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BOSTON, SATURDAY, MAY 20, 1871.

"Hark! the waltz invites you!" said the Spirit.

"Oh, yes! once again—it is so written!" the Spirit answered in solemn accents. The whole of

Presently Paul arrived, and the Spirit at once

"Ah! she here! for whom comes she?" he cried

"Oh, my dear Paul, you are come to us at

last?" Karl exclaimed, entering the salon and

gently and kindly.

confronted him.

in audden affright.

again?" returned Marguerite.

the Spirit was left alone.

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In Advance.

NO. 10.

# Biterary Department.

Written for the Banner of Light. MORE LIGHT.

BY G. L. DITTON.

Ajwaif was wishing, as he went his way. That all the sunlight could be broken up, And like cool rills swift rolling from the hills, Fill the rude horn as well as Ganimede's cup.

Puck wondered at the wish, and asked for light. "That 's what 's the matter." was the waif's reply : We want more light-Lovo's torch no longer bright, Leaves earth's fair daughters in the dark to die.

The poor play-life, and pale for lack of that With which the rich like precious lewels blaze-Knowing no ills, and singing like the rills. That deltly 'scape the slime that beds their ways.

Down in a dark drear cellar, like a pearl Lost in the depths of some deep Stygian lake, The shade of a sweet girl, who in life's whirl Once dove-like broke fond hearts where hearts could

Lay with eyes brightening as the world grew dark, With one sweet hope, one jewel and no more Waiting t' embark, with that faint, flickering spark,

To cross Death's stream and reach the golden shore. Affection's hand had fied her bed of straw, Where Love betrayed attuned its life to tears. What recks she now? Angels will wreathe her brow-

She sees them come to crown with faith her fears. She sees them come-bright-winged all and glad-Breathing the scraph-songs of higher spheres; Stooping so low to catch her last sad sigh,

And wipe with golden hair her grateful tears. Oh! blessed sight! That dawn is not of earth; There shadows fade and fresh soul-roses bloom. The radiance of youth's goodness-Love and Truth-

Is mantling all the mysteries of the tomb! All I now said Puck, I ken the waif's rebuke ; 'T is man who shuts the sunlight from the soul; 'T is he who breaks the pitcher at the fount-'T is he who shatters c'en the golden bowl. Albany, N. Y.

Translated from the German.

# DR. BERNARD'S COMPACT.

[Continued from our last.]

I will now conduct my readers into the Count de Steinburg's mansion, into the presence of the lovely Marguerite herself.

Her father is ill-dying, she fears; and her brother Karl has just returned to his home. "Cheer up, Marguerite!" said her brother: "our

father will not die. My dearest friend, the most skillful man in Munich, shall be summoned to save him."

" Paul Bernard?"

Yes.

"Oh, fly for him at once!"

Karl vanished on the instant. Marguerite now returned to the sick chamber, where she found her father sitting up in a large easy-chair, his head supported on a pile of pillows. The Baron was his companion.

Marguerite started at seeing the latter. "Count," she heard him say to her father, "you will tell the notary, who will presently be here that, whatever may occur, your daughter shall

become the wife of Baron Lienstein." "I cannot — I cannot!" answered the Count, shiveringly. "Leave me—leave me!"

"What! - I, the son of your dead friend?" re joined the Baron, with great meaning. "You are not very courteous to your future son-in-law. Do you remember it was at a masked fête that my father fell dead at your feet, as though he had been lightning-struck? You recollect that fête Count? You created somewhat of a sensation in your eccentric costume, and you called yourself Cantain Satan. Ab. the events of that evening were altogether strange! But soon afterwards mysterious to relate, chance gave into my hands a certain letter, which threw a great light upon those episodes of the masked ball. That letter I have about me at this very moment. I will read it to you, and refresh your memory with its con-

"Silence-silence!" implored the Count, bending forward in his chair, and whispering hoarsely in the Baron's ear.

"Agreeable to your desire, Count, I will now go and hasten the arrival of the notary."

'Yes; go-go, Baron!" the Count cried, sinking back amongst his pillows.

But ere the Baron could leave the room, Herr Peckmann appeared at the door of the apartment, and craved permission to see the Count. Good-day, Count," said the old man, as he en-

floring, good Herr Peckmann!"

The old man grinned diabolically, and then, corners of his eyes.

At this instant, Karl returned, bringing with

him Doctor Paul Bernard. "Oh, Doctor, save my father!" Marguerite ex-

claimed, rushing to Paul. He recognized in a moment the sweet face Baron's costume.

which had bent over him in the grounds of the "Mermaid," on the Iser. Yes—it was indeed she. said the Baron. "You are not mistaken; it is a Those were the features which only in a dream similar dress to that which you were at a certain he thought he had beheld, and which vainly he entertainment some time ago. You remember?" had endeavored to forget. It was not, then, a But then, the other-the Spirit? She was no ap- as the God of Love, with bow and arrows at her parition either; for she had really spoken to him, back. In her left hand she carried her mask; in that most impious compact. Ah, he could remember everything!

must die !"

the Spirit here!

"Come, speak to our father; he is waiting for you," Marguerite said to Paul, seeing him hesitate to approach the Count.

"No, no!" shuddered he, recoiling. "Do you doubt your skill?" asked Karl. "I do not doubt it. Come!"

"I dare not—I dare not!" "But my poor father is near to death." Marguerite implored.

"Death!" echoed Paul. "Yes, yes; if she be there!" "Ob. Doctor! will you not help him?" entreated

Marguerite. At this, Paul approached the sick Count, and

gazed around the room, his face full of dire apprehensions. No-he did not see her. "I will save him!" he cried, joyfully; and taking from his pocket a vial, he poured the contents

of it down the throat of his insensible patient. The Baron and Herr Peckmann were standing together at the extreme end of the spacious apartment, casting vengeful looks at the young Doctor fearing lest the Count should recover under

the beneficial effects of the curative draught. All were watching the sick man-anxiously watching him-when, invisible to every one save Paul, the Spirit glided in upon the scene.

The young Doctor trembled violently. The Count now started up in his chair, and looked about him quite deliriously.

"Where is the Baron? My children-where are they? Let me embrace them for the last time!" he frantically cried.

Paul watched the Spirit with aching gaze. "What was she about to do?" he mentally asked himself.

"I no longer fear you, Baron!" raved the Count. "I shall not long blush before my children, so I will now tell them all. Listen-listen, Karl and Marguerite! I—I——" But, with a wild, stifled cry, he fell suddenly

back in his chair. "Oh, he is dying!-my poor father!" screamed

Marguerite. "No; he is saved," Paul answered, triumph-

antly, seeing the Spirit glide out of the room. "Saved!" repeated Peckmann, aside to the Baron. "Then nothing is to be depended on." "Be it so," muttered the other one. "He will

sign the contract now." The Count now looked up, and gradually recovered his sensibility.

"Dear father!" said Marguerite, hanging over his chair, and beginning to shed tears of joy. "Oh, Doctor! heaven bless you! You have made me feel so very happy!" The Baron cast a jealous, savage glance at the

speaker, and then another at Paul. The clock in the turret of the mansion now

commenced striking the hour of midnight. While its heavy tones were yet vibrating, the

Spirit again made herself visible. 'Oh, heaven!" exclaimed Paul, in sudden terror, regarding her; "for whom is she come?"

Here Herr Peckmann approached the Count's chair. "Count." said he, in his mumbling way, "I am

delighted to see you better, especially as it is my dear nephew that has saved you." The hypocritical, hoary old rascal was all the while thinking of the two thousand five hundred

florins he had just missed, and secretly swearing to be revenged on Paul for having saved the life of the Count. While he was yet congratulating the Doctor's

patient, the Spirit, on the last stroke of the clock, approached Peckmann and touched him on the shoulder with her finger. As she did so, the old man dropped suddenly

and heavily to the ground. He was dead! "You see," whispered the Spirit, "I sometimes

call myself Providence" By his uncle's death, Paul had become rich.

Paul was now glorious, beloved and envied. The Count, who was quite recovered, was about to give a grand masked fête, at Karl's desire, that all the Count's friends might assemble to testify

their joy at his unlooked-for recovery. Marguerite was indeed most happy, since she had persuaded her father to endeavor to recall his given word to the Baron that she should become his bride. The Baron had lately lost very heavily at play-half his fortune, it was said-and the Count was hoping to buy back from him the

promise he had so cruelly extorted. Unfortunate at play, the Baron would, perhaps, grasp greedily at gold; if so, the Count would give him plenty. At length arrived the night of the promised tered the room. "Eh, is he so very bad?" he asked, turning to the Barong 1021.
"Yes; the Count's case is peless," the other answered, in a whisper. "It is the seening, probably, gain two hundred in twenty thousand mirth and laughter abounded.

The Count himself wore only a simple ball costume; Karl, a chevalier's dress; Marguerite was taking out his pocket-handkerchief, he wiped the attired as a Bohemian; while Baron Lienstein figured as the Mephistopheles of Faust. Paul Bernard was absent from the scene at its commencement; the duties of his profession having

called him in a wholly opposite direction. Count Steinberg changed color on seeing the

"Ah, you look strangely at me, my dear Count!" At this moment one of the servants announced

warmly receiving his friend. Paul glanced at the Spirit, and seemed to ask her whether she had come for Karl, or for herperceiving Marguerite advancing toward him. "Greeting to the celebrated Doctor Bernard!"

spoke the Spirit." "Ah! 'tis Love!" Karl gaily observed; "the queen of the ball."

The music again sounded; and the Spirit disappeared, followed by Karl. Paul was almost convulsed with terror.

"Why are you so sad?" Marguerite affectionate ly asked. "Because, Marguerite, I must fly from you! be-

cause----"No. Paul; my father knows of our love." " Your father?"

Yes: and he bade me hope, dear Paul." ".Oh, Marguerite, this is joy! this is happiness!

"And here is my father himself to confirm my words," she said, as the Count joined them. " My child, you must hope no longer," he spoke

despairingly. "I offered the Baron the half of my fortune if he would give me back my word, and he has refused my offer, and still retains the fatal promise I gave him. There is no help for it, Marguerite! you must become the wife of Baron Lieustein!"

Wherefore must I, father, I crave to know?" "And I also, Count," added Paul.

"Ay; and your son likewise," Karl said.

"I would fain have carried with me my secret to the tomb; but, my son, I will now reveal it to you." the Count returned. "Leave me, Marguerite," he continued; "it is sufficient that I should. publish my guilt to these."

Wholly bewildered, Margaerite suffered herself to be conducted out of the same the doors of which Karl had the precaution to lock.

The most intimate associates of my youthful days were Herr Peckmann and the present Baron Lienstein's father." the Count continued. "One fatal evening, at a masked ball given by Peckmann, was a man who styled himself Captain Satan. Toward morning that man was seated at a table with only the Baron Lienstein. Both were madly intoxicated; a quarrel arose between lit is you who lie. them over their cards, and they fought like a couple of savages, and suddenly the Baron fell to the ground, bereft of all power-of all consciousness. But nothing could appeare the rage of Cantain Satan; and in a paroxysm of drunken fury, his enemy unarmed and helpless at his feet, with one blow of his sword, he-he basely slew him."

"And that man," cried Karl-" that Captain Satan was——".

Was your father!" answered the Count. "Ah, yes; now I remember!" said Paul. as if collecting his thoughts. "Listen to me!" he continued, addressing the Count. "You are very guilty; but your conscience is spared the reproach of having killed the man. The wound you gave him would not have been fatal; for, in your blind rage, you struck only a corpse."

'Impossible!" exclaimed the Count.

"It is the truth; which you, having fled on the instant, could not learn. The Baron Lienstein's body having been transported to his house, his son summoned a physician to ascertain the true cause | was shedding her ghostly light on every surroundof his death. That physician was my father. Ascertaining that the sword-thrust had been insufficient to kill, he extended his examination, and discovered disease of the heart, which had arrived figure crouching under a tree. at its maturity; and he marveled that it had not long before proved fatal. It, was then proved that the death, which was inevitable for the Baron, had preceded the sword-thrust."

"I am not the less guilty for that," sighed the Count. "And the son-the present Baron Lienstein-

knew that it was so?" asked Karl.

"He was the first to know it." answered Paul. "And for twenty years he has caused me to live with that thought ever haunting me-I am a murderer!" said the Count. "Ah! you, are not sleep here!" acquainted with all that occurred on that fatal night. I was at home, my confession signed, the weapon by my side—resolved to die. Suddenly the son of Baron Lieustein appeared before me; I cast myself at his feet, gave into his hands the letter in which I accused myself of the murder. and implored his pardon-entreated him to slay me, and avenge his father. He appeared to pity my despair and anguish. 'By such repentance I ed of the snow. Then the duel commenced. am sufficiently avenged!' he exclaimed. 'There was no witness to the unhappy affair, and the world shall believe that the Baron was a victim to some malady. For myself, I pardon you.' Long after, like the spectre of my life, this man presented himself to me, and dared to demand of me my daughter's hand, and I yielded to his threats-to the terror inspired by that letter."

"But henceforth you may defy him," rejoined Paul; "and should be accuse you, I will repeat that which my father told me."

guerite for wife; and then, to frighten me, he waved before my eyes that fatal letter. He "We shall have the pleasure of seeing you granted me one hour; and would then, he said, come here to know what day I had fixed on for

"He is coming here?" said Karl; "then let him the guests then hurried away to the dance, and beware! Father, you must leave this matter in my hands now.'

the marriage."

"And in mine, also," added Paul "What would you do?" cried the Count, regard-

ing the two young men in terror. "Would you fight the Baron?" "Leave us, Count-fear not, and confide your

honor to our hands," Paul returned. "May heaven be with you both!" And with those words the Count retired.

"I will encounter the Baron," said Karl; "my sister and your mother would weep your loss." "Well, let the Baron Lienstein choose between

na." Paul replied. "He is here," he added, as that gentleman entered the room. "I thought the Count was here," he observed;

the hour is come.' 'What hour?" inquired Karl.

"That at which your father is to fix the day for my marriage with your sister." "It is not yet that hour!" Karl pointedly au-

swered. "It will never sound." added Paul. "For you, Doctor," the Baron answered, with a

sneer. "But, gentlemen, what is the point at which you would arrive?' "With which of us would you choose to fight,

Baron?" Paul demanded. "With neither one nor the other," laughed the Barou. "But I am positively determined it shall be so, Baron!" Karl cried. "Come, I am eager to

behold you sword in hand!" " Would it be indiscreet to ask you why?"

"Because I have to avenge my family, which is desolated, oppressed and outraged by you." "Ah, excellent!" exclaimed the Baron, with the utmost coolness; "I understand-the Count has

made his confession to you." "Baron Lienstein, you are a false knave!" broke forth Paul, in a frenzy of passion.

"A miserable wretch-a base liar!" Karl added. furiously. "Pray, gentlemen, do n't trouble your vocabulary any further; I have said I shall not fight,"

the Baron calmly responded. "Because you are a coward, Baron Lienstein!" Paul thundered in his ear. "Yes, the Count has confessed to us! But I have absolved him-I, the son of the late Doctor Magnus Bernard! and when

you term the Count a murderer-you lie!" "Quite possible, if you tell me quietly; but if you shout it out to all the world, I shall say that

"Say, likewise, that the son of him whom you slandered struck you-thus!" And so saying, Karl, unable longer to restrain his indignation and rage, with his open hand struck the Baron on the cheek.

"Ah!" exclaimed he, laying his hand upon his sword; "my face insulted by a blow!"

At this justant, the voices of the disputants having reached the outer salon, the guests hurried to the scene of strife; Marguerite and the Count followed them up in dire alarm.

"Now!" stormed the Baron, rushing up to the folding doors, locking them and withdrawing the key before any one had time to oppose him; " I

will have my vergeance here and now!" "No, no-not here!" the guests cried, as with

The doors were then burst open, and the Baron and Karl, followed by the Count, Paul and several of the guests, rushed out of the ball-room, out of the mansion, and sought the forest hard by. The snow lay thickly on the ground, and a full moon

ing object. They had found a cleared space for the forthcoming combat, when the Baron perceived a

The Baron touched the figure with his swordpoint, knowing not whether it belonged to the living or the dead, whereupon the crouching form -which was that of a female-rose, and moved on a few paces.

"Stay, old woman," said he; "I have employment for you. We cannot have a better spot than this, gentlemen," he continued, turning to those around him. "Very well, then. Old woman, take up youder branch-sweep some of this snow away with it-prepare a bed for the man who will

Accordingly the old woman cleared away the snow with the branch, leaving a dark circle. Then she resumed her former position at the foot of the tree. As she did so, her hood slipped off her head, and the face of the Spirit was revealed.

The Baron was humming an opera air. Presently the combatants advanced and placed

The Spirit now advanced crouchingly toward the combatants; on seeing her Paul uttered a stifled cry; at the same instant Karl quickly carried his left hand to his right wrist. "Are you wounded, Karl?" Paul inquired.

"Ah! I can no longer hold my sword!" was the reply. And Karl's weapon fell upon the ground. The Baron was now walking to and fro, humming a tune. "It is now my turn," said Paul Bernard, taking

up his friend's sword, and standing on guard.

father-Marguerite's father. If he should find | ed, turning to his daughter, who greeted the Spirit | I should fulfill my promise, and give him Mar- guarded; but before the weapon of the former could reach him, the Spirit, with her sickle, touched the Baron on the heel, and Paul stabbed him through the heart. "Ah! I 'm slain!" cried the Baron, falling heavi-

ly to the ground. " Now, that letter?" said Paul.

The Baron drew a paper from his breast. "You shall not have it!" he rejoined. Paul heeded him not, but snatched it from him

and passed it to the Count, who was binding up-Karl's wrist. Paul then knelt beside the Baron. "I also call myself Justice!" whispered the

Spirit in the young Doctor's ear. Thicker and thicker fell the snow upon the dying Baron, whose limbs had already lost the power to stir themselves. It was a dreary death to die here in the darkness, with no friend near

Paul was watching the Spirit, who was now bending over the Baron. Presently she placed her finger on his brow, and he was numbered

with the dead. The marriage of Doctor Paul Bernard with the lovely Marguerite Steinberg was to be celebrated at midnight, in the chapel of the Count's castle. The hour and the place had been chosen by Marguerite herself, and insisted on by l'aul's mother, and nothing remained but to obey their wishes.

At last, then, happiness seemed to be within Paul's grasp. Marguerite looked very beautiful in her bridal

dress, with a coronet of white roses on her fair brow. Paul gazed on her with pride, and knelt with her, and asked his mother's blessing. Then the wedding party made its way toward the chapel. But as the expectant bride placed her foot on the first step of the altar, she uttered a faint cry, and sank back into her father's arms. All was now a scene of confusion.

"Marguerite, Marguerite!" cried l'aul, distractedly, hanging over her.

She opened her eyes, and answered him in a weak voice, saying that nothing ailed her-that she was already well again. But scarcely had she attempted to rise, when-

she swooned once more.

"Go-go! Leave us, all!" Paul commanded. And that command was instantly and silently obeyed, and the young Doctor and his promised. wife were alone together.

Paul looked up, and uttered a cry of horror. The Spirit, in her long white robes, was once again in his presence. "Oh, heaven!" he broke forth, in frantic accents. "She shall not dis-you shall not take

her from me! I will save her-I will snatch her from you!" The Spirit bowed her head assentingly. Then. with solemn steps, she went toward the door through which the wedding guests, the Count.

Karl and l'aul's mother had just passed. "Whither go you?" inquired l'aul.

"For your mother," the Spirit answered. "My mother! No, no-stay! Ob, spare my mother!" The Spirit stood motionless.

"Suffer them both to live, and take me!" Paul

entreated. Now the Spirit bent over Marguerite's insensible form. "Well, my mother gave me life, and now to her

I render more than life. Let my mother live, and take my bride!" And, overcome by his feelings, Paul fell upon

his knees, and sobbed hysterically.

Here the door opened, and admitted the Count, Karl, and Paul's mother. The Spirit looked above, and her attitude and gesture seemed to ask of heaven, "Am I to strike, or leave them?"

Then she appeared as if she had received a Di-

vine command, and her head was bowed obedi-She turned to Paul, and spoke as follows: Your science has often had the glory to conquer death. Henven has now yielded to your faith, your love, and gives you your mother and your

Marguerite now recovered her consciousness, breathed freely, and looked about her, radiant once more with life and love.

"Our compact is broken," said the Spirit; and. with these words she disappeared. "Come, my children, to the chapel," spoke the Count.

And, accordingly, Marguerite was led to the priest, and was soon exchanging her vows with Paul Bernard.

GOOD ADVICE TO DYSPEPTICS.-If a man

wishes to get rid of dyspepsia, he must give his stomach and brain less to do. It will be of no service to him to follow any particular regimen— to live on chaff, bread, or any such stuff—to weigh his food, etc., so long as the brain is in a constant state of excitement. Let that have prop-er rest, and the stomach will perform its funcer rest, and the stomach will perform its func-tions. But if he pass fourteen or fifteen hours a day in his office or counting-room, and take no exercise, his stomach will inevitably become paralyzed, and if he puts nothing into it but a cracker a day, it will not digost it. In many cases it is the brain that is the primary cause. Give that delicate organ some rest. Leave your busi-ness behind you when you go to your home. Do not sit down to your dinner with your brows knit, and your mind absorbed in casting up interest ac-counts. Never abridge the usual hours of sleep. counts. Never abridge the usual hours of sleep. Take more or less exercise in the open air every day. Allow yourself some innocent recreation. Eat moderately, slowly, and of just what you please, provided it be not the shovel and tongs. If any particular dish disagrees with you, however, never touch it or look at it. Do not imagine Vision, nor had he been in any sort of delirium.

But then, the other—the Spirit? She was no apparition either; for she had really spoken to him, and he had touched her frozen hands, and made that most impious compact. Ah, he could remember everything:

"When you shall see me near you, your patient must die!"

"When you shall see me near you, your patient must die!"

"Marguerite, bid the stranger welcome," he add
"Love;" upon which the Spirit appeared, dressed that but the Spirit appeared, dressed as the God of Love, with bow and arrows at her back. In her left hands she carried her mask; in that letter, signed by my father himself?" asked that letter, signed by my father himself?" asked that the story because you love my sister, and he would say you had invented that story because you love my sister, and he would overwhelm would be credited, and infamy would overwhelm us all."

"Though not invited, yet I am here. I go everywhere, and am never driven away," said she.

"You are welcome, lady," returned the Count, wourned the Count, industries of my fortune, he demanded the Baron, exultingly, as the told you I was that letter, signed by my father himself?" asked that tetter, signed by my father himself?" asked that tetter, signed by my father himself?" asked that you nave live on rye bread or catment portings: a reasonable quantity of nutritious food is that letter, signed by my father himself?" asked that you nave asked that you I was live on red that you nave all, banting before Paul. "One of those who never pardon. Do you remember?"

They now crossed their swords. The Spirit was on her less influenced the Baron, exultingly, and the count, and bowed to him.

"Though not invited, yet I am here. I go everywhere, and am never driven away," said she.

"He is inflexible," said the Count, mournfully.

"When, but now, thinking he was a ruined man, the simple of the subject. After the pavent of the subject. If you now of the subject, and in the tetter, signed by my father himself?"

They now crossed their swords. The

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# free Thought.

GOD AND NATURE.

BY WILLIAM N. SLOCUM.

"My reason assures me that the visible and invisible universe is the work of an Almighty Father. The evidence of wise design of intelligent purpose, which is presented on every side, leaves me no loop to hang a doubt upon."—Horace Greeley in the Golden Age.

The perfect adaptation of means to ends throughout Nature, is the strongest proof that law is supreme, and that no outside power is required to operate it. It is impossible to conceive of the universe in a state of inharmony; because such a condition of things, if for a moment possible, would instantly destroy the universe, and there would be nothing left to consider but disorganized matter. There is no applicability, and consequently no force, in the argument used by Paley and his pupils, of whom the Tribune philosopher seems to be one. The fact that a watch evidently had a maker, does not prove that matwatch, had a beginning, and undoubtedly the universe, as such, also had a beginning; but these facts do not prove that matter has not eternally existed, and that the laws that govern it are not adequate to accomplish all the changes of form which occur. Because we know that nothing comes by chance, it does not follow that all things were made by design. The perfectness and the power of any conceivable being.

