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Written for the Banner of Light. EVER PRESENT.

BY ELIZA H. BLANCHARD.

Like music are the gentle tones of kindness-They touch the silver chain that binds each soul; From heart and eye removing selfish blindness, We see and feel our kindred to the whole.

Almost they seem to call the dear departed Back to our aching hearts, a soothing balm, No longer desolate and broken hearted, All the wild tumult of the soul they calm.

The deep low chords of a strange harp are shaken,

And all its thousand strings to music thrilled. The echoing tones from spirit-worlds awaken, And blended spheres with melody are filled. My precious child, the circle is not broken,

That joins the human family in one. I feel thy presence still, in many a token, Although from earth to heaven thou art gone. By tender friends thy memory still is cherished;

Thy modest worth, thy sweet and gentle face, Still live in loving hearts, they have not perished Though years have rolled, they cannot yet efface. In every precious word of kindness given,

I realize thy lovely spirit near, And though the silver chain seems harshly riven. I still can feel its sweet vibrations here.

Bound by that silver chain, not one link broken, We hope to meet the loved of earth once more. That blissful hope in words can scarce be spoken The real bliss awaits a brighter shore.

The Becture Room.

ANSWERS TO TEN QUESTIONS Propounded by the Audience at Music Hall through their Committee, Sunday, Nov. 20, 1870,

BY MRS. OORA L. V. TAPPAN.

Reported for the Banner of Light.

INVOCATION.

Oh, thou Supreme Spirit; thou Light of all light; thou Life of all being; thou Soul above all souls; of which we have need; we ask for the knowledge that we possess not; we strive for the wisdom that thou only canst give. That which is all infi-The universe is filled with thee, and thou dost speak in every form of life. We would praise that Life; we would understand that Being; we would come near to thee, our Father and our Mother; we would hold communion with thee; we would know of the ways of that Intelligence that causes the atom and the sun to grow in thee forever; we would understand the laws that forever and forever cause the universe to fulfill the purposes of thy Divine Being; we would praise thee, because our hearts overflow with praise, even as the fountain, compressed between the rocks, over flows and smiles in the light of day, because living echoes of the universe proclaim thy glory; because the stars praise thee in their ceaseless march up the steeps of eternity; the sun praises thee; the as they are called—the underlying composites of cycles of time praise thee-each in turn giving back the voice of thanksgiving to thee. Even the leaves of the forest praise thee with their rustling song of beauty; and we know what anthems the the souls of men-shall they not praise thee when they have been made glad by the light of thy knowledge? when through the ages thou hast of the flower-who can tell whence they come marked, with footsteps indellible, the paths of truth? Oh, let them praise thee who have climbed those paths, and let those also praise who hope to climb! We praise thee, even in our sorrows, for they that mourn have a link to eternity, and they that stand beside the grave behold the glory of the immortal life. We praise thee, even in care and adversity, for they lead us to patience, thine handmaiden, and she gives us comfort. We praise thee for the strife of nations and the fall of kings, because through all these thy hand marks out for a scourged and bleeding people the pathway to liberty. We would sing to thee a song filled with the hopes and the aspirations and the prayers of mankind—a song made of thoughts that die not away upon the ear, that are caught up and reëchoed by the angels, who, having been disenthralled from clay, give back the voice of thy

REPORT OF COMMITTEE. The Committee on Questions reported that, from the queries handed them by the audience, they had selected ten. These were read in order by the Chairman of the meeting, and answered as follows:

loving praises forever and forever. Amen.

INTRODUCTORY. It will be remembered, friends, that, in answering the questions presented by your committee. the speaker does not claim infallibility, but to offer the fairest and best thoughts upon the subjects known to exist among Spiritualists. As for absolute knowledge or plenary inspiration, there is no such thing save with Deity. Every person is required and absolutely enjoined to exercise their own judgment and reason as well upon the answer given as upon the question presented.

SPIRITUAL BEINGS OTHER THAN THOSE ONCE INHABITING THIS EARTH.

1ST QUESTION .- What evidence is there in the spirit-world of the existence of any other spiritual beings but those once inhabiting this earth?

ANSWER.—The spirit-world here embraced in the question, of course signifies that state of being which is experienced after the spirit has passed from the body; but those who were present on a previous occasion will remember that we defined the spirit-world as your world, as well as the one which you cannot see. Wherever spirits exist, there is a spirit-world, and, as we know that spirits exist upon your earth to-day—as you are spirits—of course it is a spirit-world.

If this earth-being but one of the smallest and one of the newest—possesses inhabitants endowed | matter there is an everlasting and absolute differ-

with intelligence and immortality, then, by the dictates of reason and common sense, it is also presumable that all other planets have the same -many of them, doubtless, inferior to you, many far superior; for when we consider the age of many of these worlds, and the different effects of the rays of light upon their inhabitants, we can discover that there must be some planets in the universe which are inhabited by a class of beings that would seem to you almost as gods. The same evidence exists in spirit that exists with you, but to a greater degree. Clairvoyance has developed the fact that other classes of beings besides those who once inhabited your earth, are visible to advanced spiritual intelligences. The same intelligences also claim that they have the power-when once they have overcome the attraction that draws them to your earth—to visit other planets, since there is nothing to be overcome that belongs to your bodies. Hence they claim to have visited Jupiter, Saturn, Venus and other orbs, and to know of their inhabitants; they claim, also, that the denizens of these planets may hold converse and communication with them. As in physical life you have overcome, by the telegraph and railroad, the resistance of space and time, so spirits claim to have surmounted the obstacles between themselves and the inhabitants of other worlds; in other words, that there is a degree of knowledge by which not only time and space are abolished, as concerning your world, but time and space as connected with other planets; and that other places beside your world are places of rest for the soul.

Clairvoyance, spirit-communion and the general law of analysis develop the fact that every world must have its spiritual world, and that, for all time, its inhabitants must have been passing out of their bodies into that realm of spiritual existence; also that spirit, mind and soul only agree in their highest type of development, and that, today, the only reason you cannot hold communion with the inhabitants of Saturn and Venus is because you do not understand the law by which you can do so; just as it was possible, years ago, to hold communication by the magnetic telegraph, thou Divine Parent; we turn to thee for the light | but the secret was not known to you. Now it is not too much to say that, in years to come, you will not only be able to tell of what other worlds are composed, but also to know of their inhabinite and unalterable and divine, thou art; all that | tants-the method of their lives, the manner of is beautiful and perfect and full of glory, thou art. | their deaths, the future that is in store for them. This is the gift of coming time.

> THE COMPOSITION OF THE SPIRITUAL BODY. 2D.—Is the spiritual hody composed of elements known to earthly scientists? If so, what are

A.—We answer, Yes, and No; because, first, earthly science (or scientists) knows a great many things that it will not acknowledge; and, second, because it does not know many things that it claims to. The substances of which the spiritual body is composed are as familiar to you as the sunshine, air and water: and yet, in the absolute. there is only a portion of these known to science. Chemistry has discovered sixty or more primates. matter-and every year more are found. Everywhere science is becoming more complicated, or else Nature is. But there are many powerful agents existing of which chemical analysis cau winds and the waves are chanting forever. And give no knowledge, because they exist in such diluted quantities that they cannot be discovered by the student. Electricity, magnetism, the odor which science cannot discover, but its presence is everywhere capable of being evolved. Whenever a person speaks, it is said to be a manifestation of electric power. And then, this "od force" of Prof. Faraday - what is there of it which science can divulge?

We answer, that, of the known material substances, as named by your scientists, the spiritual body is not made, but of the unseen aura that is thrown out from all things it is composed. It is as the odor of the flower, as the life that trembles in the leaf. It is substance in reality, for which only the skeleton has a name in science. It is like calling a man a man because he has a form, when all that makes his life has no name in science. The various combinations that enter into the human organism are known to science, but the method by which they are assimilated is not known. Now, this process is spirit, and the spiritual body is composed of all those elements that lie in a realm where science as yet has been afraid to enter; and yet these are the forms that make up all your bodily surroundings.

If science was aware of what the spiritual body is composed, do n't you suppose that it would be put into her catalogue, and that she would say, "I have discovered it"? All things that she has gained are already placed there. Now, the next step is the spiritual body; and it is composed of the spirit of all these substances to which science has given names.

THE DIFFERENCE BETWEEN MATTER AND SPIRIT. 3D.-What is the relative or absolute difference between matter and spirit?—or is there a discerni-ble line where one leaves off and the other be-

A.—Matter and spirit! Last Sunday we defined the difference between spirit and mind. Spirit we described as the clothing of the soul. There is no such thing in the universe as a distinction between matter and spirit; but there is a distinction between matter and soul. Spirit is attenuated matter, if you please—sublimated matter matter that it is not common for you to realize with your outward senses. Spirit is all that substance that floats in the atmosphere, but is not discovered; that gives life and motion, but cannot be distinctly determined. Chemistry, the magnifying-glass, the most subtle experiment cannot detect it, but it is there. Spirit is sublimated matter, or matter is aggregated spirit-whichever way you choose to put it. But between soul and

t, is composed of over sixty primates, and more you cannot draw the dividing line.

Between the thought that is given to-day and the absolute thought of the soul there is a differ- idea that more substances than are dreamed of cause you cannot see spirit, is it no less a substance? You cannot see the air, though you breathe it. There are libre that have been where there are just as palpable and positive existences as themselves—who could not inhabit or subsist upon our atmosphere. Spirit is the extension of matter, or matter is the condensation of spirit. That which is sublimated and refined in Nature, is spirit. But when you talk of the soul, of life, of the mind, then it is a different thing. Mind cannot be a combination—if so, it is subject to dissolution, change and death. It must be a primate -of itself coëxistent with eternity, and therefore

"But," says the materialist, "you cannot sepable for us to conceive of the existence of mind dissevered from a material form. Let us see: the manifestations of mind are not dependent upon matter; but matter never could give a manifestation without mind. Matter is inert, lifeless-has no power of organization separate from law and mind. Mind, on the contrary, could exist; it has the primal faculty of existence, and is not dependent for its forms of manifestation, but only existence. We presume the questioner means: spirit being the connecting link between the two? ture. They are called opposing points of Nature same power. Matter is acted upon-spirit or mind acts; mind gives motion-matter cannot move without it; the combination of the two produces life-without it the forms of life could never

be. Take away the spirit of the tree, and you will have a decaying form—rda will have leaves, bark, fibre-life as atoms, but not as a form. Thus when the soul of man departs from his body he is take the soul out of the universe, and chaos follows. Take the soul from any form of being, and it no longer has being till the soul is given back to it. with your material eye, or feel it with your physical touch, but you can perceive it with immateri-

in everything that he sees. Matter is a massspirit is life; and except it were acted upon, there is no power in matter to change. Spirit, or mind, is the acting power. This is the difference.

THE DESTINY OF MATTER. 4TH.-What is the ultimate and destiny of mat-

A .- The ultimate and destiny of matter is to be matter. We do not see that there is any special noint in the question beyond what we have been stating. We do not think matter will ever be anything but matter. We think that it will always remain just the same. The changes which go on in different planets are only relative, because each returns to the distinct sphere or orbit which evolved it. But as for matter itself, it continues to be matter, as mind continues to be mind: it is as water, which, under certain chemical action, becomes air, but always returns to water again when the operating cause is removed. Matter goes back to matter. Trituration and upheaval may change its distinctive forms, but not its qualities; they may change the functions it may have, or the life it may give, but in essence it will be the same.

ETHER PERVADING SPACE. 5TH.—Is there an ether pervading space, and, if

so, what is its constitution? A.-Nature abhors a vacuum, and when there is seeming vacuum surrounding substances rush to fill it. It is presumable that the realm of space is entirely filled with something; because if it was not so all the planets would be rushing to fill it. suitable as a universal solvent, lighter than vour atmosphere.

Sixty miles from earth's surface is said to be the limit of your atmosphere; and you know that the nearer you go to the sun the colder you get And it is also presumable, by the latest discoveries of science, that there is no solar light beyond the highest atmosphere of any planet. The moon has only reflected light—beyond the given circle of atmospheric vibration there is no light, it is not light, nor an ether, because if it was it no name in science, and is only understood by

being called a vacuum. Ethers have distinctive qualities - gases extracted from something on or beneath the earth's

Soul cannot be a compound; it cannot be with finer elements than those of your earthreckoned among the primates of matter-it is the there we find the beautiful particles of which primate of Nature. Matter, as we have defined the spirit land is composed. Andrew Jackson Davis has fully described the aura that seems to are being discovered. Now, these are not all pri-fill a certain portion of space, and the nebulamates; they are, some of them, combinations, but which seemed as such—has been resolved into stars at immense distances, by the use of more powerful telescopes. This does not destroy the ence—this is drawn through and attenuated. Be fill the spaces between the spheres, as with an ocean of life.

> MISSIONARIES TO THE HEATHEN. 6TH.—Have the labors of the Evangelical Christian missionaries (so called) tended to the spiritual, jutellectual and moral development of the

heathen?

A .- That is a very grave question, because we do not know exactly who the heathen are. We know those that are termed heathen in Christendom, but we have very grave doubts as to whether they are heathen or no. We know that evangelical missionaries have been very much in earnest; and that the evangelical churches have also been very much in earnest in sending out flannel shirts and other comforts to the heathen, but other ate mind from matter—you cannot conceive of articles have also been sent not so good. It is mind separate from matter." And yet it is possi- the old question between civilization and barbarism. Now, when a Christian mission is established at the Sandwich Islands, whose labors are for the good of the people, or when, among your own aborigines, such men as Bishop Whipple, of the Protestant, and Father De Smet, of the Roman Catholic Church, go out to help them, you cannot deny the work they do. You have sent a missionary to them in truth. When the savage Red Cloud visited Washington, and there declared that he expresses itself through matter to reach material did not allow any intoxicating liquors in his country-that whiskey brought death there, not what is the difference between soul and matter, only to the man who brought it, but also to the whiskey, then the chiefs who came to your capi-Here are the two poles-opposite forces of Na- tal were missionaries to you. [Applause.] But when Father De Smet and Bishop Whipple took because they are the extreme opposites of the potatoes and seeds and taught the Indian how to plant them, and to thus take the initiatory step to a more useful life, then from the bosom of civilization these men came as missionaries indeed.

When you send missionaries to China and Japan, and they, returning, tell you that in those countries there are laws better than yours, that the experience of thousands of years has proved them so, they are missionaries to you, and the no longer man, but only inanimate matter; so tables are turned. Now, we say there are things accompanying the evangelical church teachings which the savages invariably learn-ideas that are not for their good. They take by Nature and Not so with soul; it is not subject to change; it intuition what we get by culture; but when we withdraws itself from matter. You cannot see it come among them with our civilization and vices, they take the vices and forget the rest. The question is resolved in this wise: that evangelical missionaries do a good work whenever they sacri-German metaphysicians have endeavored to fice their pride and love of power to do a kind prove the existence of mind from matter. Kant action; but civilization does a great wrong if says: "If mind has an existence, it is self exist- with one hand it sends missionaries, and with the nt," and he acknowledges the presence of mind other it despatches traffickers in human souls. For such the evangelical churches are not responsible, but nevertheless these are their accompaniment; and therefore, if asked if they did the most good in the world, we should say, "Let us have missionaries from China and Japan to come here and give us of their light." [Applause.]

> THE BENEFIT OF PRAYER. 7TH.—Since God is infinite and unchanging, of what benefit is prayer?

"Prayer is the soul's sincere desire, Uttered or unexpressed; The burning of a hidden fire That slumbers in the breast." It is not customary, when men and women fall in

love, or when they do anything natural, to ask what benefit it is. It is only the motive gratified -not the act itself. Now, devotion, according to our belief, is just as natural as loving, and the expression of adoration or praise is not to change God, but to benefit ourselves. When we wish to sing we feel better if we do sing; when we have a desire to do good, we feel better if we can do it. There is the flower. If you were to say to a secluded wayside blossom, "Flower, you shall reach maturity; but what is the use of your blossoming in the world, when there is nobody to see you?"this is not the question. The business of the flower is to grow and throw off upon the air its beautiful fragrance, and then its work is done. It is our business to be as perfect as possible, unmindful of surrounding difficulties. If we can do it by performing good deeds to others, that is prayer; if we can accomplish it by the aspiration that leads us to come nearer to one another-be-It is also presumable that there is a substance cause then we are nearer the spirit of God—that is prayer. Therefore the use of prayer is, that ether, more refined than any other known gases of they who pray sincerely grow when they are praying, and do not think of changing God, but of changing themselves.

THE PHILOSOPHY OF SPIRIT SOUNDS STH -Sound is produced by vibrations of the atmosphere. How do spirits disturb the atmo-

sphere so as to make sound? A .- The process by which spirits create vibrations in the atmosphere to produce sound, whether it be vocal or a concussion on solid substances, is no heat; yet, beyond all, there is something, but | just as simple as the power by which you speak, except that the intelligence doing it is not to be would not be space—but it is space itself that has seen. Now, if a spirit, as is proven, has a spiritual form that is composed of substance, even though you cannot see it, it possesses powers and acts by law. It would require only one atom of matter to be in motion to overturn this buildingsurface or from the atmosphere. Not so with if the motion was sufficiently strong. All motion space; it is varied in its constituents, as the differ- is spiral. A telegraphic battery put beneath this ing localities of any world. It is the surplus of table [pointing to the one before her], if suffiall the planets-matter that is not required upon | ciently strong in its action, would shatter it. All them—matter that is being thrown off. The neb- persons contain more or less electricity. Here is ulous glory is there, the prophecies of future one who evolves a certain kind of substance which the spirits can use. You sit down in a As for absolute space, there cannot be any such room with others, and a chair is moved. Now, thing; it is only a more universal name for an how is it done? This substance that is surroundendless variety of elements; it is indefinable, infiling the medium is necessary to enable the spirits nite. But beyond certain planets—the most re- to perform the act. One thought would do it; fined and the most changed—the spaces are filled and the simple motion in a spiral wave of a spark | And this whether France shall remain a republic,

of electricity that you could not perceive would lift the table to the ceiling.

Raps are condensed electricity. Spirits do not take their fingers and rap with them. The powers by which they disturb the air and work upon the substance in question are those of thought and will, which act upon them as readily as the will produces the motion of the human hand. You may extend these experiments into a very complicated science-for it is a science-and the discovery of this power was really as much a discovery in the spirit-world, as was that of the magnetic telegraph in your own. Suppose Dr. Franklin as having taken into the spirit-world with him the same disposition for investigation and inquiry he had on earth; placing all his lines of thought, and compelling latent spiritual arencies to draw nearer and nearer to earth; and you will perceive the reasonableness of the discoverer's claim; you will see that spirits surround a physical medium who are fitted by reason of strength for the work assigned them; and that the atmosphere around the medium is as tangible to them as anything you touch. This is a very simple explanation, but it requires time to understand it. We use the word electricity as applying to the aura evolved from media. This science is as capable of analysis and proof as any of the known

THE PROCESS OF THE CHANGE CALLED DEATH. 9711.—What is the process by which the spirit leaves the physical body at the change called

sciences in the world.

A .- We once said that the change of death varied in a distinct manner with each individual, but that in every case—and this is what we would impress upon the minds of all-in every case the process is not a painful one. Your great horror is that in the process the person suffers keenly, but that is not true-the suffering is with those who are left behind; with those who go to sleep outwardly, and gradually march into spiritual consciousness-sometimes with full and active powers, at others in a semi-conscious state—there is no such thing as suffering bodily. There is this, however: in proportion as the vital forces are lost to the body, and consciousness dawns more fully upon the spirit, there is an intense power of recollection. We have heard of rescued drowning persons who stated that in a moment of time all their lives have come back to them-each event in the order of occurrence-and seemingly objective. Now this is true of the spirit. The aura passes out of the extremities first, and centres in the region of the heart, and then with more form and life the spirit gradually loosens its hold on and hovers over the body. Sometimes the intelligence is active, and helps to draw up the robes of the spiritual life as they linger; sometimes the intelligences cannot be active, because of insensibility or weakness, and then spirit friends come to its assistance, as surgeons, to remove a useless limb, or as the mother helps he child to undress when

The change is as natural as going to sleep, and the arousing to conscious life in spirit as natural as awakening from slumber. It is, however, varied. If the friends of the departing soul cling to it with a strong determination, unwilling to let it go, then the process of separation is more painful, for at such times the spirit is auxious to go, and also anxious to stay. A little child, reared in the Roman Catholic Church, was passing away, and the mother and friends were giving vent to the most profound grief, and after lying two days in the struggle, she said with gasping breath: 'Don't hold me! don't hold me! I want to go." Now this was not a struggle of death, but only to break the mortal bands of love and friend-

Let me here say to those who are losing friends, that you must not hold them back—let them go forth as the young hird; it is wrong; it takes from the spirit the rest which Nature intended for the final moment. Death is but an expansion, an enlargement, and even to the most ignorant of spirits it is a release from pain. This is all the explanation that we can present, except that the subtle element which gives life, and makes the individual—the element which enables the young nfant to make its wants known the first hour of its existence—is able to aid it in its supreme moment of life called Death.

THE EFFECT OF THE PRESENT WAR IN EUROPE UPON THE UNITED STATES.

10TH —In what way and with what results will the present European warlike movements (actual and prospective) affect the political condition of the United States, and the development and practice of liberal ideas among its citizens?

