says of the meeting:

The closing lecture of the Spiritualistic course in Music Hall for the present season was delivered yesterday afternoon to an audience which filled nearly every seat, by Mrs. Emma Hardinge, on "America, the Land of the Free; and America under the Anathemas of the Ecumenical Connection of the Ecumenical Connections of the Ec cil." The lecturer was powerfully influenced. She commenced by portraying the present condition of America, with its free institutions, its liberal academies of learning, and its vast and comprehensive growth in intelligence and independent dent thought, and ended by contrasting it with what America would be, ruled by the caprices of an Ecumenical Council and its people under the dogma of Papal Infallibility. Mrs. Hardings was throughout attentively and appreciatively listened tö.'

Another of his statements may be appealed an appeal to the audience for assistance (in a conof modern Spiritualism to this force; and those all encumbrance. In this connection Mrs. Har-

> You all desire the blessing of the Infinite Spirit. Permit me to say, in parting, that if you and I alike would have that blessing, we must work for it. You have heard the appeal of one who is laboring earnestly and diligently, and who calls upon you to help him and his associates sustain these meetings. You know that there is but one place in all your great city where the truths of spiritual reveals from my he goden and truths of spiritual revelation may be spoken, and that place is among the free thinkers, and those free thinkers the ones who have embraced the doctrine of spirit communion. We do not blame radicals and free thinkers who cannot accept our faith-all honor to them for the work they are doing; but we know we have a truth in advance of their theories. In this place we may meet to analyze the gift of the angels, to take sweet counsel with the noble and the good who have gone before. You are called upon to contribute to this object: the support of these lectures. When I ask you to put your hands to the plow and 'to look not back,' I mean to your pockets, for material help is what is needed.

> We shall not come together again for months. Your speaker, and those who here have listened to her, may, perhaps, never meet beneath the same-roof in the service of the cause, but, in the coming season, you will listen to the words of those who can ably supply her place. Were it necessary to can any supply her, place. Were it necessary to obtain instruments, the spirit-world would cause the very stones to arise and preach the truth, if you would only give the stones a place to preach in. If I could hold over you the horrors of the Ecumenical Council as displayed in the Papal Syllabus, and sell you passports to heaven, you would purchase them through fear of hell. Spiritualists have the inconting of the left realistics of itualists have the incentive of the holy religion of love, but it is also the religion of justice, and I cannot but believe that from those to whom much is given, much will be required.
>
> Forgive me, but I cannot bid you farewell in a

better manner than in beseeching you to contrib-ute to the distribution of God's bread to struggling souls; for as you give unto these, so shall the Lord of Life give unto you."

for her able and eloquent addresses in behalf of the cause she had espoused, which motion was unanimously carried.

The Dark Age Revived.

If certain persons can have their own way, we shall very soon be back upon the old witchcraft times, tyranny and all. New Jersey boasts of some men that deserve to rank with the selfrighteous louts of the Cotton Mather time. They must be prodigies of intelligence and liberality. What reach of view they must have, and how grandly they must look at the movements of an age which they despise. Our readers of course have not so soon forgotten the tragedy of the children on Wynockie Mountain, last January, who wandered off into the woods for nuts in the wintry afternoon, and were never again seen save as skeletons. The afterpart of that sail tale is yet to be told. It does not wholly end with their cruel death by starvation and exposure. When the search for the children had for a long time been made with no success, a youth residing in Pater son, who had the reputation of possessing the gift of second sight, was appealed to: He was carried from his home in Paterson to the hut of the distracted parents on the mountain side, a distance of twelve miles; when he arrived there, he looked through his globe, as the tale proceeds, and described with perfect accuracy the very spot where the missing children were afterward found dead.

That was all very well. No matter, so far as he was concerned, whether the lost ones were discovered in time to secure them alive or not; his words proved reliable, and he was to have been commended for his valuable gift. But after the affair was all over, sundry pious people of the locality deemed it essential to proclaim it a clear ase of witchcraft. A messenger is sent by a Judge, with a deceitful pretext, to arrest the innocent boy who has thus foretold the result, and the Judges bind him over to the next court for trial in ing to procure his indictment as a witch before the grand jury. The boy's mother is made to introduces the subject as follows: suffer deeply from this treatment of her son, who is innocent of any wrong. We are happy to be able to state, on the best authority, that he has been provided with proper legal assistance by friends in New York, who are quite prepared to expose the depth of such bigotry as soon as an opportunity shall be presented. Could this hateful influence have its way unrestrained, we should very soon be plunged into the darkness of the dark ages again, and have the rack and gibbet restored for the punishment of unbelief.

The long-established and well-managed daily line of steamers between Boston and Portland, begins the new season under favorable auspices, and with a determination to furnish the public with satisfactory accommodations in all

Close of the Music Hall Meetings. Spirit Communion - Verification of Spirit Messages.

lectures for the present season closed at the . In accordance with our previous promise, we above named hall, with an address from Mrs. continue to give instances where parties interest-Emma Hardings (per request) on "America, the ed have been fearless enough to acknowledge the Land of the Free; and America under the Anather receipt of truthful communications through our mas of the Ecumenical Council." A beautiful medium, Mrs. Conant, as printed in our Message

repetition of a discourse delivered by her in proof of the truth of the message of Edward P. Washington, D. C., at the request of Gen. Banks. Hopkins, published in the Banner of Light Jan. 30, 1869. He said on reading the message, it struck The lecture was thrilling and impressive. In him as so peculiar and truthful, that he at once speaking of America she did not seek to pander, ventured to address his father, Prof. A. Hopkins, merely to national pride. America, she said, was of Williams College, on the subject, using, as near

from court to court, frowned down by the anathto ask you if you had a son who was killed in the
late war? If so, when and where did he fall?

In reply the following letter was received from

William's College, Feb. 26, 1870. Mr. PRATT—Dear Sir: You inquire after my son. He served in the late war. He belonged to He was First Lieutenant in that company. He fell at Ashland Station, sixteen miles north of Richmond, on the morning of the 11th of May, 1864. His ago was twenty one, and he was at the time of his death a member of the senior class in Respectfully yours, this college.

A. Hopkins. Thus all the points in the test were found to be correct. The spirit stated in the course of his message (as published by us) that he wished to give some points by which he could be recognized, which he did in the following words:

"First, my name was Edward P. Hopkins; second, my birthplace, Williamstown, Mass.; third, the year of my birth, 1813; month, September. When this civil war first began its work with my country, I had just entered the senior class at Williams College. I had just entered ipon my senior year. I struggled for some time At the conclusion of the address Lewis B. Wil-son, Chairman of the Lecture Committee, made able to aid her, and I ought to be willing to forego all pleasure; I ought to lay down the book and take up the musket. It was a matter of conscience with me. So finally I entered in the First that the next course—which will commence on Massachusetts Cavalry. I went in 63. I served the first Sunday in October—might start free from but a short time, for in a sharp contest with a squad of the enemy's cavalry, about fifteen miles from Richmond, on the 11th of May, '64, I was shot and wounded, and died very soon—in a very few moments, I think."

> Frank P. Phelps writes us from Chillicothe, Livingston County, Mo., testifying to the truth of a message from one of his early friends. He savs:

> "Why do people hold back, and not speak out and own it when they get a message from their friends? I recognize one message, purporting to come from an old friend of mine. It was printed n 1855, from D. Sanderson, of Western New York, to his mother. If his mother has not answered it, I will. In time I hope to get some more from your Message Department. Daniel Sanderson died in 1865, and came to the Banner of Light Circle and spoke through Mrs. Conaut. I.recognize him, or his message, and would say to Sister Conant, Be of good cheer; many truths shall yet be spoken through you,"

> In our issue of February 26th we published the communication given below, from Col. Joseph Wing to his son Charles:

"I have a son who is in poor health, and I wish to benefit him if I can. I think if he will go to see Mr. William White—not yourself—[You refer to William B. White?] Yes, he is under the control of spirit-doctors—is in this city, they tell me—in Jefferson Place. [Yes,] If he will go there, I think we can do something for him—something to regulate his circulation. That seems to be the seat of all his physical trouble. It won't do him any harm to let us try. We think we can help him. My son receives your paper. His name— Charles Wing. I was known here as Col. Joseph Wing. Good day. God bless you!"

In corroboration of the above, we have lately received the following letter from his (the Colonel's) daughter: Boston, Mass., April 2, 1870.

EDITORS BANNER OF LIGHT-In the Banner he Lord of Life give unto you."

of Light of February 26th is a communication

At the conclusion of her remarks, George A. from Col. Joseph Wing to his son Charles. The

The Little Sisters of the Poor. An order of religiouse—a delegation of six Sis ters-devoted to the care of the aged poor, has just arrived in our midst and opened a house at No. 60 Springfield street, corner of Harrison avenue, near the City Hospital, and on Saturday, says the Herald, they received their first guest, a poor old woman over 80 years of age. They have also rented the house next door, and will soon'fit t up for the reception of men. Applications have begun to come in, and there is every prospect that both houses will be full at an early day. The houses of this devoted order of religiouses are supported entirely by the alms of the charitable, which the Sisters solicit from door to door. The success which always attends their efforts is most remarkable. In many cases there is a strife among the patrons who shall have the honor of doing the most for them. Their duties are arduous and very trying. The difficulty of managing a large number of old people, oftentimes querulous, unreasonable and exacting, is by no means light, yet the good Sisters are always cheerful and light-hearted, and spread the influence of their sunny spirits upon all who come within their sphere. They make no distinction on account of religion; they welcome all. The exclusive title to their favor is aged poverty—the more destitute and forsaken the more acceptable to them. Donations of food, clothing, furniture, fuel, money, anything, in short, that can be made useful either in furnishing their houses or contributing to the comfort of their charge, will be thankfully received by the Sisters, who never refuse anything, however small in value, that can be made useful.

"Is it the Despair of Science?"

Is the title of a new pamphlet by Prof. Wm. D. Gunning, issued this week, from the press of Wm. White & Co. It is a brief scientific examination a bond of five hundred dollars penalty, threaten- of the spiritual phenomena, and will command the attention of the thinking world. The author

"Strange things are among us. If the witnesses are not deceived, these things are not uncommon. They occur in many a household, high as well as low. They form the staple of much talk, of some romancing, but, so far, of little philosophy. They have tinged the fancy of the poet and the novel ist, but men of science have, as a class, refused to nvestigate them. But the question is on many ips, 'Are the reports of these mysterious phenomena true? and are the phenomena so elations with nature that science can take no note of them?'

Phenomena for which science has no explana-tion will be soil for the growth of superstitions. The writer, in common with many others, has felt that the time has come for more rigid scientific methods in the treatment of the strange phenomena which underlie what is called 'Spiritualism.' Out of abundant materials be has selected a group of 'manifestations' which are representa-tive, and which will afford a starting point in the investigation.'

Mr. Mountford's Book. The notices of this volume-"Miracles, Past

nificant as to challenge incommon attention. We published what the Adrance, of Chicago, had to say of them last week, which was certainly more than was to have been expected from an Orthodox paper. The Congregationalist, of this she is one of the best developed subjects of the city, remarks thus: "Mr. Mountford's title-"Miracles, Past and Present"—suggests a doubt as to the likelihood of his comely volume's becoming acceptable to the great mass of believers, who hold that the age of miracles is past. But when it is made obvious that Spiritualism is the source of the miracles which with him are 'present, as well as offering a key to those that are past,' the fact that his treatise, however clear in

style, and however interesting and even valuable in many of its views taken, is not likely to offer any solid and useful nutriment to Orthodox thinking, becomes at once apparent." Which is sheer bigotry, without any need of pointing it out to the most casual reader.

The Independent, of New York, enters upon a clear and logical statement of the question involved-a question that has got to be argued and answered, whether certain people will or no, and that, too, at an early day. In reciting the actual discusses the whole subject after this lucid and broad manner:

"There is no other ground on which Rationalism can be met than on that of Supernaturalism.