The conclusion to which Mr. Greeley arrives (that the universe was designed and created by a Supreme Being) evinces a very imperfect conception of natural law; and all he says in support of a being higher than the law, proves the need of a during his long, active and useful life, has expended so much thought on the science of human legislation, that he has overlooked the vast difference that exists between human and natural law. Natural law administers itself; it requires no extrait needs none to attend upon its execution, for it is self-working. Natural laws are not forces acting on matter, but properties of matter itself-just as much a part of matter as any other of its essen-

tial properties. All things that now are, material and spiritual, be without end. All things are subject to change, and in course of time these changes are equivaby natural law, and this law, itself without It pervades all matter, vivities all spirit, and is ture does not control it. No globe is so vast, no and see where it will lead you.

universe.

the law which is a part of it. The existence of able to recognize the fact that matter contains natural law is necessarily cocval with the exist. within itself the elements of change; that the ence of matter. Natural laws are properties of "forces" of Nature are all there, and need no crematter, as much as density and form are; and ator, no outside force, to eliminate new forms. properties also of spirit, as much as life is. Spirit- The germ exists, and in due time the fruit apual attraction and repulsion are in accordance pears, matures, decays, and its component parts with natural law, and all conditions of all things take other forms, according to their nature; and material and spiritual are dependent upon law. these changes are going on constantly. To-day All the forces of Nature operate uniformly and un- is as much a day of creation as any of the six we ceasingly, and Mr. Greeley, who thinks it reason- read of in the fable. able to ask God to save the life of a child which even-story building, might with as much reason pray to the attraction of gravitation higher than this, it is reasonable to believe that to suspend its action to prevent the breaking of some change akin to death will take place again the child's bones by the fall, as to ask an imagina- and again, the limit to which we may never know. ry God to save from the effect that must follow the disregard of natural law, which is supreme in all inhabitants of the spirit-world, it is reasonable to things—the only true God. Men pray to an imaginary being, and often think they get an answer to prayer; not perceiving that by earnest prayer they infinitude of gradations, the most exalted existmerely bring themselves into a higher condition. It is a glorious truth that when we pray, we bring not Divinity down to us, but elevate ourselves into a condition akin to the divine; and still more glorious is it that though there is no individual God, there are individual spirits of loved ones gone before, who are neither unmindful of our wants, nor powerless to aid. The Catholic belief in communion with saints, is a faith founded on reason and in harmony with Nature, and it is the true secret of the Catholic power. An appeal to some exalted denizen of the spirit-world-a departed friend, manifest absurdity. The creature, which is by or any pure being in whom we can trust-is the only sensible form of prayer.

We all feel our dependence upon some power

beyond ourselves; and those who have an inadequate conception of the beneficence of natural law, and who lack that perfect trust in it which a high appreciation of it gives, are impelled by the cravings of their unsatisfied nature to put faith in an imaginary person called by them God-an incomprehensible being, or, as they say, "an infinite spirit with attributes not to be understood by finite minds;" and they content themselves with a vague, shadowy, dreamy notion of his character, and try to delude themselves into the belief that they love him, as if it were a possibility to love that which we cannot apprehend. I do not say comprehend; a man may love his wife without understanding her-but we cannot even apprehend an Infinite God. Admire such a being we possibly may; revere him we possibly can; but love him! oh no! that is a delusion; and the delusion is so obvious that men have been driven to take refuge in a human god, Jesus Christ, a man who lived as all of us do, and died as all of ns will. This man-god, a being of noble and loveable nature, they satisfy themselves with because they can really love his character; can understand his human nature; can revere his life, and can spiritually draw near unto him as to a dear friend, gratifying the longings of the soul in the contemplation of the virtues he actually possessed and the added character of divinity which they have thrust upon him. This man-god is a thing of human invention, to satisfy human cravings and to impose upon human credulity. He is, because God is not; and he would not be if God were; because were there any God he would be manifest, and would satisfy, thus obviating the necessity for a human contrivance. No, there is no God but law! There is no place for such a being in Nature; no work for him to perform; no need for him to fill; the law is all in all. The law is supreme; no power can transcend it or set it ship? aside.

A personal God is the very essence of absurdity. A person must have form; and if form, di- fend mediumship; and it makes no difference to mensions; and if dimensions, he must have me whether the attack is made by J. S. Loveland, the ministerial function for the "solemnization of

and if not omnipresent, he is not God. Therefore | as it is only a belief with them that such an one a personal God is no God at all, because he necessarily lacks one of the indispensable characteristics of Deity as generally understood. Some deists seek to avoid this dilemma by assuming that although God is a person, and has a local habitation, his influence extends throughout all space—a mere assumption to explain an assumption-as if the reasonableness of the one could render any less unreasonable the other.

The fact is, all gods, personal or impersonal, with mind and will and power superior to law, are mere myths-creations of the imagination of men. There is no truth in the doctrine, and scarcely any semblance of truth. The law crowds all such imaginary beings out of all possible existence. The idea is unworthy the intelligence of the age, and certainly too puerile to be seriously entertained by a man who, like Greeley, is canable of recognizing the universality, the unchangeability, and the all-prevailing power of law.

Admitting, as a basis for argument, that there is a God, and that he has mind and will, how ter must have had a creator. The watch, as a can either be legitimately exercised? Will Mr. Greeley or "any other man" tell us? What use is there for thought to a mind that is omniscient? How can will be exerted by a being already perfect? He can have no choice but the right; and what kind of a will is that which can act but in one direction? It is law-not will; therefore this God is himself subject to law. Would it not be more rational to say, God is the law; or, rather, grandeur of natural law immeasurably transcend | the law is God; not a conscious being, but a prevailing power, a vivifying force, ever-acting and all-pervading?

It is assumed that this Omnipotent Being created the laws of Nature. If so, himself being perfect, his works must be perfect; therefore his law his conclusion, instead of proving the existence of is perfection, and there can be no occasion for change. Hence, after he has called into existence higher appreciation of the law itself. Mr. Greeley, natural law, by which all things are perfectly governed, there is no longer any use for the Creator: his creature, the law, controls the universe and God falls back into an eternal rest, equivalent to nonentity. But, Mr. Greeley, do you not know that the creation, if it may be so called, is neous power to bring it into existence, for the still going on? And is it not evident that natural simple reason that it never had a beginning; and law is the developing agent? Why seek, then, for a God as the cause—a being which, if found does not in the least relieve you of the task of searching still further for the cause of God him-

self? Neither is it permissible to seek shelter under the shadow of a presumed mystery. There is no have been, in some form, from eternity, and will necessity for the plea of mystery except as a concealment for an untenable position. Some, however, naturally love the mysterious, and would lent to new creations. All things are governed prefer not to have the drapery torn from their idols, lest the reality might be less pleasing than change, is the means by which all else changes. the dream. But if mystery is so dear to you, the mysteries of the law ought to be sufficient to gratthe light and life of all things. It had no creator; ify, as they certainly are occult enough to tax it required none; it always existed as a property | your deepest thought. Do not resign your judgof matter, and as a portion of spirit, and without | ment, and indolently fall back on an imaginary it nothing could be. If there could be any place mystery; it will not help you. To imagine a bewhere law is not, there would be chaos; but there | ginning to creation, and no beginning to the Crecannot. No particle of matter is so small, no in- ator, is to imagine a time when there was nothing dividual spirit so insignificant that the law of Na- but God in existence. Reflect upon this idea,

spiritual realm so mighty or so ethereal that Na- Is it not more reasonable to assume that all ture does not, as it were, hold it in the hollow of things have eternally existed in some form, than to its mighty hand -for, metaphorically speaking, say something has been made from nothing? It Nature has myriads of outstretching arms, and is childleh to imagine an impossible event, and they extend throughout the boundlessness of the then account for it by assuming that it was caused by a being so powerful that to him all It is impossible to conceive of matter without things are possible. A thinking man should be

One thought more: As death releases us from And as our lives here are greatly influenced by believe that spirits are in their turn influenced by beings of a higher condition, and so on through an ences being of a nature glorious beyond our power to conceive. Perhaps these inconceivably exalted beings may, in comparison with us, be called gods; yet let no one imagine that even they can be superior to law. It is by law they attain their sublimity, and they are necessarily as much subject to law as the most insignificant of beings. They can use the law effectively, because they can do so intelligently; but it is impossible that even the greatest could create law; otherwise the creature would transcend the Creator, which is a law in time brought to such heights of sublimity. may well excite our admiration; but the law. which is the Cause, is awful in its majesty, admirable beyond expression-it is God, the Infinite, the Illimitable.

San Jose, Cal., March, 1871.

# "DEFENCE OF MEDIUMS."

EDITORS BANNER OF LIGHT-My letter in defence of mediums, published in the Banner, has consigned me to a hotter place than the rich man found in the Bible parable. Well, here I am in the Northwestern limits of that hottest of all hot places, the Crucible. This department is under the dictatorship of W. F. Jamieson, who has been troubled for some years with a disease that we will denominate humbug on the brain. Said Jamicson has, at sundry times and in divers places, given evidence of having this disease so thoroughly seated that it has become chronic. In their issue of the 29th April, he breaks forth in the following strain: .

"J. L. Potter, Minnesota State Missionary, feels called upon to 'defend' mediumship. In the Banner of Light he seeks to impress the public with the idea that Mrs. Ballou is opposed to mediumship. Is this just to Mrs. Ballou?

How feelingly he appeals to your sympathy, friends! Again: "The patronizing way in which some individuals announce themselves as 'defenders' is ludi-

crons, and impresses one with the thought that mediums are overgrown bables, with big brothers ready to defend them. This kind of cant among Spiritualists has become about as disgusting as 'for Christ's sake' among Orthodox Christians." He then very cajolingly says: "Our friend Potter, for whom I have a high re

gard as a man and a radical expounder of Spirit-ualism, undertakes to review Mrs. Ballou's wellvoilten article on the exposé of the frauds of Laura V. Ellis, in the Present Age, March 4th. But what shall we say when Mr. Potter endeavors to prevent Addie or other mediums from expressing any opinion at all on the subject of medium-

You state a great truth, Mr. Jamieson, when you say that J. L. Potter feels called upon to delimits; and if limits, he cannot be omnipresent; Mrs. Addie L. Ballou, or W. F. Jamieson, so long | marriage."

is a humbug. As a big brother, I shall defend them against any and all such assaults. To whom laws of most of the States (the relation being has this kind of cant become disgusting? To regulated by State authority) provide that bethese self-appointed tithing-men, whose duty it is sides certain judicial and administrative officers, to regulate the moral status of we less favored the "ministers of the gospel" of all religious ones. Observation has taught me that most of sects, denominations and associations legally orthose that are crying out against the honesty of ganized under the statutory provisions of the mediums are people whose lives have ever been, and State wherein such religious bodies are located, are still, above reproach or censure. Such should may "solemnize marriage." guard with jealous care the honesty of our exponents. Friend Potter is a good fellow; but when he undertakes to review Mrs. Ballou's wellwritten article, he ought to know better. Why, sir, here I, W. F. Jamieson, Mrs. Ballou's biggest brother, will give you or any one else a good | thorized, it follows that Spiritualism has a legal switching that dares to review our well-written bulls against mediums, or even question our infallible right to excommunicate them upon belief alone. Do I wish to prevent Addie from expressing an opinion of mediums? Not a bit of it; but what I do wish to prevent is, an expression of her belief, or the belief of any other person, as authority in the premises. Fair play is all I ask, you and Mrs. Ballou to book your names as overgrown babies, without even a "big brother" to of the Crucible, he casts a longing, wishful eye diums are similarly commissioned and panoplied. common epitaph-"Good fellows in life-impudent in death.'

I am, as ever, the medium's defender, J. L. POTTER. Lake City, Minn., May 1, 1871.

'EMMA HARDINGE ON MARRIAGE."

BY DR. J. K. BAILEY.

Since I am not among the number who have proaches," or criticised that noble and eloquent advocate of our cause, Emma Hardinge, in re- rect principles of not only faith but also practicegard to the ceremony "solemnizing" or legalizing her marriage, I cannot be justly charged with any personal sensitiveness as to the strictures which she makes in an article under the above caption, published in Banner of Light, Vol. XXIX, No. 7. But it seems to me that a portion of those comments upon the position of her critiques, places light upon the question of marriage, and demands a denial of the conclusions which logical deduction from those statements would warrant.

The "private, personal and national reasons" determining her course in the legalization of her marriage, are amply sufficient; and since divulged will, no doubt, entirely disarm all desire to criticise motive, duty or example in the case. It would seem that the simple statement of those facts, with a pardonable and natural indulgence of invective, protest, etc., might have satiated her indignation. But I respectfully submit that the animadversions indulged in by one of our ablest and recognized expounders and standard bearers. as Sister Hardinge has done in the article under review, can but have the effect to mislead public opinion—is not in accordance with the true status of Spiritualism upon the questions involved, and hence is unjust and mischlevous.

Her definition of what constitutes marriage I think will be planthy universally accepted by Spiritualists; but the lack of legal status and of moral and law-abiding position which she, inferentially at least, assigns to Spiritualism in America, will not be acknowledged, nor is it in accordance with fact. The points to which I respectfully object, are embodied in the following quotations from said article:

was no subject of respect or necessity to me, I ohserved it for the sake of the example, and consider I did a better service to my friends and my cause, than those ultra reformers who contract all sorts of free and easy marriages that bind them one moment and loose them the next, according to the fleeting impulses of the hour. I know of the social evil and public reproach such 'marriages,' if they can be called so, have brought on families and the cause of which I am an advocate; and I, for one, determine that whatever can tend to legalize my acts in the greatest degree, is just that which is rendering the greatest honor to my cause and setting the best example to my people.

There is a bigotry of radicalism which is just as bitter as the bigotry of conservatism, and so be-cause I did not choose to throw aside all forms, law and order, and do just what my spiritualistic friends would have dictated to me, I am to be rebuked and brought under censure just as tyran had I ventured beyond Orthodox bounds.

And I think there is yet one more point upon which our spiritualistic friends are somewhat short-sighted. Legal enactments become legal only when they emanate from duly constituted authorities. A good name is not such a very conauthorities. A good name is not such a very con-temptible possession after all, that we should throw it away in mere wantonness. When the Spiritualists, who are so fond of repudiating law, but are so particularly strong upon the law of their own opinions, are sufficiently in harmony with the laws of right, good order, God and Nature, as to be recognized for a law-abiding, law-loving peo-ple, their enactments will no doubt be acknowl-edged as legal, and ceremonies, sanctioned by edged as legal, and ceremonies sanctioned by eir ministers will not endanger the good name of those who participate in them. At present we are in a 'transition state' no doubt; but until we come out of it, and enter upon some state that will define who we are, what we are, and what we mean or think, I don't fancy the public will have much respect for the enactments of the self-elected authorities who rise up in our midst and proclaim, upon their own witness, their right to nake or even break laws at their pleasure.

The clear inference of these statements is: That Spiritualists are not a law-abiding people upon this question of marriage; that Spiritualism, in America, tends to "free and easy marriages, that bind them one moment and loose them the next," etc.; that to conform to spiritualistic "forms and ceremonies" of marriage - to be united in the holy bonds of wedlock" by a minister of the Gospel" of Spiritualism, is to ignore and "throw aside all forms, law and order!"-in short, that Spiritualism has no legal status in America! Also that Spiritualists do not counsel, desire and practice legal marriage; or, at least, presumed to be of that class) do advise and practice marriage under forms and conditions not

legal! These charges or implications I believe to be entirely unfounded, and therefore unwarrantable. That there may be a few nominal Spiritualists who hold to and practice such ideas, I do not

doubt; as there are also people of various religious professions who do likewise.

The truth is, that Spiritualism has a legal existence in America as a religious body; and that very many of the speakers and mediums—"apostles of Spiritualism"—are legally endowed with the ministerial function for the "solemnization of marriage."

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Arthur Hodges, a "test medium," of Boston, is also sojourning here for a short time, and I am told that he demonstrates to good effect the cardinal facts of the spiritual philosophy, and many hard skeptics have been brought to acknowledge that "there's surely something in it."

Yours,

Fall River, Mass., May 1st, 1871.

In the United States of America marriage is, in law, held to Le a purely civil contract; and the

Now, as there are a number of associations of Spiritualists located in several different States, and organized under the laws thereof, which have granted "letters of ordination" in pursuance of the laws under which the function is anstatus in America: that marriages can be legally "solemnized" and established by "ministers of the gospel" of Spiritualism. And I fearlessly assert that Spiritualists, as a mass, are a lawabiding people, and do not look upon the legal obligation in this relation as a "burden."

I have myself supervised the organization of several legal societies of Spiritualists in the State friend Jamieson. So, when mediums are to be of Michigan, and I hold a certificate of legal mincondemned as humbugs upon belief only, I want isterial powers for "solemnizing marriage." The certificate of the proper officer and the seal of the court are attached, making it a legal document defend you. Not satisfied with the monarchal in the courts of any State or of the United States sway he holds over the Northwestern Department of America; and dozens of our speakers and metoward Boston, and thus sweetly sings: "Our Does such a compliance with law indicate an ingood friends of the Banner evidently did not see | clination or attempt to either "make or break laws anything improper in Bro. Potter's article, but at their pleasure"? Instead, these facts clearly in recommended it as 'pertinent.' One more word dicate that the Spiritualists of America are not would have fully expressed it-'impudent.'" Thus, | "fond of repudiating law," and that the charges dear Banner, we are disposed of as the recording laid at the door of Spiritualists, in the foregoing angel moves Bro. Jamieson's hand to write our quotations from Sister Hardinge's strictures, are as unjust as they are untrue, and, in my humble judgment, unwisely and unfortunately made.

Were the clear implications of those statements of Sister Hardinge true, it would be a sad commentary on the genius of Spiritualism, as also upon the effect of that lady's surpassing labors in behalf thereof. If it were true, the twelve or fifteen years of her rational, clear, specific, eloquent and untiring exposition and teachings in behalf of Spiritualiam in America-to say notheither "publicly or privately assailed with re- ing of the hundreds of others who have diligently labored for the truth, for purity and corwere worse than thrown away.

But they are not true. Nor can it be true that Emma Hardinge intended to charge or indicate what is the legitimate implication of her text in said strictures. The opponents of Spiritualism, however, will thus construe her language, and make it a weapon of warfare upon our cause. Spiritualism and Spiritualists in an entirely false | Therefore, in my judgment, this denial and statement of facts is important, if not imperatively demanded.

In view of these facts, it is not probable that those who have criticised Mrs. Hardings for legalassigned by Sister Hardinge as influencing and izing her marriage under the forms of the Protestant Episcopal Church of America have desired her to ignore legal obligations. They have undoubtedly thought (not knowing of her very good 'private, personal and national reasons") that she might have employed a legal minister of (legal) Spiritualism, and thus have encouraged those supposed to be weaker than Emma Hardinge in relation to fashionable societary popularity.

It is time the world of humanity understood that Spiritualists are not only a law-abiding people, but also that they are determined to be respected as such, and that they are a religious body, with equal rights and duties, as well as superior faith, facts, principles and forms. This status can be attained soonest and most surely by organization under the requirements and sanctions of law, and by the individual and collective exemplification of our principles, teachings and truths. Doing this whenever not impracticable, or because of similar reasons to those that prevailed in the case of Sister Hardinge, it would seem that duty requires the employment of the legal "instruments" of Spiritualism "to legalize the act"-marriage.

I have but little respect for that weakness which, through policy, panders to popular clamor and behests; or, through fear of "Mother Grundy," shrinks from the vindication of principle and the exemplification of true manhood and womanhood practice, as well in the legalization of marriage or divorce as in all the acts of life, either of social, legal, or of conventional or unconventional duties and functions. But I have much compassionpity-for all MORAL COWARDS!

### WAITING. BY METTIE DELLE CRANE.

Waiting for the rosy morning

Rising o'er the eastern main To dispel the spectral snadows That are brooding o'er the plain.

Waiting for the dew-clad flowers. To catch glimm'rings of the dawn. And expand in radiant beauty,

Over meadow, field and lawn.

Waiting for the steps of morning Stealing 'mong the forest wilds; To awake the choral songsters. Cloistered in its shadowy aisles.

Oh, my spirit, cease thy waiting, Take the joys around thee thrown ; Day that hath no mystic shadows,

Save in heaven, is never known, Only by the crystal streamlets. Flowing in Immanuel's land, Can we cull those fair Immortelies

Flowers that leave no mounds behind. Then, my soul, cease thy repining, Light and love will come again; Music in the life immortal,

That hath no discordant strain.

# Dean Clark as a Lecturer.

Dean Clark has spoken here before the Spiritualists for the past five Sundays to good audiences and to general acceptance on the great truths of Nature and Science that he so ably pro-mulgates. He presents the new truth in all its practical bearings, as well as its celestial and phisoul grows stronger and braver to meet and battle with the opposing elements, in life. His fine, scholarly attainments, ability to impart to others the knowledge that he possesses, his sympathy for the oppressed and bereaved, his pleasing address, and the inspiration that attends his efforts —all combine to make him one of the first and desire and practice legal marriage; or, at least, foremost teachers of the age. He preaches from that a large class (and her "assailants" must be the heart as well as the head, and lifts his hear. ers into a clearer, purer atmosphere, where all things are irradiated by the sunlight of a pure love to the brotherhood of humanity. The cause of Spiritualism has in this pure-minded, fearless and earnest reformer a noble and eloquent exponent and advocate—one whose heart and soul are in his work, and we trust he will always find strength, sympathy and appreciation not only from the "angel-world," but from the inhabitants

Spiritualism.

What an Auglo-Indian has Recently Seen of Spiritualism in America.

PART I. Mr. Arthur Whitten is an Anglo-Indian, and his "Notes of a Tour in America and Canada, dur-ing May, June and July, 1869," printed at the Eng-lishman's Press, Calcutta, 1870, is one of the latest

and best books of American travel.

These Notes were not originally designed for public circulation, and perhaps are all the better on that account. They are written in the pleasant, familiar style of a man writing for friends, and describing all that he saw and that seemed to him worth noting down—mountains, ruins, lakes and other natural scenery, railways, steamboats, hotels, churches, public buildings, street architecture, incidents of travel, and whatever else would naturally attract the attention of an

intelligent tourist.

But, besides seeing the country and the people,
Mr. Whitten had a special purpose in visiting
America. Not very long since, as we learn from
a mutual friend, when Spiritualism was brought under his notice, he treated it with that scornful incredulity so common among ignorant persons of the educate classes. Subsequently, however, of the educate classes. Subsequently, however, he saw reason to deem it deserving more respectful consideration; and one purpose he had in view in visiting the United States was to see and judge of Spiritualism there for himself, and more particularly to visit Dr. Newton, of whose wonderful power as a "healing medium" he had heard so

There is very little really new in what Mr. Whitten tells us on the subject of Spiritualism, but it fully confirms the previous accounts we have heard; and the independent testimony of so shrewd and intelligent an observer as Mr. Whit-ten cannot fall to be of interest and value. We therefore extract nearly the whole of his Notes concerning what he witnessed of Spiritualism; and, first, we give his account of

VISITS TO DR. NEWTON.

"Friday, May 14th.-We drove this morning to "Fiddy, May 14th.—We drove this morning to see Dr. Newton and his patients at home." The house is situated in a quiet street, and is approached by a flight of stone steps; leading from the entrance hall are the patients' waiting room and secretary's office. When we arrived, at eleven o'clock, there were thirty or forty persons are iting his or her turn to come under the docawaiting his or her turn to come under the docawaiting his or her turn to come under the doctor's hands. We were conducted to the next floor above, and took our seats to watch the proceedings. The patients were brought up by the secretary, three or four at a time; when cured, a bell was rung, and others came in. Each patient was received with kindly words and gentleness of warner. With very few expentions they were manner. With very few exceptions, they were all as perfect strangers to Dr. Newton as to us. They had come far, even from the Southern States, to be treated. There had been no commu-nication between them beforehand; the doctor knew nothing of them or their allings until placed before him as we saw them. In some cases, he would ask the nature of their complaints, and put leading questions as to their sufferings, man-ner of living, eccupation, etc. But not unfre-quently he would say, 'You need not tell me what is the matter with you; I know very well.' If the case was one of lung disease, he examined the heart and lungs; and, by means of a short tube, a magnetic current was breathed through their bodies to the point indicated by the doctor's their bodies to the point indicated by the doctor's inger, the current being diverted at will from one lung to the other. The effect was described as being like a burning fluid passing through the heart and lungs. Then they were made to raise their arms, to 'squat right down'—to use the good doctor's own words—and rise again quickly. Then he would throw upon them the magnetic current from his own body, and in the name of God command the disease to depart.