A .- We do not think it just that this question should have been given at the close, because it requires more than a casual glance. It is the subject of a discourse-a subject that cannot be considered in five or ten minutes; but we will say. this: that the recognition of the French republic by America was just as natural an action as was the expression of public opinion in America against France when she was led by an Emperor; that this is one of those revolutions that promses the upheaval of every monarchical dynasty in Europe, and perhaps in America, too; that it is an hour when kings and thrones tremble; a time when liberty is looked for. The effect upon America seems at present to be only in a trifling way, and through sympathy. But it may be that the Pope, driven away from Europe, may seek refuge here, where there is room for many Popes, but no Papal See. It is not probable that any excitement or opportunity growing out of the present war can involve your country in bloodshed. England trembles for her throne, because of the masses oppressed to toil and labor; but there is no statesmanship in a war of retaliation. And there is a growing feeling against war as a matter of conquest; and there is a growing feeling that out of this war, somehow, liberty will unfurl her banners broader and higher than ever before.

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Villiam Office, or whether she shall have another emperor; whether Italy shall succeed in driving out the Pope, or whether Victor Emanuel will cast out Mazzini and Garibaldi. But every step to freedom is a step to justice. The matter will so far affect America that she will feel a sympathy for the suffering nations; but whatever happens, she will not mingle with the petty quarrels of kings, which she has forgotten long ago. [Applause.]

The speaker then gave the following inspira-GROWTH.

T was a little seed in the dark, cold ground That said, " Why must I slumber here, With the mists and the dampness all around, Where no ray of light can ever appear?" And a voice shot down on a beam of the sun, One morning, before its birth was begun, And said, "Little germ, why murmur you so?

It is your business to lie there and grow."

Twas a little bird within the shell That mourned at the darkness there compressed, And said, "Why must I in sorrow dwell, When I long to feel the soft mother's breast?" And the mother whispered in tones so low, 'Lie still, little hird; you have time to grow."

111. 'T was an acorn within the forest wild; It blossomed and grew on a lofty tree; And then, at the last, a little child Picked it up, and one day, all thoughtlessly, Trod it beneath the ground, at play. And the acron grumbled the time away, And said, "Oh, dear! once I was free! But now I'm a prisoner eternally!" And there came a whisper down through the air, That stirred and made the leaves quiver so, "Lie still, oh, thou foolish acorn, there,

It is your business to stay there and grow."

A thought trembled down from some falling star, And it lit in the space so dark and wide, And as it fell and lay afar, It mused of its home beyond the tide, And said, "Oh, dear! I am lost for aye! Why must I in darkness forever roam, When once I basked in the beams of day, And you bright world was my joyous home?" "Lie still, little atom," the voice replied. "The space is kind that surrounds you so; Lie still, and whatever else betide, It is your business to stay there and grow."

Deep in the mire of a darkened pool A bulb all silently must stay; Around it was the damp and slime, Above it was the light of day. And the lily-bulb said, with mournful tone, Why must I linger in darkness so?" But there came a white voice on the whitened air, "By-and-by 't is a lily, but now you must grow."

A soul, within a body chained, Dropped down to earth, despised, reviled, With darkness and with mists enchained, Unconscious of the life that smiled. It said, "Why am I prisoned here? Why chained in form of clay so low?" And a voice dropped down like an angel's tear, "Be quiet, soul; 't is your time to grow."

And thus every darkened place of earth Holds some secret germ of a brighter day;

which happened to me in Rome. An Italian girl named Rosa was in my employ for a long time, but was finally obliged to return to her mother on account of confirmed ill health. We were mutually sorry to part, for we liked each other. When I took my customary exercise on horse-back I frequently called to see her. On one of back, I frequently called to see her. On one of these occasions I found her brighter than I had seen her for some time past. I had long relinquished hopes of her recovery, but there was nothing in her appearance that gave me the impression of immediate danger. I left her with the expectation of calling to see her again many times. During the remainder of the day I was busy in my studio, and I do not recollect that Rosa was in my thoughts after I parted from her. I retired to rest in good health and in a quiet frame of mind. But I woke from a sound sleep with an oppressive feeling that some one was in the room.

I wondered at the sensation, for it was entirely
new to me; but in vain I tried to dispel it. I peered beyond the curtain of my bed, but could distinguish no objects in the darkness. Trying to gather my thoughts, I soon reflected that the door was locked and that I put the key under my bolster. I felt for it, and found it where I had placed it. I said to myself that I had probably had some ugly dream, and had waked with a vague impression of it still on my mind. Reasoning thus, I arranged myself comfortably for another nap.

I am habitually a good sleeper, and a stranger to fear; but, do what I would, the idea still

haunted me that some one was in the room Finding it impossible to sleep, I longed for day light to dawn that I might rise and pursue m customary avocation. It was not long before was able dimly to distinguish the furniture in m room, and soon after I heard familiar noises o servants opening windows and doors. An old clock, with ringing vibration, proclaiming the hour, I counted one, two, three, four, five, and resolved to rise immediately. My bed was partially screened by a long curtain looped up at one side. As I raised my head from the pillow, Rosa looked inside the curtain, and smiled at me. The idea of anything supernatural did not occur to me. I was simply surprised, and exclaimed, "Why, Rosa! how came you here when you are so ill?" 'In the old familiar tone to which I was so much accustomed, a voice replied, "I am well now."

accustomed, a voice replied, "I am well now."

'With no other thought that that of greeting her joy fully, I sprang out of bed. There was no Rosa there! I moved the curtain, thinking she might perhaps have playfully hidden herself behind its folds. The same feeling induced me to look into the closet. The sight of her had come so suddenly, that, in the first moment of surprise and bewilderment, I did not reflect that the door was locked. When I became convinced there was no one in the room but myself, I recollected that fact, and thought I must have seen a vision. and thought I must have seen a vision.

'At the breakfast-table, I said to the old lady

with whom I boarded, "Rosa is dead."
"What do you mean by that?" she inquired;
"you told me she seemed better than common when you called to see her yesterday.

I related the occurrence of the morning, and told her I had a strong impression Rosa was dead. She laughed, and said I had been dreaming it all. I assured her I was thoroughly awake, and in proof thereof told her I had heard all the customry household noises, and had counted the clock when it struck five. She replied, "All that is very possible, my dear. The clock struck into your dream. Real sounds often mix with the illusions of sleep. I am surprised that a dream should make such an impression on a young lady so free from superstition as you are."

'She continued to jest on the subject, and slightly annoyed me by her persistence in believing it a dream, when I was perfectly sure of hav-

ing been wide awake. To settle the question, I summoned a messenger and sent him to inquire how Rosa did. He returned with the answer that she died that morning at five o'clock.'

I wrote the story as Miss Hosmer told it to wrote the story as Miss Hosmer told it to me, and after I had shown it to her, I asked if she had any objection to its being published without suppression of names. She replied, 'You have reported the story of Rosa correctly. Make what use you please of it. You cannot think it more interesting or unaccountable than I do marging the latest than I do interesting or unaccountable than I do myself."

Spiritnalism.

What an Augle-Indian has Recently Seen of Spiritualism in America. PART II.

While at New York, Mr. Whitten visited another celebrated medium, of peculiar powers. He thus relates his

SEANCE WITH MR. J. V. MANSFIELD. "Monday, May 31st.—Another medium of considerable celebrity in New York is Mr. Maussield, 361 Sixth avenue. He is a writing medium, and today we paid him a visit. Like Mr. Foster, he has no occupation besides Spiritualism, and devotes his whole time to it. In former years he was a member of the Stock Exchange, and took little interest in Spiritualism, but occasionally accom-panied his wife to a scance or public meeting where the subject was to be discussed. At one of these, he was desired to practice spirit-writing ignorant, namely: that of being the involuntary agent through whom spirits could communicate messages in writing to those who sought them through his mediumship. All this we learned from Mr. Mansfield himself during our interview, of which and of his manner of proceeding I will endeavor to inform you in as succinct a manner On arriving at his residence, we found him at

except that we knew his name and that he was a professional medium, while ours was withheld, so that we might test his power without giving him even the advantage of knowing us or where we came from. He is a very quiet, sedate and methodical man, about fifty years of age, and wins one's confidence by the sincerity of his manwins one's confidence by the sincerity of his manner. The room into which we were conducted was a comfortable sitting-room, with windows, at which flowers and creepers were growing, opening to the screet. The walls were hung with pictures, some of which were spirit-drawings, while on the tables were numerous knick-knacks and quaint ornaments. Near one of the windows there was a long writing-table, at which Mr. Mansfield was seated; and having explained our wish that he would give us an opportunity of testing his mediumship, he placed us so that, by extending our hands and touching each other, we formed a circle. More than once he changed our there were besides various articles of furniture—chairs, a sofa, a book-case, ornaments, pictures, chairs, a sofa, a book-case, ornaments, pictures, positions, like men on a chess-board. This being settled apparently to his satisfaction, those of us who desired to do so were invited to go to the table and write a message to, or make inquiry of, table and write a message with the substitution of the room furthest from the writingthe end of the room furthest from the writingthe end of the room furthest from the writingthe could not possibly, even if he

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our hands on the table so that they touched that desired, see what was written. He appeared quite indifferent as to the proceeding of the writer until he was informed the message was complete, when he desired the paper might be folded up, so that the contents could be seen by no one. The paper was in long slips, such as are used for printer's 'copy'; and when rolled up, the writing was hid in a dozen folds of paper.

Then the ends were fastened down with gum; and, without any address or writing on the out-replies came to all in rans, 'yes' or 'represent to cheef the so that they touched those of our neighbors, and thus formed a 'circle.' The object of this was that all might be convinced that whatever might happen, it would be produced without the agency of any one present. We were barely seated, when the rappings commenced; our feet and knees were touched—not pushed as by an inanimate object—but grasped by a soft, yet firm hand. Various questions were asked aloud by Miss Fox, as if addressed to living beings, and thus formed a 'circle.' The object of this was that all might be convinced that whatever might happen, it would be produced without the agency of any one present. We were barely seated, when the rappings commenced; our feet and knees were touched—not pushed as the writing was hid in a dozen folds of paper. and, without any address or writing on the outside, the letter was allowed to remain on the table. The writer then joined us, and Mr. Mansfield resumed his seat, and for a few moments gently rubbed the letter with his fingers, without side, the letter was allowed to remain on the table. The writer then joined us, and Mr. Mansfield resumed his seat, and for a few moments moving it from the table. He then took a sheet of paper, such as that on which the letter had been written, passed the gum-brush over the upper end of it, and attached the folded up letter to it. Then he sat, pencil in hand, prepared to write, while the left hand was allowed to rest lightly on the table by his side. For some minutes he sat though the sat that on any subject that was started, until presently we heard a gentle and ply to it. We watched with the utmost curiosity and interest, and remarked that when the finger tapped regularly and with an unbroken move-ment, the pencil held in the medium's right hand began to move, and then pass rapidly over the paper, line after line, the medium unheeding what was written, until the answer to the message was entirely completed. He then folded the original message and the reply together, and handed the paper to our friend, and resumed the conversation then going on. Curiosity at once prompted the opening of the roll of paper, to see the nature of its contents. It was a letter of many lines, written in a free hand, and bore at the top the usual inscription, and was signed at the end with the name of the departed spirit whose message it purported to be. We then opened the letter our friend had written, and which had been so carefully fastened up, and found it was addressed to a person whose Christian name only was written, while the message sent in return was signed with the name in full. Then we read the letter and the reply. It related to matters of a family nature, which I need not repeat; but as to the answer, it was so complete, entered so fully into the particulars on which information had been sought, and was so satisfactory, that no living being could have given a more rational or direct answer. We were astounded at the result, which seems to pass belief; yet it is no romance. Nor was this the only in-stance we had of Mr. Mansfield's mediumship.

> written by ourselves, and each was folded and sealed, put into double envelopes, or otherwise secured, so that inspection of their contents was The medium, as I have said, saw nothing of the writing, knew nothing of what had been written, or the names of the writers, or those of the dead to whom the messages were addressed; and yet the replies were as perfect in every respect as if he had known all these, was well nosted in the family history, and had at his fingers' ends informa-tion which we knew he did not possess. Then, again, in one particular case, an inquiry was written to a dead sister by the most skeptical of our party, requesting an expression of opinion on some important family subject. The letter was folded and sealed as before, and a reply was sent, occupying a long sheet of paper, signed with the Christian and surname of the spirit, and so entirely satisfactory and to the point as to be mar-velous. The medium could not have replied of his own knowledge; he had no help from any human being; and the conclusion was forced upon us that the message in this and in other irials could not have been communicated without

> During our interview, six or seven letters were

spirit agency.
It is not necessary to visit Mr. Mansfield to obtain these spirit replies. He receives from all parts of the world letters enclosing communications to the departed, from their living relations or friends, and having obtained, in the man-ner I have indicated, a written reply to the messages or inquiries contained in the enclosures, they are returned unopened to the senders, accompanied by the spirit's reply. Many such letters were lying before him at the time of our visit; some were fastened up in tin, or wax cloth, or linen; or were tied up with string or ribbon, and sealed in a dozen places; indeed, every sort of device that ingenuity could invent seemed to have been resorted to to prevent the contents of the let-

ters being tampered with."

But of all mediums visited by our author, none seems to have left on his mind so vivid an impression as Miss Kate Fox, the first medium for the rapping in 1848, then but a child, the youngest in the family. We give Mr. Whitten's description scription of

A SEANCE WITH MISS KATE FOX. "Tuesday, June 1st .- As I have to describe today the most remarkable circumstances in regard to Spiritualism that we have yet witnessed, it will be well, perhaps, to inform you more particularly concerning the uses of mediums, or those persons, male or female, through whom the actions of other beings are manifested and trans-

mitted. The spirits assert that there is a certain emanation or effluvium possessed by mediums which they, the spirits, can condense, and with it form a temporary material covering for their spirithands, with which they can touch mortals, play musical instruments, draw, write, knock, and convey tables and other objects about the room. convey tables and other objects about the room. This temporary covering, however, does not last long, and hence it is that hands and figure are seen only for a brief space and then vanish. Mediums have this effluvium, if I may so call it, in a greater or less degree. When the power is strong in the medium, the more lasting and perfect are the spirit-forms; and, in some cases, not hands only, but the full figure of the spirit-form becomes visible to mortals. The spirits also assert that their spirit-forms are like, but of a less gross nature than the hodies they left in this world; and nature than the bodies they left in this world; and hence it is that Mumler, the photographer, produces spirit-photographs. I have seen many of these pictures, and in some the features are quite perfect, in others it is a mere shade of no definite form; and this arises from the medium not always being in 'good power,' the term used by Mr. Foster when we visited him. It is not always the best educated persons who possess the greatest mediumistic power; and to some extent Spiritualism has been ridiculed, because of the medifor a certain number of days—I think he said thirty; but finding nothing result after what he thought a fair trial, his zeal waned, and he contemplated giving the matter up, when he became possessed of a power of which until then he was possessed of a power of which until then he was plain the phenomena by reference to some law of Nature or wild theory, compared with which Spiritualism is clear and simple. For, I would ask, by what law of Nature, or code of figures, or scientific theory, can we account for the messages communicated through mediums, conveying from the departed comfort and hope to the bereaved on earth, certainty to the definers of the truth of the future state, and giving truthful information, with dates of past events, of which the mediums posileisure, and he consented to give us a scance. We were quite unknown to him, and he to us, tively knew nothing, as was proved in our interviews with Mr. Foster and Mr. Mansfield?

Miss Kate Fox is the most powerful medium in the world, so far as is known. There is jealousy even among mediums, but all give the palm to her. She is quite young—three or four and twenty, at the outside—of great simplicity of manner, and entirely free from affectation and pretence. We obtained an intreduction to her, through Mr. chairs, a sofa, a book-case, ornaments, pictures, &c., and on the round table was a musical box, with a small bandle on the top for turning the mechanism within; it was about as large as a bound volume of 'London Society,' and weighed three to four pounds. We took our seats at the table in no particular order cash, one sitting replies came to all in raps, 'yes' or 'no,' according

and if correct, 'Yes' is indicated by three raps, or 'No' by one. Very many messages and reolles to questions were communicated to us dur-ng the evening in this manner; many, too, from departed relatives, repeating or confirming what we had learnt through the mediumship of Mr. Foster and Mr. Mansfield, and being in every re-

spect as intelligent and satisfactory as any document written by a human hand. More than once, some of the party had to change seats, the 'circle' not being complete; and the spirits having intimated that, if possible, they would make their presence visible to us, the was lowered without being actually put out, In a few moments the musical box began playing irregularly, as if turned by the fingers of a child; then there was a slight grating on the table, and we heard the box playing while floating in the air—sometimes near us, actually touching our heads, then lying on the sofa or the floor, and up at the ceiling, or beneath the table at our feet. We all sat without moving, to detect any sound in the room; but not the slightest rustle was heard, beyond the tune of the musical box. I sat next to Miss Fox, and am certain that she moved neither hand nor foot. We had been sitting thus for about an hour, when a message came to 'open the table. This, we were informed, was prelimi-nary to the spirits being seen. The ends of the table were drawn apart some six or eight inches, and we again placed our hands so that they touched our neighbors' on either side, and having sat a short time in perfect silence, waiting and listening, there came from the opening in the listening, there came from the opening in the table bright luminous bluish lights, phosphorescent in character; sometimes they were undefined and like a bluish-grey mist, at others they were of a globe or egg shape, in which case the light was more condensed and bright, and was surrounded by a cloudy light, which followed its movement about our heads until it vanished. The movement about our heads until it vanished. The most definite forms, including the surrounding light, were about half a yard in diameter; they floated with soft and graceful speed from one point to another, and came so near as to touch our faces had we not shrunk back as they an proached. None of the lights were visible longer than about a minute; two or three came at once, and having floated away at various points, were succeeded by others equally mysterious and beautiful, and of such a brightness as might have been seen from any part of the room. We expressed a wish to see a spirit-hand or form; but the evening was not wholly favorable for such a demonstration, and it was promised that our wish would be complied with on another occasion. More than once, it was observed that as the lights passed away, they seemed to form a halo round the head or hover near the person of Miss Fox, and so were lost to sight. The scance did not end here; as during the evening there was a remarkable communication in writing, purporting to be from Benjamin Franklin, who has on several occasions been seen in spirit form by Miss Fox and others.
The message now sent was written by the spirit guiding Miss Fox's hand, and was transcribed backwards from the right to the left of the paper, which had to be held up to the light and read from the reverse side to make out its contents.

The writing was in a bold, clear hand, totally distinct from Miss Fork head writing. tinct from Miss Fox's handwriting. She had no knowledge of what was being written. She was talking to us the whole time; and, although it was dark, the lines were as regularly written from

side to side as could be done in a good light. But this, remarkable as it was, is less so than the ap-

pearance of the spirit lights. It is not uncommon for mediums to see spirits clearly; but, so far as I am aware, Miss Fox is the only one whose mediumistic power is so great as to enable spirits to appear even as we saw them. Before we separat-

ed, the musical box was brought back to the ta-

ble, the head of one of our party being gently touched by it as it passed. We then heard it reach the table, brought there by no human hands."

The day before his departure from America Mr. Whitten had

ANOTHER SEANCE WITH MISS KATE FOX. " Tuesday, July 6th .- It had been arranged that we should be present at another scance with Miss Fox, the celebrated medium, and we were invited to meet her as before, at the house of our friend, Mr. Townsend, in Madison avenue. Our party consisted of our host and hostens, Miss Fox, and

our three selves.

We met at about eight o'clock in the evening, We met at about eight o'clock in the evening, and proceeded to the back drawing room on the second floor, which was furnished as we had seen it, and as I described it on the previous occasion; the windows were wide open, and the gas was burning brightly. We had no sconer taken our seats round the table, and placed our hands lightly upon it, than the spirits manifested themselves by rappings, at first so gentle and distant as to appear to proceed from the interior of the as to appear to proceed from the interior of the wall or beneath the floor, and then to gradually approach nearer and nearer until they were in our midst, on, under, and in the table. Then I felt my feet and knees touched gently and caressingly, as with living fingers There could be no mistaking the pressure, which was neither heavy nor hard as would have been the case had it proceeded from an inanimate object, or by machinery; it was the touch of a soft and pliable hand, and at the

the touch of a soft and phasis hand, and at the same time the other members of the party felt the pressure quite as distinctly as I did.

We were all at liberty to look beneath the table as often as we pleased, but at no time, not even when we felt the spirit hands touching us, could we see anything moving. The medium was the least interacted in the manifestations polither exleast interested in the manifestations, neither expressing surprise, anxiety, or being even concerned at the phenomena, which we could not but consider as marvelous.