There is no defensible ground on which the Chrisian miracles can be defended, and modern miracles disposed of with a sneer. Mr. Mountford grasps this latter hypothesis, and presents it clearly, effectively, and with a style at once pellucid and sparkling. He will be called Swedenborgian. But his language and his method is the furthest possible remove from the mysticism of that incomprehensible school. He will be call ed a 'Spiritualist.' But the reader will search in vain for the crude and half-crazed fancies which characterize the pages of many of the so-called 'spiritual' writers. He has thrown down a gauntlet to skepticism, orthodox and heterodox, in a challenge which it cannot, afford to disdain, though it probably will do so. Had we no other cause of gratitude, we should thank him sincerely for drawing the lines and stating the issue so clearly. Between the rationalism which declares that 'only seeing is believing,' and the faith which 'looks not at the things which are seen, but at the things which are not seen,' there is no middle ground. The scener the issue is made up, the scener the church prepares itself either with modern materialistic philosophy to deny the pos-sibility of anything supernatural, or with modern piritual philosophy to assert the credibility at all times of the supernatural, and to 'try every spirit whether it he of God,' the better. Mr. Mountford's book, if it serve no other purpose, will at least serve that of hastening this day."

The above extract states the point so well that further remark seems almost officious. We are arrived at that time where we must either give up religious belief and experience for a barren system of speculation, or elso hold our ground by the help of present and substantial evidence.

Immortal Life.

One by one the more intelligent and advanced papers of the country show signs of coming over to the ground occupied by the believers in spiritcommunion. It only shows the strength of the truth, which makes its way so steadily among all sects and classes, and threatens very shortly to assert its supremacy in the very form in which it has been so perseveringly scouted and rejected. We have before this referred to the proofs of this change of conviction that were discoverable in other papers; at the present time we are satisfied to instance the Commonwealth, of this city, whose views on the whole subject of Spiritualism are thus distinct and outspoken:

"Once we laid our loved ones in the ground doubtful of the issue. The theory of immortal doubtful of the issue. The theory of immortal life was very vague to most persons. It was not an experimental fact. Twonty-two years ago, the Spiritualists inaugurated an era. The pioneers, though not born in a manger, had to cut their way through seas of persecution and ignominy. Their effect is visible in every gathering and publication. They have altered those even whom they have not convinced. We have no dead—all as alleged they in their old or improved garments. are alive either in their old or improved garments. The late tribute in Washington to one of their leader is a notch by the way, and a hint, far from

Will they ignore causes because they have gone upward? We do not burst into full flower here: why should we expect such haste elsewhere? Those are often good teachers who are a line above their scholars. So it may prove with the corps just outside. They must impart, and we do receive. How much more when we shall under-stand the philosophy, and are eager for sunlight!

There are quickening periods which come to patrons preferred larger type and less reading mankind, and if we do not mistake the cloud no matter, we should at once go back to the old larger than a man's hand we are in the midst of one now. The marvelous force which has borne us on during recent years is still gathering impetus, and will ford for us many a stream. We are in the hands of the Infinite, and in the line of our destiny. We can no more shut down the gates than a child can stay Niagara. The partial realization of what we are, and what we may become, lashes us into activity—it is a murmur, a contest, an outburst. For want of a better term, we call it restlessness. It is more than that—it is a reflex of that accelerated pulse which no oplate can reduce; it is awakening manhood, eager for the entire complement of being. There is room for all. Something for each one to accomplish through head, hand or foot. All normal duties require higher skill, and every field invites explorers. We expect artists in every department, and genius will continue to astonish by its rare translations. There is no finality."

"Our Proper Attitude toward Romanism.

The Rev. Mr. Dana, of the Second Congregational Church, says the Norwich (Ct.) Bulletin, preached a sermon Fast Day, on the above subject. The discourse was anything but sensational. and in the treatment of the question, the speaker showed a wide and liberal sympathy with the Romish Church in its Catholicity, demanding from all, courtesy and generosity toward it, in so far as it imitated the spirit of the fathers of the fifth and sixth century. The speaker said: When the Church ceased to he governed by

the teaching of the meek and lowly Jesus, and instead of leading its devotees to God, through Christ, leaving the soul alone with its God, then the Romish Church or any other church was open to and must expect criticism. When the Romish. or the Congregational, or the Presbyterian, or any other church, arrogates to itself the control of the soul, and delegates to its priests the interpretation of the Scriptures, denying the right of the people to read and think for themselves, then that church must expect criticism. The demands of the Romish priests for the abolition of the Bible in the schools, was alluded to as a mere subter-fuge, the real motive (as avowed by the leading men of the church) being to demand appropriations from the regularly raised school fund, to be given them for denominational schools. Here the preacher called attention to the public school sys-tem—the giory of this country, as well as its safety—and demanded from all, a hold, a determined opposition to everything that shall tend to break it down, or impair its power.

The secular education of the masses must be a duty of the state. Encroachment of whatever denomination, by which such denomination should be brought to be a political power, was to be resisted."

Thanks to Mrs. J. J. C., for the elegant conquet of flowers, placed on our free circle table last Thursday.

Movements of Lecturers and Mediums. Mrs. Emma Hardinge lectures in Crosby Music

has removed from Milwaukee to White Water,

Wisconsin. In her peculiar phase of mediumship,

Hall, Chicago, during June. This month she lecand Present"-by the religious press, are so sigtures in Cincinnati. Mrs. A. B. Severance, the psychometrical reader,

> Thomas Gales Forster lectures in Philadelphia luring May. In June he speaks in Baltimore. He has not yet made engagements for September and October. In November he speaks in New

> York, and in Boston during December. Miss Nellie L. Davis, of Lowell, is lecturing in Portland. The Press says: "Those who have listened to this talented young lady have been surprised and delighted with the profundity of thought and purity and elegance of diction, far beyond her years, so manifest in her lectures. As an exponent of their faith, those who believe in what is termed Spiritualism in its highest, purest sense, may be justly proud of her, and her discourses would do no discredit to any pulpit in this

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by E

Mrs. N. A. Adams will speak in Milford, N. H., May 1st; in Lempster, N. H., May 8th and 22d; issue between Rationalism and Materialism, it in Newport, May 15th; in Londonderry, Vt., June 5th and 12th; in Lowell, Mass., June 19th and 26th. Will make engagements for ensuing summer months and autumn. Address, Box 277,

Harry Emerson in Boston.

This remarkable medium has, during the past week, given a series of successful private scances at the residences of some of our most respectable citizens. The manifestations (which were similar to those described by us on former occasions) produced a powerful effect on the minds of all who witnessed them. On one occasion, when the invisibles were about to perform the tumbler-testin perfect darkness—a skeptic seized the glass. The spirit guides immediately informed Mr. Emerson of the fact, and he said on the production of light, that some one had held the glass. The committee then asked the company if any one had done so, and a gentleman (a strong skeptic) acknowledged that he did, and that he considered it the strongest test of the evening, for he was certain that the medium could not have seen him perform the act.

We have heard the musician, Mr. Frank Searles. years ago, in Lowell, and his manner of playing the piano through the mediumship of Mr. Emerson, is precisely identical with the former's style, when in the form. The spirit-voices-male and female-and the bugle solo, are very fine.

Parties wishing to secure this medium's services for private scances in Boston and vicinity, can address him care of this office.

Woman's Suffrage in Chelsea.

A Woman's Suffrage Convention was held in Granite Hall, Chelsea, Mass., Monday, April 25th, afternoon and evening. The afternoon session was addressed by Ms. Julia Ward Howe, Rev. B. F. Bowles, Ada C. Bowles and Mrs. C. P. Lacost, of Maplewood; evening session, by Ada C. Bowles, Rev. Mr. Jones, of Natick, and Mrs. M. A. Livermore, of Boston.

The Convention formed an organization, under the name of the "Chelsea Woman's Suffrage Association," and adopted a Constitution. Officers were elected for the year, as follows: President, Mrs. John S. Osgood; Vice Presidents, Mrs. A. E. Cutter, Rev. J. B. Greene; Secretary, A. C. Cheney; Treasurer, Mrs. M. E. Foster; Executive Committee, Mrs. C. B. Danforth, Mrs. L. C. Breck, William A. Hovey, Mrs. Lamont, Mrs. E. S. Dodge and I. Smith.

The attendance was large, particularly in the evening. Mrs. Livermore delivered a lengthy address, which was listened to with great interest. as were also the remarks of the others on the subject under discussion.

Small Type and Crowded Columns.

Our very worthy friend Frank Smith, of Baltiobscure, of what may be.

A vast amount of intelligence has passed the misty boundary—scientists, reformers, philanthropists. Will they stop in their researches? comfort to him; but that he has gradually obmore, says he has taken the Banner since its first served the small type increasing upon its surface, column after column, until now it is almost illegiole to him; and he expresses the opinion that thousands of our patrons feel as he does in this respect.

If we for a moment supposed our thousands of patrons preferred larger type and less reading regime; for it costs us much more for type-setting now than formerly. Why we put so many articles in nonpareil type, is because we desire to give our numerous correspondents a hearing, which we otherwise could not do and keep up our usual variety. What is the opinion of those mostly interested? Do they want larger type and less reading, or vice versa?

The Natural Result of Bad Faith. Troops from Virginia passed through here to-

lay, on their way to the frontiers, says a dispatch from Washington of the 26th of April, where serious troubles are threatened with the Sioux Indians. The cause of this apprehended difficulty can be stated in a few words. It is that the House last session refused to appropriate money to carry out our treaties with the Indians. The Secretary of War was at the capitol to-day, urging early action on the pending Indian bill. He said he is greatly embarrassed about troops, and has not got what he absolutely needs, and does not see how he can possibly get along if the army is reduced next fall, and the consequence of his talk will probably be that the proposed reduction will not be made till next summer.

Spiritualism in Texas. The Houston Daily Times of April 7th, says,

Say what may be said, it is certain that Spiritualism is rapidly widening its circle of believers in this city. If things go on at this rate, we suspect that we shall be a spiritual community altogether before long. We shall not be surprised if in a little while it outnumbers any religious denomination in the country."

The paper also alludes to lectures given there by Mrs. Wilcoxson and Mr. Schlesinger, and the successful healer, Dr. Persons. That these pioneers are doing good work there is quite evident.

Australia.

Spiritualism has made such headway in Ausralia that it has become necessary to have the spiritual literature for sale there. In order to meet this demand, Mr. W. H. Terry, an enterprising book dealer in Melbourne, ordered from our house a large supply of all the works on Spiritualism. The first shipment was exhausted almost immediately after arrival, and other installments meet with like rapid sales.

Five Japanese noblemen have arrived in New York, intending to study at Princeton college.

Spiritualism in Boston and Vicinity.

MERCANTILE HALL.—The usual meeting of the Children's Progressive Lyceum was held at this hall, Summer street, Sunday morning, April 24th. Answers to various questions, singing, silver-chain recitations, and a song from Hattie Richardson composed the services. One hundred and thirtysix members and officers were in attendance.

In the evening of the same day Rev. C. H. Ellis, of Salem, O., spoke at this hall. Subject: "The Golden Age of Humanity."

On Thursday evening, April 21st, the Lyceum Amateur Dramatic Association gave an interesting entertainment at Mercantile Hall, consisting of "All that Glitters is not Gold," and "A Race for a Widow," interspersed with instrumental music by Miss E. Fessenden. The various characters were assumed by Messrs, F. M. Hawley, F. J. Kendall, M. F. Davy, C. D. Woodward, E. F. Bearse, W. L. Lovejoy, P. Pisher, G. T. Chase, and Misses M. A. Sauborn, Hattle L. Teel, L. F. Lovejoy, Annie Cayvan and A. Jewell.