Consumption makes fearful ravages among men and women in America. During this and subse-

and women in America. During this and subsequent visits to Dr. Newton, we witnessed the treatment of many persons suffering from this disease, and we remarked that almost every one of them admitted, on being interrogated, that they were in the habit of sleeping with their arms extended on the pillow above their heads; and all were strictly enjoined to discontinue a prac-tice conducive, more than any other cause, to consumption and disease of the heart. The most in-teresting case we saw to-day was the treatment of a lunatic woman. We witnessed it from first to last, and can youch that, after two treatments, she was restored to a sane and cheerful woman. She was a respectable person, about forty years of age, accompanied by her sister and grown up daughter. Some late trouble had so preyed upon her mind that she lost her senses; she was not violent, but had to be carefully watched. Her tries and means were most distressing. From the moment of her entrance she kept using the expression, 'I want to be saved.—I want to be saved,' in a whining, idiotic manner; she said nothing else. Her eyes were widely expanded, the eyebrows raised, the face bearing the impress of fear, or dread of some impending danger. She had been under medical treatment; but the symp-toms had become less favorable, and at length she was brought to Dr. Newton. He examined her, and found her a healthy woman, and he now her, and found her a healthy woman, and he now used all his powerful magnetic force to calm and soothe her. After some persuasion, she was taken into the adjoining room, where hot and cold water were laid on, and her head being placed over a small reservoir, a stream of water gradually heated up to one hundred and twenty degrees was poured upon it for a period of fifteen to twenty minutes. It was then dried and the magnetic process was continued until she ceased talking so wildly. The treatment for the day was then over. She was to be taken home, have hot water applied three or four times to the top of her head, and be brought again on the morrow. The doctor went on with other cases as fast as they could be brought to him, and certainly there was no failure. Whether the cure was permanent, we could not then, of course, determine. But as regards the lunatic woman, we were curious to witness the result of the treatment; and, without any intimation to the doctor of our intention, we paid him another visit at about the same hour on the morning of

Saturday, 15th.—There was the usual crowd of

patients—some with paralyzed arms, hands or feet, some deaf, some suffering with tumor, ca-tarrh, rheumatism, lung disease, cancer, and oth-ers perfect cripples. On one woman with a swollen leg, the veins black and the skin of the foot ready to burst, a cure was effected in five minutes. She was helped up stairs, being unable to walk alone. She could not bend her toes or ankle-joints; and in less time than it takes to record this, she was made to walk about the room and run down stairs like a young girl. Her face was radiant with delight. No medicine, no hot water or any agent whatever was applied besides the doctor's hands. The thing was done without pain, too, and instantly. So with a young girl who had a tumor on her neck from which she had suffered for years. By a few strokes of his hand the swelling disappeared like magio, and the girl was perfectly cured. I have the names and addresses of all the persons whose cases are referred to; and as they are so remarkable, I will

referred to; and as they are so remarkable, I will dot down a few others.

A young man of twenty-one years, paralytic from childhood, the sconveyed to the doctor's house, and with a reatment was made to walk without limping; the hold a chair above his head—a thing he like not done in his life before.

An unmarried lady, brought on a couch, suffering from disease of the spine, unable to walk for three ways was oursed at once and walked home.

three years, was cured at once, and walked home. A man, lame, was cured in fifteen minutes, and walked without limping, leaving his crutch and cane behind him.

A lady with heart disease, and bed-ridden for some years, was cured in one treatment, and walked away.

A lady with large tumor was brought from her bed so low that her life was despaired of, and perfectly cured. A man, with bad scrofula all over his head and

body, was cured, and the skin made perfectly clear with one treatment. A girl, eleven years old, with loss of speech for

two years, was cured at once.

A girl with contracted leg was cured in five A man with dyspepsia and liver complaint of

ong standing, was cured with one treatment. A boy fifteen years of age, paralyzed eight years, the left side powerless, was restored to perfect health and strength with one treatment. A lady with cancer on her eye for fifteen years was perfectly cured with one treatment. A youth partially blind from birth was cured in one treatment to read fine print without

When the lunatic of yesterday entered, the When the lunatic of yesterday entered, the change in her appearance was very marked; her face had brightened wonderfully, the look of despair had almost left it, she quite understood and answered many questions put to her. She was accompanied as before by her sister, daughter, and a young child. The treatment of yesterday was repeated—powerful magnetic shocks and the application of hot water to the crown of her head; and in half an hour she was a changed woman; the cloud had artirely passed from her face which the cloud had entirely passed from her face, whic shone with smiles as she took her young child and hugged it with a mother's fond embrace. The sight was very affecting; she was quite cured.

After an early dinner we took the 'cars' for

New Bedford, a sea-port town fifty-five miles from Boston, where Dr. Newton was to meet all persons desiring to avail themselves of his healing power. The fact had been made known in the public journals some days previously, and when on Sunday morning we arrived at the City Hall, which had been placed at the doctor's disposal for the occasion, we found eight or nine hundred people there, collected from the surrounding country, attracted by his celebrity. The proceedings commenced with an address or lecture from the doctor, at the end of which he affirmed that he would there and then cure all persons suffer-ing from any chronic disorder, and all so suffering were desired to stand up, while those whose aliments were of a more serious nature were to remain seated, to be afterwards treated separately as their necessities required. The usual method of sending magnetic shocks to the persons standing was then gone through, and the patients so operated upon sat down, those in our hearing declaring they were really benefited. The doctor was on a raised platform facing his audience, and those persons present suffering from tumors rheumatism, blindness, deafness, paralysis and such like, were directed to come to him. They were assisted up the steps by attendants at one end of the platform, were cured by the affected parts being gently rubbed and magnetized, and parts being gently rubbed and magnetized, and then passed down at the other end. From be-ginning to end hundreds so passed up and were healed. We were seated in the foremost row of seats and could see everything that passed, and that cures were affected of the most miscellaneto to the most miscellaneous disorders there is no doubt whatever. I content myself by reporting one case in particular:
A lady-like woman came to the foot of the platform, and addressing the doctor, said her hus-

band was very sick, too ill to walk or be brought to the hall; she had come there to witness for her-self the mode of Dr. Newton's treatment, and from what she had seen she was hopeful that he would be able to benefit the invalid. From our position we could hear every word spoken. She was requested to ascend the platform, and did so she had not told her name, nor given any minute particulars of her husband's sickness, but I subsequently learnt that she was a lady well known and respected in the town, and that many persons present were well aware of her husband's sons present were were aware or her hand, prostrate condition. The doctor took her hand, and reflecting a moment, said, 'I see your husband seated in an invalid chair; he is leaning on band seated in an invalid chair; he is leaning on a stick; I will send a shock to him through you; mark the time.' Here he produced his waich, and mentioned the hour and minute indicated. He then continued, 'As I send this shock through you to him he will feel its effects, will throw down his stick and jump up, exclaiming, What's that? The proceedings were watched with the greatest interest, and not only the lady spoken to, but others were incredulous. She was desired to go home and see if the result was not as she had go home and see if the result was not as she had been told; but still besitating, the doctor directed her to go and bring her husband back with her. She demurred still, saying he could not walk and was too ill to come. He smiled at her want of was too in to come. He smiled at her want or faith, and at length she complied with his directions and went. In the meanwhile people still poured up the end of the platform, were treated singly, or in groups of threes and fours, and passed down, when at the expiration of half an hour there was a buzz among the audience, the crowd in the hall opened, and there came along its whole length a man and a woman walking easily and without effort. The wife, whom we all recognized, had brought her husband, who came with a smiling face and light step to thank the doctor for his miraculous recovery. The excitement from one end of the holl to the other was intense. The man was there, a living evidence of a wonder-ful power which I have endeavored faithfully, al-

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belt feebly and unworthly to describe.

Sunday, May 23d.—I was enabled during this day and yesterday to make additional inquiries concerning Spiritualism, and to witness still further the doctor's treatment and cure of numerous cases. In the room over his study are collected hundreds—mind I am not exaggerating—hundreds of crutches and walking sticks, that had helped many a cripple to him for treatment, and who, being cured, had left them there as being no further required. The doctor is a great enthusiast, and devotes his whole time to his work; he

makes no charges to any one; those who can pay do so according to their means."

The following is Mr. Whitten's account of AN INTERVIEW WITH JUDGE EDMONDS.

"Judge Edmonds, to whom, through a letter of introduction from a mutual friend, we gain ready admittance. He is a man over sixty years of age admittance. He is a man over sixty years of age
—at least in appearance—with a face once handsome, but now deeply lined from hard work and
study. We sought him as being one of the greatest living authorities on Spiritualism, a man of
great integrity, possessing a well-balanced mind,
and not likely, by the caution incidental to his
daily avocations, to be led into hasty or false conclusions, even on such a subject as that on which
we came to consult him. Such information as he we came to consult him. Such information as be could, in so brief an interview, he readily impart ed to us—on the subject generally, and of the test writing, and seeing mediums whom we might best consult. The case of Mumler, the photographhest consult. The case of Mumier, the photographer, had just then been in court, and became the subject of conversation. This Mr. Mumier is a photographer, as I have said; he is also a spirit-medium, and, in many of the pictures produced, a spirit-like form was seen beside or near the sitter, which spirit-likeness was generally, if not always, recognized as that of a deceased relative or friend of the person whose postrait was being taken of the person whose portrait was being taken. Some public excitement ensued, and at last Mumler was indicted as an impostor. He was tried; his power was tested in the presence of scientific and faithful witnesses, in rooms and with apparatus and chemicals not his own; still the spirit portraits came, and the watchers — men in the rofession, and others—who came to expose what they believed to be a fraud, had to admit the existence of this second, ghostly figure in the photograph pictures, and that they were produced without any contrivance or aid from others, as far as the closest watching and precaution could detect. He was acquitted; the Judge had watched the case closely, had tested Mumler's power, and believed the pictures were veritable spirit-like-

Judge Edmonds also related to us some circumstances in which he had been a chief actor, and which from a less sober and reliable man might be discredited. The case recorded in court and reported in the public journals, as I remember it is to this effect: A man, whose life was insured for a heavy sum, died, or was believed to be dead and his relatives claimed the value of the policy from the assurance company, who, for want of proof, rejected the claim, and the case went into court. Judge Edmonds, concerned in another suit, was in the court or room adjacent to it while suit, was in the court or room adjacent to it while the trial was proceeding, when the spirit of the dead man appeared to him, described the manner of his death by drowning, and indicated the spot where the body lay. The Judge drew a plan of the river, as described to him, the place was searched, the body was found and identified as that of the man whose death was under dispute, and the follow was educated.

He related also a singular accident that occurred to himself on the evening preceding our visit. He was returning home from his chambers, and had walked up Broadway in close conversation with a friend, and, when crossing the road near Madison Eguare, failed to observe a carriage and pair of horses approaching at a rapid pace, until the horses were literally upon him. The peril he was in flashed upon him, but he was incapable of moving backwards or forwards, when in an instant, without any impulse of his own, he was lifted to the way. start, without any impulse of his own, he was lifted from the ground and deposited safely out of the line of passing carriages. He was not touched by human being, and attributed his preservation from what might have been a serious, if not fatal, accident, to spirit agency. The Judge was preparing to start that day for Kentucky in the Southern States, on professional business, and we made our adieus until his return."

and the filaim was admitted.

Here is an account of

A SEANCE WITH MR. FOSTER.

"Saturday, May 29th.—I count this a memorable day in our journeyings, for it is the first, since our arrival in the New World, on which we have had any definite communication with spirits; the in-cidents are so wonderful and full of interest that I will relate them as clearly and as precisely as possible. In order to obtain spirit-manifesta-tions it is necessary to seek the aid of mediums,

observing him and his manner of proceeding.

He is a fresh, good-looking man, of from thirty-two to thirty-five years of age, quiet and gentlemanly. He was seated at one end of a table with writing materials before him, and when the busitwo to thirty-five years of age, quiet and gentlemanly. He was seated at one end of a table with
writing materials before him, and when the business of his lady visitor was concluded, she left,
and we took our places at the table with him.
We were a party of three, the medium made the
fourth person, and besides ourselves and a canary,
singing in the bright sunshine at the open window, there was no living thing visible in the We were a party of three, the medium made the fourth person, and besides ourselves and a canary, singing in the bright sunshine at the open window, there was no living thing visible in the room. Without mentioning names, we simply said we were desirous of witnessing, through his mediumship, what could be seen of the phenomena of Spiritualism. Mr. Foster replied that we had called at a time and on a morning when he was in good power, and it would afford him satisfaction to assist us in any manner we wished. It was proposed, in the first place, that we should call to mind any deceased friends or relatives with whom we wished to have communion, and this being done, and their names written on a sheet of paper, he requested us to tear the names the staupport my statement, for he had lived in our midst and was well-known. As the spirit faded, Mr. Foster said: 'You are still the centre of a very powerful influence. There is a figure near you of a man; it is becoming clearer—he has a cloak on; his name is—'. Then pausing as if to presently a folded paper was given me, bearing the name in full, 'Felix Mendelssohn Bartholdy,' which paper I have to this day. This interview, fif I may use the expression, was as satisfactory as any; and although it is the last I can refer to, I have by no means related all that passed. It was not possible for my mind at once to grasp every this being done, and their names written on a sheet of paper, he requested us to tear the names this being done, and their names written on a sheet of paper, he requested us to tear the names off one by one, and so fold them as to render it impossible for the writing to be seen. This we did, making them into little pellets and mixing them together indiscriminately on the table, where they remained untouched by any one, and at no time passed into the hands of Mr. Foster. This was no sooner done than knockings were heard in various parts of the room near the winthis was no sconer done than knockings were heard in various parts of the room, near the window, the door, the sofa, on our chair backs, and on and beneath the table at which we were sitting; at the same moment, too, we each felt a pressure, like that of gentle hands, on our feet, knees, arms, and faces. The room was as bright and light as sunshine could make it; there was no concealment, and during all the time we kept up a conversation on a diversity of subjects, not necessarily bearing on Spiritualism. Presently, Mr. Foster, apparently gazing steadily at an object unseen by ourselves, said to our lady friend, 'There is present the spirit of a much-loved relative of yours; she desires me to say she is here; her name is—here he paused, as if he were listening, and then he told the name of the spirit, described her features appearance and age and scribed her features, appearance and age, and pointing to one of the folded slips of paper, he said, 'The name of the spirit will be found writsaid, 'The name of the spirit will be found writ-ten there;' and such was the case, the Christian and surname being given accurately and in full. Our friend was invited to put any questions to the spirit, or make any inquiries she wished, either aloud, or, if she preferred, in writing, and while a series of questions or inquiries were being pre-pared as suggested, her dress was pulled by unseen hands as that the rusting was pared by unseen hands, so that the rustling was heard by us all; then her face, arms, hands and feet were touched, and we could follow the movement as much by and we could follow the movement as much by her astonished look as by her words, saying, 'My face is touched—now my hands,' and so on. She continued writing; and turning to me, Mr. Foster said, 'There is a very powerful spirit influence surrounding you; I see near you now a distinct form; it is that of a female; she will reveal her name by writing it on my arm,' and pulling up his coat sleeve, and baring his left arm to the el bow, there were the initials of a name, written in large letters, as if scratched with a sharp instrularge letters, as if scratched with a sharp instru-ment on the skin, in bright red characters, which from their peculiar form I recognized as the hand writing of a deceased relative. I was then touched by spirit hands, firmly as by the bands of a full-grown child, palpable and real. The spirit, through the medium, said she was much pleased to make her presence known, and desired me to ask whatever questions I liked. Accordingly I made many inquiries—of herself, of circumstances that had occurred before her death, and of which the medium of course had no knowledge whatever; and the replies, without any exception, were so accurate and satisfactory as to amaze us. Our lady friend in like manner asked many ques-tions, both verbally and in writing, and without any reservation, error, or delay, the information sought was given on the instant. If the question was a written one, the paper containing it was retained by the questioner; it was not read aloud, nor did Mr. Fosier see the writing or know its contents, but, unmoved and uninterested in the

matter, he gave utterance to the replies communicated by the spirit, which as I said, were so marvelously correct as to be astounding.

During all this time, knockings continued in various parts of the room, and whenever a reply to a question was spoken by Mr. Foster, if the answer was correct, there were three shar knocks heard on the table in our midst; if the re ply was not perfect there was one knock, and the ply was not perfect there was one knock, and the answer had to be repeated in a more satisfactory form. If a verbal question was put, arising out of the subject, and requiring but a simple answer. 'Yes' or 'No,' the necessary reply was given by knocks almost before the question was asked. Again, turning to me, Mr. Foster said,' Your mother is here,' and named her correctly; I was at the same time touched so palpably, that I looked for the hands that did it, but saw nothing. I cannot repeat the questions and answers that cannot repeat the questions and answers that passed between us; suffice it to say that through the medium she gave me loving and comforting assurances that she was happy, and was with me. There was this remarkable feature in regard to the coming of this spirit: hers was one of the names written by me at the commencement of the scance, but Mr. Foster never saw the writing, he did not know my name, or that my mother was no longer living in the flesh; but without preface startled me, first by announcing her presence, and then in giving her name.

Presently Mr. Foster, gazing at the side of my

friend who sat facing me, described the features and appearance of an elderly lady whose spirit was then present. The name was not at once stated, but the medium said it would be written by the spirit herself; accordingly, a piece of paper and pencil were placed beneath the table on the side opposite to me, and I was requested by the medium to go round and watch. In a few mo-ments the pencil was moved by some unseen power, and on the paper was written the Christian and surname of Mr. U.'s mother, long since dead, and which had neither been written, referred to, or mentioned by any of us. Many verbal questions were asked of this spirit also, and the replies were of the most satisfactory and convincing character. During this manifestation the knock-ings were continued with greater force than ever, sometimes resembing the blows of a sledgehammer.

About this time a paper, on which a number of About this time a paper, on which a number of inquiries had been written by Mrs. C., was folded up and placed on the table. No one had seen the writing but herself, nor were the questions read aloud, but taking them, as it was found, in categorical order, replies were given to each question so complete and truthfully as to be really astonishing, for they were such as no person present, and especially a stranger, as the medium was, could of his own knowledge have communicated.

could of his own knowledge have communicated.

It was then announced that another spirit was present. 'It is your mother, Frances T—,' said Mr. Foster to the lady facing him; and then there were more knockings, and we were severally touched by spirit hands; and turning to me, the medium said: 'The spirit wishes you to know sho is here; one of her names she omitted; in full it is Frances Henrietta T.—.; and the announcement was confirmed by three sharp knocks. Many verbal and written inquiries were put to her, as to others, with the same result, independently of which there were many important messages to us for our guidance, such as we had not received from any other spirit, and to these notes, written on the very day that they occurred to us, I can now, after a period of some months, bear testimony to the fulfillment of certain of the injunctions then expressed.

The spirit of a deceased male relative came on the Sermon on the Mount. If they were wise

next, with like results and with this difference: that a handkerohief, which had been dropped on the ground between me and my neighbor, when ploked up a few minutes afterwards, was found knotted in the most ingenious manner into the form of a ball.

The next manifestation was to myself, and was

very powerful and satisfactory. Gazing at my side or behind me, the medium said: There is the figure of a man near you; his face is shaded, but who, from some peculiar organization they possess, are permitted to be the communicating agents between the living and the dead. There are test mediums, seeing mediums and writing mediums. Our interview to day was with a professional seeing medium, Mr. Foster one of the sharp cracking raps on the table and chair on which I was sitting. Before the name was au-nounced I guessed from the description, and from the reference to the violent death abroad, whose spirit it was then with me. We had been friends mediums. Our interview to day was with a professional seeing medium, Mr. Foster, one of the best, so far as is known, in the world.

On reaching his residence, No. 29 Fourth street, we inquired if he was at home, and, without giving our names, asked if it would be convenient for him to see us that morning; we were admitted, and shown to the front sitting-room on the first floor, where, at an oblong table in the centre of the apartment, a lady was seated in consultation with Mr. Foster, which gave us an opportunity of observing him and his manner of proceeding. of Calcutta will still remember an event so calamitous to us all. He told me, through the medium, the manifestations to myself. Those to my friends were equally as wonderful as the circumstances I have noted down. Then again, much that was said was of a private nature, relative to family matters, which, while vastly interesting to ourselves, would be misplaced in a published narrative. But what I have here written are facts, for the truth of which at least three persons besides the medium can bear witness."—London Spiritual Magazine.

# Original Essay.

AN IMPORTANT EVENT.

"History records no event so interesting and important to man as the coming of our Lord Jesus Christ upon earth."— [Hind's Church History.

Many events are of vast importance to mankind, which are not of general interest, meaning by the latter word something that is stimulating to curiosity or gratifying to the affections. On the other hand, many things are interesting to large multitudes which are not very important to their welfare.

It was of immense importance to men to pass from a precarious method of obtaining their subsistence to a reliance upon agriculture. Whenever a race has been either nomadic in its habits or purely savage, the advance to a settled system of land tillage has been a very remarkable step. And as the greater part of the civilized world

part in the development of the human race. laduatry hasamo tharuby, to Chartain dogras, or ganized, money came into use, and communities with a high measure of mental cultivation began to exist. Until men were marshaled in trades and avocations, and until innumerable commodities that refine and ameliorate human life were created, science, in any proper sense of the word, was impossible; man was incapable of any intelligent mastery of Nature and her forces, and was necessarily a slave to the elements, and what is worse to the superstitions insenarable from the savage state.

Here, then, were two great changes in the condition of the human race, which have been immensely important to it, but not greatly interesting to curiosity.

Accompanying the development of agriculture and commerce were certain minor events which have been of great importance to man, but of little interest. Let us enumerate:

First, there was the invention of the use of metals for tools and utensils, particularly of the use of iron and copper, and of gold and silver for money. Second, the art of converting wool, hair. silk. linen and the skins of animals into clothing. Third, the taming of animals, and the rendering of them serviceable for labor. Fourth the invention of spheeled vehicles for land carriage, and of ships for water conveyance. Fifth-and which was one of the grandest of human arts-the invention of representing language and thought by written characters. Sixth, the great discoveries in mathematics made by the ancients, and in geography, astronomy, chemistry and geology by the moderns. All of these events were of great importance, and are still important, but have been of no overwhelming interest to human feeling.

Later events of the same general character, but of greater interest, have been the invention of the compass, of clocks and watches, of movable types for printing, of paper (that made types serviceable), of steam appliances for machinery and locomotion, and lastly, of the telegraph.

My worthy church historian might possibly object that agriculture and commerce, and the five greater arts and discoveries above enumerated date from a period too early to belong to recorded history; and he would not fail to assert that, as events, they were of incomparably less importance than the birth of Christ.

It must be admitted that their origin hardly falls within the period of written history, but they are comprised within the proper development of the race. If history has its laws, they are events comprehended by those laws, and their evolution at some period of the past is a necessary deduction from what we know of human progress.

But we may go further. The birth of Christ is of importance to mankind only as he is regarded as the founder of a system of religion, which presupposes that men subsist by agriculture, that they exchange commodities, that they are masters of the arts that produce clothing, housing and a written literature; but there is nothing in the religion of Christ which of itself alone would tend to produce either of those arts, and without them there could be no enlightened human race. As well might a fish be expected to live without water, or a bird without air, as the Christian religion to perpetuate itself among a people that did not live by tillage of the soil, or by commerce, or that had not some rudiments of a literature. If a company of New England Christians were to settle among the Patagonians, even if themselves imbued with self-sacrificing charity, they would hardly commence the work of reformation among their savage brethren by a discharge among them of the effusions of the American Tract Society, or with a battery of homilies

they would initiate their catechumens in the mysteries of the bathing-tub, pantaloons, petticoats, and hose, as their first work; they would try to create the habits presupposed by the existence of the oldest of human arts, their actions thus indicating that those arts are more important as civilizing forces than the religion they would introduce.

The importance of the religion of Christ for the present life, is now, and for two thousand years has been, far less influential for good than the arts whose scope has been confined entirely to man's physical progress. For a large majority of the human race that religion is of no present importance whatever; and so far as their welfare for this life is concerned, up to this year of grace it has availed nothing to the masses of mankind. To the millions of Central and Eastern Asia, and of nearly all Africa, and a large portion of the two Americas, it is of no appreciable consequence today. It may, however, be said that for the mysiads of human beings yet unborn, the coming of Christ is an event that is destined to be of the highest importance, as it will be the means of their salvation in the future life, and of the inauguration of the reign of universal justice and love in this world.

To what extent equal justice and self-denying benevolence are to bear sway in this world hereafter, no one knows. The rhapsodies of Hebrew prophets can settle nothing as to the spread of the reign of love among men, or the permanence of the anticipated era of good feeling between the lion and the lamb. But that the reign of universal justice, even if it come, will be due to the religion of Christ more than to the diffusion of science, to judge from the manifestations of eighteen centuries, seems in the highest degree improbable. Conceding the inculcation of the practice of benevolence and self-sacrifice to be an element of Christianity, the injunction to this duty has unfortunately never been the most prominent feature in the institutions it has founded. Always something different from pure humanity has been proclaimed by all Christian churches as the thing most desirable in religion. But even if unmixed benevolence, unrestricted by regard to race or creed, had from the first been taught by the institutions of Christianity, such love could do nothing effectual for the elevation of man without the science that should instruct him in the laws of his own being, and his proper relations to his fellow and the physical world. But impartial, self-sacrificing love is just that one element of the Christian religion which is not distinctive of it. When the love of the follower of Christ has soared into the realm of purely human and impartial beneficence, without any backward glances to the extension of the "glory of Christ" and his Church, just at that moment and to that degree it has become no longer exclusively and peculiarly Chris-

As regards the post mortem salvation of men according to the accepted creed of the greater portion of the Christian world, the triumphs of this religion have been slender. Christianity has no better assurance to offer as respects the billions of our race that have departed this life, than that "the righteous scarcely are saved," and that all men are desperately wicked and liable to perdition, on the simple ground that they are human beings. The numbers thus far "saved" are of course as naught to those that are "lost." How lovely and cheerful such a gospel! How amiable the Christ whose main title to the name of Saviour rests on the fact that for eighteen centuries, for multitudes transcending computation, he has been simply chief usher upon the primrose path to eternal ruin! But this is the picture of him limned by the Church, and for which he is not responsible.