A flow of conversation was kept up on general

subjects—of our tour and approaching voyage to England, of passing events in America, and such like, and during the whole time there would be rappings somewhere or other in the room—sometimes delicate and gentle, then hold and loud, and occasionally positively startling from their vio lence. The rappings were not confined to one spot, but were sometimes round the walls of the room, up at the ceiling, near the door, at our sides, and under and on the table at which we were seated; neither were the raps heard at one spot at a time only, but in a dozen places at once; and, let it be remembered, there were two bright jets of gas burning all the while in the room. These strange and extraordinary manifestations continued for some time, when a message was rapped out to the medium to produce writing ma-terials, and accordingly three or four sheets of paper and a pencil were placed upon the table and, not knowing what might transpire or be communicated, I was requested to mark each sheet, or write on them, so that they might afterwards be recognized. This was done, and presently a message came that Mr. C—should give a sheet of paper and pencil to the spirits; but be-fore doing so, he was required to cover his hand, and one of the party bound a white cambric hand-kerchief round his right hand, and securely fastened it to his wrist. The fingers, although covered, were quite free inside the handkerchief, and he then took a sheet of paper and held it just beneath the table, and in a few moments he exneath the table, and in a few moments he exclaimed: 'They are pulling it out of my hand! they have taken it away!' at the same time exhibiting his hand empty. Next he took a pencil, held it in a similar manner, but quite tightly, and this was also taken, as he exclaimed: 'It is gone! they have got it!' As a further test of the spirit power, and to facilitate their writing, it was suggested; that weathly mith a beautered at the gested that something with a hard and flat surface should be given them, and one of the party took from the mantelpiece a large photograph mounted on thick cardboard with glass in front, but no frame, the edges being secured with gilt paper; and this Mr. C—— took in his hand, still covered with the handkerchief, and held under the

All this occurred in a brightly-lighted room, and while the hands of every person present were on the table, from which they were not for a mo-

told us the spirits were unfastening the knots by which the handkerchief was secured to his wrist, and in a few moments it was entirely removed, and he showed his hand bare; and afterwards, when the handkerchief was restored, it was found to be knotted at the corners, the work of the busy

After these manifestations there was a considerable interval, during which we retained our seats and kept up a continual conversation, and when any one hazarded an opinion, or wondered if this or that were true, the spirits, with singular promptness, rapped a reply—'Yes' or 'No.' Then there would be a period of silence, broken only by startling raps on our chairs or elsewhere about the room, until presently the spirits communicated through the medium that they would try and manifest themseves visibly to us, and the room was darkened, so that the luminous lights might was darkened, so that the luminous lights might be the better seen. The table was slightly open-ed, and we completed the 'circlo' by each touch-ing the hands of the persons seated on his right and left, and so we awaited the appearance of the spirit lights. They soon came rapidly, sometimes appearing away from the table, near the side of he medium, and then—and these were the most satisfactory—they came from the ground, and rose through the opening in the table, and ascended above our heads, moving toward us and then retreating, until they finally floated away and dissolved from view. These spirit lights were precisely such as we saw before, and were of a globular form, of a bluish-grey color and semi-opaque. We saw no hand, nor the lineament of any human features, but we could not for a mo-ment doubt the reality of the vision, and we were equally confident that they were neither produced one of the party present, nor by unseen

confederacy. confederacy.

These manifestations having ceased, our lady friend exclaimed: 'Something has touched my eye;' and in another moment: 'They have put the picture in my hand!' and at the same instant Mr. C—cried out: They have given me the pencil; they have put it in my mouth! This was the case; the picture had been gently slipped into her hands, which were on the table, and the pencil was returned to him in the manner indicated; and the spirits gave us this message: 'God bless you all! We will be with you on your journey.' The gas was again lighted, and the seance was at an end."—London Spiritual Mayazine.

PUT YOURSELF IN HIS PLACE.

It's a very good rule in all things of life. When judging a friend or brother,
When judging a friend or brother,
Not to look at the question alone on one side,
But always to turn to the other.
We are apt to be selfish in all of our views,
In the jostling, headlong race; And so, to be right, ere you censure a man, Just "put yourself in his place."

It is very hard to be just, and to know
The reason another may give—
How much he has struggled and fought and striven,
How honestly tried to live;
How much been cheated, how sorely tried,
Ere the wrong he was forced to embrace;
And if you would learn these things, the way
Is to "put yourself in his place."

There's many a man crushed down by shame,
Who blameless stands before God,
But whom his fellows have utterly scorned
And made to "pass under the red;"
Whose soul is unstained by the thought of sin, Who will yet find saving grace, And who would be praised where you now condemn, If you would "put yourself in his place."

Greenlanders having all become converted, the question arises. What shall be done with the hymn, "From Greenland's icy mountains"?

EULOGY OF THOMAS PAINE. PRONOUNCED AT THE PAINE BANQUET IN SAM FRANCISCO, CAL., JAN. 29TH, 1871, BY L. W. RANSOM.

Mr. President, Ladies and Gentlemen-The day we are met to honor might, with just propriety. be regarded in these United States, and in every other land where civilized men dwell, as the 'Day of Liberty" par excellence. The Fourth of July marks an important epoch in our nation's history, and we properly commemorate each return, as the day when the political bonds that held three millions of people in thralldom to a foreign power were finally riven asunder, and we became a free and independent nation, politically and civilly. On the 29th day of January, 1737, (one hundred and thirty-four years ago to-day) was born the man, who, while being a chief and indispensable helper in breaking these mere political bonds, and freeing a continent, superadded to the work, great as it was, the immeasurably greater of breaking down the bars of priestly rule, and of ecclesiastical dogmatism and dominition; thus freeing a whole world from a bondage more cruel and crushing than any form of physical slavery or serfdom the world has ever known, because it dwarfs and shrivels the souls as well as the bodies of men and women, and converts beings made in God's image into manikins and machines to be manipulated by wickedly designing men.

In the long list of noble men-emancipators and ielpers of the race—whose names deserve to be held in everlasting reverence by all good men, one on the glowing page stand out in such bold relief, none so encircled and surrounded in God's own living light of unfading glory, as are those of Thomas Paine, Franklin, Ethan Allen, Putnam, Jefferson, and others, their compatriots and coadjutors in field and cabinet, and who sympathized, in part at least, with him in religions faith and practice, in the "times that tried men's souls," acted well, did nobly. In freedom and liberality of sentiment on a subject where the right of private judgment was and is denied, they earned a rich meed of praise and commendation from all free men everywhere, and in all times. But it was reserved to Thomas Paine to eclipse them all in fearlessness of word and act. His "Rights of Man," his bold advocacy of the freedom of speech and action on all subjects, won a name, and made for himself a record that time nor eternity can wipe out or dim, while a spark of love of true liberty dwells in the hearts of men or angels. While his compeers (whom I have named in part) hesitated in cutting entirely the ties that held them to the popular institutions and coteries, religious, civil and social, to drift out upon the dark forbidding waters of "Infidelity"; hesitated in taking the final step that would make them the fixed figures for the finger of scorn to point its slow unmoving finger at"; that would render them a hissing and a by-word in all the land, Thomas Paine hesitated not, halted not in duty to truth, as he saw it. With an unfaltering trust in the God of Truth he placed his foot upon the burning plowshare, and with a clear apprehension of the tremendous consequences to follow, resolved to pass the "fiery ordeal." He did pass, is passing: and to-day, I tell you, Thomas Paine stands in the sight of heaven and earth, of angels and men, (who have come to an appreciation of his work, his sacrifices, and their results) "the

noblest Roman of them all."

We who to day are under the blighting ban of "infidelity," as understood and used in the interest of "our church," "best society," their "blowers and strikers," "flunkies and toadies," (includcovered with the handkerchief, and held under the table. We were all observant of what was taking place, and we listened attentively, knowing that if it were dropped from his hand it would fall to the ground heavily, and probably be smashed. But nothing of the kind happened. The picture was forcibly taken from his hand and carried unipjured to the floor, and placed on the carpet near the paper and pencil. Then we heard the rustling of the paper, as if it were being moved or written on, and on taking it up these words were there: 'I will try;' this being in reply to what I had written on it: 'Write your name, please.' No name was written, but only the words above quoted, and it is possible the paper was removed from the floor too soon, and before the intended message was complete.

All this occurred in a brightly-lighted room, and while the hands of every person present were on the table, from which they were not for a moon the table, from which they were not for a moment removed.

But this was not all. Our friend was requested to place his still covered hand under the table, and having done so, he felt it being touched, and told us the spirits were unfastening the knots by the health had a spirits were unfastening the knots by the health had a spirits were unfastening the knots by the health had a spirits were unfastening the knots by the health had a spirits were unfastening the knots by the health had a spirits were unfastening the knots by the health had a spirits were unfastening the knots by the health had a spirits were unfastening the knots by the health had a spirits were unfastening the knots by the health under his feet was full of briers and brambles, noxious weeds, creeping things, and foul toads of mother church" and all her prostitute daughters. terest dregs of the cup prepared by his holy(?) persecutors. Our lines are cast in pleasanter places. We are "encompassed by a cloud of witnesses" for the truth that our great and good friend lived, worked and died for. Had he lived and worked in our day, how different would have been his fate, how fewer his sufferings, his sorrows and sacrifices! With the "inner eye" I see that great presence enter this hall, and as he greate his eagle are (that eye that payer qualled before priest or prelate, at disaster and death in any shape) how it glows with satisfaction and joy to witness the rich, ripe fruitage of the TREE or LIBERTY, planted by his own right hand on this

one little branch in our Pacific City! In view of the sturdy blows of Thomas Paine dealt upon the bloated, dropsical body of churchdeatt upon the bloaded, dropsical body of church-anity in his life, the peaceful quiet that waited on him in his death, thus setting the seal irrevocably to the truth of his past work—I wonder not at the vituperation, the black and monstrous lies she has and still continues, in a small measure, to heap upon his memory, (which otherwise hath neither scar nor blemish). They have been and are the best expression she is capable of, as she writhes in her death-throes from the wounds in-flicted by him, and from which she must die and be buried so deep that even Elder Grant's trump of the resurrection will never wake her to life, and clothe her in her aforetime habiliments, to go forth to plague and persecute the votaries and workers for the truth.

It was my privilege, as my pride, to have passed many years of the sunrise of my life in nigh proximity to the last home, the place where he lived, and where he quietly breathed out his great spirit into the hands of his God, on the homestead three miles out of New Rochelle, Westchester County, New York—that was presented to him for services to the nation. I have heard from his old neighbors and friends the simple story of his sunset of life; of its trials and troubles; his persecutions for opinion's sake; the resignation and quiet that attended his dying bed, although his bodily agonies were exerciating beyond the power of language to express. My feet have tradden the sacred soli of that old homestead, once press-ed by his. I have, "many a time and oft," stood by the plain granite obeliek which simply tells in graven lines of his birth and death, dates, etc. Underneath is graven his religious creed: "I be-lieve in one God—no more—and hope for happiness beyond this life; I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and in endeavoring to make our fellow-creatures happy." Would that make our fellow-creatures happy." Would that this creed of religious faith were written on all hearts, and that its precepts would mold and control the lives of all as it did that of this great disciple of truth! My friends, Thomas Paine, "though dead, yet speaketh." Let not his proud and haughty priestly foes, when "moved" to the pious work of revamping and starting afresh the stale, worn-out lies of a besofted life, and of a recanting death-bed—lay the flattering unction to their souls that he "sleeps in dull, cold marble." I tell them that to day, wherever truth grapples in deadly conflict with error, whether upon the ensanguined plain where hosts meet hosts in arms, with shock and claugor of battle, that shake the "firm-set earth," or in the forum, on the rostrum, or behind the "sacred desk"—there gleams the sharp sword of truth in his hand, gleams the sharp sword of truth in his hand, brighter than any other. His clarion voice is heard above the shout and clamor of strife, as he directs the flerce onset against the crumbling, fossilized bastion and breastworks of superstition and error that even now reel and totter to their

fall.

No man, in our age at least, has done the work that Thomas Paine has wrought for man; and none but he will dars to wear the jewels that will be in his crown of rejoicing when the Great Master gives unto each the fruits of their labor. ۱ty,

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Free Thought.

PROTECTION OF MEDIUMS-DISCUS-SION, ETC.

DEAR BANNER-I learn through your last issue that the "doctors' law" in Wisconsin-fining and imprisoning persons for curing maladies after the manner practiced and commanded by the great healer, Jesus of Nazareth-has been repealed. I hope and trust that Spiritualists will not always be obliged to act on the negative side of the questions involved in this now defunct law, but that they may soon be able to procure enactments in the State Legislatures, making it a crime of the very first magnitude for any M. D. to enter into conspiracy with an apothecary, whereby the patients of the former are subjected to prolonged torture, sickness and death, through the administration of the nauseous drugs and poisons vended by the latter, that these two pests of society may divide between them the profits. So far as my observation extends, I am led to believe that the more advanced and cultured classes now regard the priest and the doctor in very much the same light, viz.: as necessary evils; the former being useful in repressing, with the aid of the devil, the suggestive symptoms of the soul, and the latter, with the aid of the apothecary, the health-giving symptoms of the body, and thus relieving parents and friends of all responsibility, both as regards the future and present life. Whether or not the priest pays over the share of profits due to his fellow-conspirator in this or the next world may be a mooted question; but I am satisfied, from all I can learn, that many a poor patient is made to undergo intolerable nausea and torture that the profits of his tormentors-the M. D. and apothecary—may be increased, and that this is regularly divided between the two worthies, and, in some instances, even before the breath of life has entirely left their poor victim's body. As before hinted, it may be very solacing to the feelings and responsibilities to society and Mother Grundy to call in a regular-bred M. D. in case of the sickness of friends; but I put it to the distorted consciences of both D. D. and M. D.-ridden mortals whether even Mother Grundy requires that a new batch of life-destroying drugs and poisons should be forced down the throats of their poor, suffering children, because it is to the interest of the doctor and anothecary that the symptoms of the patient should, at each and every visit of the tormentor. so change as to require a daily five or ten dollar new prescription, written in a hand and language that no one can understand or interpret but the precise (indicated) druggist who is to go snacks with the doctor who scrawled it. It is high time that the damnable practices of both the D. D.s and M. D.s were done away with; and I thank God that the day is already dawning when every human being will be his own priest and doctor, and the two death-dealing professions will be numhered with the things that existed and could only exist in dark ages of the world.

As I have before said in the Banner, I am to-

tally opposed to any creed or church organization;

but still I do think an association of some kind

should be entered into by Spiritualists and Liberals to protect non-sectarians, both as regards Church and State, against persecution. I have been staying some weeks in this city, and am cognizant of a case that has just arisen, that shows the necessity of some such action. A poor woman (but a good trance medium) by the name of M. Laughlin, residing at No. 1009 Federal street. was in great affliction on account of the loss of a brother, who had just died at Brooklyn, N.Y. On the day she received the tidings of his death, and while preparing for the duties pertaining to the event, she was called upon by a well-dressed but dissipated-looking man, who stated that he was in great trouble, and wanted some advice, saying that he was very poor, and had but half a dollar in the world, which he offered to pay her for a sitting, in lieu of the dollar, her usual fee. Her first impression was not to sit with him on any terms; but this she finally reasoned away, and gave him the desired seance. She being uncor scious, knew not what had been communicated; but, on leaving, he said that he had "trouble with a woman," without indicating who. The same afternoon, an officer entered her house with a warrant for her apprehension, issued by an alderman under a statute of the State making it an offence punishable with fine and imprisonment to "foretell future events" in any way whatever. (This of course not only makes our Smithsonian foretellers of the weather liable to fine and imprisonment by the laws of the Quaker State, but all the prophets of the Old and New Testaments. and even those of the present day, including such as threaten their hearers from the pulpit with a coming fire and brimstone hell.) The poor woman says she was terribly frightened, and in her distress besought her spirit-friends to send some one to her aid. Just at the moment, the door-bell rang, and Mr. S—, a friend of the writer, en-tered the house and asked for a sitting. He was entirely unknown to the medium; but, upon learning her situation, he offered to accompany her to the alderman's. When arrived there, her heart sank on discovering that the complainant was present, and no other than the man she had sat for but a few hours before. The alderman would scarcely suffer her (as she states) to open her mouth in his presence, whilst her persecutor continued abusing her and threatening that she and the other mediums should get enough of it, as he was determined to break them all up. (I hear that other mediums have been complained of in a like way.) Mrs. McLaughlin was quickly ordered to prison, in default of bail for eight hundred dollars, which she would have been unable to procure were it not for the seemingly providential presence of Mr. S., who is a well known citizen of Philadelphia, of long and well-known high reputation and standing, and worth some hundred thousand dollars. The alderman, who seemed to be of the same kidney as the complainant, refused, in a rough manner, to accept his, proffered bones unless he would produce a deed of some real estate. This he offered to do: but no sooner had he left to obtain it than the constable sought to compel Mrs. McLaughlin to go with him to jail, and would probably have succeeded in getting her out of the office had it not been that a lady friend happened to come in by accident, and joined her in pleading to be spared until the gentleman (whose name was still unknown to Mrs. McL.) returned. He did return with a deed, and gave the required bonds; and here the case now rests until the first of May, when she is to be tried by a higher court. There is but little doubt that the intention was to extort money from the poor woman, as I learn has been

same vocation under the law. I hope the case I have adverted to will be tried. and that the Spiritualists of Philadelphia will see

done in some other instances here of late-in one

to the amount of one hundred dollars, although

the woman who in her fright paid it does not to

this day know whether the two men who entered

her house and received it were robbers at large

on their own private account, or acting in the

into the cheek of every (so called Christian) per-

and exponents of Spiritualism, but I am satisfied that all these put together have never conferred diums in humble and untrumpeted life have done. social and religious issues. As an instance, I would adduce that of Mrs. Katie B. Robinson, No. 2123 Brandywine street, in friends do return to earth and communicate that are willing and ready and desirous and longing to know the truth, irrespective of early education, dogmas and creeds.

Mrs. Nellie Brigham has been lecturing here to full houses for several weeks past, and is to continue to do so until the close of the season. Mrs. B. is a most eloquent speaker, and the truly divine truths communicated through her medium ship exert a greater influence from the circumstance of the personal simplicity and beauty and grace of their deliverer and delivery.

The biblical warrior, Moses Hull, has been engaged several evenings in discussion with a talented clerical opponent, (whose name has gone from me at this moment,) at the hall corner of 11th and Wood streets. The subject is, substantially, whether the religion of the New Testament or that of Spiritualism is the best for the world (or society). I attended the first evening The discussion was conducted on both sides with courtesy, and, considering his materials, with some dexterity by the New Testament advocate; but still his position reminded me of an allusion I once heard Webster make in his great anti-nullification speech to his opponent, Calhoun, whom he likened to a strong horse struggling in a morass, into which he seemed sinking deeper and deeper at every effort he made to extricate himself from the treacherous quagmire.

Two evenings ago I went to the hall again. The liscussion had then continued for several evenngs. The strong horse had begun to spout mud, and was still struggling to keep his head above the mire in which he was floundering and fast sinking. I think of going again to night, which was to have been the last of the battle. I am inclined, however, to think, from the symptoms I before witnessed that ere this the New Testament steed must be utterly demoralized if not defunct. It is a pity that the opponent of Moses would not (as I understand) put the discussion on the merits of the New Testament religion as expounded in the churches.

For myself, I believe that modern Spiritualism s very similar, or the same in its purity, as that taught by Jesus of Nazareth: however, the latter may have been falsely recorded and misinterpreted, both in the ancient record and modern teachings, by the priestly element.

Yours truly, THOMAS R. HAZARD. Philadelphia, April 28, 1871.

SPIRITUALISM A SCIENCE SOLELY.

MESSRS. EDITORS-The article of Emma Hardinge on marriage, in your issue of the 29th ult., hand, holding it by the bottom, the remotest point is good. Let all who have not read it, do so. As from the keys, and placing it by his side, near the many of your readers are aware, I am a non- floor, with the keys downward, the spirit at his resistant, having no special reverence for laws request played "Home, Sweet Home" in a most propped up by bayonets, and, as a class, we do artistic manner. During this manifestation I held not vote: yet we are not so bigoted. I trust, as to the Doctor's left hand on the table, and was in a discard or disregard a law that is not evil in its position where I could see the beliews of the inoperation. Marriage is an important question. and as society is at present organized with develoned and undeveloped humanity it is well that the rites and ceremonies of marriage and moderate inches from the floor for about thirty seconds, laws regulating the institution should exist: but what has marriage or any other social or moral question to do with Spiritualism? Spiritualists. it is said, number in this country some seven millions. Is it surprising that among this great mass of people there should be many "isms" and opinions, many social and moral reforms tacked on to Spiritualism by this and that body of Spiritualists istering spirits.") and that this sitting occurred at scattered here and there over the country, since they are not united in any one point of belief save spirit communion? and is it probable that a creed or articles of belief can ever be drawn to meet the acceptance of Spiritualists, whose opinions upon spiritual or religious matters are as varied as the habits of the people inhabiting our globe? Just as probable, perhaps, as for the Unitarian, the Trinitarian and the Roman Catholic to unite as Christians in some form of spiritual belief and become one Christian sect. Both are not only improbable, but impossible, while individuality is light to darkness. But why should people who the prominent trait in the character of the thinking man.