Temple Hall .- The circles at this place were crowded by an assemblage of carnest seekers after truth, both morning and afternoon of Sunday, April 21th. In the evening Mrs. Bruce, entranced by an influence purporting to be the spirit of Annie Cooley, delivered a lecture on the subject of "Fallen

The Boylston-street Children's Progressive Lyceum held its session at Temple Hall, Sunday afternoon, April 24th. A good number were present to participate in the exercises Wing movements, answers to group questions, declamations by six children, reading by Mrs. Dana, and banner and target marches occupied the time.

CHARLESTOWN .- Washington Hall .- A general conference was hold at this place Sunday afternoon, April 24th, remarks being made by Mrs. Floyd, of Dorchester, and others. In the evening Dr. Hodges lectured at the same hall, before the Spiritualist Association. Subject: "Am I my brother's

The last meeting of the Social Society was held at the house of Dr. A. H. Richardson, 95 Main street, on Wednesday evening, April 20th, about forty members being present.

CAMBRIDGETORT .- Harmony Hall .- The Children's Progressive Lyceum holds its meetings regularly at this place, on each Sunday morning, at 101 o'clock. A great amount of labor is being put into this organization, and its prospects are eminently flattering. Its last meeting (April 24th), which was well attended, was occupied by the regular order of business, and answers to the question, "What is Science?"

CHELSES. - Granite Hall .- On Sunday evening, April 24th, the course of lectures which has for the past eight months been carried on so successfully in Chelsea, closed by a lecture from Miss Jennie Leys, a new convert from the Orthodox church. This lady carries with her to the platform an easy grace of delivery, a fund of valuable knowledge, and a firm reliance on her angel teachers. Though laboring under a difficulty in her throat which caused her to ask to be relieved from speaking, when she arrived at the hall, she still yielded to the request of the Committee, and proceeded to deliver (with what voice she could command) a lecture which was remarkable for elegance of expression, vivid imagery and loarned research. Those who were able to hear her, pronounced her remarks to be of the first order. Her subject-peculiarly appropriate for her first public locturo-was, "Spiritualism, rightly interpreted, the true reli-She will speak, during the month of June, at Plymouth, Mass.

During the evening, Mr. Martin, chairman, congratulated the Spiritualists of Cheisen upon the success of the lecture course, and stated that the ensuing fall the meetings would be renewed at the same hall, (notwithstanding the efforts of the Evangelical Christians to obtain it.) and that the best talent of the country would be employed in making them interesting; the opening lecture of the next season would be delivered on the first Sunday of October, by Prof. William Denton. This statement of prosperity was received with unbounded applause by the large audience in attendance-estimated at a thousand persons. Mr. and Mrs. Howard Paul, the celebrated vocalists, were present (having kindly volunteered their services,) and the latter sang Longfellow's "Excelsior," and "He was despised," by Handel, from the "Messiah," with great effect.

New Publications.

ORDEAL OF LIFE. Graphically illustrated in the experiences of fifteen hundred individuals, promiscuously drawn, from all nations, religions, classes, and conditions of men. Given psychometrically, through the mediumship of Dr. John C. Grinnell. Boston: William White & Co. The objection of there being too many words for the ideas

that is so generally alleged against spiritual books, cannot be made to apply to the publication before us. So far from this there probably never has been, since the art of printing was discovered, so many ideas and incidents compressed into so small a space as are here contained. Not only are the phrenological developments or earth characters of nearly fifteen hundred individuals distinctly given, under their appropriate heads, but their spiritual progress in the other world is also defined in most instances, besides numerous descriptions of personal appearances, dress, arms, regalia, ornaments and other peculiarities, embracing, in the catalogue, specimens of nearly every country and age of the world, reaching back to the remotest period of antiquity, uding several hundred living persons, among whom are warriors, emperors, kings, queens, statesmen, philosophers, poets, popes, blshops, priests, clergymen, profess ors, rulers, presidents, judges, politicians, and men of all grades and position in business and society, both living and dead. The book opens with a splendid full-length colored lithograph of Pontius Pilato, clothed in his scarlet robes of office, as described from spirit-life, and a page of fac simile of various hieroglyphics and characters given by ancient personages, together with the hand-writing of the medium, while under the different influences that controlled him-one of these (the character of Hon, Horace Greeley, being written by Mr. Chase, the chief control-ling apirit; and that of Marshall Moreau by an Indian spirit, who figures largely in the volume. Knowing, as we do, the entire truthfulness and reliability of the compilor of the communications, we can confidently recommend the work to our readers, as the genuine production it is represented to be in the preface; and feel sure that to all Spiritualists it will prove a volume of surpassing interest, while none can fail to derive both pleasure and profit from its perusal, from the fact that whilst every order of religious and educational polity are introduced into its pages, all the experiences of life given go to establish the truth of the axiom announced nearly nineteen hundred years ago-"That to do unto others as we would they should do unto us," includes the sum total of religion, and that "God is no respecter of persons, but in every nation he that fearoth (or leveth) him and worketh righteousness, is accepted with him."

We would recommend this hook most especially to such of our Orthodox brethren as object to Spiritualism, for the alleged reason that it does away with future punishment for we can assure them that they will, in its perusal, be most agreeably disappointed, as there are cases of suffering described that rival in intensity the hottest specimens of hell we have ever heard described from the pulpit.

THE ATLANTIC is substantial and solid, yet covered with the buds of May and the swelling promises of summer. The financial question furnishes the subject of an article in the May number, which will be very widely read and reflected on. There is travel, criticism, poetry, essay, and cultured and advanced thought on its numerous pages, from pens with which the appreciative reading public are perfectly familiar. It is a strong and popular issue of the Atlantic.

HARPER for May abounds with illustrated articles on travel, biography, and history, which do but continue the high repute it has long since earned. Some of these papers are portions of a series, which have already secured their regular readers. The selections in Harper from the foreign magazines are always timely and fresh in spirit, and precisely adapted to the wants of the current day. It is one of the greatest of successos in the world of good magazines .

A New Paper.

J. S. Loveland & Co. bave issued a prospectus for a new paper, in San Francisco, Cal., to be published weekly, entitled, "THE RECONSTRUC-TOR." It will discuss the present claims of woman; the conditions and necessities of labor; the claims of cooperation; the nature and functions of money; the true system of trade, and all other topics which interest humanity. All subjects will be viewed from the standpoint of the Sanitabal. man; the conditions and necessities of labor; the be viewed from the standpoint of the Spiritual wounded. Philosophy, which Mr. Loveland regards as the only and sufficient exponent of all human inter-

ALL SORTS OF PARAGRAPHS.

Those who held season tickets, with reserved seats, for the course of Sunday afternoon spiritual lectures, in Music Hall, will no doubt be glad to learn that they can secure the same seats for the next course by making application personally, or by letter, to Mr. Wilson, at the office of the Banner of Light, before the close of the first week in June. All seats not renewed by the time specified, will be sold to the first applicants. The price of season tickets is five dollars, with an increased number of lectures from the ablest speakers.

The extracts from Spirit Messages, which we print on our third page, under the heading. An Extraordinary Book," are very interesting.

See call for the meeting of the Massachusetts Association of Spiritualists, in this city, May 26th.

George W. Messenger, a merchant and prominent citizen of Boston, died at the Tremont House on Wednesday, April 27, aged 57. 13 Read Mr. Van Namee's card, in another

of the day. Ole Bull sailed for Europe, from New York, on Wednesday week. He will return and give more

column. He is one of the best developed mediums

BANNER OF LIGHT.-Here is a paper adapted to the age in which we live, circumscribed by no sectarian boundaries, which command "Thus far shalt thou go and no further." It claims in its search for truth the grand universe, the aid of nature, the arts and sciences, to accomplish its and and aim, to wit: the progress and perfection of the race. The intelligent thinking class best appreciate the character and style of literature resented to the readers of the Banner, which fact is of itself the highest eulogy we can offer for its merits. It is the standard spiritual journal, and claims an unrivaled circulation.—Dryden News.

PLANE MEN-Carnenters.

concerts in the fall.

Some of our eating houses carry out the law of compensation to perfection, says Digby, for when the coffee is weak the butter is strong.

> SPEAK NO ILL. Nay, speak no ill—a kindly word Can never leave a sting behind; And oh, to breathe each tale we've heard, Is far below a noble mind. Full of a better seed is sown,
>
> By choosing thus the kinder plan: For if but little good is known, Still let us speak the best we can.

The Rev. O. B. Frothingham denies that he said the loose things about marriage recently attributed to him. The second secon

A candidate for medical honors having thrown himself into a fever from his incapacity to answer the questions, was asked, " How would you sweat a person for the rheumatism?" "I would send him here to be examined."

Mr. Southmayd's manifesto on Caudy Gambling should be read by every one.

A wealthy citizen of a town in Maine died recently, and, according to a local paper, his last words to his heirs were: " Plant me as soon as I am cold, and do n't cart me around for a side-show-Remember Peabody."

Miss Edmonia Lewis, the American sculptress, has received orders from the Marquis of Bute for works from her chisel.

MATINEE READINGS .- Monsieur Jacques will zive readings Tuesday afternoon, May 3d, at Chickering Hall, at 31 o'clock. His selections are excellent.

The best thing in the current number of the Harvard Advocate is this: The other day Molecule propounded the following to Atom: "A boy said to a gentleman. My father and mother have a daughter, but she is not my sister.' Now how do you explain that?" Atom reflected, but all in vain. To his every suggestion Molecule replied by a mild but decided negative. At length Atom was forced to give it up. "Why, it's simple enough," said Molecule with an exasperating smile, "the boy lied!"

The Iowa legislature has passed a bill allowing railway passengers three dollars for every day's unreasonable delay of their baggage.

The citizens of Florence have instituted a subscription for a statue to Savonarola, as a protest against the Ecumenical Council, and a large sum has already been subscribed.

Miss Garrett, a lady physician, has lately been appointed a member of the medical staff of the East London Hospital. Her appointment is the first recognition by medical authorities of lady

Mrs. E. P. Thorndike Newman, who returned to San Francisco from Boston last winter, was recently elected President of the Woman-Suffrage Association of that city. In an article written by her in the Ploneer, on "Woman and Man." she says :

"Woman in the past has only performed the lower functions of maternity; never dreaming that she represents the higher creative power of the planet, or that Nature has consigned to her the great work of forming the god-like human soul male as well as female. To do this nobly and in accordance with the great design, she must be educated, in the highest sense of the word; she must cultivate all her powers, all her inherent attributes; she must understand and enter into all the avenues of life."

CURRENT EVENTS.

Admiral Porter, after investigating all the circumstances Admirat Forter, after investigating all the circumstances of the case, asserts that the officers of the Bombay are wholly responsible for the Oneida calamity. He contradicts the report that the Oneida was not amply furnished with boats, and repois the charge that her officers were carousing, having left the deck in charge of a midshipman.

It is reported that Father Hyacinthe has renounced Catholicism, and will soon take charge of a wife and a Lutheran church, all of which may be doubted until confirmed.

It is reported from Chicago that the Brule and Sloux Indians, in Dakota, numbering 12,000, are making trouble, and that General Sheridan says he will soon make them behave better or put them down. It would have been cheaper for the Government, by millions of dollars, if it had paid the Indians what it had agreed to, instead of wrongfully fighting them down.

General Gordon quits the Cuban service because his contract, which was for one year, has expired.

tract, which was for one year, has expired.

Intense excitement prevailed in England and on the Continent of E trope, say late dis atches, caused by the confirmation of the news from Greece that the brigands who captured a number of English and Italian travelers of distinction some time ago, had murdered the whole party except one (Lord Muncarter), who succeeded in effecting his escape. The brigands, in an encounter with the Government troops, were badly beaten, many killed, and the rest fied, hotly pursued, and would probably be captured. The excitement is intense enough, it is thought, to induce the great powers of Europe to ald Greece in exterminating the position to the continuous and the country.