For the post mortem salvation of men, then, the religion of Christ has been of no importance worth mentioning; and if they who have not had the light of the Gospel, had, according to Paul, sufficient light by nature for salvation, it is hard to see why the Gospel, so far as that salvation is concerned is not a superfluity. If the light of Nature has always been and still is adequate for salvation, why is not the light of the Gospel now, why has it not always been, and why will it not by Newspaper, containing FORTY COLVENS OF INTERESTING over continue to be, something more than enough? And instructive examing, classed as follows:

I fear that "the coming of our Lord Jesus Christ upon earth" has not been so important an event as the historian fancies; but it cannot be denied that it was a highly interesting phenomenon, and that the religion that has grown up from that coming has been quite a factor of mixed good and evil in our modern civilization. But has not its importance for good been very largely overestimated?

Washington, D. C., 1871.

# NEW YORK.

Missionary Report.

Losing three appointments the week preceding Christnas, on account of the obstruction of roads by snow, we reached Friendship the 24th of December, in time to attend the two days' meeting at that place. Advertising in the county papers proved an insufficient means of extending notice of the meeting to our friends, and but few heard of it oven in Friendship, and, in numbers, the meeting was not nuch of a success. But the interest was good and well sustained, and the expression was general that we had had a profitable time. There is but one family of Spiritualists in the place, and but few in the vicinity. Bro. Baker, of Corning, was present, and added much to the interest of the occasion. He spoke with us in Wirt, the following evening, at the house of Bro. Sherman, with good acceptance, and we hope he will find encouragement to make lecturing his exclusive business. It was said there were one hundred and ten of Bro. Sherman's neighbors present at his house, though but a few hours' notice had been given of the meeting; and the earnestness of attention, absorbing interest and manifest sympathy with the sentiments uttered, witnessed on this occasion, were, if not always to the same extent, common to every meeting held by us this winter.

This interest is wide-spread and eager. "What of Spiritualism?" is the all-absorbing topic of the day, and those whose timidity has counseled the introduction of the subject under another name and in a diluted form, in places not favored with its previous discussion, may dismiss their fears, for it is unquestionable, that, in nearly all places, no other subject for a lecture draws so well. And this interest is not for a day, but for all days. People do n't know where they belong, are doubtful of what they may believe, and know best of all what they do not believe. They have largely outgrown the old, and feel that they have little sympathy with the dogmas of the past, and are, as it were, groping in the dark, reaching out for more light and firmer ground, and in the first meagre atterment of the principles of Spiritualism they catch a gleam of hope, and anxiously desire the fuller exposition of the subject. Bitter opposers listen with an interest ill concealed, and thenceforth abate much of their bitterness, if they do not—as they often do—become candid inquirers, or, it may be, open and hearty friends upon hearing a single lecture. At one place a noble old lady was overcome by her emotions, and wept with very joy as she was made to feel that she might safely, without reserve, included lifelong convictions which she had never heard stated before, and which she almost feared to believe against the protest, as she thought, of the world.

It is the constantly recurring evidence to the fact of the ready acceptance accorded our philosophy, and the joy with which it is received, that affords so much encouragement to the pioneer worker and stimulates to further exertions and sacrifices. And this is still of no less importance than hitherto. It is hard for people to wholly give up the old, loosely as they may grasp it, until they see distinctively, and in bold outline, something better and truer to which to attach themselves. Hence there is not only a good deal of prejudice still exieting against Spiritualism, and great ignorance of its teachings, but in consequence of this ignorance, there is yet much 6 superstition, much of half belief in church dogmas concerning the divinity of the Bible, the existence of a personal devil and an eternity of wee: but this is only a half belief, and as unsubstantial as a shadow, and waits but the clear, positive statement of a better faith to disapis not for a day, but for all days. People do n't know where they belong, are doubtful of what they may believe, and

pear forever. Hence the times demand not so much the discussion of the metaphysical and abstract questions which puzzle the brains of the wisest and most scholarly, as the plain and candid setting forth of the groundwork of our philosophy. The light of the present thrown upon these fading superstitions dooms them from that very hour. The mine is prepared and the train is laid, and all that is wanting is the lighted match. All the sges of the past have been fitting us for this ripening hour. Hence, while I carneally favor, as things are, the settlement of speakers, yet I as unquestionably believe that, for the time being, in view of the receptive condition of the common mind, if the ways and means could be provided for engaging all our speakers to itinerate for the next two or three years, and deliver courses of lectures in every township in the Northern States, that one twelvementh would witness outside results more conspicuous and serviceable—would do more to win friends for our cause, to strike down prejudice and remove superstition, and consequently more for the enlightenment of the whole people, than all the labors that have gone before. In saying this I ignore nothing of past labors. We but reach out and pluck the fruit which, but for all these solf-sacrificing labors of the medium, the writer and the lecturer, would be still out of our grass.

before. In saying this I ignore nothing of past inbors. We but reach out and pluck the fruit which, but for all these self-sacrificing labors of the medium, the writer and the lecturer, would be still out of our grasp.

During the ion weeks we were absent we traveled over six hundred miles, and had various experiences of roads and weather, but missed no appointment after the first week, and we found no night so stormy that we were not greeted with an audience.

We held meetings in Eric, Alleghany, Cattaraugus and Steuben Countles, in the following named places, viz: Friendship, Wirt, Cuba, Farmersville, Rushford, Casaville, Almond, Hornellsville, Dansville, Sardinis, Yorkshire, Springville, Ashford, East Otto, Eidyville, Elicottville, Cramel, Glenwood and Marilla. At three places the meetings were held at private houses, and at two of these but few were present, but generally the meetings were well attended, and sometimes the houses were crowded. At many places we spuce but once; at others two, three and four times, and the increase of interest made manifest the importance of giving courses of lectures when possible.

giving courses of lectures when possible.

We are indebted as follows for donations to the Missionary We are indebted as follows for donations to the Missionary Fund; to Bros. Sherman and Latta, of Friendelip, \$15; Mrs. R. N. Miller, Caseville, 50 cents; Mrs. Maria M. Nowton, Dansville, \$6; Mr. Jackman, Arcade, \$1; Mrs. Daley, Yorkshire, \$1; Lather Cummings, Yorkshire, 50 cents; Mr. Dyart, Buringville, \$1; Mr. Gaylord, \$1; Nicholus Cook, Ashlord, \$1; J. D. Larribee, \$1; Clarko Burchard, East Otto, \$2; Mrs. John Lang, \$2; Oscar Reach, \$1; a friend, \$6; Mm. H. Eddy, Eddyville, \$1; Harry Foot, Gienwood, \$1; Mrs. Clark, \$1.

At many places we received nothing, no collection even being taken, as we were averse to passing the hat where no previous loctures had been given, and the audience were mainly opposers of Spiritualism.

Everywhere we were certifally greeted by old and new friends, and for their hospitality and many favors they have our warmeat thanks.

riends, and for their hospitality and many layors they have pur warmest thanks.

At Dansville we found a very pleasant state of things.

At Dansvillo we found a very pleasant state of things. At Dansvillo we found a very pleasant state of things. There are not many Spiritualists there, but these are of the faithful few. An arrogant sectarian spirit rules the town, but the bigots are greatly disconcerted that our friends Thiden, Little, Newton, Dr. Quigly and Gordon, while unwavering in their devotion to Spiritualism, are of such blameless lives so well informed, so active in every benevotent work, and possessed of such warm sympathies for each other, that no point of attack is presented.

At Farmersville lives Bro. Hubbard, who is a gentleman of advanced years, an ex-member of the Legislature, and search thinker. He thought himself out of the Methodist Church before he heard of Spiritualism. He is one of those genial, substantial men whose guiding star is truth, and whose influence for good in the community is felt and acknowledged.

Bro. Sherman, of Wirt, is another similar nature, and the bold advocate and for many years the single representative of Spiritualism in his own town; his large-heartedness, his opporhanded benevelence and the integrity of his character secured the love and esteem of his townsmen, and for his unpopular faith a candid hearing. Mrs. Sherman and Mr. and Mrs. Latta are zealous workers, and of the most influential and honored citizens. And if our cause in that vicinity does not attachly inverses in strength and numbers, it will not be because it is wanting in respected and efficient representatives.

At Dansville we spoke to the Good Templars in behalf of

sentatives.

At Dansvillo we spoke to the Good Templars in behalf of Woman Suffrage, and at Almond we attended the funeral of two of Bro J. G. Prentiss's children, John and Jessie Fromont Prentiss, aged fourteen years, who died Dec. 25th and Jan. 3d. Bro. Prentiss and three of his children were prostrated weeks with typhold fever, and at the time of the funeral. Bro. Prentiss was still unable to leave the house. We had the use of the Presbyterian church, though there was some division of sontinent about granting it, and large audiences gathered on both occasions. In the evening we addressed a still larger audience at the Town Hall.

In conclusion, we would urge the importance of placing in the hands of the State Board a fund with which to buy tracts. We could have distributed thousands the past winter, and thus been the means of continuing the work siter we had gone, and making it more permanent and fruitful, We felt the importance of this at every gathering, and hope the modieum of money needed to mebt this pressing want may be supplied at once.

A. U. Woodnupper. At Dansville we spoke to the Good Templars in behalf of

# BANNER OF LIGHT:

AN EXPONENT

SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

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In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of free thought, when not too personal; but of course we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

# Bunner of Light.

BOSTON, SATURDAY, MAY 20, 1871.

Office in the "Parker Building," No. 188 WASHINGTON STREET,

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#### "Forsaking All."

In late a number of the Baptist Standard, a denominational sheet published in Chicago, we find an article on "The Cost of Holiness," written by the Rev. Nehemiah Pierce. It undertakes to direct how far a man may go, in reference to his family relation, in his determination to "follow Jesus," Inasmuch as Christ told his disciples to forsake all and follow him, and that unless one "hates not his father, and mother, and wife, and children, and brothers, and sisters, he cannot be my disciple," (according to Dr. l'ierce) that gentleman insists that it is perfectly right for a man to desert his wife for the sake of Christ, and for a woman to desert her husband for the same reason. Let us nut it in the Baptist Doctor's own language: "This doctrine," says he, "involves a question which, in many families and in many hearts, is a most momentous and rigidly practical one. A tender and affectionate wife, for instance, loves Christ and desires to obey him, be immersed and unite with the church." (The reader will note the cunning manner in which the Doctor makes love and obedience to Christ mean the same thing with being immersed and uniting with the church ) "The husband is not as affectionate; he affirms positively that if she takes that step she must leave his home-she shall never enter his house again if she suffers herself to be immersed. Now, in view of the circumstances, which shall the wife do? I answer, most unhesitatingly, obey Christ. Say to the husband, kindly, that you will not abate one iota of your love for him, or your efforts to make home happy, but Jesus speaks and you must obey."

The minister speaks, he should have said, and he would have the wife obey. It is remarkable, come to reflect on it, that these ministers work almost entirely on the female mind with such advice and injunction as the above, and very little. or not at all, on the minds of the opposite sex. The Doctor then proceeds to relate a story of a lady of his acquaintance, whose husband had threatened her in just this way, provided she saw fit to "be immersed and join the church," which is synonymous in his mind with "obeying Christ." He took his position at the hour of immersion on a high hank overlooking the seems, and whom it was about to open, he was seized with the most "pungent convictions of sin," which would not permit him to sleep or take food for two days, nor did he get relief until he had begged pardon of his wife and Christ both. And, to cap the climax, he was the very next person himself to be immersed. Hence, argues the Doctor, "there is safety only in obedience to the commands of Christ"-and immersion!

Now the notorious Elder Knapp, also of the Baptist persuasion, takes great pains to denounce Spiritualism (what is there that he does not donounce?) as wholly "freelovelsm," and calls almost all the females who subscribe to our holy faith "common strumpets." That is the Elder's ideal of Christian expression. Now, what has he to say of one of his own craft, a so-styled "doctor of divinity," who urges wives to desert their husbands, and husbands to abandon their wives, at the call of a minister of his church? What does he think is to become of a wife thus abandoning or abandoned? Who will take care of her through life? Can she live on "stuff"? Will the ministers provide for her always, or leave her to her fate as soon as the fever of the excitement they have raised blows over? Pretty specimens of pious denouncers are these, who openly preach that women ought to abandon their husbands and families, if everything is not done for them precisely as the minister would have it! Fine fellows they, to utter their stupid epithets against Spiritualism, of whose real and pure teachings they are entirely ignorant, and go about unsettling family affections and breaking in upon the sanctity of the family circle! Let Elder Knapp turn to and give it to his Bro. Pierce of Chicago, and roll up his sleeves for it.

# Children's Labor.

The Massachusetts Bureau of Statistics, among the numerous points they make in their recent Report on the industrial condition of the Commonwealth, touch on the subject of a reform in the working hours for children in factories. The law now forbids all children under ten years of age from working in mills at all, and compels parents and guardians to abstain from working children, between twelve and fifteen years, more than ten hours a day, while prescribing that they shall have the benefit of schooling for at least three months every year. But the Bureau do not hesitate to say that the latter provision is frequently evaded by putting men on the schoolcommittees in factory towns, who are ready to connive at cheating the children out of what the law guarantees them, to satisfy their own and the parent's greed. This is simply infamous, and should at once be ventilated from one end of the Commonwealth to the other. Perhaps the parents are not altogether to blame, seeing that they have large families to subsist, and that their own wages are meagre; but it is a case of cold-blooded selfishness with the mill-overseers who are thus placed on school committees, who simply want to squeeze as much labor out of the poor, unresisting children as time can possibly be made to yield. In order to obviate all further chances for the commission of so gross a wrong, the Bureau advocate the half-and-half operative school system of England, allowing only children over thirteen to work half a day and go to school the other half of the same day. It would certainly be an excellent plan, and would cover all such attempts at fraud as are reported in the voluminous statistical record, for a copy of which we are indebted to the State Printers, Messrs. Wright & Potter.

They seine fish by steam on the Potomac.

## The Influence of Christianity upon Civilization."

Fact. vs. Theory. To the Fast Day discourse of Rev. Dr. Carru-

thers, of Portland, delivered from the entrench-

ments of the pulpit of the church over which he

ministers, ex-Secretary of State, Joseph B. Hall,

of the same city, takes exception in the accompa-

nying article-terse, vigorous and incisive - in

which he not only rebukes this assumed censor

of the faith and morals of men and women who

reject the creed he preaches, but openly challenges

him to a fair, free and full discussion of the points

of Spiritualism which he so wantonly assails.

Such a discussion would be every way worthy of

public attention. It would not fail to excite the

most profound public interest, not in Maine only,

but in every State of the Union where Spiritual-

ists and independent believers abound. It will

be seen, from the character of Mr. Hall's commu-

nication to the Portland Press, that the Doctor

was guilty of gross slander toward a large and

are quite as respectable as he would wish to be

To J. J. Carruthers, D. D., Pastor of Second Parish, Port-

who dare to differ from you in opinion. I quote a few sentences:

"Among the ingredients of that cup of iniquity which Divine forbearance permits us to fill up, is the countenance given by popular sentiment to certain forms of error, under the name of religion, but the direct influence of which goes to eradicate whatever is worthy of the name. These doctrines of demons—for to such an origin may some of them be confidently ascribed—are permeating the consciences, polluting the hearts and destroying the souls of many of our people. O O Absurdities which shock the sensibilities of reason: blasshemmes which fill the Christian mind with

people. O O Absurdities which shock the sensionines or reason; blasphemies which fill the Christian mind with horror; prelended communications from what is called the spirit-world, which show how little common sense is left to the supposed disembodied friends of miserable dupes or more miserable largues."

These extracts are sufficient for our present purpose. It

These extracts are sufficient for our present purpose. It is not my design at this time to reply to these sweeping and uncharitable denunciations of not only what you are pleased to term "forms of error," but of "many of our people," who, according to you, are "losing their souls" and becoming "miserable dupes or knaves," because they honestly believe in a demonstrated, not a theoretical, immortality. It is as easy as it is cowardly to stand behind the battlements of a pulpit and denounce as error any and all opinions that conflict with the proacher's prejudices, and to hurl harsh epithets at the defenceless heads of those of his fellow mortals who choose to "worship according to the dictates of their own consciences," because there no reply can be made. I am one of these persons whom you so mildly term "miserable dupes or knaves." I honestly believe that I have received evidences that convince me, beyond a shadow of

should be happy to have you show us wherein.

Very respectfully, your obedient servant.

Portland, May 1, 1871.

JOSEPH B. HALL.

What Mr. Hall invites is a perfectly fair discus-

sion, first of the charges brought against Spiritu-

That is the length and breadth of the ground on

Dollinger and the Pope.

Dr. Dollinger's bids fair to become as famous

and support, so that it can now be understood

that he leads an entirely new party in the Catho-

lic Church, whose determination it is to separate

forever the functions of Church and State. From

one very unexpected quarter he has received en-

University. They speak to him on this wise:

no country, and has nothing in common with the

autocracy-all these negations of Divine and hu-

man reason—compose a system which has no con-

nection with the Italian character, with Italian

thought. Our Roman-that is to say, our Italian

-race abhors as much as the Germanic that evil

The association of Catholic citizens of Munich

ria, denouncing the Papal dogma and upholding

Dr. Dollinger. They bring up again the joint pro-

tests of the German bishops in the Council, and

they insist that the dogma imperils the State and

causes general anxiety to Catholics who regard

the free development of the State as a progress of

humanity. And speaking of the former practice

of Pontiffs in deposing rulers and releasing sub-

jects from their allegiance, and of the recent edict

from Rome against the constitution of a neighbor-

ing State, they declare that "the rights and liber-

ties secured by the constitution to the citizen ap-

pear to the leading circles of the Papal hierarchy

simply condemnable errors." And the German

are earnestly asking their flocks to accept the new

doctrine of separation of Church and State, thus

avoiding those broils which otherwise must inces-

santly creep into the Church. The Austrian Gov-

while here Orthodoxy is striving to bring it in.

The Woman Suffrage Question in

Massachusetts.

In the Senate, on Tuesday last, Mr. Adams, of

Quincy, reported against woman suffrage; but a

minority of the committee reported a resolve

amending the constitution, granting the prayer of

the petitioners. This action of the majority is to

be regretted; for, whatever their individual opin-

ions may be, no possible harm could accrue from

a discussion of the subject in the Senate. While

English statesmen acknowledge woman's rights,

it is a little singular that Massachuretts, which

prates so much of liberty and equality, should

place her heel upon woman suffrage.

system of the bondage of the understanding."

The episcopacy which dwells in our land is of

esteemed himself:

miserable knaves."

specting it.

We learn from the Washington Daily Morning Chronicle that quite a number of the citizens of that city attentively listened to a lecture, at Harmonial Hall, by the celebrated scholar, Mr. B. F. Underwood, as previously announced, upon the subject of "The Influence of Christianity upon Civilization." He presented his audience with a mass of historical facts which he said led to the conclusion that Christianity, so called, while containing many moral precepts, had been practically detrimental to the progress of civilization in all ages wherever its influence had been dominant. He alluded at length to the early civilization of the world, in Greece and Rome particularly, before the advent of Christianity, to show that the moral and intellectual faculties of man had attained a very high degree of development long before Christianity had its origin, and enincreasing body of people, some of whom at least tirely independent of its influence; that Christianity sprang up during the most brilliant period of what is known as the Augustine era, and that, too, among the Jews, who were at that time among the most ignorant and immoral class of MY DEAR Sir.—I had not the pleasure of lisioning to your "sermon preached on Fast Day, April 13th," but I had not read with some care the printed report of that somewhat remarkable production, and have waited for some response thereto from other and abler pens than mine. Baying nothing, at this time, in relation to the union of Church and State, foreshadowed in this sermon, and against which our fathers so strongly protested, and of other topics treated, I find therein an unwarranted and, with all due deference to your years and position, I will add, unchristian attack upon a large and rapidly increasing class of people who dare to differ from you in opinion. I quote a few sentences: that brilliant age; that the doctrines of the Jews, the chosen people of God, who were the forerunners of Christianity, had been as detrimental to the advancement of that peculiar people, both morally and intellectually, as to Christianity afterward.

The lecturer then traced the rise and progress of Christianity in the Roman empire, in an enleavor to show that its influence tended to drag down the pagan civilization of that empire until it exhibited itself as one of the prime causes that culminated in what is known as the dark ages. He then proceeded to explain that the revival of civilization was due primarily to the rapid rise and spread of the dectrines of Mahomet, whose disciples cultivated and restored to a large degree the arts and sciences, which the followers of Christianity had made every effort to discourage and destroy.

The speaker then traced the gradual introduction of civilization from the Saracens into Christian Europe, against the determined opposition of the Christian church; the rise and development of free thought; the causes which produced the reformation, and its expansion, down to the present era; and presented a vast amount of facts to show the persistent opposition of Christianity at every step. He then went on to illustrate his proposition that, at the present time, the most civilized nations of the earth were the most liberal in the realms of thought; that at least two out of three of the adherents of the Christian churches of the day discard the doctrines of miracles and what he termed the absurd dogmas of Christianity, and adhere to the church mainly to avoid the bigotry of the ignorant.

## What is the Cause?

rable dupes or knaves." I-honestly believe that I have received evidences that convince me, beyond a shadow of doubt, that "If a man die he shall live again;" that there is a spirit-world, and that our disembodied friends can and do demonstrate to us their continued existence. In behalf, therefore, of more than eleven millions of persons who cherish this same belief, in the name of that sacred spirit of truth which was taught by Christ and commanded by him to be preached by his disciples, I ask you to come out from your entrenchments and meet us fairly upon an equal platform. Make good your accusations and charges, and give the accused an opportunity for defence. Come out from the pulpit and meet us in a fair discu-sion. We will meet you when and where you please, on equal terms, and "let the truth prevail though the heavens fall." If we are in error we should be happy to have you show us wherein. It is with deep mortification that we witness the disposition so openly manifested among mediums and lecturers to speak disparagingly one of another, as if Spiritualism were to make headway in the world by pursuing the same selfish methalism by Dr. Carruthers, and, secondly, of the ods that have finally wrecked the vitality of the pretensions of Orthodoxy as preached and taught creeds. We allude to this visibly growing evil by the man who denounces Spiritualists as "mis- with pain, and regret even more to discover its erable dupes or more miserable knaves." In appearance in several of the spiritual papers. It ought not to exist. Those who are conscious of brief, Mr. Hall's broad position is, that while his feeling at all hard toward others, should test the slanderer rests his religious faith on theory-and love-principle which they profess to possess, by a totally inconsistent one at that—he, as a Spiritresolving at once to change about and practice ualist, bases his own faith on demonstrated fact. only a spirit of forbearance and forgiveness, let the case be what it may. We are not set up as which this contest between the two champions is to be waged. Will the clergyman accept the judges over one another. If those who are adchallenge of his adversary? We may say No to dicted to this habit are determined to take no the question in advance; for if he were but for pains to correct it, knowing it to be a vice, if it is once to be made to realize, as he would have to anything, they had better make up their minds to in a close wrestle of argument, what truth and go over to the church forthwith, where carping power lie in the Spiritualism he denounces so and condemnation are the rule, and not the exignorantly, he would never after indulge in such | ception. The Orthodox fold has abundance of loose and reckless accusations or assertions re- room to contain not only the lambs, but the wolves, too, and there is where morose, jealous, fault-finding natures, that snap at others as if they would devour them, rightly belong. Each to his own. Genuine Spiritualists are bound by name in the history of spiritual emancipation as their profession to show a larger liberality in every sense than the creedists; but it excites the that of Luther. Since his recent excommunicamost unsatisfactory reflections that so many who tion from the Church of Rome by the Pope, because he strenuously held out against the dogma | march under the broad banner of Spiritualism of infallibility—the rock on which the Church is suppose they can be allowed to have a troop of to split, instead of being rebuilt—he has received evil passions at their heels. numerous and influential assurances of sympathy

# Orthodox Bigots at Work.

Rev. Charles G. Ames, a liberal Unitarian minister, was nominated Superintendent of Schools in San José, Cal., and defeated by Orthodox votes, on the ground that he was a Unitarian couragement—from the Professors of the Roman | He published a splcy letter after his defeat, which contains many pertinent truths. Among other things, Mr. Ames says:

"You doubtless share the fear that American Italian people. The syllabus, infallibility, Papal liberty must sometime risk its life in a conflict with Romanism. Is there no ground for the ad-ditional fear that Protestants, who now and then allow the ecclesiastical spirit to shape their politi-cal action, may weaken their own grand position as defenders of the principles of liberty? Must not every local instance of intolerance close our mouths for all effective protest against intoler-ance? Every such instance becomes all the more surely a precedent, if successful. What if we sow have presented an address to the King of Bavathe wind, and reap the whirlwind? What it some day the echo of whispered injustice comes back in a clap of thunder?"