Recognizing the impossibility, then, as Spiritualists, in agreeing upon any form of religious or know of the geography of the heavens, or of the spiritual faith, let us settle down to the simple stellar orbs that wheel in the illimitable fields of scientific fact of spirit communion between the space, but for the darkness of night? Even the two worlds-a phenomenon which belongs to the sciences just as much as electricity, magnetism, divine," requires a dark room to eliminate the chemistry, geology and astronomy. What has the electrician to do with the marriage question? the astronomer to do with "free love" or punishment after death, in the light of his department and New Testaments, many of which they regard of science? And yet electricity is an important as supernatural, transpired in the dark. How element in the transmission of messages from the strange that the angel could not wrestle with Jaworld beyond, and the abode of spirits departed in the interplanetary space above has something require the people to "stand of ar off," while he asto do with the realms of the astronomer's gaze; but each is confined to the department of science (ges-that's the language) to obtain the ten comhe specially espouses, and the best student or follower is he who devotes his energies in develoning the phenomena in the establishment of facts that will convince unbelievers that the science that the world might have believed the story! he advocates is true beyond a doubt. What is Strange that the angels or spirits should have there to prevent the Unitarian or the Universalist | rolled away the stone from the door of the sepulbeing at the same time a Spiritualist, any more chre, and have let Paul and Silas out of prison than an astronomer, the electrician or geologist in at night, when there were no eye-witnesses to enjoying his special science and at the same time | corroborate the story!-for the soldiers on guard enjoy his Unitarian or Universalist belief? or, if at the sepulchre "slumbered and slept," and, to you please, the Orthodox or the Roman Catholic shield themselves, reported that "the disciples in believing the scientific phenomena of Spirit- stole away the body of Jesus." "Oh, but," rays

and other popular sciences that are inharmonious there never was a day of miracles, and that the

harmless. The Constitution of Pennsylvania and are doing more in their several departments | traced from cause to effect. They were produced | He spent two hours of the same day in skating guarantees entire freedom of conscience, and I to revolutionize the superstition of the age, than should be glad to see the case tested on that prin- all the spiritual and religious teachings in the ciple alone, and that the medium was simply con- laud. What matters it, then, whether or no the forming in her practice to that of Jesus and his | Spiritualist attends the Unitarian, the Orthodox early disciples, and following in their footsteps. or Roman Catholic church, so long as he is a be-With able counsel an argument might be made, liever in the phenomena of Spiritualism? If we on this ground, that would bring at least a blush | adopt it as a science solely, we shall be disassoclated with the drags and pests attached to Spiritualism. If a man or woman chooses to break the Come what will, our mediums should be sus- bond of matrimony, or seek affinities by spirit tained from all attacks, whether from foes in our direction, or become absorbed in the doctrine of own ranks who seem disposed to crush them that free love, why associate with Spiritualism their they in their self-conceit may be exalted, or from peculiar notions? If one accepts the Bible as the the less dangerous enemies without, for the phe-true path to righteousness; another rejects it; nomena and communications that proceed and another accepting the world as a six-day offcome to us through their mediumship, constitute spring; another that it is full-grown, with some the rock and foundation of Spiritualism. We al- two hundred and fifty million years behind it; ready have, it is true, hundreds of able writers another that the Great Spirit is a God of love; another that he is a God of wrath: another that Christ is our Saviour, while another pronounces as much consolation on inquirers after spiritual him a fanatic—what matters it? Such questions truth, nor made as many converts to the faith, as on the platform are proper and attractive, but let almost any one out of the thousands of our me-them stand on their own merits, with all moral, An earnest supporter of temperance, woman's

suffrage, peace and other radical reforms, I have this city, who, I am inclined to believe, from all I full faith in the success of each on its own sepahave seen and heard, within the four years that rate basis; and one thing is certain, that the most she has been endowed with "the power from on rapid success in the cause we have espoused lies high," has converted to the faith many thousand in confining Spiritualism to science alone, upon seekers after truth, and made them not only be. which it rests. A movement inaugurated by lievers in but knowers of the great fact that life Spiritualists throughout the land to settle this does exist beyond the grave, and that our spirit. question once for all, would be at present opportune. Something should be done. Let a national and thousands of other grand and consoling truths or world's convention be called. Place the science to their friends on earth, and to all who, in the in the correlation of forces by the side of elecchildlike spirit inculcated by Jesus of Nazareth, tricity, magnetism and motion, make the facts and laws regulating the phenomena clear and familiar to the people, and leave not a stone unturned until Spiritualism is acknowledged by all classes of society the equal of any science familiar to man-L. S. RICHARDS.

Spiritual Phenomena.

Boston, Mass.

DR. HENRY SLADE'S MANIFESTATIONS -LIGHT AND DARK SEANCES-THEN AND NOW.

DEAR BANNER-During a business trip to New York City in February last, I very gladly embraced an opportunity to renew my acquaintance with Dr. Henry Slade, who resides at 207 West 22d street. During an experience of twenty years. I never before had a sitting so perfectly satisfactory as the one on this occasion, which occurred at noonday. He conducted me to his back parlor. and placed a small black-walnut table in the centre of the room, at which we took seats opposite each other. He then took a slate, and placed upon it a bit of slate-pencil of about the size of an ordinary kernel of wheat, and asked the spirits if they would write for us. The question was answered by three distinct raps on the table, He then placed the slate under the table-leaf, and requested me to take hold of one end of it. I did so, and immediately a strong force or in fluence well nigh wrenched the slate from our hands. In a moment thereafter we both heard and felt the process of writing upon the slate, which we held tightly up against the table-leaf, the writing having been performed in a space of about one-eighth of an inch, between the slate and the table leaf. This was repeated nearly a dozen times, and in each case the communication was written in plain English. They also moved me in my chair some eight or ten inches away from the table, and as soon as I could look about and satisfy myself that it could not possibly be the result of a trick, they moved me back again. And here let me state, Messrs. Editors, that I weigh one hundred and forty-eight pounds, and it will require something more than imagination to move that amount of avoirdupois in a chair on a carpeted floor. If it was "odylic force," as some wiseacres claim, let plain English communication independent of mind or spirit?

The Doctor next took an accordion in his right strument move up and down while the music was being executed. At the Doctor's request they then suspended the table something like eight Other equally interesting manifestations occurred. but enough has been detailed to answer my purpose, which is to add my testimony to that of others who have reported similar demonstrations of spirit power. It must be remembered that the Doctor and myself were alone in the room, (excepting always our disembodied friends, or "minnoonday. People who desire an ocular demonstration of the immortality of the soul should by all means visit Dr. Slade, whom I regard as the best medium I ever sat with. Those especially who harp eternally against manifestations in the dark, should embrace au opportunity to sit with him in the daytime, and be convinced that the spiritual world moves as well as the physical.

The Doctor is genial hearted and social, and a gentleman of refined tastes and sensibilities, and the intelligences daily controlling him prefer dayhave never investigated the phenomena make such a bue and cry regarding "dark circles" and manifestations in the dark? What could we photographer, who preserves "the human face be the last to object to "dark seances," for nearly all the grand demonstrations narrated in the Old cob after daybreak! Strange that Moses should cends Sinai and goes "into the thick darkness" mandments! What a pity that he did not procure them at noonday, and in the presence of the assembled hosts of Israel as eye witnesses, so ualism and worship at his altar at his pleasure? | the objector, "those were the days of miracles." There are some facts connected with geology Not so. Science has fully demonstrated that

immutable and universal in their application. When I hear people say "the day of miracles has gone by," and speak of the Bible as "a finality," or the ultimatum of God's inspirations to mortals, I like to recite in their hearing the following lines from the "Lyric of the Golden Age," by Harris:

'Is God asleep, that he should cease to be "Is God asleep, that he should cease to be
All that he was to prophete of the past,
All that he was to poots of old time,
All that he was to poots of old time,
All that he was to here souls, who clad
Their sun-bright minds in adamantine mail
Of constancy, and walked the world with him,
And spake with his deep music on their tengue,
And acted with his pulse within the heart.
And died, or seem'd to outward sight to die,
Evanishing in light, as if the sun
Gathered its image back into itself?

Is God less real now than when he sang
And smote with his right hand the harp of space,
And all the stars from his electric breath,
In golden galaxies of harmony
Went choiring out, heart-flush'd with life from him?"
When the above is given with a good degree of

When the above is given with a good degree of earnestness, and "under influence" of a "divine afllatus," I never knew a clergyman or layman to have a syllable to offer in reply. It appears to be "the end of all controversy," and to completely disarm the opponents of a philosophical religion or a religious philosophy. Begging your pardon for intruding upon your

pace at such length, I am, Truly and fraternally, C. G. FOSTER.

Kansas City, Mo., April, 1871.

MR. MANSFIELD'S MEDIUMSHIP.

MESSRS, EDITORS - Believing that as atoms make up the aggregate, and influitesimals the ultimatum, so the testimony of one earnest and grateful accepter of the gospel of angel ministry must have its bearing upon the general interest of all worlds, we feel impelled to solicit space in your valuable columns, to present our witness as to the remarkable power evinced through the mediumship of that kind and courteous gentleman, Mr. James V. Mansfield, 361 Sixth avenue, Now York City. Recently addressing a letter to an honored friend in spirit-life, and securing it from all possibility of an opening, without leaving traces thereof, we had the pleasure of soon welcoming a lengthy epistle, containing answers know they are true. to all the questions propounded, interspersed with most admirable tests.

Having carefully abstained from mention of

any names other than that of the dear spirit whose counsel was desired, we were astonished and delighted at receiving not only the names of relatives and friends, but in one instance the full appellation of a person who had been an associate of one of the friends mentioned, long ere we had formed the acquaintance. Instituting inquiry, the name and intimacy was verified amid expressions of astonishment from the Orthodox relative of our ascended friend, as to the method of finger, than the click of all the wires conveying earthly intelligence combined. For how puerile appear the rise and fall of stocks and kindred topics, in comparison with evidence of the certainty of man's continuous existence and enlightenment as to that "dread unknown" toward which earth's children are all tending. The spirit communication of which we have treated, depicts most beautifully the naturalness of the associations and employments of the higher life, showing conclusively that we remain individualized entities. Thank God for so clear a channel for messages from the dwellers "within the vail."

Long may Bro, Mansfield remain in the form, and Long may Bro. Mansfield remain in the form, and continue the worthy instrument he now is for the touch of the angels. The blessed evangel of the new dispensation is gaining in interest, even in this stronghold of church power and influence. Mediums for proof of spirit presence and identity are eagerly and increasingly sought after. Among the number, we know of none more satisfactory than Mrs. A. Reynolds, No. 1013 Parish street, whose mediumistic gift is indeed "a pearl of great price." Another agency in the economy of the angel world—the Lyceum—has presented three avenues the past winter for the promulgation of its truths. Lyceum No 1 has just adjourned for the avenues agency closing somewhat earlier than the commence its flat scasson of the Assessment of them for the three days, as directed by the Consumant of the minus them for the three days, as directed by the Consumant of the minus them for the three days, as directed by the Consumant of them for the three days, as directed by the Consumant of them for the three days, as directed by the Consumant of the minus them for the three days, as directed by the Consumant of the minus them for the three days, as directed by the Consumant of the minus them for the three days, as directed by the Consumant of the minus them for the three days, as directed by the Consumant of the minus them for the three days, as directed by the Consumant of the minus them for the three days, as directed by the Consumant of the minus them for the three days, as directed by the Consumant of the minus them for the three days, as directed by the Consumant of the minus them for the three days, as directed by the Consumant of the minus them for the three days, as directed by the Consumant of the minus them for the three days, as directed by the Consumant of the minus them for the three days, as directed by the Consumant of the minus them for the three days, as directed by the Consumant of the minus them for the three days, as directed by the Consumant of the minus them for the three days, as directed by the continue the minus them for the m Mediums for proof of spirit presence and identity me ask if "odylic force" can think and write a angel world—the Lycoum—has presented three the summer season, closing somewhat earlier than usual, in consequence of the expiration of the lease of the hall where its sessions have been held, the use of which was kindly granted by the First Association of Spiritualists. It was deemed inexpedient to rent another, as in a few weeks the annual period for suspension will have arrived. Two Lyceums will remain open, one in the northern and another in the southern section of the city, so that the cause will be represented. May each prove a rich blessing in its respective field of labor! Prosperity attend all pure instrumentalities for the dissemination of our divine Redeemer, is ever the prayer of

Faithfully thine, CAROLINE A. GRIMES. Philadelphia, May 7th, 1871.

SPIRITUALIST "REVIVAL" IN ROCK-LAND. ME.

A subscriber-George Smith-who says that though he is in his eighty-first year, he is yet a constant supporter of the Banner - writes us, under date of April 10th, 1871, giving an account of a remarkable case of mediumistic development, which has awakened a wide-spread and peculiar interest in that city. He says that though "eight theological machines" have been running "with all the steam power they possess to make one proselyte," yet Spiritualism has lived through all their opposition, and hundreds are flocking to listen to the revealments from the world of spirits through the organism of the new medium. The facts in the case are as follows:

Mr. and Mrs. Levi Cummings, who are well known in the community where they live as persons of truth and veracity, and up to the present time as unflinching unbelievers of the doctrine of spirit communion-have become convinced, through the mediumistic powers evinced by their youngest son, Willie, that at least the phenomena are not of the devil, judging by their fruits. This young lad, of fourteen years of age, was injured by an accident during the summer of 1870, by which his knee was sprained so badly that he was obliged to keep at home most of the time. Doctors were called, but gave no relief. He moved about the house with the help of a cane till about the 18th of January last, when he began to complain to his mother that his head felt strangely, and then immediately told her that old Doctor Robin was coming to cure his knee. She asked him when. He replied: "In about four weeks." The physician in question had been deceased nearly forty years.

But little attention was paid to the subject by his parents, but on or about the 18th of February last, (in the evening) the boy told his people that they must not be alarmed if they should hear him scream in the night, for the old Doctor was coming to operate on his knee. All the family retired, and about midnight they were aroused by the cries of the boy, who said the Doctor was working upon him. In the morning he dressed himself and came out of his room, walking withthat justice is done, and the poor woman held and diametrically opposed to religious education, manifestations of that age, as of this, can be out a cane, and said his leg was well as the other.

through the operation of natural laws, which are upon a pond with other boys. The cure was permanent-or at least he has had no recurrence of his trouble.

Our correspondent informs us that since this rapid cure by spirit treatment the boy has been developed into a trance medium, through whom the old Doctor above mentioned is able to successfully prescribe for disease—also an Indian doctor is in the habit of doing the same. He also gives tests-our correspondent having received several convincing ones. Raps are also heard in various parts of the house, and on the boy's mother singing they will beat time perfectly to the music. At one time when the servant-girl and the boy-medium were in the dining-room alone. they saw a spirit-hand in motion in the lookingglass.

As remarked above, these things are creating great interest in Spiritualism in the vicinity, owing to the high standing of the parties concerned in the opinion of their neighbors.

Missionary Report.

DEAR BANKER—My report for April is as follows: Places visited — Winona, Minnesota City, Minnelska, Beaver, Wabasha, Read's Landing and Lake City; number of fectures given, twenty-five; amount received in collections and dues, \$30.00; expenses, \$3.55; number joining association, 22.

At Minnesota City, Mr. Pike challenged me to a public discussion presenting the failure and presenting the failure

35.000; expenses, \$3.55; number joining association, 222.

At Minnesota City, Mr. Pike challenged me to a public discussion, presenting the following as the basis upon which we should rest the issue: "Does the Bible sustain the teachings of Spiritualism?" My friend worried through three evenings, using most of his time in reading the Bible to prove there was a personal devil, self-existent, and all-power'ul as God. At the close of his sixth effort, after spending most of his thirty minutes in reading his blessed Bible, he thanked the audience for their kind attention and liberal patronage, and then coelly informed them that this closed the discussion so far as he was concerned. Thus ended my first conflict.

Friend Harris, at Wabasha, had urgent business at Duluth, and could not meet his challenge; so I gave my regular loctures and passed on, ready, however, to meet any Orthodox in public discussion at any time, and settle this terrible question—Spiritualism.

All of which is respectfully submitted to the Spiritualists of Minnesota.

Lake City, Minn, May 1, 1871.

N. B.—Mrs. C. H. Rand, of Milford, Mass.—now Mrs. Nelson, of Alton, Ill.—has again been called to say good-by to all that was mortal of a loving husband, as the spirit took its upward flight with guardian friends that led him through the gates are Yell With. He led to the fact of the measure for his sunday.

all that was mortal of a loving massian, as the applit took its upward flight with guardian friends that led him through the gates ajar Feb. 6th. He left this message for his Sunday school class: "Tell them I shall be hovering near them, and will watch over them, and will do them good" Those were the last words of a devoted Christian. Bpiritualists

Indiana State Spiritual Association.

Indiana State Spiritual Association.

To the Spiritualists of Indiana, Greeting: We would an nounce to the friends of the harmonds philosophy throughout the Mate, and elsewhere, that the fifth annual Convention of the Indiana Mate Spiritual Association will be held at Masonic Hall, in the city of Indianapolis, commercing Friday, June 18th, 1811, at 105 o'clock a. M., and continue in seasing over Munday. Each local Liberal Society within the State will be entitled to three delegates, and one additional delegates 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.

Good speakers will 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

Morristown, Rice County, Minn., April 18th, 1:71.

Speakers' and Mass Convention.

As Chairman of the Committee appointed by the North-western Speakers' Association, I am requested to call a Speakers' and Mass Convention, to be held at Smith's Opera House, Decatur, Ill., on the 2d, 3d and 4th days of Jane, 1871, to commence its first session on Friday, June 2d, at 10 a. M., and continue them for the three days, as directed by the Con-vention.

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, Orieans 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 Medium, from whence friends engage to convey attendants to and from the Convention: also to entertain all who may come. Thus, with term oral needs supplied, amid an atmosphere attuned to harmony and perfamed by flowers and overshadowed by the bending heavens, aglow with angelic min strations, may we not confidently anticipate a glorious reunion? A cordial invitation to attend is extended to all truth-seekers.

J. W. SRAYER,

GEORGE W. TAYLOR,

Committee.

Three Days' Meeting in Sturgis, Mich.

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 willage of Sturgis, commencing at 10 o'clock A. M., on Friday the 16th, 12th 20n-timing until Sunday evening. Acle speakers from aboad will be in attendance to address the people. Ample provision will be made to accommodate stra gers from shood who attend the meeting. A general invitation is given to all to be with us on this occasion to discuss questions that concern humanity at large.

Burgis, Mich., May 8th, 1871.

Grove Meeting.

The Spiritualists of Oregon will hold a four-days' meeting at Halsey Station, on the O. & C. F. R., seventeen miles north of Salem, Marion County, commencing on Toursday, June 20th, 1871. A general invitation is extended to all, especially speakers and mediums.

By order of Committee, John S. Hawkins, R. V. Short.

Passed to Spirit-Life: From Fort Plain, N. Y., May 2d, Hermon A. Foster, aged 27 years 3 months and 7 days.

27 years 3 months and 7 days.

He saw the "little white sallboat" approaching from the summer-land to earth's shore. Full well he knew its mission, and greeted its approach, saying to his friends as it drew near to wait him away over the river. "Oh! this is the happiest moment of my lie." He had suffered long, but at last pussed gently away—so genity that a sweet smile lingered upon his lips. He tasked until the last moment made every arrangement for his journey, begged his friends and relatives not to be sad or mourn for him, for he was truly happ. His was one of the most elevating and beautiful death hede ever witnessed. He departed in the flum faith of the immortality of the soul and of spirit communion.

Fineral services were conducted by the Rev. Mr. Ballon, of Utlea, N.Y., whose text was selected by the departed: "If a man die, shall he live again?" and his words of inspiralon gave sweet consolation to the mourtaing friends many of whom have not yet come to believe in the beautiful faith of spirit communion.

From large, Ohlo, April 24th, Dudley S. Fracker, aged 45

From Berea, Ohio, April 24th, Dudley S. Fracker, aged 45

years.
Funeral services were held at his residence on Wednesday. The 26th, and were conducted by Mrs. S. A. Thompson, ct. Cleveland, whose inspirations were as sweet consolution to the bereaved widow and friends, to whom had oft been manifest the after-life, and were as a baptism into life to the many other attentive listeners who might be in the syndow of doubt and fear. A short address then followed, by Mr. James Lawrence, of Cleveland, after which Mrs. T. addressing the father of the deceased, who was present, described a vision, in which she saw his home in distant lows, where three loving hearts—wife, daughter and child—were waiting to hear words of cheer from "father."

From Laconia, N. H., May 8th, Benjamin G. Calef, of Richmond, McHenry County, Ill., aged 49 years 6 months.

Friend Calef has been for twenty years a thoughtful and active spiritualist. His disease was a cancer, by which he suffered much until the came under the magnetic treatment of Bro L. F. Cummings, after which he endured no pain, although his bony gradually wasted away until the linerated spirit exuited in the freedom of spirit-life. The inneral was held at Laconia, N. H., E. S. Wheeler being the speaker.

From Sterling, Ill., April 29th, Van J. Adams, Esq., aged

From Sterling, 111., April 2.21.

By years.

Vr. Adams was an old and highly respected citizen of Sterling. His creed was: "Deal honestly; help those in need; leave the world better for your haring lived in it." He lived life creed. At his burial Mrs. II. F. M. Brown spoke to a large congregation of frien s.

"Death both made no breach

In love and sympathy, in hope and trust;
No outward sign or sound our ears can reach;
But there is an inward, spiritual speech,

That greets us still, though mortal tongges be dust."

This paper is issued every Saturday Morning, one week in advance of date.

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 shales of opinion to which our correspondents give utterance.

Bunner of Light.

BOSTON, SATURDAY, MAY 27, 1871.

Office in the "Parker Building," No. 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

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

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WILLIAM WRITE. LUTHER COLBY. ISAAC B. RICH.

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

Terrible-in Theory.

A self-selected champion of Orthodoxy, and accuser of Spiritualism in the Providence Herald, in a column of as carefully-considered assertion as he could with all his industry and resources put together, undertakes once for all to "settle" the faith that is recognized in the single expressive word "Spiritualism," by accusing it of being responsible for pretty much all the insanity that peoples our asylums and fills our graveyards, while assuring the world that its laws are perfectly well understood, and that mesmerism covers the whole case, not excepting the control over mediums themselves. He has fallen in with "a man of rare intelligence, sterling good sense, varied experience, and (we thought as much) a thorough theologian withal;" and from that wonderful man he says he "received the most satisfactory solution of the mysterious manifestations which have surprised the opposers as well as the advocates of Spiritualism, that we have ever heard." This man had seen it alltable-moving, chair-walking - and had himself been violently unseated by invisible power from a table on which he had placed himself. He had likewise enjoyed an "extensive and interesting experience with the mediums." And the conclusion he had finally reached was this: that the "socalled spiritual manifestations are the result of a law of electricity which man does not understand." He says it is "a sort of mesmeric influence which the mind of one human being exercises over another in some mysterious way, and which so far has proved past finding out."

Very well, then; but if, as he distinctly states. the spirit manifestations are "the result of a law of electricity which man does not understand"-and again, if they are "a sort of mesmeric influence which the mind of one human being exercises over another in some mysterious way, and which so far has proved past finding out"-how in the name of the commonest kind of common sense can this "thorough theologian," etc., claim to have understood or found out anything? That is the way with these astute discoverers, who find nothing at all but just what they are looking for. And the writer in the Providence Herald, who sets out to stigmatize Spiritualism as responsible for nearly all the cases of insanity that occur in the country, himself confesses that he knows nothing more about it than what his friend, who admits that he understands and can find out nothing, has so eagerly told him! It revives the old story of the Hindoo superstition—that the earth rested on men of supernatural strength; that they stood on the backs of huge elephants; that the elephants stood on immense tortoises; that the tortoises stood on mountains of rocks. But what do the rocks rest on?-that is the question. Well, not to be too inquisitive, "it is rocks all the way down.