The Madrid Epoca of April 26th, says it is assured that only and sufficient exponent of all human interests. Success to the undertaking, say we. The first number will be issued on or about the first of May.

The main appears of April 20th, say it is assured that Prince Frederick of Prussias is the candidate of the government for the throne of Spain, but that the Emperor Napoleon has declared to Señor Olozaga, the Spanish ambassador at Paris, that this solution of the question might be so grave that it might be the cause of a war between France and Prussia.

More Subscribers.

The old subscribers to the Banner of Light whose names are given below have obtained one hundred and five new names for our list since our last report. Friends, we thank you sincerely for your aid. F. W. Robbins sent three new subscribers; A friend, five; C. J. L., six; Dr. W. Persons, two; E. W. Watson, two; L. Woolrick, one; E. A. Groot, one; Seth H. Vose, one; Mrs. H. M. Brazler, one; Mrs. B. Fuller, one; H. H. Ostrom, one; Wm. Bryce, two; Charles L. Banks, one; C. S. Hyatt, one; J. Merrill, one; R. Richey, one; S. Cutler, one; C. Mead, one; D. M. Johnson, one M. C. Pomeroy, one; S. F. Kipp, one; A. N. Fuller, one; G. T. McConnell, one; O. E. Randall, one; T. S. White, one; O. B. Locke, one; S. B. Howes, one; Rev. L. McCreory, one: Thomas Kirk, one: B. Roberts, one: J. Richards, one: B. G. Raybould, two; James M. Evans, one; C. P. Barnes & Bro., one; Mrs. P. A. Cunningham, one; Mrs. J. M. Allen, one; F. M. Randall, one; R. H. Allen, one; O. H. Green one; Dr. A. W. Hager, one; M. D. Smith, one; W. Chase, one; Wm. Burgess, one; J. Buxton, one; Mrs. S. A. Smith, one; George Beals, one; H. C. Pierce, one; William S Hudson, one: W. G. Clark, one: J. D. Owen, one: J. A. Miller, one; Mrs. A. Snow, one; E. Breckbill, one; W. W. Strong, one; H. L. Clark, one; S. W. Small, one; Mrs. T. Blackmar, one; Mrs. A. C. Dearborn, one; E. Pratt, one; J. F. Ferree, one; F. Doherty, one; H. P. Merriman, one; E. B. Averill, one; L. C. Bishop, one; A. T. Stovens, one; George N. Cash, one; J. Terwilliger, one; J. H. Kimball, one; I. R. Butts, one; E. M. Wallace, one; S. Whipple, one; G. K. Williams, one; J. R. Waterhouse, one; C. B. Day, one; M. Greensfelder, one; N. M. Strong, one; R. J. Rogers, one; J. Swoasey, one; Priend, two; Mrs. M. Champlin, one C. Powers, one; C. H. Leland, one; Mrs. Brown, one; D. II. Cobb, ond; C. E. Kreische, one; F. C. Miller, one; J. S. Hooker, two: H. N. Partridge, one; Mrs. L. A. Stevens, one

A very singular communication was placed in our hands a few days since, says the East Greenwich, R. I., Pendulum, by Mr. Austin Wilon, of Greenwich.' Our villagers know of the death of Mr. William Wilson, the son of Austin, which took place in November, 1868. The docu ment referred to, purports to be a spiritual communication from William to his father, made through the agency of a woman in Lake, Milwaukee County, Wisconsin, by the name of Martha Howard. The party lives nearly a thousand miles away, is not known by the Wilson family. and is an outire stranger in every particular. We copy the communication entire. It speaks for itself, but in an unknown tongue. The reader can disnose of it at pleasure.

> " Lake, Milwaukee Co., Wisconsin,) June 16 1869.

My Dear Father-Your son William Wilson. I take this means to let you know that I am not Your hoy Will has been with you very many thmes since Nov. 20th, 1868. I have been to Greenfield to see the other folks, and to my own home to see one whom I have not named, nor will notshe is about to change her condition, she hopes for the better, but I fear not. You will, perhaps, say I might have come nearer to my home, but I could not find any one to suit me so well, and the greater the distance, the better the test. I am with you, my dear father, often at home, am now happy, and would not wish to be in any other

I am your affectionate son WILLIAM WILSON son of Austin Wilson, who passed away from this life Nov. 20, 1868, and was 36 years old."

" Lake, Milwaukee Co., Wisconsin, July 6, 1869. Mr. Austin Wilson-Sir: While sitting in a small family circle on the above date, this communication was presented, and requested to be forwarded to you. We shall feel pleased if you will write and let us know as to its truthfulness. Respectfully yours,
MARTHA HOWARD.

Please direct to Mrs. J. C. Howard, Milwaukee,

INSPIRATIONAL LECTURE.—The Watkins (N. Y.) Express of March 3d, contains the following: A large and very appreciative audience assembled at Freer's Hall last evening to hear a lecture from Mrs. Robbins, one of the most gifted 'Inspirational Mediums' of the new spiritualistic dispensation. The lecture was a marvel of eloquence and excellence—one of the finest discourses ever clothed in human language, or that ever fell from mortal lips-and was listened to with almost rapturous attention. It was faultless in its logic, remarkably pure in its diction, and inculcated the loftiest precepts of morality and Christianity, creating deep impression on the minds of those who were so fortunate as to be present. The next ecture will be at the Hall on Sunday evening March 12th, on which occasion a contribution will be taken up to cover expenses, but no tickets required, the admission being free. Those who would obtain information which cannot be even alluded to in this brief notice should attend."

SPIRITUAL LIGHT.—The Ithacan relates a scene at the death bed of Kitty Skinner, who died in Ithaca, N. Y., on the 24th of March. She was one of the victims of the Lang family poisoning case:

"Little Kitty continued to grow worse until be-tween 7 and 8 o'clock Wednesday night, when her suffering became intense. She could with difficulty be kept quiet, and only by giving a great deal of an esthetics. All the time she asked for cooling substances, as snow and ice, or account of her burning stomach. At last death came to the little sufferer's relief, but gradually, for after she became easier she could talk. She talked constantly of her relatives, and said she saw Bella Lang, (who was buried last week) and she had a beautiful white dress all platted about the waist and gathered in the skirt. She said she wanted to be dressed like Bella, she was so beautiful. Not long before she died, in the midst of her talk, she said, 'Papa,' (her father was buried on the 22d of January) take hold of my hand and help me across.' Between six and seven Thursday morning she breathed her last."

From the Boston Cultivator. Bradley's Super-Phosphate.

MESSES. EDITORS-I have used Bradley's super-phosphate for several years, with good suc-cess, applying it to corn, oats, and potatoes. I used to put on about twenty-five loads of barnyard manure to the acre, and then about twelve loads of good hog-manure in the hill in planting corn; and don't think I got any better corn from the manure than I now do from one table-spoonful of your super-phosphate; and it ripens full two weeks earlier than it did when I used hogmanure.

On oats I sowed about two hundred pounds of the phosphate to the acre, and I never raised such oats before. The straw was very stout; but they did not lodge; and ripened seven to ten days earlier than those sowed at the same time by my neighbors, without phosphate. The yield was sixty bushels to the acre, of good cats, that would wiegh thirty-four pounds to the bushel; being most as many again as I ever raised before from

most as many again as I ever mised before from an acre without super-phosphate.

Last year I raised from three-eighths of an acre, manured with your phosphate only, three hundred and twenty-five bushels of turnips, some of them as large that a peck basket would not let them in.

EDWIN M. WEBSTER. Danville, Vt., April 14, 1870

The Massachusetts Spiritualist Association Will hold a Convention, at the Meionaon, Tremont Temple, Boston, Thursday, the 26th of May, day and evening.

It is carnestly desired that there should be a full attend nce, as business of importance will come before the Conven Spiritualists' Societies throughout the State are requested

to send delegates, and also in towns and cities where there are no local societies the friends are requested to send one o more of their number, to represent them, for the Association is anxious to hear from every town in the Commonwealth. Good speakers are expected to be present, and we feel was ranted in promising all a pleasant time.

Per order Executive Committee. H. S. WILLIAMS, Sec'y.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. percepty. Human Nature: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. The Relatio-Philosophical Journal: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cont. THE LYCEUM BANKER. Published in Chicago, Ili. Price

THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

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Wilber's Cod Liver Oil and Lime.—Persons who have been taking Cod Liver Oil will be pleased to learn that Dr. Wilber has succeeded, from directions of several professional gentiemen, in combining the pure oil and lime in such a manner that it is pleasant to the taste, and its effects in lung complaints are truly wonderful. Very many persons, whose cases were pronounced hopeless and who had taken the clear oil for a long time without marked effect, have been entirely cured by using this preparation. Be aure and get the genuine. Manufactured only by A. B. Wilhos, Chemist, 166 Court street, Boston. Sold by all drugglais.

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CANDY GAMBLING.

A SMALL SWINDLE.—Among the Ingenious frauds now in practice, that of sciling "Prize Chewing Candy" to children is one of the most reprehensible. Each package purports to contain in addition to the candy a prize equal in value to the price of the whole, and the sale is calculated to increase an interest in games of charre and lotteries injurious to the future character of the purchaser. More than that, though it is sometimes claimed that the candy in the parcels is made and put up by Southmayd & Co. it. is oftener of an inferior character, and unlike the pure article made by that firm. Name of their superior Chewing Candy is ever sold by Southmayd & Co. in this manner, and they discountenance this and all other candy-gambling schemes by refusing to do up their candy fingize packages for parties engaged in selling them. Southmayd & Chewing Candy, which, like all other candles from their establishment, is pure and unaddirected, can be obtained at their store on Tremont street, and at all first-class confectionery stores.—Boston Traveller. 1w—May 7.

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while in an abusemal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—abether for good or evil. But these who leave the earth-sphere in an undersloped state, eventually progress into a higher condition.

We ask the reader to receive his describe put forth by spirits in these echimist that does not comport with his or her reason. All express as much of truth as they perceive his many. no more, Ref Persons receiving such messages are requested to

Inform us like far the statements made agree with the facts,

The Hanner of Light Prec Circles.

These Circles are held at No. 158 Washington Street, Room No. 1, (up. stairs) on Monnay, Turshay and Thurshay Afternoons. The Circle Room will be open for visitors at two elook; services commence at precisely three elock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.

Mrs. Connat receives no visitors on Mondays, Tuesdays, Walnesday of Thursdays, pull after also received by Street, Street,

Wednesdays or Thursdays, until after six o'clock r. M. She ves no private sittings. Rei: Donations of flowers for our Circle-Room are solicited.

Invocation.

Holy Father, while we roll away the stone, that humanity may know that the dead live, we seek: seek to become strong in thee. Thou knowest, oh, Father, Spirit, that we have need to be led by thy right hand every hour of our lives. Oh, lead us, our Father, and forsake us not. We praise thee, oh, Lord, that we have been delivered from the flesh; that we have gained the victory over death, and that we expect to gain the victory over all sin, and to become one with thee. We ask that be it wise or the contrary, has determined otherthou will strengthen us in all goodness, and may we be unto humanity a light that shall guide them out of all religious darkness. May we her- goes on in life, remembers its past, and takes up ald in a morning of joy that shall come to every soul, breathing peace to every heart, and lifting I did not come here to preach. I came to make all thy children out of the darkness of error, so, an acknowledgment. I lived here in Boston. It that thy kingdom may come on earth, and thy will be done, even as it is done in heaven. Amen.

Questions and Answers.

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

QUES .- By L. A. G., of Texas; At one of your circles the controlling intelligence, in answer to the question: "Why don't some of my spirit, my brother. At the closing up of the concern, it friends communicate?" gave as a reason "that there is a law which controls the communications of spirits. When the law is favorable, then they will." We wish you would explain how and on what principle this law, operates. Many areearnestly desiring more light on this subject.