It is this same spirit of bigotry and intolerance that seeks to amend the Constitution in order to gain more power to crush out the religious liberty of the people.

# Good.

Dean Clark, one of the most earnest souls in the lecturing field, concludes his "notes" to the American Spiritualist in the following felicitous

language: "The Great Fountain has not dried up since the one 'with jets of new meaning' threw a little spray over the eyes intent upon 'the signs of the bishops who protested against the dogma at Rome, times, that had seen 'the windows of heaven opened,' and reasonably expected a flood that opened,' and reasonably expected a flood that would cover the whole earth—but it continues to pour out its purifying waters upon hill and valley, mountain and prairie, island and continent, and we trust it will continue while thirsty souls need the 'waters of eternal life,' and until the earth is cleansed of all its impurity, and no longer needs to be 'baptized with the holy ghost and with fire,' With unwavering trust in a continuous influx from on high, let us sow the seed which angels will water, while 'God giveth the measure,' till none shall hunger for their 'daily bread.'" ernment has also announced itself in favor of abolishing the Concordat with Rome, and the Reichsrath has opened the discussion of the infallibility dogma in its relation to and influence upon the Empire. It is an ominous change. The Church is being rapidly pushed out of the State in Europe,

# A Suggestion.

I believe there are more people who cannot reason correctly, than there are who cannot sing correctly. When the logical ability is weak, the person is prone to lean on others, ready to cite precedent, and quote authority. With such, where authority is the end of the argument, Mr. Herndon's letter on the religious sentiments of Abraham Lincoln must have weight, and make a useful tract. Mr. Herndon was Mr. Lincoln's law partner. He corrects the pernicious falsehood with which "Holland's Life of Lincoln " condemns its author, and mars the fair face of history. This letter appeared in the Chicago Tribune over a year ago.

Spiritualism in New Orleans, La. NEW ORLEANS, April 30, 1871.

EDITORS BANNER OF LIGHT—Gentlemen. I take pleasure in informing you that Spiritualism has received a new impetus since Mr. J. M. Peebles came to lecture in our city. He has commanded fine houses and created a deep interest in favor of the new philosophy. Many of our best citizens have attended, and we are loth to let him go away. Individuals have come fifty miles dis-tant, and even from Mobile, to listen to his lec-

To give you an idea of the interest awakened, will mention that he brought the aubject of the Children's Progressive Lyceum before the meeting, and four men signed \$50 each—\$200—toward raising the necessary equipments—five bundred dollars will be raised without any difficulty.

The Davenports were with us last winter, several nights. The phenomena through them were astonishing. Skeptics were stattled. Mr. Pee-bles ought to have followed their seances immeliately, explaining the manifestations and showbeauties of this great truth.

Mrs. Ferris has also been with us, doing much We gladly greet the weekly appearance of the Banner of Light. I procure mine from the news depot.

Respectfully yours,
E. J. SMITH, M. D.

It is truly encouraging to note the steady and increasing spread of the spiritual philosophy in the Southern States. This beautiful portion of our beloved country will yet be blessed by the ennobling and soul-cheering truths which Spiritualism teaches. More of the best expounders of its philosophy should be invited thither. Such a speaker as Thomas Gales Forster (himself a Southerner) would do an immense amount of good were he to make a lecturing tour through the Southern States. He is already invited to visit Louisville, Ky., and we hope our friends in other States will invite him to extend his trip South-

## Mr. Read's Mediumship.

The Religio-Philosophical Journal, in reply to a correspondent who made inquiries in regard to the reliability of Mr. Read as a medium, says just what we fully indorse. We quote:

what we fully indorse. We quote:

"We are inclined to the opinion that he is one of the best mediums for physical manifestations in the field. We are also inclined to believe that he is a little vain in his boastings. But what of this? Read is true to his own organism, of which he may, perchance, brag, but in its making up he certainly had no voice. Read is a medium. Mediums are not made to order; they are developed by an unseen power. If our spirit-friends can afford to develop and use them, why should we denounce them for traits of character which are inherent in their natures, and engraved there before they were born? He may, if he choose, go before the public announcing simply the phenomena that are manifested through him, and let the witnesses determine the cause; and by so doing he may escape much persecution. Read through him, and let the witnesses determine the cause; and by so doing he may escape much persecution. Read never, to our knowledge, denies being a spirit medium. He, like every other medium, has to run the gauntlet of public criticism outside of the simple question of mediumship. In one breath he is accused of being a great beaster, and perhaps truthfully; in the next, he is complained of because he does not boast of being a medium! We have this advice to give our readers: whenever you have a chance to de so, go and witness the phonomena manifested through his mediumship. Scrutinize carefully, but with a spirit of kindness, and you will be richly compensated for your time. We hope to see him in this city soon. Many are anxiously waiting his srrival. Physical manifestations are rapidly on the increase, and are doing more to convert skeptics than all other phases of mediumship combined."

A "Waif" from the "City of Boston." months of agonized suspense on the part of those having friends on board, was given up at last as lost—seems to have light additional to that which lived in the time of Samuel, etc. Will be sent to we have already given through our Message De- any address, on receipt of price, by Wm. White partment-from the spirit of Patrick Power (pas- & Co. senger) of Halifax-thrown upon it by the following paragraph, which is now going the rounds of the daily press:

'The following is a copy of a paper picked up on the shore at Shediac, on the southeast coast of New Brunswick, and tolographed to this city yes-

'March 21, 1870—City of Boston.—Ship ainking; over half full now. Good-bye, all. Look after my boy. (Signed) Thompson.

Be gone in two hours. The original paper is in the hands of a Catholic oriest at Shediac, who sent the above dispatch to his brother, a member of the bar in Boston. A copy was also sent to the agent of the Inman line. The name signed to the paper appears in the list of passengers by the City of Boston. This ill-fated steamship, it will be remembered, soiled from Hallfay in March 1870 and was naver. ailed from Halifax in beard from afterward."

# Free Meetings in Music Hall.

The proposition made at the closing lecture on Spiritualism of the course just terminated in Music Hall, this city, to throw the doors open free to the public on the resumption of the meetings next Fall, meets with general approval, and the subscription paper is receiving additions daily. But the friends of the movement should not slacken their efforts until a sufficient sum has been subscribed to defray the expenses. There are many who would gladly help on this good work, if reminded that their assistance is needed.

# Good Pluck.

Bro. A. A. Wheelock, (in the American Spiritualist.) in reply to a letter from Mrs. H. F. M. Brown on educational matters, winds up his sensible remarks in this wise:

"We have held a council with ourself, and deter nined to have a liberal, spiritual Lyceum Reform School in Ohio in less than two years from this

late. Friends of the cause, will you help? Agitate, Bro. Wheelock, Mrs. Brown, and all other devout souls who have the good of humanity at heart, and your soul-aspirations will bear

# Victor Hugo as a Prophet.

fruit at the appointed time.

A correspondent of the Daily Advertiser, writing from London, under date of Sept. 1st, 1870, says: "The reader will possibly not have forgotten the chapter on the future of Paris which Victor Hugo wrote three years ago for an elaborate work on the French capital, to which the principal authors and artists of France contributed: In the twentieth century there is to be an extraordinary nation-illustrious, rich, thoughtful and pacific. It is to have the 'soft gravity of an eldest son.'"

# New Orleans.

Our friends in the Crescent City have been treated to a course of lectures elucidating the spiritual philosophy, from J. M. Peebles. The cause is evidently gaining ground in the South. George Ellis, a first class bookseller, No. 7 Old Levee street, keeps for sale a good assortment of spiritual and reform books. It would be well for spiritual lecturers in the South to mention this fact. Each week the Banner of Light is sold on his counter. From all parts of the South we hear of a growing interest in the spiritual philosophy.

# Lawrence, Mass.

The Spiritualists of Lawrence continue to hold regular meetings on Sunday at Webster's Hall. Mrs. Abbie W. Tanner, of Vermont, and N. S. Greenleaf, of Lowell, have both recently spoken there. Mrs. Tanner renews her engagement there May 28th. Her discourses and poems are very much liked.

The notice which appeared in these columns, that we should keep for sale the beautiful engraving, "The Guardian Angel," was premature. It will be sold only by canvassers.

Movements of Lecturers and Mediums. Mrs. Emma Hardinge will lecture in Boston during October, and will be happy to form other engagements in Massachusetts and its vicinity during the coming winter months. Address (prepaid) till August, 6 Vassall Terrace, Kensington,

W., London, England. Dean Clark speaks the last two Sundays in May at Stoneham, Mass. He would like to make engagements for June. Address care of Banner of Light office.

J. M. Peebles lectures in Baltimore, Md., during May. Moses Hull is lecturing in Dayton, Ohio, during

this month. Geo. M. Ramsay, M. D., has announced his intention to lecture a portion of his time on the spiritual philosophy. He is a strong man, and societies would do well to engage his services at

once. His address is 73 McDougal street, New

Miss Nellie L. Davis lectures in Plympton (not Plymouth) May 21st; in New Bedford, May 28th; in Bradford, Me., through June. Societies in Maine desiring her services can address her in June, care of J. W. Herrick, Bradford, Me. Her permanent address is P. O. Box 823, care of A. P. Lake, Lowell, Mass.

Mrs. M. J. Wilcoxson is lecturing in Terre Haute, Ind.

Dr. E. E. Perkins is at Kansas City, ready to answer calls to lecture.

Prof. William Denton will speak in North Bridgewater Sunday, May 21st, at five o'clock P. M. He speaks at East Abington same day, at two o'clock P. M.

J. R. Francis lectures at Crosby's Music Hall, Chicago, each Sunday evening during the month of May, on subjects of thrilling interest.

Mrs. Nellie Brigham is lecturing in Philadelphia this month. Her lectures are very accepta-

Mrs. Clara A. Field speaks in Lowell, May 14th; in Manchester, N. H., May 21st and 28th.

## New Pamphlets.

THE CLAIMS OF SPIRITUALISM: embracing the Experience of an Investigator. By a Medical Man. Boston: William White & Co. This pamphlet of sixty-eight pages contains many interesting facts in support of the Spiritual Philosophy.

THE ORIGIN OF SPECIES, and THE ANTIQUITY AND ORIGIN OF MAN: with Notes and References. By George F. Kittredge. Boston: Wm. White & Co. This is a pamphlet of thirty-six pages. The subject-matter it contains was delivered before the Buffalo Society of Natural Sciences March 11th, 1870. The subject is one of particular interest at this time, while the press is discussing the Darwinian theory, pro and con.

ABSTRACT OF COLENSO ON THE PENTATEUCH: to which is appended as Essay on the Nation and Country of the Jews. This work, in pamphlet form of 48 pages, is a comprehensive summary of The sad fate of this noble vessel-which, after | Bishop Colenso's argument, proving that the Pentateuch is not historically true; that it was composed by several writers, the earliest of whom

THE WOLF IN SHEEP'S CLOTHING: or, God in the Constitution. By Moses Hull. Baltimore: Cosmopolitan Publishing Co. This little pamphlet of 23 pages contains an ingenious interpretation of the symbols of the book of Daniel and the Apocalypse, together with an argument against recognizing God, Christianity and the Sabbath in our national charter. This "documentary evidence" should be circulated far and wide.

# Kansas City, Mo.

Our friend C. G. Foster in a private note savs: The interest manifested in Spiritualism in our city has been very greatly increased by the course of lectures to which we were treated during the winter months, and I hope that next season we shall be able to attract a still greater number of first class lecturers to our young and rapidly growing city. Our latch string is out and our larder well supplied.

# Spiritualist Convention in Boston.

It will be seen by a call in another column that the Massachusetts Association of Spiritualists are to hold a Convention in this city anniversary week, commencing at ten o'clock Thursday forenoon, June 1st. Arrangements are making to have some of our best speakers present.

# The Year-Book for 1871.

This work contains much valuable reading, and should be in the library of every Spiritualist. The reader is referred to the advertisement in another column for price, etc.

# The Psychopathic Institution.

MESSRS. EDITORS-It is gratifying to receive he numerous expressions of approval from various quarters, in response to the suggestions concerning this humane scheme. Friends differ, however, as to the best plan for raising the necessary funds. Thus far subscriptions have been relied upon. I learn by letter from Mr. Putnam, that three persons from distant points had sent their names to him, stating the sums which they felt able and willing to subscribe. Another suggestion came to him from Mr. Gilchrist, of Franklin, N. H., viz.: that I should address the people on the subject, expressing his own sympathy and willingness to lend a helping hand. It is an interesting fact that the same suggestion was given me from the spirit of the late Dr. Luther V. Bell, who was for twenty years Superintendent of the McLean Asylum. This was unsought, and came through Mrs. Conant during an interview held for another purpose. Dr. Bell was my friend and fellow-laborer in a common cause in this life. He had the courage and candor to introduce the subject of Spiritualism by resolution at one of the meetings of the Association of Superintendents of American Institutions for the Insane. He saw the necessity of such a movement while in earthlife, and proposed a correspondence on the general subject.

It is now nearly twenty-six years since I made the first public appeal in behalf of the insane, in an address delivered in the Presbyterian church at Jacksonville, Ill. For three years previously I had toiled alone for the same end. The result was the establishment of the State Institution at that place.

If it is thought advisable to elaborate the plan more fully in that way, I will respond to invitations for the purpose, within a reasonable distance, sent to the care of the "Banner of Light." It would give an opportunity for answers to questions which spontaneously arise, and satisfy the people as to the need, the merits of the plan, and its practicability.

Fraternally yours, EDW. MEAD.

Anniversary week in Boston this year will begin on Monday, the 29th inst. It always includes the last Wednesday of the month.

## ALL SORTS OF PARAGRAPHS.

ALL SUKTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER.

First page: "More Light"—poem, by G. L. Ditson; Conclusion of Story—"Dr. Bernard's Compact." Second: Free Thought—"God and Nature," by Wm. N. Slocum; "Defence of Mediums," by J. L. Potter; "Emma Hardinge on Marriage," by Dr. J. K. Bailey; poem—"Waiting," by Mettie Conne. "Dean Clark as a Lecture" by Canne. "Dean Clark as a Lecture" by Cannel is Lycoums and Lectures.

BOSTON.—Elict Hall.—Religio Philosophical Club.—On Sunday evening, May 7th, this organization met and was called to order by the President, N. M. Wright introduced and read a paper which he had prepared — agreeably to vote of the Association—as initiatory to the question for discussion during the evening, viz., "What are the relations of human intelligence to human organization?" He was followed by John Wetherberg, Dr. H. B. Storer, G. A. Bacon and Mr. Campbell, after which the meeting adjourned. Belle Crane; "Dean Clark as a Lecturer." by "S. H. W."; "What an Anglo-Indian has recently seen of Spiritualism in America." Third: ditto, continued; "An Important Event"-an original essay, by "D. L."; Missionary Report from New York, by A. C. and Eliza C. Woodruff; Prospectus. Fourth and Fifth: matters editorial and items of interest. Sixth: Messages; Banner Correspondence from New York and Ohio; List of Spiritualist Meetings. Seventh: Business Cards. Elahth: "The West" - Warren Chase, Corresponding Editor; "Spiritualism in Troy, N. Y.," by Thomas Gales Forster.

Andrew Hall. — Mrs. S. A. Floyd spoke to a good audience on Sunday afternoon, May 7th, and satisfactorily answered questions propounded by her hearers at the conclusion of her remarks. In the forenoon of the same day a Circle was held at this hall, which was well attended. A correspondent asks what States prohibit, by the law, healing mediums from practicing their profession within their borders. Ohio is the only State, we believe, that has such a disgraceful law on its statute books. Wisconsin has just repealed a similar law, thanks to the liberality of her intelligent representatives.

We are receiving new subscribers every day from the Southern States. If our friends in other parts of the country would use their influence to introduce the Banner of Light to their friends in those States, they would be doing a good work for all parties interested, and for the spread of our beautiful philosophy generally.

SPIRITUALISM A SCIENCE SOLELY is the title of an essay by L. S. Richards, which we shall publish in our next issue.

Rev. Wm. B. Wright, of this city, in his last sermon upon the effect of legislation on the liquor traffic, said that he believed if the green shades or screens could be removed from all the barrooms, and those who drank be compelled to do so openly, it would be one of the most powerful means of restricting the traffic.

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PERSONAL.—Last week we had a pleasant call from our friend Gen. J. T. Cleveland, of Texas, (son of the venerable "Father Cleveland," of this city.) He has been a resident of Texas for a number of years. He is a firm believer in the Spiritual Philosophy.

Wm. P. G. Britten, Esq., (husband of Emma Hardinge,) made us a short call last Wednesday. He is just from England. Mrs. B. and her mother will be in Boston early in September.

Boston market, last week, was well stocked with strawberries from Norfolk, Va. They sold at from 25 to 40 cents per quart.

Woman's-rights women may yet aspire to positions in the navy; Lot's wife was an old salt, you

It cost \$35,000 or \$40,000 to deck the churches in New York for Easter. Could the same churches be induced to contribute a like sum for the relief. of the destitute in that city?

Five Pullman palace cars, for use between Bangor and Boston, are being put on the Eastern road as fast as possible. An experimental trip has already been made with one of them.

One of Darwin's strongest arguments in favor of his theory that man is a descendant of the monkey, is that monkeys always part their hair in the middle. It is a noticeable fact, however, that monkeys have quit it since it has become fashionable among certain men.

TERR AND NOW. Look around thee! Say how long Shall the earth be ruled by wrong; When shall error flee away, And this darkness turn to day? When will evil from the soul Render back its dread control? When shall all men duty see, And the world be pure and free? mental strife Gird thee for the task of life! With the sword and with the shield, Forward to the battle-field! "On i"—a thousand voices cry
Through the earth and from the sky.
"Up!"—Heaven's light is on thy brow!
Let thy work be—Here and Now!

The Christian Union tells a story of a drunken man who was converted on Friday, baptized on Saturday, received the Lord's Supper on Sunday, got drunk on Monday, and was turned out of the church on Tuesday! His comment upon these "double-quick" ecclesiastical experiences was worthy of a man of more sobriety. "Anyhow," said he, "I was just as good when they turned me out as when they took me in."

THOMAS GALES FORSTER.—At his request, our well-beloved brother, Thomas Gales Forster, was, on the 21st of April, constituted a "Regular Minister of the Gospel" in legal form, by the Religio-Philosophical Society, and authorized to solem-nize marriages anywhere in the United States and Territories.—Religio-Philosophical Journal.

Some wit has discovered that the "embers of the dying year" are September, November and

MUNIFICENT GIFT TOWARD A WOMEN'S SEM-INARY. — Chicago dispatches for May 4th state Stowe, Canning, Thackeray, Murray, Dickens, Lowell, Gall that Ex-Governor John Wood, of Quincy, Ill., Hamilton, Beecher, Bret Harte, Mark Twain, Lover, Lever, has given his mansion in that city, built at a cost John Neal, Artemus Ward, Hood, Barham, Shakspeare, of over \$50,000, together with furniture and the Charles Lamb and others like them. It is a perfect reportoplat of ground surrounding, to the city of Quincy for a women's seminary, with the express understanding that it is to be open to all denominations. The total value of the property will reach half a million dollars.

THE WEEKLY ITHACAN and Dryden News has been enlarged and otherwise improved, and is Optic, with the title of DESE AND DESIT, being commercial published at Ithaca, N. Y. It is a handsome as In its character and teachings, has just been issued by Lee well as a prosperous weekly.

All who live under popular institutions must take an honest and earnest part in their support illustrations, and is handsomely printed. if they would not see them undermined by bribery, corruption and violence, to the peril of every friend of peace, law and order.

VALUABLE AND RELIABLE.—" Brown's Bronchial Troches" will be found invaluable to those exposed to sudden changes, affording prompt relief in cases of Coughs, Colds, etc. For Public Speakers and Singers, and those who overtax the voice, they are useful in relieving an Irritated Throat, and will render articulation easy. As there are imitations, be sure to Obtain the genuine.

# Notice to Subscribers.

Patrons of the Banner, when renewing their subscriptions, should be careful to always state the place to which the paper is mailed; and the Jealous Wife, a pleasant story; Leaves from a Rover's Lifesame care should be exercised when a change of log, embracing an authentic account of the operations of the location is desired. By particularly attending to Ban Francisco Vigilance Committee; A Mother's Struggle; this, our mailing clerk will be relieved of a great amount of extra labor in hunting through the thousands of names upon our books before the name required can be found and the alteration made; whereas, if the full address is given, he has only to consult his alphabet of towns to turn sau street, New York. direct to the name upon the subscription book. A little care saves much labor.

#### New Subscribers.

Spiritualist Lycoums and Lectures.

Campbell, after which the meeting adjourned.

Children's Progressive Lyceum.-An interesting

session of the Lycoum took place Sunday morning, May 7th. A large number of spectators were in attendance. The regular exercises were pre-

sented, together with singing and instrumental music, and fine declamations by some twelve young ladies. The prospect for the summer term

Hampshire Hall.—A correspondent, "M. S.," writes: "Allow me to invite the attention of the Spiritualists of Boston and vicinity to the meetings held in Hampshire Hall, No. 538 Washington street, Boston, (Odd Fellows Building) con-

ducted by Miss Helen Grover. Miss G. hails from Bloomington, Ill. She was directed by spirit influence to establish herself in Boston, and from what I have thus far observed of the order-ly manner in which the meetings have been con-

ny manner in which the meetings have been conducted, I regard them as worthy of the patronage of the spiritualistic public. I therefore invite all interested in the cause of Truth to copparate with her in its dissemination. She holds Free Progressive Meetings Sundays, at 3 r. M.; Circles, Sundays and Thursdays, at 8 r. M.;

Temple Hall.—Abby N. Burnham, Secretary, reports that on Sunday, May 7th, the meetings at this place were conducted under the mediumship

of Mrs. Bowditch, of Boston, great interest being

At an assembly of the Association, held March

At an assembly of the Association, held March 3d, the following officers were elected: Mr. Thos. E. Moon, President; Mr. James McCrillis, Vice-President; Mr. Simpson, Treasurer; Abby N. Burnham, Secretary. The meetings during the past year, under the control of Messrs. Huggins and Tripp, have been very prosperous, and much credit is due these officers for the efficient manner in which they have discharged their duties. Although a missionary enterprise, these meetings

the same interest is manifest.

The Lyceum is also prospering, having had a

very successful dramatic entertainment on the

SALEM -Lyceum Hall -Thomas Gales Forster

addressed large audiences at that place on Sunday afternoon and evening, May 7th. The cause in that vicinity is taking a new start, and, we are

informed, presents a very favorable appearance.

CAMBRIDGEPORT. - Harmony Hall. - The regular meeting of the Lyceum generally assembling

at this place came off Sunday morning, May 7th. Declamations, answers to questions, wing move-ments and other attractive features served to en-

CHELSEA.—Granite Hall.—The course of Spiritalist lectures which has been carried out at this

course, will give tests, interspersed with music, on Sunday evening, May 14th, at Granite Hall.

MILFORD. - Washington Hall. - In addition to

the usual exercises at this Lyceum, Sunday morn-ing, May 7th, Freddie Read, Netta Anson, Effle

Adams, Minnie Williams, Flora Cheeny, Minnie Wilson, Ada Hill, Eben Brown, H. S. Bacon, Sullivan Jones, Henry Anson, Prescot West and

J. L. Buxton gave interest to the occasion by reading, declamations, and remarks of a hopeful

NATICE.-Templar's Hall .- The friends of pro-

arous hold their Sunday meetings at this hall, at 2 and 6 P. M., instead of 102 A. M. and 2 P. M., as formerly. Geo. A. Fuller speaks there Sunday,

New Publications.

New Testament Manual. By Stophen Hawes. Boston Published by Lee & Shepard.

This neat little volume embraces a historical tabular view

of the Gospels, tables of the parables, discourses and mira-

cles of Christ, predictions in the Old Testament, with their

fulfillment in the New, classification of the books of the New

Testament, with observations on each; together with bio-

graphical sketches, descriptions of places, a chronological

table, and maps showing the journeys of Jesus and St. Paul.

All these are compiled from the works of the most eminent

biblical writers. So comprehensive a list of contents, in a

volume relating to such a subject, precludes the necessity

of comment for those who are seeking for the very informa-

THE MILLS OF TUXBURY. By Virginia F. Townsend, author of "The Hollands." Illustrated. Loring, Publisher.

This latest story by Miss Townsend is freshly and vigor-

ously written. The conception is happy, and the scenes it

illustrates furnish a striking commentary on some of the in-

dustrial questions of the time. The author's skill in present-

PUBLIC AND PARLOR READINGS; Prose and Poetry for the Use of Reading Clubs, and for Public and Social Enter-tainment. Humorous. Edited by Lewis B. Munroe. Bos-ton: Lee & Shepard.