The Providence gentleman who hastens to expose the low and evil effects of Spiritualism to the world finds a friend, a "thorough theologian," who knows all about it; and that willing friend assures him it is the product of a law of electricity which is not understood, and the result of a sort of meameric influence which so far has proved past finding out. This, now, has something like richness in it. Of course, both of these gentlemen, so "learned in the law" of electricity and "a sort of mesmeric influence," would like to have that law and that influence understood. Yet it is in the very act of trying to understand it and find it out that such a multitude of innocent people are rendered insane! Would these gentlemen wish to have the world pursue an investigation. marvelous as its result promises to be by their own admission, when it can lead only to insanity? They cannot say in reply that it is something else connected with it that makes people insane, if they indeed are rendered so by Spiritualism; for believers in it all recognize the "law," and if they are superstitious in that, it cannot be half so hurtful to mental sanity as to be superstitious about something that they cannot see any law or justice in like hell, the atonement, the Trinity, and other kindred dogmas. Let these two elucidating gentlemen have it as they will, then: in either case they will have to admit that it cannot be faith in a recognized law, nor any degree of superstitious belief under it, that is likely to induce insanity; whereas, we assert, on the contrary, that it is the superstition which scouts all law, which cramps, bends, darkens and shuts up | creation or appreciation among the people. the human mind, refusing to let it see or search for the law at all, that causes insanity and makes such unsatisfactory progress in the elevation, civ-

The illustration cited by the writer referred to. to demonstrate the baleful operation of belief in spirit manifestations, is only a dollar-and-cent affair, nor does he deign to hint that there may have been other causes for a credulity that certainly showed a lack of sound, healthy judgment. On the subject of money-making, under similar advice and circumstances, we should fairly presume that the writer would himself succumb to very similar influences.

We should lay the blame at the door where it belongs. A good cause, a holy faith, an elevating influence ought to be the last to be made the packhorse for failings, inheritances, sins and ignorance. which it only comes to clear up and wholly cure. It is in a spirit like this that we recommend the writer in the Herald to go forward with his investigation, and not to rest satisfied with blank and hollow assertions, made evidently to keep his own moral courage up, that what a wise Creator has in part concealed from human knowledge and vision, he does not intend ever to reveal. We cannot credit the two Providence gentlemen with "knowing the mind of God" quite equal to that.

The Speakers' Mass Convention

Is to be held in Smith's Opera House, Decatur, Ill., on Friday, Saturday and Sunday, June 1st, 2d and 3d. It will be an interesting occasion, and large numbers will undoubtedly be attracted

The Fine Art Museum

On Thursday evening, May 11th, a meeting was ield at the store of Jordan, Marsh & Co., Washington street, Boston, for the purpose of giving the friends of this project an opportunity of addressing the employes of that large establishment and their friends, with a view to assist in raising funds to forward the work. The store (the use of which had been kindly volunteered by Messrs. Jordan, Marsh & Co.) was finely decorated interiorly with flags and streamers, chairs were placed between the counters, and at the end furthest from Washington street, on a raised dais carpeted with green, was placed the speaker's chair, behind and above which was displayed a banner inscribed Knowledge is Power."

At about eight o'clock, the store being filled with an audience of about six hundred, Eben D. Jordan, Esq., introduced as Chairman of the meeting the Hon. William Gray, who proceeded to lay before the people assembled the idea contained in the establishment of the Art Museum, the necessity of pecuniary aid, the vast character of the enterprise, the general interest felt among the most educated and influential men in the State, and its claims to the favorable consideration of all classes of society. The Fine Art Museum was incorporated last year. It was an institution without a parallel in this country, though similar ones had been established with great success in the older. countries of Europe. In Great Britian, in 1852, an institution similar in character to the projected one was started in South Kensington, and had continued with so much success, especially in its nculcation of knowledge in the manufacture of certain textile fabrica that the jury of the French Exposition had credited it in their report as being the cause of a very marked improvement in Britsh manufactures during the last ten years.

The speaker did not believe that Boston should be behind in such a work. The plan was to get original works of art, where possible; if not, copies in plaster or otherwise from the old countries—paintings, photographs, books, curiosities, &c., &c., to be placed in a building, which it was proposed to erect near the site of the former Coliseum of Music in Boston, to be secured to the people forever as a free place of visit, subject to the rules and orders of the Trustees from time to time chosen. The Boston Athenaum, the Public Library and Harvard College stood ready, as soon as a proper building was arranged, to give valuable collections of paintings, statuary, etc., to the movement. Mrs. T. Bigelow Lawrence had given it \$25,000 and a fine collection of curiosities; Mr. Appleton had also remembered it; and up to the present time the speaker was satisfied that property to the amount of \$500,000 was ready for deposit as soon as a suitable building was ready to receive it. The Trustees desired to raise \$300,000 to commence the building, which was to cost \$1,000,000 when completed. He hoped that this the first organization which appealed in its freedom to all classes, would be voluntarily sustained. Those of the Old World were kept up by rich men, or the various governments—that at South Kensington and the British Museum costing the English government 50,000 pounds sterling a year for increase and sustenance.

The speaker then reverted to the wealth of Massachusetts, which he pronounced to be the richest commonwealth in the world in proportion to its size. There was wealth enough in the State to pay the national debt to the last dollar; and. according to his calculation, one day's productions of the State - the yearly productions of value amounting to one thousand millions-would put the Museum on a firm basis.

The speaker referred to the imperishable effect which the Museum would have on the rising generation, opening the doors of knowledge to so many who otherwise could never attain it, and stimulating genius to additional efforts, and then spoke of Thomas Dowse, leather dresser, of Cambridge, Mass., who, though up to his twentyeighth year never received more than twenty-(now the property of the Massachusetts Historical Society) worth forty thousand dollars. This example showed that opportunities for development were given the people of the United States such as were given to no other people. Such an institution as the one proposed would be a blessing to thousands yet unborn, and when once started would never go back; for the people, having learned its value, would sustain and extend it through all time. The remarks of Mr. Gray were attentively listened to and frequently ap-| plauded.

Rev. Gilbert Haven, being introduced, gave in his full adhesion to the movement and at the same time shook the "dry bones" of King Capital by declaring in his royal presence that the American people did not have holidays enough, and that the old Wednesday and Saturday afternoon rest which childhood had, ought never to have been taken from manhood, and should by right be restored. [Great applause among the clerks.] He traced the history of art, and said it followed the steps of liberty, from Athens, its first home, to Florence, with its Michael Angelo; to Venice, which showed what commerce and freedom could do for refinement: to the Eternal City, where its chief glories were attained while the legions fought under the old, free banner which bore the inscription, "The Senate and People of Rome!" To-day in Rome the most celebrated sculptors were Americans: and the influence of the Fine Art Museum on the rising generation could not fail of increasing the faculty of Hon, E. R. Mudge spoke of the Free Museum

in its effects upon the tastes of the working classes, and the encouragement it would give to ilization and true advancement of the human race. | the manufacture of textile fabrics.

Rev. Dr. Lothrop said the universe was one grand work of art-the embodiment in material form of the Divine power, wisdom and love. We are material and spiritual; but though the material has the power to stimulate the spiritual, yet it is the spiritual that gives value to the material. He believed one of the greatest incentives to purity of heart and life was the cultivation of resthetic tastes among the people. The old Puritans and Quakers, cutting loose from the Episcopal Church and its forms, and making their meetinghouses as much like barns as possible, themselves became subscribers to a system of "forms" from which all the beautiful symbolization of spiritual life was excluded. Religion, to them, had nothing to do with making life on earth happy or enjoyable, which is one of its chief ends. A project like the present one was destined to be a great blessing to the people. A work of art, once seen became engraved upon the memory of the soul appreciating it, and belonged to that soul forever!

Hon. P. A. Collins endorsed what Rev. Mr. Haven had said about the Wednesday and Saturday afternoon holiday. He also hoped, if the institution was established, that no prudish feeling would prevent its doors from being open for the people on any and all days when the people desired or were in position to enter it. [Did our friend mean Sunday, too?] This sentiment was heartily applauded.

E. A. Whipple then read a finished paper culo-

gizing the enterprise. To his mind, the connec tion between the fine arts and labor is indissoluble. The awakening of one mind alone would be worth all the cost of the structure.

Chas. W. Slack, Esq., editor of the Commonvealth, then made a stirring speech; after which, Mr. Gray exhibited plans of the proposed building, and the meeting dispersed. The colossal magnitude of the enterprise will of course make its establishment a labor of many years; but it is in the hands of earnest workers, and promises to become one of the highest ornaments of free America.

A meeting of the workmen in the employ of Messrs. Chickering & Sons was held in the ware rooms of the factory of that firm, on Tremont reet, for the same purpose as the one above, on Monday afternoon, May 15th. Hon. Wm. Gray and Mr. George Chickering addressed the assembly.

The Radical Club.

The last regular meeting of this Club was held at the house of Dr. Bartol, 17 Chestnut street, Boston, Monday morning, May 15th. The attendance was more than usually large, says the Post, many being drawn thither by the announcement on the cards of invitation that Rev. Samuel Longfellow would read the essay. The reading of Mr. Longfellow's paper occupied about an hour. His subject was " The Law of the Divine Providence," and he treated it ably, looking at it from the ground he occupies. He evidently does not believe in special interpositions in behalf of individuals, but thinks that everything that is done is owing to the action of certain natural laws, and is good or evil, according as these laws are regarded or disregarded. He specially did not believe in miracles as being Divine workings—they must, like everything else, be traced to natural causes. After he had finished, quite an animated liscussion followed, participated in by Rev. Mr. Weiss, Dr. Bartol, Mr. Sargent, Mrs. Howe, Mrs. Cheney, Mrs. Livermore, Miss Peabody, Mrs. Stone, Mr. Clary McCauley, Mr. Morse and Mr. Blake. Mrs. Livermore insisted that there was no such thing as accident in God's economy. Whatever happened to a person individually, or to the world at large, was a part of God's plan toward the individual or the world. Looking back over her own life, she could see that all the most important events in it had been the result of what at the time she had called accident. God's plans never varied, and we could not change them-try as we might to the uttermost of our human strength. His care was over us the more we needed him; the deeper the sin the lower he bent toward us with his love; our ways must in the end be his ways; we could not make it otherwise. Mrs. Stone thought that "accident," so-called, was one of God's ways of teaching the world the difference between right and wrong. Mrs. Howe advanced the same idea. Dr. Bartol thought that the old idea that had been advanced was the true one and the noblest, that in any afflictive stroke, so-called of a Divine Providence, the strongest person and the most devoted was not the one who simply "submitted" to the affliction, but the one who sided with God and sublimely declared that it was right, "because the Lord had done it." This was a spirit nobler than resignation, said the speaker; it was adoration and a firm trust and belief. While the discussion was yet at its height, the hour for adjournment came and passed, and it was nearly half-past one o'clock before the conversation ceased. It then adjourned to meet next autumn. Probably the meetings will be resumed in October, as usual.

"Father Cleveland" and Son.

We had the pleasure of a call from J. T. Cleveland, Esq., of Texas, a few days since—the son of the venerable Father Cleveland, of this city, "Missionary." He is seventy-three years of age, and as well preserved as a man can possibly be at that period of life. His conversation is remarkable for its interest, and he bears his part to all our citizens, writes a note to the Salem Register concerning his "boy," accompanying a notice of the latter's arrival in town on a visit, from one of our city dailies. The old gentleman is obviously much gratified with his son's visit, as one might reasonably suppose. It is twenty long years since they met, and the Texas resident is now the old man's only child living on earth. The venerable Father Cleveland himself is nineeight years of age, and, in the language of Scripture. "his eye is not dim, and his natural force is not abated." He complacently remarks of his boy," that "my son is now in his seventy-third year, highly respected for his upright moral charoter-but he is a Spiritualist!" Alas! for the ineradicable prejudices of Orthodoxy! The good old man is now so very near the other shore that he will scarcely heed the passage when he makes it; and then his eyes will open to the same immortal truth that keeps the heart of his son so happy in its certain trust.

A Remarkable Medical Examination. By appointment of Governor Hoffman, of New York, Drs. Gray and Vanderpool, two physicians of large experience with all forms of mental disorder and disease, visited Wednesday, May 10th. in his cell, and made a thorough examination of the bodily and mental condition of Edward H. Ruloff, the condemned murderer, whose remarkable persistence in maintaining certain views with respect to the origin of language had given rise to doubts respecting his sanity. The interview was protracted. Ruloff stated that for thirty years he had been impressed with the fact that he was to make an important discovery in language. He knew Latin and Greek, and could read all the European languages. The Greek was the common source of all the others. The fictions of Greek and Roman mythology covered great phiological truths. He adduced examples, and explained his theory at length. Homer's phraseology was perfect, but he did not believe such a person as Homer ever existed. Shakspeare's adaptations were really originations. His earnest wish was that the Governor might fully appreciate this new philological system, and that his

cal health and entirely sane. Music Hall Free Spiritual Meetings.

The committee of arrangements has yielded to the just and reasonable demand that subscribers who pay the expenses of free meetings should have reserved seats. Subscriptions are coming in freely, and the project of free admission will not be abandoned. Subscription books can be found at Mr. Gay's, 1142 Washington street, Geo. Hosmer's, 47 Federal street, and with Mr. Wilson, at the Banner of Light office, 158 Washington street, and others of the committee. Prompt action should be taken.

book might be placed in proper hands to be devel-

oped and published; he did not care what became

of himself. The commission submitted a report

that in their judgment Ruloff was in sound physi-

We hear indirectly that it is probable the next National Convention of Spiritualists will be

"Infidelity" at the Antipodes. It seems by the recent foreign files that the

light of coming freedom in religious matters has courage or power to show its old characteristics, mysterious functional activities of the human case at this time is that of Mr. William Lorando blasphemy. Mr. Jones lives in the town of Parair religious meeting in a park near the former Government-House, in January last, the preacher Jones. The latter contended that the Old Testament was not a fit book for women and children. and spoke of Moses as "a robber" and " murderer" and "a cruel old wretch." Other characters ly outspoken terms. The learned divine being, as usual, unable to answer the charges, the Church through the arm of civil law took up the case to ecution on the expression of the above views. spoken of God with reverence and of Jesus Christ hesitation returned a verdict of "guilty," and the English law !

Here we have evidence of the existence of the old spirit which armed the Inquisition with its terrors, and lit the fires of Smithfield. A cultivat- as that said to have arrested Paul in his unholy ed, refined gentleman, for the mere expression of journey, announced unto her her intuitive possesopinion in a controversy into which he was prob- sion, enjoined upon her emphatically to put to imably provoked, is obliged, cropped and branded, mediate and constant use her precious gift, bid to associate with what are called "the worst her" Go forth and heal the sick, comfort the sorcriminals of Australia," and the world knows rowful and despairing, from physical or whatever what they are! Much public indignation was disease"; and she at once dutifully responded, aroused in the neighborhood, and one Unitarian clergyman declared to his people that he held the same opinions as the condemned man, and asked | erly and legitimately making her calling a means pointedly "why he himself was at liberty, while Mr. Jones was in jail?"

In commenting on the above, the Boston Daily Advertiser uses the following language:

"Our own General Statutes contain a section which would condemn every person who openly promulgates such views to the same punishment as Mr. Jones is suffering; but it would be difficult to find twelve men in the Commonwealth, however strongly they might reprobate his opinions who would vote him worthy of such a sentence."

No Prospect of an Indian Outbreak. Jonathan Richards, Indian agent at Coichita, Indian Territory, writes to Washington, April 29, that representatives from all the tribes are there and appear friendly, and he thinks they are disposed to form a peaceful alliance. The Kiowas, Camanches, Cheyennes, Arapahoes and Apaches are represented by some of their head men who are behaving very well, and there are hopes that their visit and the influence of friendly Indians will exert a marked benefit over them. Heavy rains have delayed the meeting of the depredations and proposed hostilities from the

council. He heard a great deal more of Indian newspapers and sensationalists than from the Indians and other reliable sources, and thinks there is no cause of fear of a general outbreak among the wild tribes. If such should occur it will be the result of improper influence of designing and

Mr. Home at St. Petersburg.

bad men.

The readers of Human Nature, says that magazine, do n't require to be told who Mr. Home is. He has just returned from St. Petersburg, where he was so much occupied that he sometimes had four scances daily. He sat several times with the Czar, and constantly with the highest society in vivaciously and well. His honored father, known | the Empire. He gave a lecture on Spiritualism in the French language, which was so popular that he realized £165, after paying all expenses It would appear that the influential classes in Russia are those who become Spiritualists. Mr. Home is about to be married to a Russian lady. We have seen the miniature of this lady-s cousin of our correspondent, M. Aksakof. The marriage will take place in England this sum-

A New Book-Mrs. J. H. Conant's , Mediumship.

We intend publishing a book of five hundred nages early in September next, giving a full history of Mrs. Conant's mediumship, from the time of her birth to the present. This work will contain much interesting matter never before in print, as well as copious selections from the Message Department of the Banner of Light, both in prose and poetry. The book will also contain a fine engraving of Mrs. Conant. The price of the work and other particulars will be given to our readers in due time.

Spiritualism in Baltimore and Troy. It is quite noticeable that, in many of our large cities, the more influential portion of the press make it a point to report the lectures on Spiritualism with the same impartiality they accord to other denominations. The Daily American, the most popular paper in Baltimore, contains a lengthy report of J. M. Peebles's lecture in that city, May 7th. The Troy (N. Y.) Daily Times of May 1st also reports one of Thomas Gales Fors-

The Spiritual Analyst and Scientific Record.

ter's lectures recently delivered in that city.

It will be seen by the advertisement of the publishers in another column that the first number of a monthly bearing the above title will appear on or about the first of June next. It will be under the editorial charge of Prof. J. H. W. Toohey, of Providence; and, judging from the the presence of Miss Wood, a respectable young published list of contents, this new candidate for lady at South Haven, who is, undoubtedly, the public favor will doubtless be well received. W. F. Brown & Co., No. 50 Bromfield street, are the publishers.

We Hope Not.

Wendell Phillips, in a speech before the Labo League, at New York, compared the social and political demoralization of New York City to the mobocracy now holding sway in Paris, and made the fearful prediction that the same New York mob which in 1863 killed negroes in the streets and burned a negro orphan asylum, will in 1883-kill rich men and burn their palatial mansions, in the spirit of diabolical license.

The Labor Question.

A call has been issued by the Committee, Mr. E. R. Place and Eleanor D. Rockwood, for a mass convention for the consideration of the labor question, to be held under the auspices of the "Boston Eight Hour League," at Horticultural Hall, Boston, on Wednesday, May 31'st, forenoon, afternoon and evening, commencing at 101 A. M.

The Gift of Mediumship.

Among the varied phases of spirit mediumship vouchsafed to mortals, no one seems to us so depierced even to far Australia, but that it is wel- sirable, so universally useful as the gift of healcomed as usual, wherever the Church has the ing. This wonderful faculty of insight into the by persecution and intolerance. The particular organism, added to the accompanying and still keener perceptive power of intelligent selection Jones, a sculptor, and a member of the Royal and combination of original and startling specifics Academy of Arts, who has been sentenced to two in the materia medica, merits chief rank and the years' imprisonment and to pay a fine of \$500 for most cherished regard among the bountiful legacies bestowed upon us from the spirit-world. We ramatta, sixteen miles from Sydney. At an open mean the genuine gift, like poetic inspiration—a rare possession, and not easily counterfeited. When a true physician becomes developed by on the occasion got into an argument with Mr. spirit agency, we gladly recognize his or her claim, bid them welcome to the rank of the world's benefactors, and God-speed on their noble mission.

We believe that we hazard no conviction of an erroneous or partial judgment in classing among of the Old Testament were denounced with equal- that higher order of healers to which we have alluded, the good name of Mrs. A. C. Latham, of this city. We have full reason to entertain a high estimate of this lady's clairvoyant and healing powers, 'hush the infidel," and based its ground of pros- as have the very large number of those afflicted by severe disease, from this vicinity outward to all Although there was testimony that Jones had and remotest parts of our country, who have been blessed by her valuable treatment. For twenty as "a good man," the jury without a moment's years past, Mrs. L. has been a reliable and successful medium for spirit intervention; and for unfortunate "blasphemer" was then sentenced as twelve years past she has been a devoted practiabove stated. The prisoner has been cropped, tioner in the noble art of ministering to the ills of compelled to don the prison dress with the prison the flesh and imparting the consolation of probrand, and associate with the worst criminals of longed and useful lives to those who were once Australia. And to their shame be it said, this is sorely beset with physical infirmities, and despondent of ever regaining the seeming "lost cause" of impaired vitality.

Mrs. Latham claims that A VOICE, as distinct and has continued to conscientiously labor all these years in her blessed mission. While propof livelihood, she has not degraded her powers to the service of a mere mercenary profession; but she cheerfully and bountifully dispenses her best attentions, and care as well, where no hope of pecuniary compensation may instigate her.

Mrs. L.'s specialty is the treatment of chronic and hereditary diseases, and she is eminently successful in eradicating their tenaciously-rooted seeds and lingering infirmities. Her fine perceptive faculties enable her to combine, with a singular degree of adaptiveness, the varied elements for specific remedies, until she numbers in her list of medical preparations some two hundred distinct and choice remedial combinations. Her husband, Mr. J. Latham, being an experienced and skillful pharmaceutist, finely prepares in his laboratory her intuitively-composed recipes, and the materials employed may be relied upon to contain no injurious ingredients whatever.