ANS,-It is a universal law of nature by which spirits return, communicating with those who remain on the earth. It is presumed that you all know that this natural law makes certain demands of every living soul, that must be complied with. For instance, if I wish to hold control of this body I must breathe, I must make use of the atmosphere in which I find myself. I must act in conformity to the law as I find it expressed. through this Luman organism, else I cannot remain in control. And again, if I find on approaching this or any other foreign organism, that it is not at that three adapted to my use, that is to say, is magnetically and electrically opposed to me, the law of repulsion acts toward me. If it says: 9 You cannot approach," I cannot. But I must wait till the law of attra tion, or that feature of the law called attraction, beckons me on, and invites me to use the organism. Sometimes the while the spiritual atmosphere may attract, and rice versa. We can never tell whether we are going to succeed in controlling a medium till we come within the radius of the magnetic sphere. Then we know at once. There are an infinite number of points in this great natural law, infinite even with regard to the cause of spirit control therefore it would be impossible for us to elaborate them all.

Q -What are some of the conditions necessary to be observed by those who are asking the spirit to control?

A .- One of the conditions requisite, is a passive state of mind on the part of the questioner. Be. willing to receive whatever the spirit is able to give, at all times weighing whatever is given in the balance of your own reason, and accepting such as your reason sanctions, and nothing more. Again, it is necessary that you lay down all prejudice. Put all your preconceived notions under your feet, and he willing to receive whatever is true, for its own sake. Persons who seek to investigate this phenomenon, should remember that it is the voice of God talking to his children. And remembering this, you will come in humility asking the Great Father Spirit to bestow upon you what you most need. And ask in all honesty of heart, equivocating not at all, either in thought or speech. Send out from the centre of your being. honest thoughts, honest purposes, and rest assured you will receive such in return.

Q.-I ask of a communicating spirit concerning the condition of a certain soul in spirit life, and am answered that the soul is suffering severely from remorse of conscience. An Indian spirit comes and testifies that he sees the same soul covered over with worms, or otherwise greatly afflicted physically. Will the intelligence present explain why the first spirit communicating does not see the same external surroundings of the soul described as the Indian does. Please explain the why and wherefore of the thing, so as to bring it level with our senses, if possible,

A .- Souls are continually changing states of being-conditions of existence. Therefore it is quite -possible that one intelligence might have seen a soul under certain special conditions, while another looking at it another time, might have seen it under different conditions. You are not to suppose that souls in the spirit-world are always externally the same, for they are not.

Q.—In the case in question, the spirit was seen by both at the same time, and the intelligent spirit said that the Indian saw it in the manner de-

scribed. A .- The Indian stands, spiritually, ever upon Nature's platform, and if any condition of mind is to be presented to him, some symbol must be shown him by which he can recognize the true condition of that mind. He learns by symbols in the spirit-world as here. He commenced his education that way, and it is generally carried on in that way in the spirit-world. Again, it may be accounted for in this way: For instance, I may see great beauty in the rose. To me it may be exceedingly beautiful. It may talk to me of heaven, while my brother may see in it no beauty at all. It is only a form of vegetable life. He does not see, does not realize the beauty. God in beauty does not talk to him from the rose. But he does to me, because we are differently constituted. We perceive things from our own particular plane of perceptions; even here in your life you do this, and in the spirit-land it is carried to still greater

CHAIRMAN .- I will read the following letter:

FRANKFORT-ON-MAISE,)
Germany, Jan'y 23d, 1870. 3
To the Editors of the Banner of Light:

DEAR Sigs: Fitteen years ago I became convinced of the truth of Spiritualism, which has ever since been my greatest comfort and conso-lation. I was then residing in New York. Since my arrival here, I find that our beautiful philoscble, because with what I have learned here in bly is spreading vastly in Germany; but I have been surprised to find that the spirit guides of the societies of Vienna, Breslau, Leipsic, &c., as well some of my friends happy and toward making as those of Paris and Bordeaux, invariably teach myself happy. Farewell. [Will you give your that we have to pass through many re-incarna-tions in this or other worlds; that the higher our development, and the greater the progress we make during our sojourn on earth, the fewer reëmbodiments do we need: Will you kindly request the spirit guides of your "Banne circle" to inform me whether this doctring be correct; as I never heard it promulgated in the United States? Yours for truth and progress,

ROSETTA KLEIN. A .- The theory of re-incarnation in America is attained its majority. Since we have the evimyself and the spirit-band with whom I am associated-since we have the evidence of thousands of spirits who remember having lived through several physical existences, of course we know that the theory is correct. We do not know that we too shall be again and again re-incarnated in physical life, but we believe we shall. Judging thy blessing. Thou knowest our weakness. We from the experience of others, we believe it to be our own fate also. Feb. 28.

Frank Kidder.

It would be far better for some of us if there was no hereafter to mortality; if the spirit laid down in the grave with the body, and was to all intents and purposes extinct. But some purpose, wise; so we live. The spirit passes out of the body intact, at death, receives not a single sear, the thread and weaves its web still forever. But is only a very short time since I parted with my body of flesh-died, as you call it. But I have had quite time enough here in this spirit-world to reflect-and my reflections have brought me to this point-the point where I think it is best for me to return and acknowledge some wrongs I did to those who still remain here. You may call me Frank Kidder. I was engaged in the sale of liquor, in Boston; was associated in business with was found that my brother-or rather his familyinstead of being the possessors of between twentytwo and twenty-three thousand dollars, were virtually without anything. It was a mystery. It went into court, and finally was decided-not against me. I wish to God it had been. Well. suffice it to say, I kept a false set of books, and by certain mercantile manouvres I took all my brother had. My book keeper, who is now on the "earth, can testify to the truth of what I am now stating. He knows it, and were he here in this andience would not dare to deny it. But I am not speaking to blame him. I myself was solely to blame. He was weak, and rather in my power. I used him in his weakness. I cannot find contentment or peace, in any degree, in my new life, till I in some way right the wrongs of my earthly existence. Believing that coming and making this statement was the first step for me to take in the upward course, I have done it; and I hereby call upon those who are most interested in this matter, to confer with me, privately or publiclyit matters not, so far as I am concerned-I have no choice in the matter-and I will do whatever I am able to toward assisting to right the wrong, physical sphere of the medium may repel us, partially, at least. I do not know as I can do much toward it, now; but I will do what I can. I will show my disposition, at least, to do something toward repaying those I have wronged. It remain here; but I can make the effort, at least, [Is your brother on your side?] Yes; but his children live. Good day. May you never be situated in the spirit-world as I am. [A gentleman in the audience asked, "Where

was your place of bussness?"] Here in Boston. You know just as well as I do.

Johnnie Joice.

the lam pretty well. You got the picture, did n't closures, but I don't wish to be the means of Jews as a God of peace? bringing any one to the gallows. When the law s changed to imprisonment for life, I shall be ready to accede to your request.] If they would only have moral hospitals here, as we do in the spirit-world, I think it would be a good thing. But you haven't got any. I know you have got some that you say are, but they aint the kind they have there. They tend to strengthen all the wickedness there is in the spirit, instead of weakening it and driving it out. They are all based upon wrong principles, and are in no sense what they ought to be. So our teachers say, and the superint-ndents of our hospitals. [I hope we shall gain more wisdom in this matter.] Yes, sir, you are growing into it. Have to wait a good while, though. [Something may occur to change my decision.] Well, whenever it is right, I am ready to make a full statement. [Does your murderer feel at ease now?] No, sir, no, sir; he feels as if there was a drawn sword over his head, and it might fall any day. Feb. 28.

Benjamin Wadleigh.

I am all right, sir. Benjamin Wadleigh. My occupation, when here, was that of a conductor on a railroad train. My exit from this world was caused by an accident. I was told, about three weeks before the accident occurred, that it would, unless I took extra measures to prevent it; but not believing in those superstitious notions, as I called them, I paid no attention to it, and went on the same as ever. I did n't have a chance to even think of the prophecy that had been made concerning the accident till I was on the other side. Then, you see, it was too late to repent. I have friends that I would be glad to communicate with; them by demons. These objects, persons, places and as the means are now quite numerous, I suppose they won't have much difficulty in finding some one through whom I can come. I would like to communicate with my brother George. He is somewhere in Ohio. I can't tell where; but he has gone there since my death. I want to communicate with him on matters that are of from the Message Department of the Banner of great importance to him. They are not to me. this accident take place? On the Erie road, a terpreted—given it no coloring such as we originlittle over four years ago. It is not 1870, is it? ally gave it; shows it up in an entirely different [Yes.] Then there is another friend that I want | light from what we intended: breathes out through to communicate with. His name is Carlyle Jar- it the spirit of deception, when it contains only rett. He once said to me that he was n't so sure | plain, simple truth; declares that the spirits thembut what the theory of the Spiritualists was right, selves do not pretend to deny the position they

after all. I judge from that, he is favorably inclined that way; so I have a hope that I may reach him easily. I would say to all my friends that I am well situated in my new life, although I would be willing to come back and run out a few years more in the earth life, if it were possible, because with what I have learned here in age?] I was forty-one; in my forty-second year,

Jennie Emerson.

I am Jennie Emerson. I was born in Somerville, Mass., and died in Detroit. I was thirteen years old. I have been gone six years. I have met my father here, and he is very anxious to talk to his friends, but has never found anything a baby. In some portions of Europe it has right for him yet. He says, Tell mother not to fear that we do n't get resurrected when we die, dence of thousands of spirits-I say we, meaning for we do; and it's all the resurrection that we know. We shall never take upon ourselves again the old body that we have left. It was cast off as useless to us, and we shall never take it up again. She must not believe in that, because she will be disappointed, and it will hinder her from believing what is true and rational. I did not think I should stay here long; I did not think I should ever live to grow up. [What gave you that impression? I don't know: I always thought so: [Did you tell your mother so"] Yes; and she thinks now it was very singular. Tell her I have met grandmother, and she looks a great deal younger than mother does. [Is your mother in Detroit now?] No; she is somewhere in Massachusetts, and I hope to go right to her in some way. I don't know how. I believe she is in Cambridge, and I hope to go right to her, wherever she is. Feb. 28.

Reuben Stevenson.

I come only to speak a few words in behalf of my brother, who is not able to speak himself. He is very anxious to communicate with our brother Benjamin, who is here on the earth, concerning his -Charles's-affairs. Charles Stevenson wishes to communicate with his brother Benjamin-here and I, Reuben, speak for Charles. That is all. Good day, sir.

Scance conducted by Rev. Arthur Fuller; letters answered by C. H. Crowell.

Invocation.

Oh sacred Presence, oh divine Life, our Father in wisdom, and our Mother in love, we would mount up on wings as eagles; we would run and not be weary; we would walk and not faint. So, day by day, and hour by hour, and moment by moment, we would come to thee for strength. We would bathe ourselves in the waters of thine own infinite love and truth, and grow strong and mighty in thee. Everywhere in the land thy children are calling for light, greater light. There is much to be done; thou knowest it well, and there are few who are willing to do. Oh, inspire thy children with a love for thee greater than they have ever had. Oh, inspire them with a love to do thy work, whatever it may be; to preach thy gospel wherever they may be. Oh, our Father and our Mother, thy wisdom and thy love doth protect us, and, whether we walk in darkness or in light, thy hand guideth us rafely, and we do not fear for the ultimate of our being. But we must ask to receive. Being conscious of our weakness, of our needs, we ask, oh Lord, that thou wilt haptize us anew. Give us greater strength in thee, and lead us, oh Lord, into ways of truth. We do not ask to be led in paths of peace; no; we would rather be found upon the battle-field of life, waging war against all that is evil, all that is may be that I shall not be able to do it while they us as thou seest we need, for thine is the power and the glory, to-day and forever. Amen. March 1.