This is a literary experiment in the right direction. The

ditor being a well-known teacher of elecution, he has made

a full and skillful selection of humorous pieces in prose and

verse, from various authors, both living and dead, to furnish

amusement and recreation by reading aloud. The whole is

announced by him as a relief from the cares of business, a

substitute for exciting and dangerous pleasures, diversion

in the workshop, a means of cheering the aged and infirm,

amusement for the family circle, entertainment for the Ly-

ceum and Literary Club, and a personal accomplishment by

inculcating the habit of reading aloud. His selections are

most happily made from such authors as Saxe, Holmes, Mrs.

ry of humorous reading, all adapted to being read aloud.

Loring publishes still another book for the juveniles from

that widely-popular writer, Horatic Alger, Jr., with the very taking title of "TATTERED TOM; or the Story of a Street

Arab." It is in his best vein, and all the higs will be after

Another of the "Upward and Onward Series" of Oliver

& Shepard, and it is sure to have as wide a circulation

among the boys as the previous numbers of this popular

series by the same favorite author. It contains numerous

its influence on Homosopathic Medicines, from the odic

standpoint. Also accompanied with several sketches of in-

teresting cases of disease. This issue is announced as the

The Petersons republish in paper covers Lever's "Tox

BURKE 'OF OURS,'" and "KNIGHT OF GWYNNE," which his

old admirers will read again in this form, and new novel

The same publishers issue also "VALENTINE Vox," a

novel of ventriloquistic experience, that brought the author

-Henry Cockton-a wide reputation and tens of thousands

THE AMERICAN ODD PELLOW for May is an attractive issue

of this popular magazine. Among its contents are: The

readers will greedily seize hold of,

number-in fact, it is always good.

of delighted readers.

it with a rush.

first series.

ing character is well shown forth in this volume.

tion it so happily conveys.

is very encouraging.

manifested.

evening of May 8th.

liven the occasion.

Since our last report we have received one hundred and fifty new names for our subscription books, forwarded by our old patrons, as follows: L. J. Childs sent four; W. A. Jackson, three; A. A. Wheelock, three; Dr. George W. Lusk, three; G. Allen, two; L. W. Getchell, two; C. B. Rogers, two; C. B. Lynn, two; J. G. Strong, two; P. M. Williams, one; R. H. Palmer, one; N. W. Brown, one; M. Macomber, one; F. H. Davis, one; R. B. Jillson, one; M. Jones, one; F. W. Robbins, one; Mrs. E. Hunt, one; J. Witt, one; J. K. Gyle, one; I. S. Wales, one; Mrs. M. A. Leonard, one; J. A. Smith, one; William Antrim, one; E. Stone, one; I. Winchester, one; H. Georges, one; W. Konderdine, one; G. B. Dutton, one; S. S. Marsh, one; J. Barber, one; A. Allman, one; C. S. Pierce, one; C. Miller, one; J. F Owen, one; P. C. Drisko, one; J. K. Bailey, one; F. F. Gardner, one; Mrs. A. Akin, one; M. S. Gales, one; D. Wentworth, one; Mrs. N. G. Adams, one; D. T. Starkey, on; M. O. Whipple, one; O. Bailey, one; William Hambleton, one; I. J. Merrill, one; Mrs. H. C. Hunter, one; Juo. Young, one; J. McMichael, one; R. G. Prickle, one; H. W. Rumfelt, one; S. A. Van Blarcom, one; J. L. Cropsey, one G. D. Emerson, one; Joel Caldwell, one; A. J. Davis, one; W. Collins, one; M. Knickerbocker, one; J. A. Towle, one; Mrs. C P. Crosby, one; William Smith, one; Dr. J. A Hall, one; J. F. Packard, one; E. W. Overton, one; Friend one; Mrs. C. Lindley, one; N. Battin, one; J. Learmouth, one; F. Oliver, one; D. C. Curtis, one; S. Jones, one; E. Myrick, one; J. J. Taylor, one; T. Watson, one; C. C. Wood iouse, one; L. Seal, one; E. Hutchinson, one; J. Slade, one; Mrs. E. C. Kelley, one; O. H. Lampher, one; J. S. Caldwell one; D. Bickford, one; R. Davis, one; J. U. Johnson, one H. C. Buck, one; M. W. Maglathlin, one; Mrs. J. E. Hildreth, one; W. H. Marean, one; H. Thomas, one; H. Reeve, Jr., one; G. Seifert, one; S. B. Gaylord, one; C. P. Collins one; F. White, one; J. J. Norris, one; D. E. Utley, one; Mre. J. W. Kelsey, one; T. J. Presho, one; H. B. Wright, one; C. G. Taylor, one; B. Triphagen, one; J. B. Brittingham, one; T. Frost, one; Wm. H. Gilman, one; Dr. J. Scobey one; Mrs. E. S. Presby, one; C. W. Snow, one; Wm. Cloud man, one; H. Snow, one; B. Hawkins, one; Mrs. P. McMary, one: J. E. Bisbee, one: Mrs. H. Sevrens, one: B. B. Scofefield, one; Wm. H. Dewey, one; H. C. Robinson, one; J. J Shanahan, one; S. Hale, one; Mrs. N. Cilley, one; J. S. Homer, one: E. A. Glidden, one: O. Stewart, one: L. Wood. one; B. F. Porter, one; B. Young, one; Mrs. S. Reed, one; A. Ganaley, one; S. M. Porter, one; J. Whitaker, one; J. R. Jewett, one; E. W. Clark, one; F. S. Little, one; C. C. Beers, one; Mrs. E. T. Tilden, one; J. Chaapel, one; I. H. Wed ding, one; W. S. Wood, one. though a missionary enterprise, these meetings have been sustained by a good degree of liberal talent. Under the election of the new officers,

### Matters in Europe.

Contradictions, as point blank as during the palmiest days of the recent Franco-German war, still rule the presi dispatches concerning Paris and its surroundings. In the same issue we are told that Thiers has issued a proclamatic to the people of Paris, in which he says: "The German

common issue we are told that Thiers has issued a proclamation to the people of Paris, in which he says: "The Germans declare that they will mercilessly resume the war unless the insurrection is at once suppressed." O O O O O "Redulte and open the gates to us. The work of cannon will then cease and tranquility and abundance will take its place. We are marching to deliver you, and will be among you in a few days. You can aid us"; and that Bismarck has threatened the restoration of a "permanent government elepted through the plebicite," if the revolution is not broken up by a given day; and then that Bismarck officially denies that the German troops will enter Paris on that day unless the rebellion is subdued.

Firing is moderately going on from the Versaillist batteries, at Clamart, Bas Meudon, at Châttilon and Montretoux; frantic sorties by an armed drunken mob of socialist nationals, on Saturday, A. M., May 7th, in the vicinity of Issy and Vanves—both of which were repulsed with enormous loss, the retreating soldiers firing on their own friends who refused to open the gates into the Vaugtrard quarter; fighting at Bagnet Mill, one mile south of Issy, on Thursday, May 4th, Versaillists victorious; the removal of Clu-cret charged with treason to the commune—and his supplanting by Rossel, said to be, by his enemies even, a much better general; and the gradual cluding in of the government troops round Fort d'Issy, seem to make up all the reliable information received during the week just past. It is reported that the communits ask for an armistice of twenty-five days; also that the defluite treaty of peace has been arranged at Frankfort, between France and Germany, and will immediately be hall with so much success was further continued by an address by Prof. J. W. Cadwell, on the evening of Sunday. May 7th. At the conclusion of his remarks, M. V. Lincoln (entranced) made a brief concluding speech, which was well received. Mr. Baxter, the well-known musician of this course will give tests interspressed with music that the definite treaty of peace has been arranged at Frank fort, between France and Germany, and will imr forwarded to the governments of both nations for ratifica

> At a club hold in the church of St. Nicholas, in the Champ Elysées, on the evening of May 6th, M. Perrin proposed that the commune summen the Versaillists to liberate Blanqui within twenty-four hours, on pain of putting the Archbishop of Paris to death in case of refusal. The proposition was

munists claim to have repulsed the government The communists claim to have required the government.

Gambetta and his Secretary were arrested at Lyone, charged with complicity with the robellion.

The agents of Napoleon are still active, and the alarming recition which is taking place, chiefly in the rural districts, is sufficient evidence of success to their labors.

# Form of Bequest.

We are in receipt of letters from friends in different parts of the country, suggesting that bequests be made to the Banner of Light, and also letters containing the agreeable information that several intend to do so, but that the write not understand how such a document should be legally worded. We would respectfully suggest that, as the Banner of Light Publishing House is not an incorporated institution, those who desire to aid us pecuniarily, by donations of money or otherwise, in order thereby to strengthen us in the maintenance of our great and glorious cause, can do so in the following language:

"I give, devise and bequeath unto William White, Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed,] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper, for the promulgation of the doctrine of the immortality of the soul and its eternal progression." its eternal progression."

# Spiritualist Convention.

The Massachusetts Spiritualist Association will hold a Convention on Thursday, June 1st, during the day and evening, commencing at 10 A. M., at Eliot Hall, corner of Eliot and Tremont streets, Boston. Many of our most prominent speakers are expected to be present and address the Convention. The friends throughout the Commonwealth are cordially invited to be present, or send delegates to represent them, to all of which we can safely promise a friendly greeting and good

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

Three Days' Meeting in Sturgis, Mich.
The friends of progress, free thought and free religion, will hold their Anniversary Meeting on the 16th, 17th and 18th days of June, at the Free Church in the village of Sturgis, commencing at 10 o'cleck A. M., on Friday the 16th, 2nd continuing until Sunday evening. Able speakers from abroad will be in attendance to address the people. Ample provision will be made to accommodate strangers from abroad who attend the meeting. A general invitation is given to all to be with us on this occasion to discuss questions that concern lumanity at large.

Bu order of Executive Committee.

Sturgis, Mich., May 8th, 1871. Three Days' Meeting in Sturgis, Mich.

Grove Meeting. The Spiritualists of Oregon will hold a four days' meeting at Halsey Station, on the O. & C. B. R., seventeen miles north of Salem, Marion County, commencing on Thursday, June 29th, 1871. A general invitation is extended to all, expecially speakers and mediums.

By order of Committee, John S. Hawkins, R. V. Short. Dr. Robert Rohland has put forth a pamphlet with the title "Op, on Ope-Magnerio Fonce," and explanation of

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—Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires: f.e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date. Odd Fellow Gems; Notes of Travel (illustrated); A Stroll in Central Park (Illustrated); Early Odd Fellowship; An Odd Fellow Abroad; Scientific and Curious Facts; Good Poetry and Miscellany; Ladies' Olio; Our Chatter-box; Rebekah Department; History of Odd Fellowship in California &c., &c. Published by the A. O. F. Association, No. 96 Nas. MERRY's MUSEUM for May is received. It is a splendid

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# Message Pepartment.

Each Message in this Department of the Bawner or Light we claim was spoken by the Spirit whose name it bears through the instrumentality of

## Mrs. J. H. Conant,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-teristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We sak the reader to leceive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive

#### The Banner of Light Free Circles.

These Circles are held at No. 158 Washington STREET, Room No. 4. (up stairs.) on Monday, Tursday and Thursday Apternoons. The Circle Room will be open for visitors The Circle Room will be open for visitors at two o'clock, after which time no one will be admitted. Beats reserved for strangers. Denations solicited.

MRS. COMANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock r. M. She

gives no private sittings.

Donations of flowers for our Circle-Room are solicited.

The questions answered at these Scances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondents.

#### Donations in Aid of our Public Free Circles.

Bince our last report the following sums have been received, for which the friends have our warmest thanks: H. P. Clark. \$ 50, Mile S. Giles.
S. Bates. 50, A. Friend.
R. D. M. 112 Mr. C. 122 Mr. C. 184, Mr. C. 185, Mr. C.

#### Invocation.

Father Almighty, thou Saviour and Safeguard of every world and every soul, to thee we pray. Upon the frailty of human life, we implore thy blessing. We ask that we may stand in such a near relationship to truth, that it may be understood by us, and when understood, may we find strength within ourselves to project it forth into the lives of those who have it not. We ask that ministering angels of love and mercy and justice may be added to our ranks, who shall go forth into the earth life, ministering unto the needs of the sick and the afflicted, and those who are bowed down by the cares and sorrows of this life; who know not the way to the other life; who see nothing but darkness; who believe in no hereafter; who recognize thee as a God filled with vengeance, that will execute judgments without mercy upon them. Oh give us more of thine angels who will work for those whose minds are shrouded by the superstitions of the earth-life, around whose souls are clustered the falsehoods of a false religion. And oh, we ask thee, Great Spirit of Truth, that we may ever be ready, ever be joyous to do thy will and work in thy way, and minister unto those who have need of our ministrations; and thus shall we gain thy kingdom, and lay up for ourselves treasures in the celestial life, where moth and rust cannot corrupt, and where no thieves can break through and steal. Amen. Jan. 19.

## Questions and Answers.

CONTROLLING SPIRIT -If you have questions,

Mr. Chairman, I will answer them. Ques - How came the seventh day to be changed to the first day of the week? or, in other words, what is the cause of the altering of the original Sabbath day? .

ANS.-We are told in the Christian's Sacred Book that Jesus the Christ rose from the dead on the first day of the week; and from that day thenceforth all Christendom hallowed that day as its Sabbath.

Q.-Granting that the Old Testament was superseded by the New, is it not natural to suppose that your recomment will also be superseded? A .- Your correspondent has offered a supposi-

tion which has no place in existence—if you have correctly rendered it. CHAIRMAN.—I have read it precisely as written. A.—The Old Testament still lives and exerts just as powerful an influence as it ever did. The old law is still in action, although Jesus gave a old bottles, and as yet the bottles have not

the Christian world. Q.-At a former scance it was said that the principle of gambling or lotteries was a violation of moral law. What is the penalty?

broken. That this is an evident fact, each one

can convince himself by looking abroad through

A.—The penalty is to each individual according to the natural and spiritual organization of the individual. He who is so organized as to believe it absolutely right, for him there is no punishment, because to him it is right; but to the one who is in doubt, who takes a step in this direction with fear and trembling, there is a penalty, and what is it? Is it a hell hereafter? No. Is it the condemnation of the Judge of the earth? Yes, that part of that Judge that lives in the human soul. It says to the soul, "Inasmuch as you were in doubt concerning right, you should have stood still, and waited for instruction. As you did not, your feet are in the quagmire, and you can only be extricated by the exertions of your own soul." Whatever an individual does that becomes, by virtue of reflection, a sin against the moral law of that soul, the soul receives condemnation and punishment for, not at some far-off time. but immediately. The punishment and condemnation follow closely upon the heels of the commission of "the crime.

Q.—If there is no personal God, can there be any profanity or blasphemy as now understood? A .- No, not as now understood, because all the blasphemy and profanity which is in your midst to-day, is exercised toward a personal God, toward no other God. It is begotten of the idea of a personal God, belongs to a personal God, is a part of the belief in a personal God; therefore to sweep away all idea of a personal God would be to sweep away not merely profane words, but the idea with which they have been invested, that they are profane, that they are uttered

Q .- How does the habit of profane swearing affect the spiritual condition of one who indulges in it?

A.-It lowers them in the moral scale, in the sight of those who are more moral than themselves, and in the view which their own souls take of the matter; therefore it is wrong. It is a result of unripeness. When you are ripened fruit upon the tree of life, you will cease to be profane; but in all probability some of you will not until that time.

Q.—Does the custom of taking an oath by witnesses in courts of justice have a bad influence upon individuals and society? If so, in what re-

spect? A.—It gives the idea to some individuals that swearing is legitimate—that it is right—Godordained. But the Spirit of Truth, through the humble Teacher who walked the earth eighteen hundred years ago, said, "Swear not at all"most emphatic command-"neither by the earth, for it is God's footstool; neither by heaven, for it is his throne." "Swear not at all," says the Spirit of Truth. He who follows Truth, is a believer in Jesus Christ, a doer of his works, cannot swear. If he does, he is not of him. The

Quakers teach you a most excellent lesson in this respect.

Q.—Should children of all ages be required to ender implicit obedience to their parents, regardless of unjust commands and cruel treatment?

A .- No, certainly not; emphatically, No! There are some children who have a far higher idea of what is right than their parents have; who are capable of becoming moral teachers to their parents. Parents are often spiritually, morally and intellectually ignorant, and they seek to bend the wills of their children to their ignorant wills, This is wrong. I know that a certain record has t," Children, obey your parents;" but a little apart, our Father and our Mother, from that darkfurther on it says," in the Lord." What does that mean? To my mind it means, when your parents desire you to do what is right. How shall a child know what is right? I would sooner trust the intuition of childhood than of mature age as to what was right.

CONTROLLING SPIRIT,-I have been requested by the President of this spiritual séance to solicit penny donations to purchase goods for the Fair in aid of the Children's Lyceum or Sabbath school. We solicit this small donation, first, because the Lyceum has need of aid; and again, because it is a channel through which you can, These little ones are to follow you upon the stage of life; and as is their education in spiritual ture of the brain, and hence the individual imthings in youth, so will their thoughts be in after life. The education which they receive at the Although we ask but one penny, you are at lib- the human, we are all of us immortal. erty to give as many more as you please; but one Jan. 19.

## Matthew Hogan.

Matthew Hogan. I died of consumption. I got a lung fever, and I never got all over it. It settled on me, and I have a consumption; and when I was sick, I used to see people that were dead. me a great many things that were good to help me-that is, so that I should not suffer so much; and I told the priest about it, and at first he tried a spirit with me, and he was so close to me, I seeme his name; and then the priest wanted to ques. spondingly. tion him, and all the questions were answered. And then the spirit told me what he was to the priest; he was his brother. And then he told the priest that if he had given him truth, he must acknowledge it to me. The priest said nothing for awhile. He crossed himself, and he say prayers, and he did n't acknowledge at all; and I was goabout it: but I have thought a great deal about it since I have come here.

I know very well that there can be a great deal of good come by the Catholic church fathers doing upon the spirit? their duty, and I come back to tell him to do his. He knows very well what the truth is, and he might be able to determine what the effect would must give it to those who come to him asking for | be; but since there never has been one and in truth. And his brother tells me to say that, if he re- all human probability, never will be one, of course fuses, trouble will come upon him in ways that he we have nothing to draw an inference from. don't look for it. [Trouble?] Yes, sir; because he stands in the house of the Lord, and he is shutting the door on those who have a right to come in, and he must n't do it. If he does, he will get turned out himself.

My coming here is only a warning-that is all; and to Father Riley-yes, a warning. [He is of this city, is he not?] He is, then; yes, sir.

# William Tebbits.

My name—William Tebbits, of Bristol, Me. I the corner, is it not?] Yes; and that marine view. have been gone fourteen years-fourteen years this last fall. [Since you left the body?] Since I left the body. An old friend of mine-Captain John Hodges-is anxious to know if this Spiritualism is true, and he has kindly thought of me, and in his heart wished if it was true that I would come back and give him some proof that I had come; and he suggested that I should tell him from here what was the last thing that occurred between him and myself in earth-life. Well, it was this: We were both in port at Antwerp; I invited him on board my ship, and we took a glass of wine together. We never met on earth afterward, or on shipboard, except as I have met him while I was a spirit, outside of the body, and have not been recognized, of course, by him. [You call upon him frequently, do you?] Occasionally. This took place, I think, about eighteen months before my death. Now, if I can do anvthing further to aid him in his journey toward spiritual truths, I should be very glad to, and should be very glad, also, to receive as kindly a for coming. call from others who are nearer and dearer to me than himself.

# Jennie Johnson.

I have come again to send a message to my mother. I am Jennie Johnson, of New York Mad I want to tell mother that we children, where we live now, had a Christmas tree on Christmas, and we all had nice things, and we come here and we found folks who are very good to us here in earth-life. We come through mediums. And I want mother to know that I have everything nice now-things that I used to want dreadfully when was here, and could not get; and mother will have them when she comes to live with me. And I am very happy, only when I see mother have such hard times. I promised mother I would come just as often as I could, and I asked Mr. Parker, and he said: "Yes, my dear." And mother will be so happy, looking forward to what is coming. [Did she get your second message?] Yes, she got it, and she told me to thank you so much for it, and how happy it made her—that all her poverty vanished away, and she had a present heaven. And so, you see, I want to come just as often as I can. [You are welcome.] And I want her to know how I am getting along here, and I am studying and growing, and we are never on earth?] Yes; I hated to go, because I did not sick here, and everybody is so kind.

You will print my name right away, and then mother will be counting the weeks till it (the message) comes, but she will be so happy thinking of it, sir. Good day, sir. Jan. 19.

Seance conducted by Father Henry Fitz James; letters answered by William Berry.

### Invocation.

Lead us nearer, oh God, to thee; for we would be delivered from the wilderness of doubts and fears from which arises the miasma which ob scures the clear sky of Truth. We would stand ness which clusters around the soul by reason of ignorance-we would rise superior to it; and we would impart of what we gain from thee to those who would know more of thee and of themselves. Thus our prayer day by day shall be, "Nearer, oh God, to thee-nearer to thee." Amen. Jan. 23.

# Questions and Answers.

Ques .- What is memory? Ans.-An attribute of the soul belonging to

eternity. Q .- Is not the spirit permeating all matter the same? and is not that of the horse or dog the same each one of you, do a vast amount of good. as that of man? the different degrees of intelligence depending solely upon the physical struc-

mortality of the one cocqual with the other? A .- That position is in the main correct; and Lyceum becomes as so many seeds sown in their since individually we are all of us non-immortal, young hearts that will produce fruit in the here- we can claim no more in this respect than the after, which will become a healing power among horse, the dog, or any of the lower animals-any the nations. Therefore it is your duty to do all of the lower creations of life. I say, as individin your power to sustain the Lyceum, believing uals we are all of us non-immortal. I mean by that whatever you do in this, as in all other good that, that the external representation which is to directions, tends to enhance the value of your outward sense the man or the woman, the horse estates in the higher life. What we ask is small; or the dog, is not immortal. It is constantly but a penny from each will purchase a valuable changing states, changing forms, and parting with book for the Lyceum-something which may be the individuality it has to-day, for something betturned to account in paying the Lyceum debts, ter adapted for to morrow. But as souls, whether A hundred of your pennies will make one dollar. belonging to the human race or to the races below

Q .- Is the location of the spirit-spheres correct, is all that is solicited. They can be left upon the as given by a certain author, seen clairvoyantly table, and our medium will take charge of them, by him-the second sphere being about sixty miles and we will see that the Lyceum fund receives from the earth, forming a broad circle of one hundred and eighty degrees in width each side of the equator, and the third sphere another circle extending beyond the moon, giving an immense I was sick two years before the blessed angel area large enough for all the spirits that ever have of death came to relieve me. My name was inhabited the planet or ever will inhabit it for time to come, and, furthermore, is the entrance to those spheres, through the opening at the North Pole, on a strong, magnetic current that bears the spirit upward and onward until it reaches the They used to come to me, and talk to me, and tell altitude of those vast elysian fields—the home of

bappy spirits? A .- Is that correct? No; it is not correct-not even in the smallest part. The spirit-world proper to put me off that it was all the result of my is not a belt but a sphere corresponding in apsickness, and did n't amount to anything at all. pearance externally to the earth, and growing as But one time when I went to confession-that the earth grows, becoming more and more etherewas two months before I died—there came along | al as the earth becomes more and more spiritual. As science, art and nature advance here upon ing him so plainly, that I told the priest; and he | the material planet, all the spiritual science and said, "Let him tell you his name." Well, he told nature of the spiritual planet advances corre-

> Q.—Is it a sin for poor persons employed by rich people to take of their possessions and anpropriate to their own use in small quantities, when their necessities demand the same, and the owners are never the wiser or poorer?

A.—Since I do not define sin according to the usual definition of the term, so far as that word ing away, and the spirit stop me, and say I not is concerned. I shall answer not but it is an at a source and a sport, and one which will bring its something, whether he have been told truth or a own condemnation and its own punishment upon lie. Then he said. "Well, it is all true-it is all the soul that commits it. Evil is just as sure to true: but you are not to say anything about it follow such an act as day is to follow night in away from me." Well, I did n't say anything this your sphere of life. And if any one of you doubt it, try the experiment and see; but you try it at a great cost.

Q.—What is the effect of instantaneous death

A-Well, if there should be such a death, we Jan. 23.

Fred Somerby. How do you do? [How do you do? You have the advantage of me.] That is not strange; for I have ascended out of sight, and, if the old adage is true, out of mind. I knew you very well when here, but perhaps you do not remember me-Fred Somerby. [I do remember you very well.] I see you have some of my crude productions hanging here. [Yes: you made that remark to me once in I died of ship fever, in the island of Jamaica. this room. That is your painting over there in

> [How do you find the other side?] I find the other side so much better than this that I would not want to come back, even if I had the very best advantages the world can afford. That is encouraging to those who travel over the same road; but I hope none of you will travel physically over the same road I did to reach this new life. The last part of my stay here is almost a blank. [Were you quite unconscious of it?] Not entirely. Looking back upon the past, memory occasionally arouses herself, but only occasionally. A sad case to be in.