While we would disparage no other worthy physicians in the spiritual field of practice, we would heartily commend to Mrs. Latham's examination and treatment any of our own friends and acquaintances requiring the services of a reliable clairvoyant physician, as well as any strangers who may need a hint of advice in the right direction, and who may deem our suggestions worth heeding.

An abundance of entirely unsolicited testimonials to the success and value of Mrs. Latham's treatment, and demonstrating its efficiency and superiority to time-honored systems of poisoning life to heal its maladies, may be found at her office, and the evidences of her popularity obtained from her printed circulars.

A Golden Wedding.

Mr. Charles F. and Mrs. Susan W. Crosby celebrated their Golden Wedding at their home in Ashby, Mass., on Wednesday evening, May 3d. The guests were numerous, the presents many, varied, beautiful, appropriate, and valuable, the collation abundant the flowers profuse and fragrant, and the music-performed by a pupil of the Institution for the Blind at South Boston-sweet and harmonious.

The affair was a surprise to Mr. and Mrs. Crosby, the party having been arranged by their daughters and son, aided by their partners and other relatives.

Among the many more valuable presents bestowed was a receipt for the Banner of Light to Mrs. Crosby from her daughter, Mrs. Sarah R. Paull, of Chelsea.

In the absence of the brother of the golden bridegroom, (Rev. Josiah Crosby, of Ashburnham) a lady guest presented the gifts, closing with an criginal poem of eighteen verses, but of too personal a nature for the general reader.

"One of the Chosen."

This is the title of an engraving by Sartain, of which the artist's proof is before us. It is done in that practiced artist's best style. The idea or sentiment conveyed is, that of a young child, whose, little life is visibly fading away, and of whom a mother thinks only to believe the more profoundly in heaven. The attitude is suggestive of the silent yearnings of the young spirit, and we doubt not that on the wall of the chamber, over the little empty crib of the departed one, it will keep alive many a dear memory, and make it a continual power as an ideal in the daily life. It is a beautiful picture. It has been issued for and published by subscription, under direction of the National Art Association, by R. H. Curran, Rochester, N. Y. Canvassers ought to make a ready and wide sale with it.

Another Physical Medium Developed.

The New York Daily Standard gives an account of physical manifestations which occur in medium, having recently become developed as such. The Standard says, every effort has been made to discover the cause of the raps and other singular disturbances, [outside of the spiritual hypothesis, of course,] but to no effect.

THE RELIGIOUS FREE PRESS is the title of a new and neatly printed quarto sheet, issued monthly at Cincinnati, Ohio, by Dr. D. Winder, who has always been a progressive man, and filled the pulpit of various denominations, and has not yet stopped growing. In his introductory he savs:

"Although the editor of this paper is, from the most profound conviction, a Christian, the paper is intended to be rather a Religious than a Christian Journal, as its columns will be open to all classes of religious writers, including Jews, Christians of all schools, 'orthodox' and 'heterodox, Spiritualitis, Free Religionists, Delets, and Atheists, if there are any. If Christianity cannot endure the ordeal of free and fair investigation, it does not deserve our veneration; and a disposition to avoid open discussion of its claims, indicates a want of confidence in the evidence on which it rests. This is equally true of all the denominational peutliarities. Truth becomes clearer the more it is discussed. The exact opposite effect will follow the discussion of false theory." "Although the editor of this paper is, from the most pro

Movements of Lecturers and Mediums. Prof. Wm. Denton will speak in Murray Hall, North Bridgewater, May 21st and 28th, at 5

ton, May 21st, at 101 o'clock A. M., and May 28th, at 71 o'clock P. M.

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P. C. Mills, of New York, has gone to Maine on a lecturing tour. His address is North Waterboro'.

o'clock P. M.; also in Phonix Hall, East Abing-

Mrs. Cora L. V. Tappan addressed the Progressive Society at Lyric Hall, New York, Sunday evening, May 7th, on "Spiritualism and Reform "-its relations to caste, enfranchisement of women, temperance, etc.

Mrs. A. P. Brown, of St. Johnsbury Centre, Vt. will speak in New Bedford May 21st. She would like to make an engagement for the 28th.

Cephas B. Lynn, at the close of his Louisville engagement, will return to Boston. He will answer calls to lecture during the summer anywhere in New England.

Dr. H. P. Fairfield will speak in Plympton, would like to make engagements for July and of May; after that, Plympton, Mass., through June.

J. Madison Allen may be addressed till September at East Bridgewater, Mass.

A. S. Hayward, psychopath, has returned to ments of Lecturers" in another column. town. He resides at 602 Seventh street, South Boston.

Elijah Woodworth informs us that he is to make a tour among the large towns and cities of Eastern Michigan, in company with Master Frank Stearns, the boy physical medium. They will attend the semi-annual Convention at East Saginaw in June. Wherever they hold seances, the people are astonished at the remarkable manifestations. As yet the scances are free, and the boy is in process of further development, with great promise for the future.

Mrs. Lucia H. Cowles, an earnest and able lec- | nue,) New York City. turer, has changed her residence from Chardon to Clyde, Ohio. She will rest during the hot weather, and be ready to resume her labors in

A. E. Carpenter, agent of the American Liberal Tract Society, is on a lecturing tour through Middle and Northern New York.

A Generous Act.

We learn that a wealthy man by the name of Watkins, formerly living in the city of New York, and who was a firm believer in the spiritual philosophy, passed to spirit-life a short time since.

He had been in the habit of visiting the scances of Miss Kate Fox, and through her mediumistic power received satisfactory proof of a continued existence in the life beyond the change called death, and not forgetting the source from which these satisfactory proofs of immortality came, he willed to her the sum of five thousand dollars that he had no use for in the sphere where he now lives. How much better this is than it would have been to have left it to institutions that inoulcate the doctrine that creeds and forms are essential to a state of happiness in the life beyond the earth-sphere!

We trust this noble act will be an example to follow by those who are blessed with a surplus of funds. Dr. Mead's proposed asylum for the insane would not lack for funds to make it a success, if such men as Mr. W. knew that the donation of a few thousand dollars would be the means of doing a great amount of good to humanity.

Miss Nellie L. Davis as a Lecturer.

This young lady is only twenty-one years of age, and has been in the lecturing field but about one year; and, judging from the encomiums of those who have listened to her highly-inspired lectures, she is certainly a very fine speaker. Below we parties in Lowell, Mass.:

parties in Lowell, Mass.:

Wo, the undersigned, in behalf of the Lowell Spiritualist Association, take this method to tender Miss Nellio L. Davis an expression of our appreciation of the scholarly and effective manner in which she has brought forward and supported the claims of the radical religion of Spiritualism in her course of lectures lately delivered before our Association. Her culture and thorough education, united with the most effective inspirational and impressional powers, render her eminently fitted for her position; and we, her earliest friends in the cause she has espoused, give her an earnest God-speed, and hope she may continue long in this most laudable avocation, which her nature and large acquirements mark as her special calling.

JAON NICHOLS, Pres.

JOHN WILSON.

B. W. FOSTAE.

PROF. DAVIS P. HOWE.

Donations.

The treasurer of the Massachusetts Charitable Eve and Ear Infirmary of Boston acknowledges the receipt of one thousand dollars from the executors of the late Sydney Homer; also one hundred dollars from the executor of Maria A. Boardman, late of Westborough. We wish we could announce the receipt of one thousand-should n't mighty truths of the Spiritual Philosophy of the years old. nineteenth century broadcast through all lands. Whose name shall we record as the first donor in so grand a work? Now is your time to build "mansions in the skies not made with hands."

A Beautiful Spiritual Song.

We have issued a new edition of that charming Planchette song and chorus entitled "Set the Truth-Echoes Humming"-words by J. O. Barrett, music by S. W. Foster. The song has already gained a wide popularity:

"Thy whispers tell, by magic spell,
Of better times that new are dawning,
When Heaven appears amid our tears
Impearled as dews of golden morning; The gone before greet us once more, With purer love our bosoms thrilling, Repeating lays of other days, And every heart with joy is trilling."

It is sold, wholesale and retail, at the Banner of Light office. See advertisement for price, etc.

Second Edition of the "Songs of Life." This little book contains twenty-one pieces of

original music, with mostly original words, for the use of spiritual gatherings and funeral occasions, ning Eastis, have given the Public Library of this and should be in every domicil in the land. Two of the pieces are songs and choruses with instrumental accompaniments, either of which if published in sheet form would cost a third more than the volumes were purchased in Europe for Dr. the price of the book, which is only 20 cents, postage 2 cents, or \$2 per dozen. Orders solicited.

"The Divine Pymander." A correspondent at Port Plain, N. Y., who re-

cently sent to us for this strange book, now writes

cently sent to us for this strang.

as follows in regard to it:

"Hermes Mercurius Trismegistus." What a book! It contains food enough for the soul to digest a lifetime! It should be in the possession of every genuine thinker! It compels the reader to think! Every page is worth double the price of the work!"

PUBLIC SPEAKERS AND SINGERS will find "Brown's Bronchial Troches" beneficial in clearing the voice before speaking or singing, and relieving the throat after any unusual exertion of the vocal organs, having a peculiar adaptation to affections which disturb the organs of speech.

For Coughs and Colds the Troches are effectual.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. First Page: Poem-"Ever Present," by Eliza H. Blanchard; "Answers to Ten Questions propounded by the audience at Music Hall," by Mrs. Cora L. V. Tappan. Second: Poem - "Growth," by Mrs. Cora L. V. Tappan; "Dreams and Visions;" What an Anglo-Indian has recently seen of Spiritualism in America;" Poem—" Put Yourself in his Place;" "Eulogy of Thomas Paine," by L. W. Ransom. Third: Free Thought-" Protection of Mediums - Discussion, etc.," by Thomas R. Hazard; "Spiritualism a Science Solely," by L. S. Richards; Spiritual Phenomena-" Dr. Henry Slade's Manifestations-Light and Dark Scances -Then and Now," by C. G. Foster; "Mr. Mansfield's Mediumship," by Caroline A. Grimes: "Spiritualist 'Revival' at Rockland, Me.," by George Smith; "Missionary Report," by J. L. Potter; Calls for Conventions in Indiana, Minnesota, Illinois, New York, Michigan, Oregon; Obituaries. Fourth and Fifth : Editorials, reports, items. Mass., Sundays June 4th and 18th, and in Middle- Sixth: Spirit Messages and Questions and Auboro', Mass., Sundays June 11th and 25th. He swers; List of Spiritualist Lecturers. Seventh: Business announcements. Eighth: Warren Chase's August. Address, Putnam, Conn., until the 28th | Department, and Cephas B. Lynn's "Western Locals."

The hours for Prof. Denton's lectures in North Bridgewater and East Abington have been changed. The correct time is given in the " Move-

Spiritual Magazine" and "Human Nature"—are received. Both are richly laden with spiritual literature. We print in this issue of the Banner another of Mrs. Tappan's fine discourses. The an-

The English magazines for May-"The

swers to questions propounded will doubtless interest the general reader. GF C. H. Foster, the test medium, has removed his office from 29 West Fourth street, to 16 Twelfth street, (between University place and Fifth ave-

A correspondent, writing from Webster, Mass., says that Prof. Denton's lecture there on the 9th inst. was highly appreciated by the intelligent audience present.

The Spiritualist Sunday school, which meets every Sunday forenoon, at Eliot Hall, corner of Eliot and Tremont streets, is managed on a very interesting plan, and well worth a visit. Mr. Ford, its Conductor, is an admirable superintendent, and, by the various exercises which he teaches the scholars, renders his Sunday school the best institution of the kind we have ever seen. We ware much gratified by a visit to it lest Sun-We were much gratified by a visit to it last Sunday, and no less so by the courteous invitation to make a few remarks, for though our speech was but a poor affair, yet the liberality which called for it was probably never before equaled by any Sunday school this side of Jordan.—Investigator.

Giles B. Stebbins was in Boston last week. He goes west soon.

Bayard Taylor says that beast and man are brothers. Our friend Digby said he could n't exactly "see it"; but he thought, if such was the fact, the paper known as "Our Dumb Animals" ought to be published at a Deaf and Dumb Asylum. Digby's authority in regard to Mr. Taylor's assertion is contained in the following stanzas:

"Little one, be not frightened: I and the wolf together, Side by side, through the long, long night, Hid from the awful weather. His wet fur pressed against me: Each of us warmed the other Each of us felt, in the stormy dark, That beast and man was brother.'

The Investigator informs us that "contributions in favor of the proposed PAINE HALL continue to be received; and if we are as successful in this respect for the next three months as we have been for the last three, the building will probably then be commenced." Subscriptions promised since May 3d, \$5,613.

THE LYCEUM BANNER, we are pleased to learn, give the testimony of respectable and responsible is meeting with a good share of the public favor it richly deserves. Miss Baker sent a list of seventy-nine new subscribers from one town in Texas. That is encouraging, as well as a favorable omen for Texas.

> S. S. KILBURN, 96 Washington street, designer and engraver, has issued in elegant style a sizable volume exhibiting specimens of his artistic work.

> The Spiritualists' Association of Manchester, N. H., now hold meetings in Lyceum Hall, Sunday afternoon and evening.

> Julia M. Friend, medical clairvoyant, has been compelled, on account of ill health, to suspend business for the present. Those of her patients who desire to continue taking her medicines can obtain them at Dr. H. B. Storer's laboratory, 69 Harrison avenue, Boston, Mass. Friends wishing to communicate with her can address 69 Harrison avenue.

THE OLDEST PRINTER IN BOSTON.-Mr. W. A. Parker, who has completed sixty-two years as a object to ten thousand-dollars, from some gener- compositor in a printing office, finally laid down ous soul, to enable us to spread more rapidly the his "stick" on Saturday last. He is seventy-six

> HOW OUR FEMALES ARE TAXED .- The number of females taxed directly in this city is 3367; amount of property, \$40,575,400; amount of tax, \$628,803,62; number taxed through guardians, etc., 278; amount of property, \$5,881,900; amount of tax. \$89,993; number of female stockholders in corporations directly, 1658; taxable value of shares, \$4,310,295,10; amount of tax, \$65,985,57; number of shares owned by trustees, etc., 268; taxable value, \$2,505,372,08; amount of tax, \$39,287,63; total number of females taxed in Boston, 5571; total taxable property, \$53,272,967,18; total taxes, \$816,-069,89. Here is taxation without representation with a vengeance. We call our wise(?) legislators at the State House to these FIGURES, (silent monitors,) while they have under discussion the subject of "woman's rights."

Emperor Pedro the Second and the Empress Theresa of Brazil will arrive in this country next October, or soon after, and remain two months.

A MEMORIAL OF DR. CHANNING.-William F. Channing, M. D., and his sister, Mrs. Mary Chancity nearly three hundred volumes and over two thousand pamphlets which belonged to their father, William Ellery Channing, D. D. Many of Channing by the late Edward Everett.

At the Woman's Suffrage Convention held in New York last week, delegates were appointed to the National Convention of the United States, to meet in Washington. Elizabeth Cady Stanton

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New Publications.

ITALY, and the War for Italian Independence, is a stout and well-packed volume on one of the most interesting of subjects, by that popular and effective writer, John S. C. Abbott, the author of the "Life of Napoleon." "Prussia and the Franco-Prussian War," etc., etc. It is published by B. B. Russell, Boston, and is sold exclusively by subscription. There is no sort of doubt that its distribution among the people will be a very wide one. Italy is once more a , compact nation; and that it is under a comparatively liberal government, too, with the separation of the Church from the State, is a fact that imparts to our modern contemplation of it as a nation unwonted interest. We can speak of this timely and valuable book in none but a general manner. Abbott's facility with the materials of history s gratefully acknowledged by tens of thousands of readers. He groups the facts of history with undentable effect, is picturesque enough, is decidedly pictorial, enters warmly into the actions and characters of which he writes with so natural a glow, and while imparting valuable information which the multitude would never otherwise obtain, clothes it all with a style that increases the appetite for its enjoyment. The whole sweep of Italian history, from ancient days, is supplied fully enough for general readers between the covers of this handsome volume; and for ready reference to an epoch, a reign, a noted event or a memorable character, it embraces quite all that would be needed. Yet it is better far than a mere compilation. It has none of the meagre ness of feature that too often distinguishes that. The history marches on as a procession moves, crowded with striking events, and all conducting to the present situation of things on the peninsula. No more impressive idea of a country in which the fate of the civilized world was once cradled could be had than from a perusal of these pages of Abbott.

CURIOSITIES OF THE LAW REPORTERS, by Franklin Fisks Heard, is a remarkably nest volume from the press of Lee & Shepard, comprising a collection of anecdotes, wise and witty, from the decisions of former courts, especially the Old English, and is really what the older Disraeli might have denominated Curlosities of Law Literature. It shows the widest excursions in legal reading, from which are brought home the quaint and characteristic as well as the ripe and pungent; and mingled in with this lively mass is ust so much law learning as to give substantial body and shape to the whole. The author betrays more than mere industry, and much besides the antiquarian spirit. He brings out his Old Masters in the law to the light of our own day, and reports them in brief as they would have desired to be reported. Such old nuggets of follows as the courts have turned out, it would be hard to replace. Their wits, though by training and practice twisted and tied up in endless knots, are nevertheless clear, direct, and of incisive power and they strike even while they coil. The book of Curiosi ties will be read with interest and gratitude to the author by the legal profession.

Lee & Shepard publish a neat and most useful little Handbook of the Administrations of the United States; comprising a synopsis of the leading political events in American History, from the inauguration of Washington to the present. period. Concurrently with it is given a record of contempoaneous English History, The compiler of this convenient little text-book is Edward G. Tileston, LL. B, of this city. Many a man will be indebted to the author for the assistance rendered in recalling the salient points of our political history at precisely the right and critical moment.

The same publishers give us VERSATILITIES, which are the cream and choice of the humorous and witty verses of 'Orpheus C. Kerr," whose real name is R. H. Newell, These poetic offsprings have been the rounds before this, and come home to their author like bees, with all the honey of public laudation thick upon them. There is healthy and fine sentiment in this popular writer's lines, and much pathos with his gay humor. Indeed, his verses teach a wise philosophy of life, in that they inculcate cheerfulness ever to laughter, and preach the moral of innocent thoughts and happy views of life. The publishers have done their reputation credit in the style of the volume which they present.

Roy. D. W. Hull is the author of a telling little treatise, in paper covers, on Christianity; its Origin, Nature and Tendency, Considered in the light of Astro-Theology. It is published by the Cosmopolitan Publishing Company of Bal-Umore. It is a chapter taken out of a work already pre pared for the press, and entitled "The Cardinal Principles of Christianity and Paganism Compared; also Evidences of their Astrological Origin." This will readily suggest to the reader the real character and object of the namphint before us. There is matter in it taken right out of the pages of "the Fathers," too, that will disenthrall many a mind from

REEAD WINNERS is the taking name of a story of promise. from the acknowledged pen of "A Lady of Boston," published very attractively by Nichols & Hall. It contains striking sketches, fine descriptions, and proofs of superior rawing of character. The author gives evidence that a future lies before her in sympathetic flotion, if such is the field G. L. D.,

she chooses to work faithfully in.

Peterson & Brothers, of Philadelphia, publish the "Count-ESS OF MONTE CHRISTO," a companion to Dumas's "Count of Monte Christo," one of the most powerful of the romances of that prolific brain.

PETHESON'S LADIES' NATIONAL for June is the first of the magazines to make its appearance. The engraving, The Spring of Life," is a gem of art. The fashion plates and its other contents are fully up to its standard of excel-

JUST RECEIVED. The Hollow Globe; or The World's Agitator and Reconciler. By Dr. Sherman and Prof. Lyon.

Spiritualist Lycoums and Lectures.

BOSTON .- Eliot Hall .- The session of the Children's Progressive Lycoum on Sunday morning, May 14th, was highly interesting and largely attended, both by members and spectators. The exercises consisted of the usual order, the answering of questions, and a song by Maria Adams. During the session Horace Seaver, Esq., editor of the Investigator, was present, and made a brief address to the children. He also gave them as a question for consideration on Sunday, May 28th: "What is the best use we can make of this life?" Social Assemblies .- These popular parties, for the benefit of

the Children's Lycoum, are held on Tuesday evening of each week, at Eliot Hall-music by the Lyceum Orchestra, T. M. Cartor Prompter. They have been well attended in the past, and will be continued till further notice.

John A. Andrew Hall .- On Sunday morning, May 14th, a ircle was held at this hall, conducted by Mrs. M. Carlisle. invocation by Mrs. Abby N. Burnham. A poem was read by

In the afternoon Mrs. Sarah A. Floyd addressed a good and vidently appreciative audience.

CAMBRIDGEFORT .- Harmony Hall .- A meeting of the officors and leaders of the Lyceum regularly convening at this hall was held at the residence of Mr. D. W. Bullard, No. 19 Watson street, on the evening of Friday, May 12th, with very good attendance, the object being to fill vacancies and prepare for summer work. It is to be hoped that this organiza tion, which was reported to be in a comparatively good condition-pecuniarily and in regard to scholars-will receive the personal assistance and countenance of the Spiritualists of Cambridgeport.