Question and Answer. Oves.-In the thirty-ninth chanter of the recent

publication, purporting to be the spirit-life of Theodore Parker, occurs this language: " The God of Abraham, Isaac and Jacob still flourishes the How do you do, Mr. White? [How do you do?] wand of peace around the world's board of salvation. The God of Israel speaks in all the m you? [Yes.] I think it's pretty good. [Your dialects and in all modern institutions of reform." medium thinks it is very good. Were you in that One who used to listen to the teachings of Mr. position when found?] No, sir. I was on my face Parker with pleasure and (as he thought) profit, when I was found. [You seem to be lying down wishes to know if Mr. Parker accepts the God in the picture.] Yes, sir, because I showed myself portrayed in the (so-called) Mosaic history of the so to the artist. I only thought I d just come in Jews as the God of the universe, as the above and say a few words, as I got permission to. [Is passage seems to indicate, or was that God only there anything new?] No. sir. You do n't like to a God gotten up by the Jewish leaders, to enable have people hung, do you? [No, I do not,] Well, them to control the mass of the people? And how I don't. [I should be very glad to hear your dis- can he possibly regard this Mosaic God of the

Ans.-Yes, I do believe in the Jehovah of the Jews. Not as they believed in him, however. I believe that every nation, every people, every tribe of men and women that have ever had an existence on this or any other planet, who have been able to conceive of a God at all, have a proper conception-according to their standard of a God -concerning God. So far they are right. I do not invest this Jehovah of the Jews as they did; I do not believe him to have been a God of injustice, of malice, possessed of all the lower attributes of human nature and none of the higher. On the contrary, I believe this God to be the same that we all worship, only they saw him differently from what I do. I stand upon one plane. spiritually, intellectually, morally and religiousy; they stand upon another. From their plane they saw him as a God of vengeance; one who can get angry with his children, and whose anger can only be appeased by the shedding of blood. I see my God superior in wisdom, in love, in all the divine attributes that here and there show themselves, but faintly, however, through human nature. Yes, this revengeful God conception of the Jews is indeed with you to day.

CONTROLLING SPIRIT.—If you have no more questions, I will proceed to make some remarks concerning an article to which my attention was called this morning, by my medium, which has appeared recently in the "World's Crisis." The article is entitled "Airy Phantoms." It declares that all the objects and persons seen by mediums are only mental scenes; they have no existence in reality; mere phantoms, that are presented to are first thought of by the controlling spirit, and the thought is then projected into the mind of the medium, precisely as the mesmerizer controls the subject, makes them think they see what they really do not; in other words, presents them a nhantom for a reality. It then goes on to quote Light, a question and answer relative to this subnow, of course; but they are to him. [Where did | ject. The answer the Crisis has entirely misin-

occupy with regard to their mediums, so far as | left'so many cobwebs across here, (touching the sight-seeing is concerned. The article winds up | medium's chest,) it's pretty difficult navigating with this assertion, that the whole of spirit-seeing | through them. That John King could do it pretty is a deception practiced by demons. And, from well, because he is well posted in everything thatsome further remarks in the article, I judge that pertains to controlling a medium. He can go they define the term, demons, to be evil spirits. I through fire just as well as he can go through Now I propose to show that either they must occupy false ground with reference to Spiritualism | through, too, if it is necessary. or with reference to Christianity. Let us see. Passing over scores of lesser lights, we pause revidore, by any means. You will find that out beerently before the man Jesus. St. Mark says that, fore I get through. I hail from Missouri. [I during the natural life of Jesus, he at one time | did n't know but you halled from the Shakers.] went up into a mountain, taking with him three No, sir; I was n't one of that sort at all. [I knew of his friends, Peter, James and John, Suddenly a man of your name who was a Shaker.] It he was transfigured before them, which means he was electrically illuminated. And suddenly there | mon than a Shaker. I lived nearer the Mormons. appeared talking with him Moses and Elias. [From what town did you say?] I did n't say, Peter, James and John saw them, for the record | sir. [Perhaps you prefer to have it left out,] No. says they were sore afraid; and they asked to be | sir; I do n't prefer to have it left out. I am from permitted to build three altars-one for Jesus, Booneville, Missouri. Know where that is? [Not one for Moses, and one for Ellas. Now the Crisis says the whole of spirit seeing

is a deception, practiced by demons. According And if he was, he must have known all things, that Jesus deceived his friends, nor that Moses and Elias deceived Jesus. They came to him as his friends; they communed with him through God's law. He recognized the law, and naid homage to it. But these Pharisees of to-day, like spiritual truth; they are looking for those signs hat will never come to them.

the fact that they stand not alone, that all along | go. through the ages have arisen persons from all grades of society, from all classes of intellect, be; and if Jesus, the head of the Christian Church, could be deceived, it is not strange that modern media are. But we count it no decepappeal to human senses. Whatever can appeal terpreted, it was said that all the objects seen in he spirit-world were but thoughts rendered obective, therefore they are realities. Even grand old Nature herself is but an expressed thought of God Almighty. Who can deny that I have spoken the truth? The Crisis dare not, and still claim to be upon the side of Christianity. Now either the Crisis must abandon Christ as God in assumed with regard to spirit seeing; because Christ saw and talked with spirits, and it is not shan't now. at all rational to suppose that he would have talked with an unreality, a mere phantom. It is very evident, from the record, that he considered) it a legitimate manifestation of God, his Father. If it was not such, he was deceived; and if he was deceived, he was not God in the flesh March 1.

Eliza Williams.

I have but recently passed from my body and

I have but recently passed from my body and learned to use that body which belongs more intimately to the spirit. I died at Jackson ville, Florida, where I had gone with the hope of fluding health. Eliza Williams was my name. I was born in Canton, Mass. I lived the most of my life in Ohlo, but the last three years before going to Florida I lived in Broome, Lower Canada. I went West with the hope of getting better, but receiving no benefit, I was advised to go to Florida.

I believed in these things with all my soul, but I had not the privilege of examining as I wanted to. I told my friends that it was consoling to me to feel that after I passed out of my poor weak body I could investigate to my entire satisfaction. They said they thought I should be terribly disappointed in learning that it was a monstrous deception—no truth in it whatever. They did not. Spiritualists, for if we could think and realized and reason in the spirit-world, I should be made very unhappy by such a belief. It seems, after all, that I can come baok. I have only been away—it is Tuesday, is it? I tesday, March 13—Invocation; Questions and Answers; Mary Landon, Carlon, Wash, London, N. Samuel Harding, of Harrisburg, Person, of Sanuel K. Spiritualists, for if we could think and realized and reason in the spirit-world, I should be made very unhappy by such a belief. It seems, after all, that I can come baok. I have only been away—it is Tuesday, is it? I tesday, March 13—invocation; Questions and Answers; Mary Landon, Complex of Christian, Carlon, Charlestown, Mass, 10 his father; John Singleton, of Charlestown, Mass, 10 his chiefer, in Bustaco, 11 have only been away—it is Tuesday, is it? I tesday, March 11.—Invocation; Questions and Answers; John Singleton, of Charlestown, Mass, 10 his chiefer, in Bustaco, 11 have only been away—it is Tuesday, is it? I tesday, March 13.—Invocation; Questions and Answers; John Singleton, of Charlestown, Mass, 10 his chiefer, of Christian and Answers; John Singleton, of Charlestown, Mass, 10 his chiefer, 12 h Is it so? Then I have only been away from my body less than two days. [Are you sure?] I am sure about it; if I wasn't, I wouldn't say it. Well, I believed, but I know now. That is better than belief-I can investigate to my entire satisfaction. I believed it when I was here in the body. I know it now, because I know the theory, the philosophy is true-because I am back here talking. I know this body is not mine, never was, and never will be; and I know I am speaking; I know I am on the earth. If my friends think it worth while to give me a

hearing, that is, go to some place where I can communicate, I should be glad to communicate with them, but not unless they want to. I don't come here to force them to believe that I come, but to satisfy myself that I can; but if it adds one single farthing to their belief in a hereafter, and the power of the spirit to come from that hereafter, I shall be made very, very happy. [Will you give your age?] I was born on the 11th of March, March 1.

John King.

I come here to say-I am John King. [Ah!] how do you do?] All right. I come to say that all the opposition that can be offered to my mediums, the Davenports, is good for them, and my cause, the cause of Spiritualism. For truth, the more it is rubbed, the brighter it will shine. They need n't be afraid. I and my friends are capable of taking care of them and the cause that is manifested through them. They needn't fear. March 1.

David Parker.

Well, stranger. [Well, what have you to say?] Something, else I should n't be here. That lady

sunshine, and won't get hurt-take his mediums

Well, my name is Parker-David, not Theowas n't me, that's certain. I am more of a Morprecisely.] Well, I do.

Now, stranger, I did n't believe anything in this when I was here, but I had some friends that did. to their religious faith, Jesus was God in the flesh. They got converted from the Baptist faith to Universalism, and from that went into Spiritualism. must have known this was a deception, not a And I used to ask 'em where they would bring reality. He must have known that it was prac- up next. Said they did n't know. If there was ticed upon him by demons. And if he knew anything better started, they were ready to take this, and allowed his friends to think to the con- it. And they requested me, whenever I got across trary, he was a monstrous deceiver himself. We the river, to paddle my canoe back again, if I have no record stating that, he told his friends found there was a channel through which I could this was a deception. On the contrary, we are come, and let em know which was right, me or led to believe, from what the record does say, them. Well, I'm down. That's a settled fact. that he talked with those spirits, and considered I'm down. I can come back, and use, for the it no maryel that they should come to him. It time being, a body that is certainly not anything was nothing strange to him. It was one of the like the one I left. I conclude I've no claim on realities of life and being-one of the incidents of it at all. It aint mine, any way. I can use it. I his divine life. Now if he was a deceiver, upon can talk. I suppose I could run, if I should try. what a frail reed does the Christian Church And if it was n't for the lower rig, I could jump stand! Based upon deception, it of course must five feet. But I rather think that would interimbibe something of deception in its upward fere some, because I aint used to it. Should have structure. But the Spiritualist does not believe to practice. Well, I am here. That proves that I was wrong, and they are right. Now I've got nothing to say to defend myself for talking so hard against these things when I was here. I done the best I could. I thought it was of the devil, and I said so. I felt it was. I could n't see those of Jesus's day, cannot see a plain, simple, it in any other light. I talked according to the light I had, and that's all that could be expected of anybody. They talked according to theirs; and Mediums have need to take courage, if this is a lif I couldn't see by their light. I was u't to blame deception practiced upon them by demons, from for it. I used to try to in my way, but it was no

Well, I was requested, if I found I could travel here according to the spiritualistic idea, to find who have received the same deception, if such it Thomas Paine, and have a talk with him, and see what I thought of him; see if I would n't change my views somewhat about him. Well, I did n't have to hunt for him. He came to me as a teachtion. We claim that these objects seen by media er, as a help in time of need, and he rendered are as tangible as any of the objects that appear most excellent aid; told me things in such a plain in physical life. They are physical, because they way that I couldn't mistake them, and told me how and why I could n't see any better than I to human senses, becomes a fact. Spirits show did about these things when I was here, made it their mediums objects, forms, persons. They all as clear as could be to me. He told me about clothe them often in such a manner as to convey his own earth-life, and his entrance to the spiritwhat ideas they wish to the minds of their media. world, and how he had got along, and what he They are none the less realities because they are was doing. And I made up my mind he was a constituted by spirit power, for everything that pretty good chap, after all, notwithstanding some you have is made by spirit power. What made of the Christians talked so hard about him, and this table? Was it body? No; it was the in-thought so hard about him. I've changed my strument used, but the spirit made it. It is a mind, tell 'em. I don't think of him as I did. I pirit-thought rendered objective. In the answer am under obligations to him, and hope I never othe question which they have so wrongly in- shall be under obligations to anybody that's any worse than he is-think I shall get along very well.