In looking around after I came to clear consciousness on this side, I met with our old friend, Mr. Berry. He invited me here, and has kindly initiated me into the " modus operandi" of return, assuring me I should be all the better for it; and as he was pretty well posted in the matter while here, and has certainly learned a good deal since he has come to the spirit-world. I shall trust to him, and shall believe that I shall be the better

I want my friends to understand, first, that I am saved-sound of mind-and that we are told here, in this life, that there never was an insane spirit; that the difficulty lies in the machine through which they are called to express themselves. So, you see, having laid off that, I am all right, and ready for work-ready to do anything I can to help a poor body along. Good-day. Fiftysix years here.

# Hannah Pierce.

I am Hannah Pierce; I lived in Dorchester. [In this State?] Yes; this is Boston, is n't it? [Yes.] I said if this is true—this Spiritualism which I did not believe when here-I will come back. I find it is true, and so I have come back. I lived here nearly ninety years, but I think I have learned more within the few months I have lived in the spirit-world than I learned in all the time I was on the earth. I am satisfied with my condition, am happy, and satisfied with what was done with that which I left. Good day, sir. Jan. 23.

# Deborah Smith.

What a blessed thing it is that we do not have to live here forever! [Did you not desire it when know what there was after death. I tried to be a | County Association of the Sons of Temperance,

Christian, but Christianity do n't tell us anything about what is after death; so I did n't know; but I had faith that it would be well with me, so I was not very much concerned about it. But now, since I have got free from the body, I feel like coming back to tell every body what a heautiful Christian, but Christianity do n't tell us anything and was in answer to a sermon preached a few place the spirit-world is, and to cease to cling to

earth, and be afraid to leave it. I died in the poor-house in Elliot, Maine, I know something of what poverty meaus, and how hard it is to be dependent upon the cold charity of this world, and the contrast is so great where I am-it is so great that I believe I am supremely happy. [Do you find yourself rich there?] Richer than I ever expected to be.

My name was Deborah Smith; I was eightyone years old when I died, which was a year ago. There was one old lady there who used to tell me about this spiritual business; she learned about it before she came in there; she believed it with all her soul; and when I was sick I told her if it was true I would come back. Her name is Mary Mallune; and I told her if it was true I would come back. She has somebody who occasionally brings her a paper or a spiritual book. and she feasts on them for months when she gets them. And she told me if I would come she knew her friends would see it and let her know it, and it would make her so happy; and I want to tell her that such poor unfortunates as she and I were will be compensated in the other life. Oh! I am so well paid for all I suffered here—so well paid for it! Now you see I know how to appreciate the good things I get—I know how to appreciate freedom-freedom from poverty and all those cramping conditions that make you feel as though you were n't human.

I am all the happier for what I suffered here. She is right in her faith. I have seen her son; he is a beautiful spirit, and he will do everything he can to help her while she remains on the earththat won't be a great while—and she will be very glad to hear it. She is longing to go-longing to go. [Is she very old?] Yes, she is most eighty.

## Sarah Thompson.

I half Indian, half white-Indian mother, white father. His name, William Thompson; mother's name, Mahala; my name, Sarah. Live here thirteen years. Indian mother want to hear from Sarah. [Does your Indian mother know of this way of return?] Yes; white father, he what you call atheist. When me was to die ask Indian mother to set light on my grave, so it would not be dark. White father he take to strong drink. and he strike Indian mother, and say she not do it, it he all nonsense. But when the dark come he take light, go set in the window, so it shine on the grave. His heart grow soft, and he forget his cross words, and go set light in the window. Indian mother she not know he set light in window, so me come to tell her, and to tell her it is all light where I live now, and when she done here and ready to go over Sarah will meet her, and it will be all bright, and we have plenty there. Sarah tell her father so sure as he ever strike Indian mother again he will repent it so sorely that he will never forget it; so he had better not do it.

Indian mother, she medium. Sarah she tell her her letter be here, and when it coming. She will go buy paper and read; she can read. Live in Oldtown; die in Oldtown. [In Maine?] Yes; I have fever-hot-cry here-happy there.

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

# MESSAGES TO BE PUBLISHED.

Tuesday, Jan. 24.—Invocation; Questions and Answers; Jonathan Wilde, of Boston, to his grandson; George W Jacobs, of Waterville, Mc., to his mother; Rosalind Davis, of Chicago, to her sister.

Thursday, Jan. 28.—Invocation; Questions and Answers; Agnes Ellis, of St. Augustine, Fla., to her brother in New York; Mattle, to "Little Raven"; Simon Barnard, to his uncle.

uncle. Monday, Jan. 30. — Invocation; Questions and Answers; Mary Ann Cooney, of New York, to her father, in Cairo, Ill.; Jonathan Nickerson, of Somerville, to 1.1s friends; Charles Brown (Artemus Ward), to his friends; Col. William H. Humphreys, of Savannah, Ga., to his mother.

Brown (Artemus Ward), to his riends; Col. William II. Humphreys, of Savannah, Ga., to his mother.

\*\*Monday, May 1.— Invocation; Questions and Answers; Mary Ellen, wife of William Young, to Rev. Frederick Rowland Young, of England: Timothy Lynch of East Boston, to his mother; Thomas Edgar French, to Mrs. L. B. Wilson; William Alderney, of New Jersey, to Nathan Shapleigh; Minnie Abbott, of Washington. D. U., to her parents.

\*\*Tuesday, May 2—Invocation: Questions and Answers; Edward Gardner, of Sacramento Cal., to his mother; Mrs. Nancy French, of Eastport, Me., to filends.

\*\*Thursday, May 4.—Invocation; Questions and Answers; John Mclivaine, of Edinburgh. Poolland, to his brother; Andrew Moulton, of Concord, N. H., to his father; Charlotte Warren, to friends; John Lock, of Newcastle, N. H., to his grandson; ames Crocker, of Boston, to his mother.

\*\*Monday, May 8.—Invocation; Quest one and Answers; John King; Miss Hannah Gale, of London, Eng., to filends in Philadelphia; Henry Wright, of Boston; Eleanor Stevens, of Philadelphia, to friends.

# Banner Correspondence.

New York.
POUGHKEEPSIE.—S. L. Walker writes: Editors Banner of Light—Poughkeepsie, from 1840 to 1845, (years before the "Rochester Knockings") was renowned for being the home of the boy A. J. Davis, who, by and through the law of "animal magnetism," had been developed as a seer—one who could, while in a magnetic sleep, see the past, present and future of all things; and, among other things, told of the advent of spirit-intercourse. To-day, after thirty years, the same A. J. D., in my judgment, stands before the world the most GIFTED of any mortal that has yet inhabited the earth. Years have come and gone. Spiritual intercourse has had a great revival. Poughkeepsie holds her share of believers. Many and most of the great varieties of manifestations have been

witnessed by our people, and yet we are lost to the surrounding world. The young readers of the Banner have never heard of Poughkeepsie, for, since the first number of your paper to the last, there has not appeared in its columns any article of sufficient note to rivet the attention of the reader. You have readers here. We have three news offices, and all keep the Banner. I often put it upon the hotel tables. We should be lost without it. But while we are thus unknown abroad, we know ourselves. There are silent yet potent powers at work here. Nature is equal to the job on hand. She furnishes her own teachers, in her own way, and we must be her servants.

Some thirteen years since, Mr. Livingston, (Davis's first magnetizer) at my suggestion, brought from Hyde Park, an adjoining village, Amasa Stoddard, who, when under Livingston's power, was an excellent healing or clairvoyant medium. Young Stoddard soon obtained popularity. Two years later he became independent of Livingston's years later he became independent of Livingston's magnetism, and was and has since been thrown into the trance by an unseen power, which increased his seeing powers even to brilliancy. From that hour to the present he has constantly been employed, and as constantly been convincing the people of the truths of clairvoyance, all of which is understood to be a branch of Spritualism.

Dr. Stoddard now, divides his there because Dr. Stoddard now divides his time between Poughkeepsie, New York, Brooklyn and New burgh. At the latter place the whole community is in a blaze. Two weeks since, he examined in one day, from 8 A. M. to 7 P. M., over sixty particles and the same of the same tients, and the week following, seventy-two-being in a magnetic state most of the time for eleven hours. So I conclude that clairvoyance is a two-edged sword, cutting its way through the rank weeds and dry stubble of human skepticism.

Ohio.

CINCINNATI.—Mary Graham writes, May 1st, as follows: On Sunday afternoon, April 30th, in Wood's Theatre, Rev. Ö. L. Thompson gave one of the most soul-stirring lectures on the subject of "Total Abstinence vs. Moderate Drinking" that it was ever my privilege to listen to. The lecture was given by request of the Hamilton.

turers would give some attention to this aubject!
They might do a vast amount of good. We have several very earnest workers in the temperance cause here in Cincinnati. There are ministers of Orthodox churches who can see no good done out of the church. They say, "You may be all right, but we do n't approve of the way you work. The drunkard may come into the temperance division through the doors of the church, but we do n't want him brought into the church through the doors of a temperance society; it is not giving the glory to God or the church." Now, as total abstinence from all intoxicating drinks is certainly one of the most important and needful re-forms of the times, I think that we, as Spiritforms of the times, I think that we, as Spiritualists, Progressionists and professed reformers, should urge this on our people as a stern necessity. I wish that thousands instead of the few hundreds could have heard that address yesterday. How feelingly he advocated the cause of the poor inebriate; how tearfully and with trembling earnestness he besought the moderate drinker, for his brother's sake, to refrain; how eloquently he appealed to the strong, in behalf of the weak, to banish the wine-cup from their homes and tables.

## SPIRITUALIST MEETINGS.

SPIRITUALIST MEETINGS.

ANCORA, N. J.—The "First Spiritualist Society of Ancora" hold meetings each Sunday at 4 p. m. II. P. Fuirfield, President; J. Madison Allen. Corresponding Secretary. Citi-dere's Progressive Lyceum meets at 10 M. M. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian. Bioston, Mass.—Eliot Hall.—The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Ranborn, Guardian. All letters should be addressed to M. T. Dole, Secretary.

John A. Andrew Hall (cornerly Dr. Adams's Church).—Test circle in forence at 10 d. c. occ., by Mrs. Mary Carilsle, medium Speaking in the afternoon at 234 o'cloca, by Mrs. S. A. Floyd; music by Miss Minto Fronty. Seats tree.

Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs), each Sunday. Circle morning and afternoon; evening, lecture.

Hospitaller Hall, 539 Washington street.—Spiritual circle for individual messages and general instructions from the supermundanc spheres, Aunday mornings, at 10% o'clock. Admission free. All mediums are invited to take part. Spiritual journals and other publications will also be distributed free.

Hampshire Hall, 538 Washingt'n street.—Free progressive meetings, Sundays, at 3 p. m. Miss Helen Grover, Conductor.

Baltimore, M.D.—Calvert Assembly Rooms—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wedneeday evenings. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets every Runday at 10 A. M.

Correspondent Hall.—The Maryland State Association of Sciritualists hold meetings overy Sunday in this hall. Levi Weaver, Chebies during May. Children's Progressive Lyceum Mo. 1 meets at 9 o clock. Levi Weaver, Conductor: Mrs. Bachel Walcott, Guardian; Mrs. Elizabeth J. Wilbirn, Libraian; George Broome, Musical Director.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets at Sawyer's Hall. corner Fulton Avenue and Jay street, every Sunday, At 10 A. M. J. A. Wilson, Conductor: Mrs. Bach

CHELSEA, MASS.—Granite Hall.—Meetings are held in this hall every Sunday. All communications for the Chales

CHELSEA, MASS.—Granite Hall.—Meetings are held in this hall every Sunday. All communications for the Cholsea Epiritualist Association should be addressed to 1r. B. H. Grandon, 4 Tremont Temple, Boston. B. H. Grandon, Corresponding Accretary.

Free Chapel.—The Bible Christian Spiritualists hold meetings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. The public are invited. D. J. Ricker, Sup't.

J. Ricker, Sup't.

GHARLESTOWN, MASS.—The Children's Progressive Lyceum meets in Wasnington Hall, No 18 Vsin street, at 10½ A. M. every Sunday. Benj. A. Fisher, Conductor; C. A. Abhott, Assistant do.; Mrs. C. Carr, Guardian; Miss Carrie F. Cutler, Assistant do.; W. M. Dinsmore, Missical Director; Miss Gertrade Carr, Assistant do.; John G. Abbott, Jr., Librarian; Charles Cutler, Assistant do.; John G. Abbott, Mrs. Cutler, Mr. and Mrs. John Nichols, Guards. All communications should be addressed to Bonj. A. Fisher, Secretary.

CAMBRIDGEFORT, MASS.—Children's Lyceum meets every Sunday at 10½ A. M., at Harmony Hall, Watson's Bullding, Main street. W. H. Bettinson, Conductor; Miss A. R. Martan, Guardian.

CLEVELAND, O.—The First Seciety of Spiritualists and Mississipping and Missi

Tam, Street. W. H. Bettinson, Conductor, and Street. W. H. Bettinson, Conductor, and Street. And Cleveland. O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lycoum Hall, 298 Superior street, opposite the vost Office, morning and evening, at the usual hours. Children's Lycoum at 1 P. M. Officers of the Society: D U. Pratt, President; — Lown, Vice President; Dr. M. C. Parker, Treasurer; Joseph Glison, Secretary. Officers of Lycoum. C. J. Thatcher, Conductor; Emory Olds, Assistant Conductor; Mrs. M. W. Gaylord, Guardian; Miss Sarah Files, Assistant Guardian; George Woung, Secretary.

Chronymat, O.—The Society of Progressive Spiritualists hold meetings every fluenday morning and evening in Thompson's Music Hall. G. W. Kates, P. O. box 568, Secretary.

Chronyo, Lt..—The Spiritualists hold meetings every Sun-

CHICAGO, ILL.—The Spiritualists hold meetings every Sunday in Crosby's Music Hall, at 10% a. m. and 7% P. m. Chliden's Progressive Lyceum meets in the same hall immediately after the morning lecture. Dr. S. J. Avery, Conductor. DORCHESTER, MASS.—Moetings will be held in Union Hall, Jpham's Corner, every Sunday and Thursday evening, at 8, 'clock. Mrs. Floyd, regular speaker.

FOXBORO', MASS.—Progressive Lyceum meets every Sun lay at Town Hall, at 102 A. M. C. F. Howard, Conductor Mrs. N. F. Howard, Guardian. GREAT FALLS, N. H.—The Progressive Brotherhood hold

Meetings every Sunday evening, at Union Hall.

HAMMONYON, N. J.—Meetings hold every Sunday at 10½
A. M., at the Spiritualist Hall ion Third street. P. N. Parkhurst, President; Gerry Valentine, Secretary. Lyceum at 1 r. M. Merrill Parkhurst, Conductor; Mrs. J. M. Peebles, Guardian.

HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 14 o'clock, at Temperance Hall, Lincoln's Build-ing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian. HOULTON, ME.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. LYNN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 P. M., at Cadet Hall. uay aiternoon and evening, at 3 and 7 P. M., at Cadet Hall.
LOWELL, MASS.—The First Spiritualist Society meets in
Wolls Hall. Lectures at 23 and 7 P. M. Jacob Nichols Presi,
dent; J. S Whitney, Corresponding Secretary; N. M. Greene,
Treasurer, Children's Progressive Lyceum meets at 10% A. M.
George B. Goodale, Conductor; Mrs. Caroline M. Smith,
Guardian.

LONG LAKE, MINN.—The "Medina Society of Progressive Spiritualists" hold meetings in the North School-House the fourth Sunday of every month, at 10½ A. M. and 2 P. M. Mrs. Mary J. Colburn, speaker.

Mary J. Colburn, speaker.

Louisville.Kr.—Spiritualists hold meetings every Sunday at 10 a. M. and TM P. M., in Weisiger Hall, 4th street.

Milan, O.—Society of Spiritualists and Liberalists and Children's Progressive Lyceum, meets at 11 a. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

MORRISANIA, N. Y.—First Speicty of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% P. M.

MUNATURE Wis The First Society of Spiritualists hold.

MILWAUKER, WIS.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall. Social conference at 2 P. M. Address and conference at 72 P. M. H.S Brown, M. D., President.

MARIORO, MASS.—The Spiritualist Association hold meetings in Berry's Hall the last Sunday in each month, at 13 p m. 'rof. Wm. Denton is engaged as speaker for the present year. sames Lowe, President; Mrs. Sarah S. Foster, Secretary. MILPORD, MASS.—Children's Progressive Lyceum meets at Washington Hall, at 11 A.M. J. L. Buxton, Conductor; Mrs. Cordelia Wales, Guardian; Mrs. Mary Bacon, Musical Direct-or; H. S. Bacon, Corresponding Secretary.

MANGHESTER, N. H.—The Spiritualist Association hold meetings every Sunday atternoon and evening, at Spyth's Hall. Stephen Austin, President: Allison W. Chency, Sec'y. Hall. Stephen Austin, President: Allison W. Cheney, See'y. North Soltuars, Mass.—The Spittualist Association hold meetings the second and last Sunday in each month in Conhasst Hall, at 10\} A. M. and 1\} r. M. Rufus Clapp, Director and Treasurer: D. J. Bates, Corresponding and Recording See'y; M. C. Morris, Financial See'y. Progressive Lyccum meets at the same hall on the first and third Sunday at 1\} r. M. D. J. Bates, Conductor; Deborah N. Merritt, Guardian; Edwin Studiey, Assistant Guardian; Waldo F. Bates, Musical Director: J. W. Morris, Librarian. Speakers engaged:—Miss Julia J. Hubbard, May 14; I. P. Greenleaf, May 28; Dr. J. H. Currier, June 11; Mrs. S. A. Wills. June 25; Mrs. N. J. Willis, July 9; Mrs. Juliette Yeaw, July 23; N. S. Greenleaf, Aug. 13.

New York City.—Apollo Hall.—The Society of Progress-

S. Greenleaf, Aug. 13.

NEW YORK CITY.—Apollo Hall.—The Society of Progressive shirtuning the hold meetings every Sunday in Apollo Hall, corner of Broadway and 28th street. Lectures at 101 A.M. and 71 P.M. P. E. Farnsworth. Secretary. P. O. box 5679.

The Children's Progressive Lyceum meets in the same hal at 33 P.M. Dr. D. U. Martin, Conductor.

Matonic Hall.—The Spiritual Conference meets every Sunday at 23 o'clock in Masonic Hall, 13th street, between 3d and 4th avenues.

NEWSURYFORT, MASS.—The Children's Progressive Lyccum meets in Lyccum Hall every Sunday at 2 r. m. T. C. Carter, Conductor; Mrs. F. N. Landford, Guardian; J. T. Loring, Sec-retary; A. Lane, Treasurer; D. W. Green, Librarian. NEW ORLEANS, LA.—Lectures and Conference on the Philosophy of Spiritualism, every Sunday, at 10% A. M., in the hall, No. 94 Exchange place, near Centre street. William B. Miller, President; J. H. Horton, Secretary.

PLYMOUTH, Mass.—The Spiritualist Association hold meetings every Sunday in Leydon Hali. L. L. Bullard, President; Alice B. Sampson, Treasurer. Children's Progressive Lycum meets in the same hall. L. L. Bullard, Conductor; Alice B. Sampson, Guardian; Clara Robbin, Librarian; Mrs. Lydia Benson, Musician.

Lydia Benson, Musician.

PHILADELPHIA, PA.—The First Association of Spiritualists hold meetings each Sunday at Harmonial Hall, corner lith and Wood streets, at 10½ A. M. and 8 P. M.—Children's Progressive Lyceum No. 1 will meet in the same hall every Sunday at 2½ P. M.—Lyceum No. 2 meets at Thompson-street church, at 10 A. M. each Sunday.

PROVIDENCE, R. I.—Meetings are held in Musical Institute idel; a conference in the morning, at 101, and a lecture in the afternoon, at 3 o'clock. Br. Louis, Mo.—Meetings are held every Sunday, at 10<sup>4</sup> A. M. and 1<sup>3</sup> P. M., in Avenue Hall, corner of 9th street and Washington avenue. Warren Chase speaks every Sunday. Jeats free.

SPRINGFIELD, MASS.—Spiritualist Association hold meetings every Sunday in Franklin Hall, at 2 and 7 r. M. Speaker suggesed:—Miss Jennie Loys during May. Speakers desling to address said Society can write to Harvey Lyman.

SAN FRANCISCO. CAL.—Spiritualists and other Liberal Thinkers meet for conference and discussion every Bun afternoon at 2 o'clock, at Dashaway Hall, on Post street SAGRAMENTO, CAL.—Spiritualists hold meetings every Sunday at 2 o'clock, in Pioneer Hail, 7th street. Mrs. P. W.

ephens, speaker. Stephens, speaker. Wordester, Mass.—The Spiritualists hold meetings every Sunday, afternoon and evening, in Horticultural Hall. out ght, The sion otal cer-l re-irit-ers,

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Liberal

Indiana State Spiritual Association Indiana State Spiritual Association.

To the Spiritualists of Indiana, Greeting: We would announce to the friends of the harmonial philosophy throughout the State, and elsewhere, that the fifth annual Gonvention of the Indiana State Spiritual Association will be held at Masonic Hall, in the city of Indianapolis, commencing Friday, June 16th, 1871, at 16 o'clock A. M., and continue in seasion over Sunday. Each local Liberal Society within the State will be entitled to three delegates, and one additional delerate for each ten members over twenty, and each county where no society exists will be entitled to three delegates. The friends of the cause generally are cordially invited to be present and assist in making this Convention a pleasant and profitable one.

Business of much importance is expected to be brought before the Univention.

fore the Convention.

Good sneakers will be procured for the occasion. A notes test medium is expected to be present, to add to the interest of the Convention.

Half fare arrangements will be effected with the railroads, as far as possible.

Good board has been arranged for at one dollar per day for all who may attend the Convention, provided they remain three full days.

By order of the Board of Trustees.

Attest:

Sec'y of Indiana State Spiritual Association.

Indianapolis, Ind., April, 1871.

Notice.

The Semi-Annual Convention of the State Association of Spiritualists of Minnesota will meet at Farmington, Dakota County, Minn., June 2d, 3d and 4th, 1871. All deligates attending will please notice the following rules of Reliroad Companies: On 8t. Paul and Sloux City Railroad, excursion tickets included) for full fare one way; on Milwaukee and St. Paul Railroad, including Hastings and Dakota Railroad, parties will purchase excursion tickets at various offices for 60 per cent of full round trip fare; on Lake Superior and Mississippi Railroad, Stillwater delegates, railroad included, will be returned free on the certificate of Secretary of Convention that they paid full fare over that road when going to Cenvention; on St. Paul and Pacific, delegates will find Convention tickets in the hands of the conductors on the trains only. Delegates can get board at the hotes in Farmington for \$1.00 per day. It is expected that Poter West, of Chicago, will be present.

\*\*Morristown Rica County Minn. April 18th 1871\* See'y of Association.
Morristown, Rice County, Minn., April 18th, 1871.

Medlums' and Speakers' Convention.

Mediums' and Speakers' Convention.

A Quarterly Convention of Mediums, Speakers and others of Western New York will be held at Ridgeway, Orleans Co., Saturday and Sunday, May 26th and 27th, commencing at 10 o'clock each day.

The place of meeting is on the flower-embowered Ridge Road, three miles north of the railroad station at Medina, from whence friends engage to convey attendants to and from the Convention; also to entertain all who may come.

Thus, with temporal needs supplied, amid an atmosphere attended to harmony and perfumed by flowers and oversland-owed by the bending heavens, aglow with angelic ministrations, may we not confidently anticipate a glorious reunion?

A cordial invitation to attend is extended to all truth-seekers.

J. W. SEAVER.

GEORGE W. TAYLOR, Committee.

# Mediums in Boston.

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ENTO Connesson Extension Letters must be short, and those requiring aid from a distance who are well able to pay should enclose a fee of five dollars. Dr. Newton does not receive pay except from those wine are amply able. All others are cordially invited without fee or reward.

Apr. 8.

# MRS. E. C. LITTLEJOHN, CLAIRVOYANT, and Medium for Medical Treatment, Business, Prophecies and Tests. Examination for disease, in person or from lock of hair, \$2. Medicines prepared to send by mail. Analysis of ores, \$5. No. 26 Hanson street, Boston. Apr. 1.-11

DR. MAIN'S HEALTH INSTITUTE. AT NO. 226 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please en close \$1.60, a look of hair, a return postage stamp, and the ad iross, am state sex and age.

\*—Apr. 1. MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
1292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the
Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 4w\*-Apr. 29.

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FOR several years a sea-captain, voyaging to Europe, East
Indies and China, has been aided by God and angels to
heal the sick. Treats chronic diseases. 8 Seaver place, opposite 256 Tremont street, Boston. Hours: 9 A. M. to 4 P. M.
Apr. 29.—4w\*

# MRS. N. J. ANDREWS,

ELECTRO-MAGNETIC PHYSICIAN, (Room No. 7,) Pavillon, 57 Tremont street, Boston. 3m\*-Apr. 15.

BUSINESS CLAIRVOYANT, in rear of 225 Tremont street, Boston. Hours from 10 A. M. to 4 P. M. Will attend to calls evenings and stundays.