CHARLESTOWN .- Washington Hall .- Mrs. Abby N. Burn ham spoke at this place on the evening of Sundays, May 7th and 14th. Her lectures called out highly attentive audiences, and much interest was manifested. At the close of each of her lectures she gave psychometric delineations of character, which were in every instance pronounced to be

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The London Spiritual Mall.—J. Frank Baxter gave a lecture in this place Bunday evening, May 14th, his subject being "The Reality of Spiritualism." During his remarks he paused some twelve times to give tests, which were pronounced to be correct in every case. He also furnished the music, as on other occasions. His effort was listened to by an audience that filled every part of the large hall and were the filled every part of the large hall and were the filled every part of the large hall and were the filled every part of the large hall and were the filled every part of the large hall and were the filled every part of the large hall and were the filled every part of the large hall and were the filled every part of the large hall and were the filled every part of the large hall and were the filled every part of the large hall and were the filled every part of the large hall and were the filled every part of the large hall and were the filled every part of the large hall and were the filled every part of the large hall and the filled every part of the large hall and the filled every part of the large hall and the filled every part of the large hall and the filled every part of the large hall and the filled every part of the large hall and the filled every part of the filled ever an audience that filled every part of the large hall, and was considered by all present to be one of the best of the course. Banquet Hall .- The Associated Spiritualists of Chelsea

held their annual meeting at this hall, Thursday evening, May 11th, for the purpose of settling the financial business of the last year, ending May 1st, and to elect officers for the next course, commencing October 1st. The last course at Granite Hall has given great satisfaction to those interested. It was carried on at a cost of nearly two thousand dollars The Treasurer reports all bills paid, and a large surplus still on hand. With one or two exceptions the old Board of Officers were unanimously reflected, as follows: Mr. B. T. Martin, President; Dr. B. H. Crandon, Vice President and Corresponding Secretary; E. J. Wardwell, Secretary; J. S. for publication.

Dodge, Treasurer; Dr. B. H. Crandon and B. T. Martin, Committee on Lectures: J. S. Dodge and D. F. Packard, Committee on Finance; J. W. Edmester and Joel E. Foster, Committee on Hall; Enoch Benner and Harvey Rogers, Committee on Music; B. T. Martin, Dr. B. H. Crandon, J. S. Dodge, J. W. Edmester and Enoch Benner, Executive Committee.

SALEM .- Lyceum Hall .- Thomas Gales Forster continued his engagement at this city on Sunday, May 14th, with marked success. The audiences were large, especially in the evening, and composed of representatives from all the surrounding country.

Dr. John Francis.

[The following spirit message was received at our Public Free Circle, through the mediumship of Mrs. J. H. Conant, Tuesday afternoon, May 16th, with the request that it be

A family in which I was often called to prescribe medically, have requested that I come here and tell them what they shall do for the youngest member of their family, who seems nigh unto death—what they shall do to save him.

death—what they shall do to save him.

Well, in the first place, I shall preface my advice by the remark that the position they have assumed is a very paradoxical one. They don't believe one word in Spiritualism. They don't hesitate to say so, anywhere and everywhere; yet call upon me, Dr. John Francis, to come back and tell them what to do to save their child. Shame on them! shame on them! Their hearts have cutwitted their heads. have outwitted their heads. Their heats recognize the truth of Spiritualism, but as our friend Berry says, "the blockhead denies it."

Now for the child. Let him alone. Abandon

all drugs, and let him alone, and he will get well. Continue the course that you are now pursuing, and he will die. Let him alone, and he will get well. Nature is strong enough for him, and will take care of him, provided you do not interfere too much. Don't be afraid if there are now and then a few bad symptoms. Let him alone. Take good care of him, and give him no drugs, and he will get well.

(To the chairman.)-I am allowed to request you to publish my remarks in your next is sue.

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 replenish our treasury, but that the writers do 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 lan-

"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 dustring of the importality of the soul and of the doctrine of the immortality of the soul and its eternal progression."

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 same care should be exercised when a change of location is desired. By particularly attending to 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 direct to the name upon the subscription book. A little care saves much labor.

The Austin Kent Fund.

Moneys received for the relief of our invalid and the prejudices and errors of a darkening superstition at destitute brother, Austin Kent, since our last report:

Previous acknowledgments (in two years) \$263,50 Mrs. Davis, J. G. Collins, Brunswick, Me., 1,00 1,00 50 50

\$269.50 In acknowledging the receipt of the last sum forwarded by us, Bro. Kent adds this note: EDITORS BANNER OF LIGHT—Will you permit me to acknowledge the receipt, from W. M. Farns-worth, of \$5,00; from Augusta M. Stone, \$2,00? May God reward each donor.

Spiritualist Convention.

AUSTIN KENT.

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.

American Liberal Tract Society. The annual meeting of this Society will be held in Eliot Hall, Friday, June 2d. Meeting for general business and election of officers for the ensuing year, at three o'clock P. M. Members, and those persons desirous of becoming members, are requested to attend. In the evening Professor William Donton and other prominent speakers will address the meeting. All persons interested in the work are earnestly requested to be present. The meeting will be of great interest, as the claims of the Society upon the support of all liberal-minded people will be presented, and the illiberal action of the Legislature, in refusing to incorporate the Society, will be reviewed in an able manner.

ALBERT MORTON, Secretary.

GOD THE FATHER, AND MAN THE IMAGE OF GOD, is the title of a new book just brought out by William White & Co., of Boston. Mrs. Maria M. King is the instrument through whom the an-M. King is the instrument through whom the angels have handed the world this well-written book. These two lectures, whether they prove that man is the offspring of God or not, are certainly suggestive of thought. She reasons from man to God, from matter to Spirit, from the creature up to the Creator, in an admirable manner. All of Mrs. King's books show a profundity of thought that is not met with every day.—The Crucible.

Spiritual Periodicals for Sale at this Office:

THE LYCEUM BANKER. Published in Chicago, Ill. Price

5 cents.
THE AMERICAN SPIRITUALIST. Published at Cleveland, O.
Price 6 cents.
THE CRUCIELE. Published in Baltimore. Price 5 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

To Correspondents.

We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable, as a guaranty of good faith. We cannot under-take to return or preserve communications that are not used.

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BUSINESS MATTERS.

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SPECIAL NOTICES.

"The Poetry of Love." J. H. Powell is to appear at Ellot Hall, Ellot street, Boston, on Thursday evening, May 25th, at 7:45 o'clock, with his new lecture for old and young on the above subject. The lecture will be illustrated from the norms of E. B. Browning Sherldan Knowles, Shakspeare, Rogers, Coleridge, and others. An interesting evening may be anticipated. Admission ifficers

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Teach those of young and tender years,
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Notice to Subser-thers of the Banner of Light.

—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: i. e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

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Each line in Agate type, twenty cents for the rst, and fifteen cents for every subsequent in-Section.

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May 27.

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Col. 1: 23.

is under heaven; whereof I, Paul, am made a minister.—
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the BANNER OF LIGHT BOOKSTORE, 153 Washington
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Message Pepartment.

Each Message in this Department of the Banner of 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 characteristics 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 ask the reader to receive no dectrine put forth by spirits in these columns that does not comport with his or her reason. r 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. These Circles are note at No. 108 WASHINGTON STREET, ROOM No. 4, (up stairs,) on Monday, Tuseday and Thursh Day Affrancons. The Circle Room will be open for visitors at two o'clock, services commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.

for strangers. Donations solicited.

MBs. Conant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock F. M. She gives no private sittings.

Donations of thowers 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. 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: O. S. Fellows. 8 19 Hiram Thomas. \$1.00 Mrs. S. C. Reeve 1.00 R. W. Flint 1.20 Frien 1. 59

Invocation.

We praise thee, Almighty God, for the holy gift of living. We praise thee for the sublime realities of life; that wherever we go we find ourselves always surrounded by beauty in Nature and beauty in mind. We only ask that from the sin of self-righteousness, of bigotry and error, thou, oh Lord, wilt deliver us. Thou hast breathed upon Nature, and it has a living soul, from the daisy to the rolling world in space. The murmuring brook says to us, "Lo! God is here!" and the young world, as it files among the stars and gathers to itself new elements, and appropriates to itself an orbit, says to the observer, "Lo! God is here!" And the little child, as it lisps its evening prayer at its mother's knee, says, "God is here!" Wherever we go, there thou art, oh, Infinite Spirit of Truth, to teach us and lead us. Therefore we know that thou art here to bless us; here to redeem the soul from error; here to bautize it in thine own way in the waters of infinite truth. And to thy keeping we intrust these souls and our own oh Infinite Past, Present and Future Good. Amen. Jan. 24.

Questions and Answers.

Ques.-(From a correspondent.) Do those in the spirit-world experience the alternations of heat and cold? Are they subject to climatic changes as we are here?

Ans.-That disembodied spirits are subject to all the various influences that are analogous to those which you have here in the mortal sphere, is a truth which only a disembodied spirit can understand and realize. There is a spiritual solar system corresponding to the natural solar system. Indeed, even the natural world has its corresponding spiritual world. These solar systems revolve around their central suns, and are influenced by them; as they are not perfect, but are in near conjunction to earthly matter, they experience storms, heat and cold - all the various changes of Nature that are experienced by you here. But there is a difference, according to the degree of matter with which these worlds are endowed; therefore the storms are not so disastrous as those that sometimes visit you; cold is not so intense, neither is heat. All these attributes of Nature have their spiritual realities in the spiritworld, yet having ascended in the scale of matter, are more refined. They contribute less to destruction, because there is not that need of that pecu-Those conditions of matter which belong to you would have no effect upon us. We go under your water-it does not drown us; through your fireit does not burn us: we remain in your intensely cold regions-we are not frozen. The laws of Nature are so exact in all their relations that, when the soul has ascended superior to earthly matter, earthly matter becomes to all intents and purposes its servant, and not its master.

Q.-(From a correspondent.) There seems to be some mistake, even amongst reliable mediums; for instance, in the Message Department, the controlling spirit says that Mary was the mother of Jesus, and Caiaphas was his father; and in that book published by Alex. Smyth, called the "Life of Jesus," the controlling spirit says that a princess was the mother of Jesus, and that Mary had the nursing of him; and, again, that Herod, the king, was his father. Now these communications are considered by very many as authentic, and yet here is a grave difference. Skentics and unbelievers, when they see these things. are not slow in pointing the finger of scorn to our glorious philosophy. Better it would be for the controlling spirits to say that they did not know. (it seems to me,) than to say that such and such is the case, when there is such a vast difference. Probably thousands would never notice it, and yet there it is-two controlling spirits contradicting each other. Many believe that the history of Jesus in that book of Alexander Smyth is correct, and thousands know that the Message Department is correct. Will you please explain what seems to be an error, and which may prove but a seeming, not a real one?

A .- If all returning spirits should choose to occupy the sphere of mental action which your correspondent has laid down, all soul-expression would be untrue to itself; and this condition is not permitted by the great Source of Souls. Now who shall determine whether the account given of the conception and birth of Jesus the Christ. in the book by Alex. Smyth, or in the record of manifestations at this scance—who, I say, shall determine which is correct? Not a soul on earth is able to do it: no one should presume to do it, for all which the soul here can have is nothing more than a belief. You cannot know concerning these things; you may believe what is told you from this source or that; you cannot know. All returning spirits give the truth, as seen, felt and understood from their spiritual status, from all they have learned in the spiritual world, and as there are no two souls standing exactly in the same place, consequently no two can express the same opinion, even concerning admitted facts. But in reference to this account of Jesus, I have only to say that I have the fullest faith in the record which has determined Jesus the Christ to be the legitimate mortal son of Mary, the Jewish maid, and Caiaphas, the priest. As a leader in the Catholic Church, I have been most earnest in my endeavors to learn the truth; and, in searching, I have gone to what, to me, is the only reliable authority-that being the woman Mary herself. It is vain for you mortals to speculate upon the surface of these abstruse ideas. If your intuition

things, then, indeed, you are rewarded for specu- by the savage and the sage; thou Great Spirit of world.

Q.-Can you tell us how Moses was buried? A .- The most natural thing in the world to suppose would be that Moses himself did not know concerning his burial. You of this life have invested the spirit-world with more power than really belongs to it. You vainly suppose that, after laying off the body of flesh, the spirit sees prophesy correctly, and inform you of all you particular quality of memory which belongs or is related especially to matter is non-immortal, and when the attribute ceases to find expression through the particular organic body that gave it birth, then it is no longer a thing of life or being. Thus it is that spirits, when changing their spiritual body, almost invariably part with the memory of those unimportant incidents of their lives, It is true, there is a record kept of all things, and if the spirit chooses, it can search it out, and make itself possessed of what it wishes to know concerning its past life; but it has it not as a handy volume before it, as you have the memory of your past life as a volume before you. Nature has many mysterious and intricate passages through which the soul must walk, and it can only learn concerning these passages as it passes through them. It can only know just so much at one time-no more. What if you, as individuals, were endowed with the memory of all your past experiences—those experiences which have taken you down, down, down-from the animal through the mineral and through the vegetable kingdoms of this world? Do you think you would be any better off? I tell you, Nay. A wise provision has been made for the soul, that it is encumbered with just so much of the realities of this life and being, and no more. All these seeming paradoxes and misrepresentations that appear from time to time as coming from the spiritual world, when you shall study into the science of life, which embodies the science of return, you will see that it is you who have seen through the glass darkly; that the ideas have all been true-true to the standard from which they emanated; and it is your ignorance of the laws of mind and matter that has given them the appearance of falsebood.

Jonathan Wilde.

Jan. 24.

I experience, on coming here, a trouble with which I was affected in my last days in the body -paralysis-although I have been gone nineteen rears. My name was Jonathan Wilde. I lived. in Boston, on what was called Fort Hill. [That locality is departing now very rapidly; did you know it?] No. Where is it going? [Into different parts of Boston, filling up the sunken places and flats.] Well, I do n't know but that will be an improvement, but I should question it. [I think you would pronounce it to be an improvement.] I do n't think I should; I never did like this uninterrupted level.

My grandson, who is living in a Western State. has some interest in this Spiritualism, and he has made the wish that some one of his family should return, and give him some definite proof that it is the person represented to be. I think he may be led to believe that I have returned, when I tell him I am the same old man, only young in spirit, who gave him such a severe chastising between six and seven years before my death. He had disobeyed my orders, and had, to my mind, done what was very wrong. I had used all easy methods to bring him to a sense of right, but it was not to be done in that way; so I took the advice of old Solomon, and thrashed him soundly. I presume he has not forgotten it. He was under my care, his parents being dead, and I found it sometimes very difficult to deal with him; but I case he transgressed in that direction again, if somebody to do it. It had a good effect: I am very glad there was no necessity of reneating it. I hope that my repeating the instance here will convince him that I am who I say I am-his grandfather, Jonathan Wilde. I hope he will succeed in informing himself as he wishes to of the truth of Spiritualism, and when he does, be not ashamed or afraid to speak of it. Jan. 24.

George W. Jacobs.

I am Georgie Jacobs. I was born in Waterville, Me. I have been gone most three years, and I was most nine years old when I died. My father died two years before, of consumption, and my mother is left and she is in Steubenville, Ohio. She is with my uncle: I never was there. I do n't know anything about it; but she didn't have anybody left when I died, and she went there And father wants her to know that we live, and that we watch over her, and that we do everything we can to help her. And he would have come himself if he could, but he could n't. He is here with me, but he could n't speak, and mother never told me I had got a sister here, but I have. [Didn't you know of it?] No, I never knew it till I came here. Tell mother I have seen her brother Joe, and I like him, and he says that he didn't die a minute before his time. It was all right that he went just as he did. And tell mother that I like to go to school here, because you don't have to learn what you do n't want to; we have a better time-a good deal. And I should not want to come back to live on earth, but I wish she was here. My sister is a beautiful lady. [Is she grown up?] Yes, she is older than I am; she is a young lady, and mother will be surprised. I know, to see her; father said he was. And I want mother to be happy, and not cry any more. and not worry about things she can't help, father says, and give up all idea of ever going back to Waterville again, because she won't go. Good by, sir.

Rosalind Davis.

My name was Rosalind Davis. I died in Chicago on the seventh of last month. [Seventh of December, was it?] Yes; and I wish my sister. who lives in Peoria Ill., to know of my death and my ability to come back. She is a believer in these things, but with all her beautiful belief alike. I did not believe, and so we were know of my death. I want her to know I have found a happy home; I have met with our mother, but not yet with our father, and if she wishes, I should be glad to hold further communion with her, but not unless she wishes. Good day. [Your age?] Twenty-three.

Seance conducted by Archbishop Hughes; letters answered by William Berry.

Invocation.

can lead you beyond the surface to the reality of | of wisdom and love; to ou who art worshiped alike | River, two moons ago.

lating. But if it will not, let this subject rest with all, we pray thee to be with us in our prayer, ortheir God and yours until you shall have ascend- dering our speech aright, and making our every ed to that clearer plane of observation-the spirit- thought to praise thee. And we pray thee that although we have been relieved from the body of death and pain, that we may never murmur because we are called again to earth to preach thy gospel of truth, and to lead those who are indarkness into light. We pray thee that although our crosses may be numerous and heavy, we may ever find strength to bear them, and say," Not our will, but thine, oh Lord, be done." We pray af once all past, present and future; that it can | thee that we may relieve the sick and the afflicted, those who languish under physical pain, and wish to know. This is a great mistake; for that those who are sitting in the valley and shadow of doubt and fear. May we become indeed ministering angels of mercy to thy dear humanity, that calls so loudly for aid. How long, oh Lord, how long shall the oppressed call, and the oppressor go free? It is for thee to answer. Every human heart that feels the needs of humanity, calls thus upon thee. Oh thou Great Spirit of Infinite Good, teach us to wait thy time, teach us to feel secure in thee, to know that thou wilt do all things well. Thus shall thy kingdom of peace come to us, and every day be a sacrament to thee. Amen. Jan. 26.

Questions and Answers.

Ques.-(From the audience.) I would like to ask if all the spirits of the departed can at any time visit the earth?

Ans.-No. certainly not. Q.-Why not?

A .- Because they are the subjects of law, which law is greater than themselves, and if the law is against their coming, they must stay away until the law and their wishes are in conjunction. Men do not gather apples in winter, neither do we see snow in summer, except upon those places that are distinctly separated from the conditions under which summer exists.

CONTROLLING SPIRIT.-If there are no more questions from the audience. I shall proceed to consider, in brief, one which has been secretly propounded to me by one of the ministers of the gospel, so called, preaching in Boston. It is this: "I have understood," he says, "that Theodore Parker has declared, through earthly media, that there is no such thing as sin. Now, first, I wish to know if he made such a statement. Second, if he is a ble to prove it."

The statement which I did make in refer-

ence to that subject is this: that there is no such thing as sin, theologically defined or considered; but that the world is full of sin, I know-I do not guess it. It is a self-evident fact; it appeals to my senses, and to the senses of every other sensible being. The world is full of sin; and it is full of sin because there is not a single soul, nor a single body—which is the clothing of the soul on earth-fully ripe. Sin, then, when spiritually and naturally defined, means only something that is unripe. Going down throu h all the various languages that are known to have had an existence on the earth-down to the rudest hieroglyphics of the first tribes of men who have a spoken language, we find the definition of the word sip, and it is this; something that is unripe: having no relation whatever to the moral law: relating solely to the physical. And the Christian world's teacher of ancient days doubtless understood this as we do, for he says, "The sins of the fathers shall be visited upon the children, unto the third and the fourth generation:" meaning that disease, which is the result of unripeness of the body, shall be transmitted down through these several generations, and the children shall be similarly afflicted as the parents. It is high time that this bugbear of the religious world should be understood; it is high time that the physiology of sin were studied. It belongs to the body, and not to the soul, and when we attempt to relate it to the soul, it becomes obsolete. It liar destroying element with us as with you. The fire which we have will burn us; the cold which we have will freeze us; the water which we have will have said, and would enforce the rule of right at all have said, in the divastion again, if not able to chastise him myself, I would hire good clerical brother that I am at least honest in my belief concerning sin, and that I do not take the stand that there is no wrong in the world. Sin, then, is of the body; that which we term wrong, is of the soul. When we commit a wrong act, it comes under the jurisdiction of the moral law; sin, when properly defined, does not. There is as wide a difference between the term sin and wrong or evil as there is between light, and darkness. I am glad to know that one of the clergy of Boston has dared to ask the question, even though it has been in secret: and I hope that as this prayer, which was offered in secret, has been answered, as it were, upon the house-top, he will he true enough to the God of his own soul to tell his hearers, as I have told him, where he stands with reference to a belief in the term sin.

Agnes Ellis.

Jan. 26.

I died this morning in St. Augustine, Florida. went to Florida the first of November, hoping to regain my health. I was a believer in the return of departed spirits, and I told my brother. upon whom I was dependent for support, that I would return, giving him positive evidence. He is violently opposed to this beautiful faith, and has vainly supposed that no one could convince him. He knows that my attendant, Mrs. Jarvis. is as much opposed as himself, and she knows that I was in communication with no one else but herself; therefore there could be no collusion between me before death and you, by whom I manifeet, and the news of my death has not yet reached him. It is on the way, but my spirit, being gifted with a power of locomotion superior to the electric forces known to you, I am here before it. I ask that you will give the precise date of my return; be particular about the minute. [Three o'clock and twenty-five minutes.] He will not receive news of my death, certainly not until four o'clock. [Does he reside in this city?] In New York.

My last words on earth were, "Mrs. Jarvis. I want you to know that I die a Spiritualist. I am happy, and firm in my faith." My age, twentythree years. Jan. 26.

Mattie.

Me Po-go-nay-ke-shick's daughter. Me be gone two moons. Him you white folks call Hole-inthe-Day. Me been gone two moons. Me was she discarded me, because we could not think like she, (medium.) Me tell the chief Little Raven I would come here. Little Raven go to trading estranged for several years, and she does not post, get your great talking sheet, and hear from Mattle. Little Raven big chief: he can read, and he talk, he hear the spirits; and he say: "Mattie, go where the white folks are numerous as the leaves on the trees. Send talk to Little Rayen through the white folks' big talking sheet," So he hear. Me find rest in the Indian's spirit-land, Po-go-nayke-shick send words of cheer. He he here, too. He say to Little Raven: "Seek no more him, who killed Po-go-nay-ke-shick, for he do not want him in the big hunting grounds of the spirit; he rather he be here." [At what place did you leave this Oh thou whose every manifestation is a whisper | world for the spirit world?] On the Yellowstone

Simon Barnard.