Now if any of my spiritualistic friends have a mind to get up any way by which I can come to them and talk to them about old matters and things, I'd be glad to. I don't care to do it here; only want to let 'em know I can come, and that they are right, and I was wrong. Good day, the flesh, or must abandon the position they have stranger. [Will you give your age?] My age? I wouldn't never give it when I was here, and I March 1.

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

MESSAGES TO BE PUBLISHED.

Thursday, March 3.—Invocation; Questions and Answers; acy Stacy, to her mother, in California; Charles Gould, or furblehead, Mass., to his friends; Matthew Young, of Eng-Monday, March 7.—Invocation; Questions and Answers; William II. Dresser, of Boston, to his brother; Polly Cut 8, of Portsmouth S. M. John Royce, of Columbus Q. Cut 81,

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

Thursday, March 31.—Invocation; Questions and Answers; George Locke, of Lowell, Mass., to his father; Joel Nason, of Boaton; Thomas Barton, wrecked in the slip "Elizabeth," in 1851, to his brother Benjamin.

Monday, April 4.—Invocation; Questions and Answers; Patrick Powers, of Hallfax, lost in this steamer "City of Boston"; Nancy Nutter, of Portsmouth, N. H., to her friends; John Gage, of Falls Church, Va., to his brother Theodore; Willis Barnabee, of Portsmouth, N. H., to his friends.

Tuestay, April 5—Invocation; Questions and Answers; Jacoh Hodgdon, of Exeter, N. H., to his friend, Thomas Mc-Allister; Ham Miller, of Portsmouth, N. H., to his friends.
William Starr, lost from the bark "William Robinson," April 4th; "Bello Wide-Awake," to Mary D. Stearas.

Monday, April 11.—Invocation; Questions and Answers; Peter Holway, of Cambridge, Mass., to his family; Patrick Powers; Lisa Webber, of Hoboken, N. J., to her mother; Henry Clarke, of Lakeville, Mass., to his friends.

Tuesday, April 12.—Invocation; Questions and Answers; Susan Adelahle Richardson, died in St. Augustine, Fla., to friends; Gen. George H. Thomas, to his friends.

Thursday, April 14.—Invocation; Questions and Answers; Susan Adelahle Richardson, died in St. Augustine, Fla., to friends; Gen. George H. Thomas, to his friend Robert P. Addison: Timothy Riley, to his brother in Hallfax, N. S.

Thursday, April 18.—invocation; Questions and Answers; Patrick Sweeney, to Father Riley.

Monday, April 18.—invocation; Questions and Answers; Thomas Kingsbury to Stinson, died in Sidney, New South Wales, April 18.—invocation; Questions and Answers; Charlet Sweeney, to Father Riley.

Monday, April 18.—invocation; Questions and Answers; Contain April 19.—invocation; Questions an

family.

Tuesday, April 19.—Invocation; Questions and Answers;
Captain John White, of Salem, Mass.; Hannah Gale, of Philadelphia, to her sister Emma; Charles Waterman, to Dr.
Walker, Superintendent of the Insane Asylum, South Hoston.
Thursday, April 21.—Invocation; Questions and Answers;
Ellen Taylor, of Sath, Me., to her sister; Timothy H. Carson, of Dubuque, Iowa, to his friends; Caroline Harris, of Nashua,
N. H., to her children; Jennie Roberts, of Brooklyn, N. Y.
Monday, April 25.—Invocation; Questions and Answers;
Marian Wecks, of Boston, to her friend Mrs. Callis; James
Evans, of New Bedford, lost April 2th from the bark Orient;
Georgie Nealson, of Charlottetown, N. S., to his mother.

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Apr. 23.

EDITORIAL CORRESPONDENCE.

No. 72 North Fifth street, St. Louis, Mo.

SOCIETIES.

We often get letters from Spiritualists expressing regret that we have no societies, and expressing regret with redoubled assurances confirming our own experience of the need of good, efficient practical working societies as safe deposits for investment of means to bulld halls and libraries, &c. Such letters, also, often assure us of thorough and earnest Spiritualists who have joined some Unitarian or Universalist society and contributed to its support. These cases have become so common of late that these old organizations are taking courage, and think they are soon. to receive all the Spiritualists and drag them back to sectarian Christianity. Never was there a greater mistake. These persons who join them do it for the society and the religious association which their natures demand, and which we lack, and not from any real fellowship with their doctrines. So soon and so fast as free religious societies are organized, they must of a necessity include Spiritualists who are not creedists, as we know some are and some are not. If ours is a natural and rational religion it must of necessity. be a free religion, and be included in the movement of the age to organize on that basis. If it is not a free religion, it is of course a creed religion. and as close or closer religion than some of the Christian sects. Of the attempts at organic action, those like the one at Sturgis, Mich., which has its meeting-house and meetings and good society without any articles of faith, belief, or restrictions on those who participate, are successful because in religion they are free, while others, more or less of the sectarian and Christian Spiritualist class,

every kind is equally great, and hence little or no action, and we think this is the time for free religionists to step out and forward, and show the country that they can organize on a higher, better and freer platform than any yet taken, when of course they will be ready and willing to accept. every truth that can be brought in to aid in the work of elevation and growth of the human soul. Christianity has its truth, Spiritualism has its truth, and all the old systems have some, out of which the temple of humanity is to be built. We beyond death and can make it known under are sure Spiritualists cannot organize by themsolves and build up a sect, a party, or church by resolutions, as the spirits will not allow it, having seen enough in past experience to prove that such as set themselves up as examples of better pattern for the world cannot reform it, and are not botter than the average who are excluded.

PROGRESS OF SPIRITUALISM.

Notes of progress in the West reach us constantly; almost every day some new or once familiar face greets us from regions near or remote from the city, and assures us that Spiritualism is spreading and gaining-crowding into the sectarian households, neighborhoods and even 'churches, and with irresistible power overturning the false doctrines of the bigoted and superstitious. Never was the cause at large more prosperous. Kansas, Nebraska, Missouri and Iowa may be counted as thoroughly impregnated with the religious philosophy of Spiritualism. We are personally acquainted with several editors of local papers in the West who are as thorough Spiritualists as we are, some of whom have large influence, and do not scruple to announce their conviction of the truth. We have recently conversed with several elergymen who make no objection, and take no further exception to our belief, but are really waiting to see what we propose to do with the truths we possess, and whether we propose to make them practical. We believe when Spiritualists effect substantial organic action, and such that even sectarian Christians as well as infidels can join it, we shall find large numbers of all classes ready to join in putting forward the standard of life and religion.

DEPRAVITY.

A man in St. Louis by the name of Jackson, beat his wife unmercifully, and was fined five dollars. He was brought up under Christian infinences, in a Christian country, and taught, from childhood, that man is by Nature totally deprayed, and, of course, this was his excuse, and he went on to prove it by his acts. The male dog will not bite, scratch, lear nor kill the female, and several species of animals are noted for the mild and kind treatment of the females by the males; so this can hardly be called brutal treatment. It is more properly Christian depravity, and it is far more rare among the savages, where intoxicating drinks are not used, than in some Christian countries. Every day we can find accounts of men abusing women in all degrees of cruelty, from the most horrible murders to petty robberies of honest wages, and yet we find thousands of people who are not willing that woman should have the ballot in her hands to defend herself, nor are they willing she should go on the juries to try cases where she is interested, even after the testimony of the judges of Wyoming to the most perfect success of the experiment of trying cases in court, by a jury which was composed of both sexes. We call it educational and Christian depravity creating the prejudice.

SUNDAY SCHOOL QUESTIONS.

"Who fell that he might go to his own place? How did he fall?"—Well Spring. We cannot answer, but can ask some more questions on the same subject: How far did he fall? What did he fall from, and on what did he fail? Did his fall hurt him, or was he as bad before as after his fail? Was his fall like Adam's fall, in which "we sinned all," and did Adam also go to his own place by way of a fall? Could a

person who was totally depraved by nature fall

morally below that condition? Is there a greater

falsehood than the asserted total depravity of

human nature? or a more ridiculous theory than Orthodoxy?

"ARTIFICIAL SOMNAMBULISM."

This book by Dr. Fahnestock, has now been before the public long enough to merit approbation, and receive what it deserves, a wide circulation and general commendation. It fills a place long vacant, as a scientific work on mesmerism, and its application to the human system, both for healing and for producing sleep. We are glad to see science taking in Spiritualism, and equally glad to see religion doing the same. The M. D.'s and the D. D.'s must lioth soon succumb to the fact which cannot be much longer ignored, that under some natural law, the two worlds are in communication with each other, and if somnambulism

can be induced, and in it the subject talk with the spirits, surely one point is established, and if persons just before the spirit leaves the body can see and converse with their friends who have preceded them, as many priests as well as doctors can testify, then one more point is gained, and all these touch upon the ground of Spiritualism, and will soon go further and establish the whole line of intercourse. We welcome Dr. Fahnestock with his testimony and experiments to a field that deserves his best efforts.

HEPWORTH DIXON AND HIS "SPIRIT-UAL WIVES.

This notorious English author, who was so suddenly blown into popularity by the rapid sale of eight or ten editions of his first book, "New the cause contended for will equal, if not excel, in sublimity and power, that for which the children success that he thought he could easily back the liberal sentiment of this country into harness liberal sentiment of this country into harness and the cannon's fearful tones be heard no more when he came out with his "Spiritual Wives," in then will mankind more fully realize the bless attempted to put Mormonism, Oneida Communism. Spiritualism, Free Religion and Free Love ignoramuses as he had counted on, and his second book fell, still-born, into his publishers' hands, not paying cost, as we learn from the papers. Any writer must be grossly ignorant himself, or presume largely on the ignorance of others, who attempts to class the eminently ists, and attempts to palm off their social heresies on them, and not less ignorant of spiritual literature and spiritual life is any one who charges free lust to their social or religious faith. Mr. those-Dixon has got his deserts, as we predicted.

ONE IDEA.

An old friend, writing us from Massachusetts, complains that many Spiritualists attend and no priests, deacons or dignitaries-no Bible and tract societies, board of foreign missions, &c. All these and a score of other objects of expense and subjects of discussion can be found in the churches, and we have none; but to us it seems that our philosophy of life, death and immortality contains more ideas than all Christianity that are really worthy of man's attention. It is true we have been mainly engaged for the last quarter of a century in proving that, man continues his life ertain conditions, and in discovering what these conditions are, and how far they are natural, and how far they can be induced; and it is also true that many Spiritualists go no further and seem to need no more of religion or social progress, but this is far from being the general character of Spiritualists, and hence we feel sure that future organic action will secure all and more than the churches furnish.

"THE CHRIST-IDEA IN HISTORY."

This new book by Hudson Tuttle, is really a valuable addition to the spiritual literature, and should place our young author, if his other works had not already done it, fairly and firmly on the ladder of literary fame. The amount of historical matter with which Christians are wofully ignorant, and which can only be found in Infidel, Spiritual, and Oriental books, renders the book richly worth its price, while the criticisms on the New Testament narrative of Jesus-whom the sects try to make into a Christ, of which the world has had more than one hundred and is looking for more-are really refreshing, and will give the author an enviable reputation among the Christians. We heartily welcome every book of this class to our shelves and to the literature of Spiritualism, as valuable accessions, while we deplore the accumulation of silly nonsense, almost as worthless as many of the popular novels that find such large sales from the notices of popular publishers who make money from the sale, and care nothing for the value or effect of the book. This work is neatly and substantially got up in good style, on good paper, in cloth, and sells for \$1,25, postage sixteen cents. Published by Adams & Co., and for sale by us.

A Clerical Test.