MR. AND MRS. C. A. DEARBORN, Physicians, Clairvoyant and Electric. Particular attention given to the use of electricity for Neuralgic and Rheumatic Diseases. 424 Washington street, Room 8, Boston. Investigating and Developing Circles, Wednesday and Saturday ovenings, at 74 to 91. M. 1910.

MRS. F. C. DEXTER, Clairvoyant, Business and Test Medium. Examines persons by a lock of hair, heals by laying on of hands. Price \$1. 494 Tromont street. Hours 9.4.4 P. M. MRS. L. W. LITCH, Trance, Test and Heal-ling Mcdium, has removed to 163 Court street, Boston. Circle Tuesday and Sunday evenings at 72 o'clock.

M. R.S. M. A. PORTER, Medical and Business Clairvoyant, No. 8 Lagrange street, Boston. Apr. 72.—5w\*

MISS SEVERANCE, Trance Medium, No. 268
Washington street, Room 6, Boston. 10 A. M. to 6 P. M.
May 13.-4w MRS. M. A. CHARTER, Clair oyant, Business and Test Medium, 17 Central Square, East Boston.

SAMUEL GROVER, HEALING MEDIUM, NO 23 Dix Place (opposite Harvard street). 3mc-Mar. 11.

# Miscellaneous.

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sanother column. THE NEW CHURCH INDEPENDENT,

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AND HARBINGER OF THE NEW DISPENSATION, established in 1862, under the name of The Crisis, has now reached its nineteenth volume, and for the year 1871 will appear in an enlarged magazine form, with several new features and improvements, making it a first-class religious journal, devoted to the welfare of the New Church. A corps of the most talented writers of this organization are now contributing to its columns, embracing the following names: Rev. B. F. Barrett, Rev. W. M. Fernald, W. H. Holcombe, Henry James, Rev. Samuel Beswick, W. H. Galbratth, Dr. John Ellis, E. Yalee, Lydia Fuller, Mary Washington Cabell, Hon. I. T. Williams, Rev. George Field, B. Hathaway, J. T. Eaton, Miss Ella Mosby, Rev. Solymon Brown, T. H. Stringfellow, Miss. M. E. Joslyn Gage, Rev. Stephen Wood, Itev. H. N. Strong, Oils Clapp, Mrs. Almira Gregory, and others.

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Mar. 4—3m

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# Miscellaneous

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Limate genial, soil rich enough to raise from 50 to 100 bushels of cern to the acre, without fortilizing; and all kinds of fruit and vegetables. Grapes grow wild in great abundance. This County contains about 375 thousand acres, and only about one-tenth of it improved. Yet in 1860 they naised 500,800 bushels of corn, 25,000 of wheat, 18,000 of sweet potatoes, 3,500 of peas, 200,000 ibs. of cotton, and 2,500 gallons of honey. One grape-vine has been known to raise 150 bushels of grapes, and one bushel makes three gallons of wine.

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#### SPIRITUALISTS.

It is a well known fact, not only in St. Louis but in other large cities of our country, that many of the wealthy and popular men have satisfied themselves, mainly by phenomena, of the fact of spiritlife and intercourse, and have thereby released themselves from all bondage to superstition and power, all participation in sectarian ceremonies, family altars and religious restrictions. They go to the church and theatre with about the same feelings, and to a dance or prayer-meeting, enjoying the former more than the latter, and with no feelings of religious obligation in the latter. They usually contribute quite liberally to the building and support of churches, making little or no distinction between the sects, unless some of their families intercede for some one to which they are attached. But thus far they pay little or nothing for the support of meetings, erection of halls or other necessities for the extension of the more rational cause of Spiritualism. There is a reason for this misuse or abuse of liberality on the part of those who know it is not right, and often pay with a protest and resolve not to do it again, and yet go on in the same course, while even if they promise to assist the cause of Spiritualism, forget or neglect it without any compunctions of conscience. This reason is the social power of the churches, which, by uniting, have ostracised Spiritualismvilified, traduced and scandalized it till not only the weak-kneed but many of the "strong minded" have run under the Christian banner for protection; and while these rich and popular brethren feel released from all moral and religious obligations to all churches, and have formed none to Spiritualism, they are still subject to this social tyranny, and if not personally bound, are bound by some part of their families, usually the young and weak minded, who are easily wrought upon by the learned, fashionable, scheming preachers.

If all who are real believers in Spiritualism in any one of our large cities would unite and act together, they could have the best society in the place, and be entirely independent of all the churches, and have it even at less cost than they now get their social positions. The religious tie is broken and thoroughly dissolved, but the social is yet binding, and is the only hope of the churches, and that now depends on keeping Spiritualism unpopular, and its advocates ostracized in fashionable society, and in this they could not succeed were they not partially supported by Spiritualists themselves, who are not less but more given to abuse of each other than Chris-

There will be a great change and rapid progress when this social bondage is broken, and not much before, since the support of the wealthy can only be obtained thereby; and when this comes we shall have halls and speakers and society, and have our papers supported and literature extended as they never yet have been.

A wealthy man who recently died in this city. left part of his estate to several churches, including among them a Methodist and a Roman Catholic, thus embracing the extremes, which abuse each other; but he had not reached Spiritualism, which should have had the larger share, and perhaps would had it not been outlawed by Christianity. We do not expect to stay in the body till the great social change takes place, but we are anre it will come before long, and then the workers in this cause will be rewarded for their and our labors in the noblest cause that ever engaged the attention of men and women.

# IS IT ALL RIGHT?

It seems by the papers that ex Governor Jewell, of Connecticut, did not have votes enough to elect him without legislative aid, although his political party were largely (or sufficiently) in the ascendant. Some people attribute this to a lack of support among Spiritualists, Jews and Liberals, on account of his aid given to the movement to put a Christian recognition of God into the constitution, which we understand him to say he is not in favor of doing. However this may be, if he signed a call for a convention for that purpose, it looks more like it than it does like a defence of free speech merely. Far away as we are, we do not know which was the better or safer man of the candidates, nor which we should have voted for had we been a voter in the State; and we did not send our scrap and note to the Banner to influence voters against him, but only to put our friends on guard, hoping they would look closely into the matter, and see that we are not trapped by the church party, and caught before we are aware of danger.

Out here in the West, we are on the lookout, and are well aware that only by eternal vigilance can liberty be preserved. Last fall the voters of Missouri set aside the candidate for governor who signed the call for a similar convention, although the party to which he belonged was largely in the ascendant, and the people elected one of the same party; and recently the city of St. Louis defeated a zealous church-member (and a great and good man) for mayor, when the figures and past votes show that his political party are in a majority. We do not know that he had given aid or comfort to the movement to put a recognition of his God into the constitution; but we are sure many people feared his bondage to a church might influence him to favor religious schemes. to the injury of religious liberty. The people are wary, and well they may be, on this subject; and we hope the political party, whichever it be, that advocates most and best the interests of our country on all other questions, will be careful not to overlook the danger of running under religious tyranny.

# SCHOOLS IN ST. LOUIS.

The Golden Age pays the following just tribute to our schools in St. Louis, which have also been highly complimented in other quarters for their freedom from Bible reading, secured by the union of Catholic with spiritual and liberal influences, but probably with different motives-the Catholics probably thinking to first vote the Protestant Bible out by the aid of Liberals, and then by the aid of Protestants get the school money divided among the sects, but succeeding in the first there is no chance for the second, and probably no chance for getting the Bible back, as the system

works so well without it: "St. Louis is to be congratulated on her educa-tional success. She has solved the school problem so far as the Bible question is concerned, in the truly American way, by completely secularizing her education. By dropping the Bible out of the schools she has effectually disarmed the majority of those who are opposed to our public school system, and defeated those who resorted to every possible expedient to divide the public funds

their sect should suffer the least infringement of its supposed prerogatives. But happily the majority are fast opening their eyes to broader and truer views of religious as well as public policy; and in St. Louis, though the Democrats carried most of the wards in the late elections, the Board of Education is Republican. The city also has a public school library of 20,000 volumes, with an admirably arranged reading-room for the use of her school-teachers and pupils."

## THE TEMPERANCE CAUSE.

We were freshened in memory and encouraged in hope by spending last evening in Mercantile Library Large Hall, witnessing the panoramic exhibition of the Mount Vernon Band of Hope before a very large audience, invited to raise means to enlarge their own hall. The society is a juvenile temperance society, and the most prosperous one in the city, and occupies the hall in which our meetings have been held during the winter. The exhibition was a perfect success. and highly complimentary to the children and managers, and promising for the cause that needs it so much in St. Louis.

We have also just read a copy of an article by Rev. D. B. Turney, in the National Prohibitionist, in which he very truly says what we have been iterating and reiterating for ten years at least, viz: that if we stop the sale of the beverage it will prove a futile success, unless we crush the manufacture at the same time. It also gives the following items:

"Sixty thousand lives are annually destroyed by intemperance in the United States.

One hundred thousand men and women are

yearly sent to prison in consequence of strong Twenty thousand children are yearly sent to

the poor house for the same reason.

Three hundred murders are another of the year ly fruits of intemperance.
Four hundred suicides follow in this fearful

catalogue of miseries.

Two hundred thousand orphans are bequeathed each year to public and private charity.

Two hundred millions of dollars are yearly expended to produce this shocking amount of crime and misery, and as much more is lost in time wasted from the same cause. Is it not time to drive that which produces such results from our country? Can we be human if we hesitate to

#### We also extract the following from the letter of a friend in Texas that has just reached us:

lend our aid to such a cause?

Linden, Davis Co., Texas, April 20, 1871. I am glad to see you advocating the prohibition of the sale and manufacture of liquor, and I think that the temperance people everywhere ought to dood Congress with petitions for this purpose. In the April number of "The Laws of Life," I find the following truthful words, in an article by Glen C. Jones, on the "Effects of alcoholic liquors on those who use them in moderation only":
"Temperance men and women are greatly exerthou that its direct and most fatal aspects are not seen at the lowest point of degradation to which it subjects its victims. The moderate use of ardent spirits rulus and destroys more health, brings to premature close more lives, blights more prospects, paralyzes more genius, induces more unhappiness and destroys more character by far than its excessive use does. It saps and mines, instead of besieging and storming the fortress of life. It kills like the pestilence that walkin darkness, instead of like the destruction that wasteth at noonday. Its effects are less obvious in the processes of accomplishment, but none the less sure or obvious in conclusion. Moderate drinking of ardent spirits is evil, and only evil, in every view that one can take of it, and should, by every man and woman who prize their own health, be at once and forever totally aban doned." Let the friends of temperance rally and push forward the good cause until the infernal traffic in liquor shall be stopped.

Fraternally yours, ALEX. KING.

GONE. L. B. Brown, of High Point, Moniteau Co., Mo., and formerly of Michigan, and at one time editorially connected with the Present Age, left his body at his prairie home with his wife and five | der the poet exclaims: children on the 20th of December, and went to live with the angels, of whom he so often wrote sweet spatches of poetry. He was fifty-six years of age, and well known and highly esteemed by a large circle of friends in Michigan, which State he left for Missouri to gain better health, and seemed to have gained it until he was suddenly stricken down with congestive chill. Our friends in Milwaukee, Wis., as well as in Michigan, will remember our brother as one of the able and early pioneers who took active part in bringing the New Philosophy before the people; and especially will be be remembered for the beautiful poems which so frequently appeared in print, and which are still to be found and admired among the gems of thought and beauty; but nowhere will he be so missed and mourned as by his loved and loving family of wife, three sons and two daughters, the youngest fourteen years of age. known long ago to us as bright, healthy and happy souls of much promise. May he with the angels bless them still.

# EGYPT, IN ILLINOIS.

Our worthy friend, T. S. Given, proprietor of the Western Guardian, published in Olney, Ill. gives us a sharp hit for our note on the needed conversions of Southern Illinois, and whips in the south part of Missouri, and compares Illinois with Missouri at large. We admit all he says, and have said as much of Southern Missouri before; and we are well aware that Illinois ranks Missouri in all respects except in a great city, since Chicago has to give place to St. Louis. We are glad, too, to find a friend to help us recom mend Egypt, as we have so often done with our tongue and pen both. We, too, have a home among its hills, and a son and daughter living within its limits, and confess our preference of country rests nowhere else. After saying all this, we think our friend will allow us to recommend missionaries to convert the people out of ignorance, whiskey-drinking and tobacco-chewing, and all such kinds of bad habits, so that our favorite section of the West may compare more favorably with Missouri, and even with New England, the famous land of steady habits. We are glad to learn that the fruit crop of Southern Illinois is yet promising for this season where it has been a partial failure for several years.

# LECTURES IN ST. LOUIS.

Our winter course of lectures in St. Louis closed their six months' term with April, but from the interest manifested, and expressions of the friends at the close, it is evident they will be soon renewed, and we hope under more favorable auspices We took up the subject single-handed, but with the pecuniary aid of a few friends, and apathy or opposition of those who had let the old Society die, and who had not yet administered on its es tate, and with the aid of these few we have had regular meetings, free to all, twice every Sunday | so loud; there's that young widow in the next for six months, and close with a deeper and room."

among sectarian schools. Of course there are a plenty of Protestants who join with the Catholics in denouncing the schools as 'godless,' there are a plenty of Protestants who consider nothing as Christian which is not labeled as such, and would not recognize Christ himself were he to come around them without a halo around his head, and would sooner the Republic should sink than that the least after the least infringement of that regular speaking by the same speaker can be that regular speaking by the same speaker can be made a success as well as by constant changing. although with smaller audiences, yet with deeper interest and as good results.

## Spiritualism in Troy, N. Y.

MESSRS. EDITORS-I have just closed an exceedingly agreeable sojourn of a month in this city, where I have been speaking for five Sundays to increasing audiences of thinkers, among the most advanced and respectful, that I have ever met; and I should be unjust both to the Trojans and myself, should I fail to give some expression to sentiments engendered by this visit.

Without intending to detract from any, it is but justice to say I know of no place in the United States where the Spiritualists seem more united or the cause generally in a better condition. A sound intellectual spirituality predominates in the association. Brotherly and sisterly kindness is perceptible throughout all their social movements. A greater freedom from personal jealousies and animosities I have never known. An abiding love of humanity and an earnest seeking after "the truest truth" at all times, seem to actuate the entire membership of the society. Their earnestness, too, exhibits itself in practical Spiritualism wherever opportunity is afforded for expression. The external direction of the cause in Troy is under the supervision and control alone of the Lyceum, and has been for a number of years. The Lyceum consists of one hundred and twenty members-officers and children. Besides employing speakers ten months of the year, they subscribe for one hundred copies of the Lyceum Banner, and have organized other methods of expenditure for the benefit of the needy, as regards material as well as intellectual and spiritual demands. For instance: within the membership of the Lyceum they have an organization termed the Moral Police," the members of which are constantly engaged in looking after and supplying the material wants of children in the Lyceum whose parents or guardians are unable to supply them with appropriate apparel. This organization is aided by another, termed the "Ladies' Society." These two societies meet, two afternoons of each week, for the purpose of arranging as to funds, determining in regard to purchases, and executing with busy and benevolent hands the necessary sewing. In the evenings, after the occupations of the day have closed, the gentlemen are punctual in attendance at these meetings, and cheerfully contribute their share in the general beneficence. After business, the evenings generally close with pleasurable amusements of some kind - music, dancing, etc. But not until the business of the meetings has been completed are these indulgences permitted; for the men, women cised at the prevalence of drunkenness amongst us as a people. To understand, comprehend, and so be competent to remedy the evil, they need to fully to realize the force of the postical couplet: and children among the Troy Spiritualists seem

'I dreamed, and thought that life was beauty; I woke, and found that life was duty." During my engagement in Troy, the Methodist Conference for that section held its annual session. Among other trials for conduct deemed unministerial, was one truly indicative of the animus of the Orthodox fraternity. A learned and liberal gentleman, a member of the Conference, was put upon trial for inculcating liberal views touching humanity and its destinies! A Committee set upon his case, and reported him quilty of promulgating liberal Christianity," and recommended that "he be reprimanded by the Bishop!" The Bishop administered a reprimand. with the injunction that hereafter his views should be expressed in such language "that his hearers might fully understand what he meant!" If the minister reprimanded is, as I am informed be is, a liberal minded and cultivated gentleman, it ANOTHER OF THE NOBLE PIONEERS is to be hoped he will follow the Bishop's advice. Ignot the fact that in this age of gentleman is to be condemned for preaching liberal Christianity, a sad commentary upon the nature of modern theological teachings? No won-

# "Dread Theology— That peoplest earth with demons, hell with men,

And heaven with slaves!" But I fear I shall overreach the proper limit allowed to your correspondents, and must therefore close by another brief reference to the Troy Spiritualists. Benjamin Starbuck is the Conductor of the Lyceum, and Miss Libbie McCoy, the Guardian. But in an association where all are workers—where there is less of mere personal ambition than I have witnessed generally, and less approximation toward Lilliputian popery, it might be invidious to mention any names than those of the immediate officers; and I consequently desist. The whole body of Spiritualists in Troy seem to be fully in earnest. To those of us whose vocation keeps us moving year after year throughout the country in advocacy of a cause we so ardently love, such local conditions as those I have adverted to are truly heart-cheering. And such conditions will healthfully tend to fasten upon the minds of communities the great truth we are laboring to inculcate-that Spiritualism is admirably adapted to all the conditions of time, as well as a beautiful guide-book, telling of the pathway in the future, arched with galaxies and paved with suns, through which the soul shall pass to still increasing beatitudes.

I know not what good I may have been the means of effecting in Troy; but I do know that my visit among the Trojans has done me more good than I know how to express.

> Fraternally yours, THOMAS GALES FORSTER.

# May 1st, 1871.

Passed to Spirit-Life: From Troy, N. Y., April 23, Jehu Hatfield, aged 65 years.

From Troy, N. Y., April 23, Jehu Hatfield, aged 65 years.

Bre. Hatfield was prepared for the change, and regarded the approach of the heavenly messenger with calmness, even joy. In his last hours he seemed to enjoy the constant presence of the angels. "I know where I am going," was his answer to a clergyman who called in to converte with him, "all is clear and bright." To a friend he said: "I am in the spiritland, eitly my body is with you." Frequent expressions of joy showed that to him the everlasting gate was open. Formerly a Methodist, he found the creed too narrow for his expanding soul, and he was for about twelve years a firm believer in the spiritual philosophy. He was beloved by all who knew him. Though poor in worldly goods, he was rich in spiritual wealth. The Lyceum attended his funeral in a body, escorting the remains to the Unitarian church, which was kindly placed at our disposal. The funeral discourse was delivered by Mr. Thomas Gaics Forster, and was one of those comforting, soul-stirring efforts for which Bro. Forster is so eminent. Even a faint description of it is totally beyond the power of the writer: he can only say that, following in imagination the beautiful imagery and description of the glorious beyond, as infervid eloquence the speakerroses tep by step the radiant pathway of the spheres, it seemed as though we could almost see the shining faces of the departed beaming ous beyond, as in fervid eloquence the speaker rose step by step the radiant pathway of the spheres, it seemed as though we could almost see the shining faces of the departed beaming upon us across the narrow stream.

From Candor, N. Y., on the afternoon of April 19th, Alex. Sudier, only child of William and Emma S. Dalton, aged 18 nonths. There came to us a spirit band,

And claimed our little flower; And bore it to that summer land, Tobloom in Eden's bower.

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## Notices of the Press.

Even the young and litterate, it would seem, need have no difficulty in comprehending the sublime and beautiful truths presented by the gifted author.—Haverhill Tri-Weekly Pub-

It is deep and thoughtful in its character and olevating in its tendency.—Loonoclust, Washington, D. C.

I have been reading "The Fountain," A. J. Davis's new book, and am aurprised and puzzled.—L. S., in Banner of Light. It covers a wide range of topics, and does not claim to be xhaustive, but rather suggestive in its treatment of them.

It is profusely illustrated in a manner to render it attractive to chi dren, while the quaint conceits and similitudes will make it no less pleasing to many grown-up readers.—Com-rentreally Boston.

There are good thoughts in "The Fountain," and the pictorial illustrations which accompany them cannot fail to enforce their correctness upon the mind of the reader.—Investigator, Boston.

Mr. Davisis a searching critic of the old-time creeds and theological dogmas, and he also points out very clearly-in this volume the deleterious effects upon individual character, and upon society, of merely emotional and spasmodic Spiritualism.—National Standard, New York. "The Fountain" is as grand a book as Mr. Davis has writ-ten, and is better adapted to the average intellect than any of his other writings.—Dr. S. W. L., in Banner of Light.

ms other writings.—Dr. S. W. L., in Banner of Light.

The imparitality and vigor with which Mr. Davis uproots popular prejudices, inside as well as outside of Spiritualism, is as commendable as it is needed.—The Present Age, Chicago, "The Fountain," Andrew Jackson Davis's new hook, is valuable as containing the present view of Spiritualism held by its greatest exponent.—American Bookseller's Guide, New York.

We have just read with much interest and gratification Mr. indrew Jackson Davis's latest work, "The Fountain: With Andrew Jackson Davis's latest work, "The Fountain: With Jets of New Meanings." In this volume we have Mr. Davis's view of what is called Spiritualism. He has here uttered the most searching and faithful rebuke of its absurdities, perversions and mischievous delugions that has yet been given to the world.—The Liberal Christian, New York Some persons think it a sign that Mr. Davis is going back on Spiritualism to have his books commended by the religious papers, but we do not discover the least tendency in him to that course.— W. C., in Banner of Light.

that course.— W. C., in Hanner of Light.

Probably we never should have read this work, had the report not been so universally spread that in it was the evidence of A. J. Davis's recantation and apostacy from Spiritualism. Would that the world were filled with just such spostates. We read "The Fountain" with great care, and here permit us to say, we endoise every word of it. If that is recantation, nut us in the same boat. Send for the book; you will find, beside his remarks on Spiritualism, a rich mine of useful knowledge.— Crucible.

The flu tering of the birds Mr. Davis has startled by his "Jets" is a credit to the marksman.—C. K. W., in World "Jets" is a credit to the markaman.—C. K. W., in World
It should be distinctly understood that Spirituals s are not creedists; that they have individual opinions of their own; and that they are not afraid to express those opinions upon any subject. Ar Davis has a perfect right to criticise what he considers "errors" in Spiritualism, and we have the same right to criticise Mr. Davis s "views," precisely as we have the right 'o call in question the errors of Old The-logy—and God knows there are plenty of them.—Banner of Light.

Andrew Jackson Davis has fallen from gracei. "He objures," we are told, "the term medium, with all its kindred, as applicable to himself and claims that his revelations shall be accepted as having been made to him solely through c arvoyance." This is terrible, and is only to be explained on the theory of a writer in the Spiritual Monthly that andrew has been made the sport of spilets.—Rochester Union and Dem.

The insinuation that Mr. Davis ignores the term of medium.

The instruction that Mr. Davis ignores the term of medium and substitutes clairy oyance to excape marty dom, is too all surd and unworthy a spiritual magazine to need a notice. L. C. W., in the Chicago Tribune.

Having had a superior midum in my family for years, I am convinced that Mr. Davis is in great error upon many points that he attempts to elucidate —E. W. H. B., in the American

This latest work of Andrew Jackson Davis, published in Boston by Wm. White & Co., seems destined to be as celebrated a book as. Divine Revelatims. One thing is certain; the work is selling randity, and no doubt will run through many editions.—Hon. Consul Digby.

many cditions.—Hon. Consul Digby.

Mr. Davis is abundantly competent to speak for himself. The box from which Mr. Powell has drawn his conclusions, and got up such a glorification by the devotees of O d Theology, through the r itglous and secular press, is known as the "Fountain," and we will send it by mail, post paid, to any one who will send us one dollar and sixteen cents—Hon. S. S. Jones, in the Religio-Philosophical Journal, Chicago, Ill.

The contents of "The Fountain" are of that veried nature that we find some things to be pleased with, some to be instructed by, some to demur at, some to deny and some to regret.—"E. S. W.," in the American Spiritualist.

The thanks of every independent Spiritualist are due to A.

The thanks of every independent Spiritualist are due to A. J. Davis for his challenge to further invertisation. The nine errors point d out by him are mainly the product of the object at italing. The wonder is that we have not more of them.—Tien sien-tie, a Spirit, through J. J. Alorse, London, Eng.

In conclusion, we repeat with renewed emphasis

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see character of the individual after death.

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criptions of islands, rivers, valleys and populations in the sigher sphere.

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SEC. 5 .- "WINTER LAND AND SUMMER-LAND."-the crude arth and the great world beyond contrasted; the immensity arth and the great world beyond contrasted; the immensity of the Summer-Land among the suns and sters of space; ce ceital rivers, as seen by the clairyoyant's eyes; letter from a it let girl to her match in heaven; vision of the most ancien Egyptians now living in the higher w. rid; an explanation of the Pentecost mentioned in the New Testament.

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has a pleasant effect on my nervous system."—Mrs. L. B. S., Connecticut.

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