The writer was in company with a highly inteligent gentleman a few evenings ago, who narrated the following incident. He was scated in a railroad car not a hundred miles from Boston when a lady entered and moved toward the only seat that was not occupied. As she approached, a woman told her the seat was engaged. The lady remained standing, and as the conductor entered he asked her why she did not occupy the seat? Being told by her that it was already engaged, he went to the woman and politely asked her who she was keeping the seat for? She sulkily replied, that it was occupied by her bundle, Whereupon the conductor requested her to place it beneath the seat, and let the lady sit down. This she did in a very kutfy manner, and the lady took the seat. As the conductor passed back through the car, my narrator heard him mutter, Why, anybody would think she was a clergy-Some time after, as the conductor passed by again, the gentleman asked him to explain what he meant by his late remark; and was told in answer that at least three quarters of the clergy who traveled on his train (and very often with free tickets) were capable of assuming just such airs as the woman in question had mani-

Wilmington, Del.

The Daily Commercial of April 21st alludes to a lecture by Moses Hull, and a scance by Mr. Keene, as follows:

"Curious to hear the 'Hull' on it, last evening I went to the Universalis' Church and heard a discourse from 'Moses,' His subject was well handled, and he paralleled every case of the ministry of angels as recorded in the Bible, by similar illustrations of the present day. His power of swaying an audience is undoubtedly remarkable.

At the conclusion of the lecture, Mr. Keene, a 'test medium, became entranced, and described many spirits, giving names and other particulars. tests were acknowledged as evidence freely by responsible persons in the audience.

One gentleman's spirit, or ghost, came and gave

the story of his being frozen to death, and referred to his peculiar habits of picking up pins and brickbats, which were recognized as striking evidence of his presence. Another ghost developed some remarkable points by which he also was recognized. The two children of Mr. McCoombs, of Havre do Grace, communicated to their father, who was in the audience, their names and other particulars being given; they too were recognized. Several other ghosts or spirits were described, and

There is a great scarcity of marriageable women in Kansas, so the papers report.

Washington's Prophecy Fulfilled. In the "Twelve Messages from the Spirit of John Quincy Adams," published in 1859, was a propliccy, by Washington, (see pages 318 and 319.) in the following words:

We are able to discern the period rapidly approximating when man will take up arms against his fellow-man, and go forth to contend against his fellow-man, and go forth to contend with the enemies of Republican liberty, and assert, at the point of the bayonet, those rights, of which so large a portion of their fellow-creatures are deprived. Again will the soil of America he saturated with the blood of freedom-loving children, and her noble monuments, those sublime attestations of patriotic will and determination, will tremble from hear to summit with the will tremble from base to summit, with the heavy roar of artillery, and the thunder of can-non. The trials of that internal war will far ex-

of 1776 fought. But when the battle-smoke shall disappear, which contradictory medley of falsehoods he ing outflowing from the mighty struggle in which they so valiantly contended! No longer will their eyes meet with those bound in the chains of nism, Spiritualism, Free Religion and Free Love, physical slavery, or their ears listen to the heavy all in the same category; but the people of sobs of the oppressed child of God. But o'er a England, as in this country, were not such land dedicated to the principles of impartial liberty the King of Day will rise and set, and hearts now oppressed with care and sorrow will rejoice

in the blessings of uninterrupted freedom In this eventful revolution, what the patriots of the past falled to accomplish, their descendants will perform, with the timely assistance of invisi-ble powers. By their sides the heavenly hosts of others, who attempts to class the eminerity will labor, imparting courage and forticude in Christian societies of Perfectionists and Mormons with the Spiritualists and free religion- ward to a speedy and magnificent triumph. Deploring, as we do, the existence of slavery, and the means to be employed to purge it from Amer-ica, yet our sympathies will culminate to the cause of Right and Justice, and give strength to

Who seek to set the captive free

The picture which I have presented is, indeed, a hideous one. You may think that I speak with too much assurance when I thus holdly prophesy the dissolution of the American Confederacy, and through it, the destruction of that gigantic strucsupport churches because Spiritualism has but ture, Human Slavery! But this knowledge was son die out or live at a "poor dying rate."

son die out or live at a "poor dying rate."

one diea, and does not supply the whole social
There never has been a time when the demand and religious nature of man. It has no Godfor organization was as great as at the present, praising heaven—no hell of torments, with smoke
and yet the caution against creeds and bonds of eternally ascending. It has no Pope, no bishops, vinced that it cannot always exist under the present Federal Constitution, and the pressure of that most terrible sin, slavery!"

These extracts are from an address of welcome which Washington made to Adams soon after the latter saw his "last of earth." They contain so distinct a prophesy, published two years before the war, that they may be classed among the proofs that our mediums are sometimes made the instruments of communicating in advance knowledge of coming political events which the keenest eye of statesmanship fails to discern.

Many of our great men may, in 1859, have feared civil war at some time-but no other pen, to my knowledge, described in advance its speedy coming, its vast magnitude, and its momentous results so clearly, as that of the medium, J. D. Stiles, in the above extracts. I have marked the phrase, "dissolution of the confederacy." In 1859, the proof sheets of the "Messages" passed under my eye. Then, "American Confederacy," I supposed meant the United States, and the prophesy was startling. Two years later, the South formed "confederacy," which has already been dissolved, and its dissolution carried with it the destruction of slavery. The prophesy has been fulfilled, even more literally than it could be understood when it was published; because then, the special Confederacy, since born and hurried to dissolution, had no existence on our soil. The work cited above is voluminous, verbose, and in some parts tedious, and yet it contains very much that, is instructive and worthy of very careful study. A perusal of the whole work would doubtless give much more spiritual instruction, than very many other volumes that are more concise in style and more interesting.

Foreign Items.

We cull the following paragraphs from the late London publications, "The Medium and Day-break." the "Spiritual Magazine," and "Human Nature": A large gathering of the friends of William and Mary Howitt, in London, met at the house of Mr. Watts, on Wednesday evening, April 6th, to take

farewell of these illustrious writers and friends of progress, previous to their departure for the con-Mr. Coleman is making arrangements for giving Dr. Newton a suitable reception on his arrival in London. Other eminent Americans are expected

in London at the same time, and they will partici-pate in the proceedings. This meeting will be a grand affair. The Evening Standard states that the Baroness

Kischendorf (formerly Madame Stoltz, Queen of the Grand Opera of Paris) has gone strenuously over into devotion, and has "broken out in a book entitled Dicties Spirites, which she puts forth as having been written under the immediate inspiration of Queen Marie Antoinette.'

Mr. J. M. Peebles has a work in the press en-titled "Jesus: Myth, Man, or God." It is in some respects a sequel to parts of his larger work, "The Seers of the Ages," a new edition of which is also in progress.

THE MUSICAL MEDIUM.-A series of concertscances, held on Wednesday evenings, at the Spiritual Institute, 15 Southampton Row, are ex-citing much interest in the minds of those who attend them. The performer is Mr. Jesse B. H. Shepard, a young American gentleman, who has recently arrived in London from Paris, where he has resided during the last twelve months. He was never taught music in the usual way; but was never taught music in the usual way; but under spirit influence he performs on the planoforte in a most delightful manner, some of his manifestations being quite as wonderful as they are pleasing. Every piece he plays sounds as if both plano and performer were changed, so entirely different is the effect of the various controlling spirits. Seing mediums distinctly perceive the forms of spirits near Mr. Shepard as he after it the instrument. His singing is very received. ceive the forms of spirits near Mr. Shepard as he sits at the instrument. His singing is very remarkable, being in a pure soprano voice. The Spiritualists of London may congratulate themselves on having the privilege of witnessing these very gratifying manifestations. Mr. Shepard is also a powerful medium for nearly all classes of phenomena, and gives sittings with investigators.

MR. PEEBLES IN YORKSHIRE—On Monday morning, March 14th, we left Mr. Peebles as the Great Northern Railway en route for Halifax, where he has had a most successful course of lectures. The friends of Spiritualism in that town are thoroughly active and in earnest, as all York-shire men are when they take up a good thing They accordingly hired the fluest public hall in the town—the Mechapics' Hall—for Mr. Peebles's lectures, charged 1s, 76d., and 3l. for admission, Sunday 2d. The meetings were small to begin with, and it is an immensely large hall, but the interest increased, and much excitement was created by the free discussion and questions answered by the lecturer each night. It is reported that five clergymen were present on one evening and three on another, one of whom had the good breeding and "Christian" charity to call the lec-turer an "infidel" to his face. The consequence of all this is, that the committee have cleared their expenses, with something over, and every body is extremely pleased except the "devil and the orthodox."

Spiritualism has attained a position in York shire which is not dreamed of by the people of the Several other ghosts or spirits were described, and names given to their friends in the audience.

It is certainly interesting to note the various phases of these strange phenomena. 'Moses' will make people think, if they are capable of thinking at all."

South. The Sunday meetings at Halifax are held in a nice snug hall capable of seating three hundred, has a fine organ, and some one that can play on it. Similar good news hail from Keighley. Mr. Weatherhead is building a handsome hall at his own expense, and this ancient head quarters of Progress seams determined to maintain its south. of Progress seems determined to maintain its su

premacy.
We rejoice in the success that attends the

more fully deserve it. We require such a speaker and mediator between truth and the people amongst us at all times. Those who desire a visit from him should make arrangements without

EDINGBURGH-MR. HOME'S VISIT .-- A gentleman occupying a distinguished professional posi-tion in Edinburgh writes: "Mr. D. D. Home has to-day left this town for Liverpool. While here he held numerous scances which were most suc-cessful, and have resulted in the conversion to Spiritualism of many gentlemen highly influen-tial both as to position and character. Many of the phenomena were of a most remarkable order." A letter from Mr. Home informs us that he exnects to be in London early in April.

AN EXTRAORDINARY PHENOMENON. - Mr Peebles's discourse at the Sunday Evening Services in the Cavendish Rooms, London, on the 27th of March, was one of the most powerful, in some respects, that we have ever listened to. The subject was "Heaven and Hell: what are they? where are they?" which was characterized by cogent reasoning and great moral power. A curious fact should not be overlooked in estimating the cause of the singular influence which this address had on the hearers. Several seeing mediums who were in the meeting gave corroborative descriptions of spirit forms which were seen bewith very long hair and beard, stood on a mound apart from the speaker, the space between whom and this spirit was filled with a white ethereal substance. A female spirit stood to the right, and a male spirit to the left of Mr. Peebles, while an Indian spood telebraham. an Indian stood right behind him. Streams of light proceeded from the grave-visaged sage to the attendant spirits; and when the ideas were bright and forcible, the color of these streams was golden, but when of an ordinary kind, they were silvery in appearance. The attendant spirits took hold of the streams of light proceeding from the sage, and placed them on the head of the speaker, sometimes in the region of ideality and sometimes that of veneration and benevolence. The Indian spirit made very long passes with his hands all over Mr. Peebles's body, from the head downwards, as if to give him force. These are very interesting facts, and require no comment.

Written for the Banner of Light. TO MY MOTHER.

· I dreamed, dear angel mother, A long, bright dream of thee ! Dreamed we were all together, Just as we used to be. Dear father, and you, and I, mother, Brothers and sisters, all, At home conversing merrily Thanksgiving day, in the fall.

Oh! the pleasant, dreamy music My lonely heart with rapture. That delights my spirit still! And a voice in my soul is singing, "The dream of thy heart is nigh For God in his loving wisdom Can every want supply !

A TRULY GOOD BOOK.

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maiden.
Eves filled with hurld light:
Her body hent with his kiness, her lone heart heavy laden; 'Iler home had been the moltoss street.
Her day had been the night:
First wept the angel sadly—then smilled the angel gladly,
And caught the maiden maily rushing from the open door;
And I heard a chorus swelling,
Grand beyond a mortal's teching.
'Enter, sister, thou art pure, thou art sinless overmore.'

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