[How do you do?] Very well, stranger; never was sick but once, and then I made a die of it. Well, stranger, I am from Wisconsin. I had no sort of religious notions when I was here; some of the folks said I would go below to pay for it; but, stranger, I am happy to be able to come back and tell them that I think I went a little higher than when I was here. You want my name, I suppose, and age. Well,

you may call me Simon Barnard. I lived here forty-six years, and I come back here for the special purpose of enlightening my old uncle Simon. He is a hard-shell Baptist, and particularly down on me, stranger. He soured on me more 'n nine years ago, and all because I did n't believe as he did. He believed in the resurrection of the old body, and I used to say I had full as lief stay in hell on the other side as to come back and take up the old body and stay in hell here. He called me a blasphemer, and crossed me out of his books, and believed I was given over to the devil; and as his work was done with me, I said, "Amen. You take that road and I'll take this. and whoever gets to heaven first, sing out to the other that's in hell." Now I take it, stranger, that I'm in heaven, for I certainly never was so happy in all my life here as I have been on the other side. I was so situated here that I was getting into trouble in various ways. Well, I never could keep anything ahead-almost always gave, if anyhody wanted; and if I wanted anything myself I might get it the best way I could. I was always getting into trouble-always in a hell here: and I suppose God knew I had got hell enough, and so kindly turned the scales, when I laid off the body, for which I most devoutly thank him, wherever he is. [Then you have not seen him?] No more than I ever did. My old uncle Simon used to tell me about being ushered into the presence of God. I used to say, "It strikes me, Uncle Simon, that we are always in the presence of God." Well, in one sense we are, and in another sense we are not. He believed in a personal God, but in all the sense that belongs to it, anyway, we are in the presence of God; and now, if he has a mind to take up this question, I will take my spiritual cudgel, and he his theological cudgel, and we will see who will win. He may take any road he chooses-strike out on any line; I will meet him, and if I do not knock away his theology, then I am mistaken. I know it is a hard-shell thing, that will take a hard thump to crack it; but I think I can do it. Now I want him to respond in his usual hard-shell way, and I shall be ready to meet him. He boasts that he is not afraid of the devil or any of his imps, and that he is ready to meet all the questions of the day. Come right up to meet this, Uncle Simon; here is a question for you to meet, and here is one of the devil's imps

you to meet, and here is one of the devil's imps who has propounded it. That is what you said I was, and according to your estimate of your powers, you are not afraid of the children of the devil or of legions of them. But if you keep in the dark, and do not come out to meet me, I shall call you a coward, and say you have told a lie in all your former assertions. (To the Chairman.)—Good day, sir. I hope when you cross over you will find as comfortable quarters as I have.

Scance conducted by Theodore Parker; letters answered by William Berry.

Messages To Br Published.

Monday, Jan. 30.—Invocation; Questions and Answers; May Ann Cooney, of New York, to her inther, in Cairo, Ill. Jonathan Nickerson, of Somerville, to 11s friends; Chi. William II. Jonathan Nickerson, of Somerville, to 11s friends; Col. William II. Jonathan Nickerson, of Somerville, to 11s friends; Col. William II. Jonathan Nickerson, of Somerville, to 11s friends; Col. William III. Jonathan Nickerson, of Somerville, to 11s friends; Chairles, Incompany of Milliam Bortows, of Roston, to her intoher. Monday, Jan. 31.—Invocation; Questions and Answers; O. K. Goudell of Medord, Mass.; Mrs. Lydia Fisher, of Dollac, Thursday, Jan 31.—Invocation; Questions and Answers; Richard Oliney, to his friends; Col. William II. J. M. Nornis, trance, Rock Island, Ill., N. Y. Y. O. Mills, North Waterboro', Me. J. W. Y. Y. N. Address, No. Sonday, Feb. 3.—Invocation; Questions and Answers; Richard Oliney, to his friends; Col. William Mass.; Milliam Borrows, of Roston, to her mother. Monday, Feb. 6.—Invocation; Questions and Answers; Richard Oliney, to his friends; Col. William Mass.; Milliam, Rock Island, Ill., Y. Y. P. O. Mills, N. Y. Y. O. Mills, N. Y. Y. O. Mills, N. Y. Y. P. O. Mills, N. Y. Y. O. Mills, N. Y. Y. P. Address, No. Sonday, Feb. 7.—Invocation; Questions and Answers; Richard Oliney, to his friends; Col. William Borrows, of Roston, to her mother and sister.

Jun Moore to his friends in England; Jacob Relier, to her mother and sister.

Jun Moore to his fri John Moore to his friends in England; Jacob Reider, to his brother in Constantinople; Nettle Walker, of Camden, N. J., to her mother and sister.

Tuesday, Feb. 7.—Invocation; Questions and Answers; "War isonnet," of Laramie, to Henry Phillips; Nusle rill, of Cincinnett, O., to her mother; William Marche, of Indiana, to his heirs.

Thursday, Feb. 9.—Invocation; Questions and Answers; Endrigs Fatterson, of Peterbore', N. H., to friends; Margarer. Welss, to Daniel Welss, of Albany, N. Y.; John Henry Chase, of White River Junction, Vt., to his father.

Monday, Feb. 13.—Invocation; Questions and Answers; Andrew Mctivaine, of Glasgow, Scotland to E. V. Ingram; James O'Reilly, to his daughter Margaret: Minnle Lawrence, of Chicago, Ill., to her mother; Prof. Faraday, to friends.

Tuesday, Feb. 14.—Invocation; Questions and Answers; William Harris, of Portsmouth, to friends; Annie Jamieson, of Pittsburg, Peb. 16.—Invocation; Questions and Answers; Of Friends; Senator William Pit Fessanden, of Maine Thursday, Feb. 16.—Invocation; Questions and Answers; George McPharson, of Roston, to his friends in Scotland; Edward H. Uniac; Ellen Townsend, of Keese, N. H., to her mather.

Monday, Feb. 20.—Invocation; Questions and Answers;

Edward H. Uniac; Elien Townsend, of Keers, N. H., to ner mother.

Monday, Feb. 20.—Invocation; Questions and Answers; Alice Dilloway, of Baltimore, Md., to her mother; Horatio Harris, Jr., of Boston tlighlands, to friends; Senator Lane, of Ohio, to friends; Asile Shu'ghardt, of Windsor, Conn.

Monday, Feb. 27.—invocation; Questions and Answers; Henry Wiener, of Albany, Orrgon, to Iriends; Elia Estella Libby, of Boston, to her mother; Andrew Gray, of Portsmouth, N. H., to his mother; Mary Gothe, Sister of Charity of the order of St. Joseph, New York City.

Tuesday, Feb. 28.—invocation; Questions and Answers; Thomas Garrett, of Wilmington, Del.; Thomas Ritter, of New York, to bis wife; Elisha Smith, to Charles Main; Eliza A. Frazlor, of Boston, to her mother; Johnny Garfield, to Mr. White.

White.
Thursday, March 2—Invocation; Questions and Answers;
Lula Hatch, of Brooklyn, N. Y., to her mother; Abram Samuclson, of Louisville, Kv., to friends; Ellen Norcoss, died in
Fernando: Fla., to friends; William Jeffries, (the pirate Gibbs) to his cousin

Monday. March 6.—Invocation; Questions and Answers;

Jonathan Williams, of Boston Highlands; Rose Gerry, of Old

Cambridge, to her mother; Daniel Thompson, to his wife.

Tuesday, March 7.—Invocation; Questions and Answers;

Lord Palmerston, Prime Minister of England; Patrica Foley,

of Beston, to his children; Carrie Augusta Jackson, of Boston, to her father; Dr. Sylvanus Brown, of Derry, N. H., to

his con

of Beston, to his children; Chrife Augusta Scasson, of Soston, to her father; Dr. Sylvanus Brown, of Deiry, N. H., to his son 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; Minnic Abbott, of Washinaton D. C., to her parents.

The Hardy, May 2—Invocation; Questions and Answers; Edward Gardner, of Sastport. Me., to friends.

Thursday, May 4—invocation; Questions and Answers; John Mclivaine, of Edinburgh, Scotland, to his brother; Andrew Moulton, of Concord, N. H., to his father; Charlotte Warren, to friends; John Lock, of Newcasile, N. H., to his grandson; ames Grocker, of Boston; to his mother.

Monday, May 8.—Invocation; Questions and Answers; John King; Miss Hannah Gale, of London, Eng., to fiends in Philadelphia, to friends.

Taesdays. May 9.—Invocation; Questions and Answers; Clafa It binson, of Beston, to her mother; Samuel Warren, of Host-or; Ludwig Andros, to Myrick Sou'6

Thursday, May 1.—Invocation; Questions and Answers; John Willey, of Kitery, Me. to his son; Cant John Knowlton, to friends in Portsmouth, N. H.; "Relie Wide-Awake;" Maria Louisas Bennett, of Fayetteville, N. V., to her mother; James Connelly, of Boston, to his brother.

LIST OF LEGTURERS. PUBLISHED EVERY OTHER WEEK.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so in-

J. MADISON ALLEN will answer calls to lecture in New England. Address care Benner of Light, Boston, Mass. Mrs. N. A. ADAMS, DOX 277. Fitchburg, Mass. MARY A. AMPHLETT, Inspirational, care Dr. C. Bunkley, Daviou. O.

MARY A AMPHLETT, Inspirational, care Dr. C. Bunkley, Dayton, O.
Mas. N. K. Andross, trance speaker, Delton, Wis.
J. Madison Alexander, inspirational and trance speaker, Chicago, Ill., will answer calls East or West.
C. Fannie Allyn will speak in Vincland, N. J., during May: in Putham. Conn., during June. Address as above, or Stoneban. Mass.
Rev. J. O. Barrett. Glenbeulah, Wis.
Mas. H. F. M. Brown will answer calls to lecture and receive subscriptions for the Banner of Light. Address, Unicago, Ill., care Lyccut Banner
Mass. Sarah A. Byrnes will speak in Brooklyn, N. Y., during May: in Woonsocket, R. I., June 4 and Il. Address St. Spring street, East Cambridge, Mass.
Miss. Nellis J. T. Brigham will speak in Philadelphia during May. Address, Elin Grove, Colerain. Mass.
Ilr. James K. Bailey, LaPorte, Ind., box 394.
Address R. P. Brown will speak at Swift Water, N. H., June

R. P. Journal.

MRS. A. P. Brown will speak at Swift Water, N. H., June

Address, St. Johnsbury Centre, Vt.

MRS. ABBY N. BURNHAM, inspirational speaker, 10 Chapman street, Boston.
MRS. EMMA F. JAY BYLLENE, 151 West 12th st., New York.

M. C. Bent, inspirational speaker, Almond, Wis.
HENRY BARSTOW, lospirational speaker, Duxbury, Mass.
A. P. Bowman, inspirational speaker, Richmond, Iowa.
DR. J. H. CURRIER, 39 Wall street, Boston, Mass.
MRS. LORA S. CRAIG will speak in Bradford, N. H., one-

A. P. BOWMAN, inspirational speaker, Richmond, Iowa, Dr. J. H. Cuenter, 39 Wall street, Boston, Mass. Mrs. Lora S. Ceasto will speak in Hradford, N. H., one-fourth the time. Address, Newport, N. H. Warren Chase, 601 North Fifth street, 68: Louis, Mo. Albert E. Carpenter, care Banner of Light, Boston, Mass. Mrs. Annie M. Carver, trance speaker, Cincinnati. O. Deaw Clark will speak in Stoneham, May 21 and 28. Address, Boston, Mass. care Banner of Light, Death, Carlow, Dr. A. B. Child will lecture at convenient distances from Boston. Address 59 School street.
Mrs. Jennetts J. Clark, 153 Harrison avenue, Boston, Mrs. Lucia H. Cowles, Chardon, O. J. P. Cowles, M. D., will lecture on "Human Temperaments," Address, Ottawa, Ill., box 1374.
CHARLES P. CROCKER, Inspirational speaker, Fredomis, N. Y. Mrs. J. F. Colle, trance speaker, 737 Broadway, New York, Dr. Thomas C. Constanting, lecturer, Thornton, N. H. Mrs. Hertie Clark, trance speaker, West Harwich, Mass. Mrs. M. J. Collburn, Champlin, Hennepin Co., Minn. Mrs. D. CHADWICK, trance-speaker, West Harwich, Mass. Mrs. M. J. Collburn, Champlin, Hennepin Co., Minn. Mrs. D. CHADWICK, trance-speaker, Penville, Ind. Ira H. Curtis, Hartiord, Conn.
George E. Clark, 2 Newhall street, Lynn, Mass. Mrs. Mallatt. Colby, trance-speaker, Penville, Ind. Ira H. Curtis, Hartiord, Conn.
George E. Clark, 2 Newhall street, Lynn, Mass. Mrs. Balle A. Chamberlain, West St. Paul, Minn, Mrs. E. L. Daniels, 10 Chapman street, Boston, Mass. Prop. W. Dernon, Wolleshy, Mass."
Miss Lizzie Doten, Pavilion, 57 Tremont street, Cambridgeport, Mrs. Mrs. Davis, 442 Windsor street, Cambridgeport,

Pr. E. C. Dunn, Rockford, Ill. IBS. Agnes M. Davis, 44½ Windsor street, Cambridgeport,

DR. E. O. DUNN, Rockford, Ill.

MRS. AONES M. DAVIS, 442 Windsor street, Cambridgeport,

MRS. MAONES M. DAVIS, 442 Windsor street, Cambridgeport,

MRS. MISS NELLIE L. DAVIS lectures in Plympton, Mass., May
21: in Now Bedford, May 28; in Bradford, Me., during Junc.

Address in Junc. care J. W. Herrick. Bradford, Me.; permanent address, P. O. Ilox 323. care A. P. Lake, Lowell, Mass.

A. H. DARROW, Wayneaville, Ill.

DR. D. D Davis, inspirational. 66 Loverett st., Boston, Ms.

MRS. Addie P. Davis, Whithhall, Greene Co., Ill.

MRS. E. B. DARNORIH, M. D., trance speaker, (formerly ef
Boston,) Lawrence, Kan... box 865.

MISS 68. DICKSON, inspirational, Vineland, N. J., box 291.

FRANK DWIGHT, Wontana, Iowa.

MRS. SORHIA K. DURANT, Lebanon, N. H., will answer calls
in New Hampshire and Vermont.

MRS. EMILY DEARNORN EWER, inspirational speaker, 241

Sixth avenue, New York.

DR. H. E. EMER, lecturer, South Coventry, Conn.

ANDREW T. FOSS, Manchester, N. R.

J. G. FISH. Hammonton, N. J.

THOMAS GALES FORSTER, 1919 Walnut street, Philadelphia, speaks in Salem, Mass., during May; in New York during June and July.

MRS. CLARA A. FIELD, will speak in Manchester, N. H.,

MRY 21 and 28. Address, Ill Middlesex street, Lowell, Mass.

MRS. M. LOUISE FRENCH, trance and inspirational speaker,

35 Ellery street, Washington Village, South Boston, Mass

DR. H. P. FARFIELD will speak in Putnam, Conn., during
May. Address, ancera, N. J.

REV. A. J. FISSIBASE, Port Huron, Mich.

ay. Address, ancora, N. J Rev. A. J. Fierbaor, Port Huron, Mich. Mrs. Fannie B. Felton, Everett, Mass. Rev. J. Francis, Ogdensburg, N. Y. Mrs. M. H. Fuller, Elk River, Minn.

MRS. M. 13. FULLRI, Elk RIVET, Main.
A. B. FERMOH, Ciyde, O
N. S. GREENLEAF, Lowell, Mass.
18AAO P. GREENLEAF will speak in Plymouth, May 21; in
North Scituate, May 28; in Stafford, Conm., during June.
Address, 1061 Washington street. Boston, Mass.
KREEFF GRAVES, Richmond, Ind.

Addrees, 1051 Washington street. Boston, Mass.

KRREST GRAVES, Richmond, 1nd.

MISS JULIA J. HUBBARD will lecture in Westford, May 21.

Address, box 194 Chelsea, Mass.

MRS. A. HULL, trance and inspirational speaker, 1716 Park
avenue, Philadelphia, Pa

MRS. DR. J. G. HALL, normal and trance, Fort Scott, Kan.

DR. M. HENRY HOUGHTON will speak one-half the time in

Stowe and one-half in Merrisville, Vt., for one year. Address

Ntowe, Vt.

towe, Vt. Mrs. Emma Hardingr, 6 Vassall Terrace, Kensington, W., London, Eng.
Mosss Hull will speak in Davton, O., during May. Address 166 West Baltimore street. Baltimore, Md.
D. W. Hull, inspirational and normal speaker, will lecture in Hobart, Ind., May 26-29; in-Decatur, Ill., June 1-\$. Per-

in Hobart, Ind. May 26-29; in-Decatur, Ill., June 1-5. Permanont address. Hobart, 1nd.
I YMAN C. HOWN, LLA 99, Fredonia, N. Y.
MRS. B. A. HORTON, East Maghlaw, Mich., care K. Talbot.
MRS. L. HOTORISON, inspirational, Owensville, Cal.
MRS. M. S. TOWNSEND HOADLEN will speak in New London,
May 21. Address, until July 1 care of Chas. Woods, wount
Vernon street. Worcester, Mass.; during July and August,
Bridgewaier, Vi.; Sentember and October, Lynn, Mass.
WM. H. JOHNSON, Corry, Te.
Miss SISIS M. JOHNSON, Detroit, Mich.
DR. P. T. JOHNSON, lecturer, Ypshanu, Mich.
WM. F. JAMIESON will speak in East Naginaw, Mich., May
21 and 28 and June 4, Address, Chicago, Ill., care Present
Age.

ovening on street, wo orester, stass.

J. L. POTTER, trance speaker, Morristown, Minn.
Lydia Ann Peausall. inspirational speaker, Disco Mich.
Mrs. Emma L. Morse Paul. trance speaker, Alstead, N. K.
G. Amos Peiroe, doa 81, Audurn, Me
J. H. Powell's pormanent address, 38 Lopez street, Cambridgeport, Mass.
A. A. Pond, inspirational speaker, Rochester Depot, Ohio.
Nr. J. H. Priest. Heaidsburg, Sonoma Co., Cal.
Dr. E. E. Perkins, Kaness (illy, Mo.
Mrs. Harriet E. Pope, Morristown, Rice Co., Minn.
Dr. S. D. Pacs, Port Huron, Mich.
Dr. L. A. Plums Ectures upon "The New and True Idea of
God," at convenient distances. 110 Hanover street, Boston.
Dr. P. B. Randolph, 89 Court street, Roce 20, Boston. Ms.
George St. Ramsay, M. D., will answer calls to lecture on
the Spiritual Philosophy. Address, 73 McDougal street, New
York.

GEORGE &: RAMBAY, M. D., will answer calls to lecture on the Spiritual Philosophy. Address, 73 McDougal street, New York.

Mrs. Jennie S. Rudd, 4 Myrtie street, Providence, R. I. Die H. Reed, Chiconee, Mass.
Mrs. S. A. Roobes, Haverhill, Mass.
Mrs. C. A. Roobes, Haverhill, Mass.
Mrs. C. A. Robbins, Heaver Falls, Pa.
Mrs. Palina J. Robbetts, Carpenterville, Ill.
Mrs. C. A. Robbins, Beaver Falls, Pa.
Mrs. Elvira Wheeloog Rudgles, Havana, Ill.
A. C. Robinson, Lynn, Mass.
W. Rose, M. D., inspirational speaker, 122 Second street,
Louisville, Ky.
Mrs. Julia A. Starkey, trance speaker, Wilmington, O.
Dr. Emma R. Still, trance speaker, 54 Hudson st., Boston,
Mrs. Laura Smith (late Cuppl), Omaha, Neb.
Mrs. C. A. Shekwin, Townsend Center, Mass.
Mrs. Addie M. Struers, inspirational, Claremont, N. H.
Mrs. H. T. Strakns, Missionary for the Fenneyivania state
Association of Spiritualists. Address care of Dr. H. T. Child,
634 Race street, Philadolphia, Pa.
Mrs. S. J. Swasey, normal speaker, Noank, Conn.
Dr. E. Spragge, inspirational speaker, Schenectady, R. Y.
Mrs. L. A. F. Swain, inspirational, Union Lakes, Minn.
JOSEPH D. Stille's address during May, Weymouth, Mass.
Relah Van Slokle, Greenbush, mich
Mrs. Mahy Lanston Strong, 70 Jefferson st., Dayton, O.
Mrs. Almira W. Smith, 36 Salem street, Portland, Me.
Dr. H. B. Stoner, Simith, Brandon, Vt.
Aubsten E. Stanley, Leicester, Vt.
Elijah R. Swaokhamer, lecturer, 767 6th avenue, N. Y.
Miss M. S. Sturtevant, trance, Cambridgeport, Mass.
Dr. O. Clark Stowe, San José, Cal.
Mrs. J. H. Stillman Severance, M. D., Miwaukee, Wis.
Mrs. J. H. Stillman Severance, M. D., Miwaukee, Wis.
Mrs. J. H. Stillman Severance, Rambridgeport, Mrs.

DR. O. CLARK SPRAGUE, Rochester, N. T.

MRS. G. M. STOWE, SAN JOSÉ, CAI.

MRS. S. E. SLIGHT. FOOT of Aduburn street, Cambridgeport,

MASS.

MRS. J. H. STILLMAN SEVERANCE, M. D., Milwaukee, Wis.

MRS. NELLIE SMITH, impressional speaker, Sturt is, Mich.

J. W. SEAVER, inspirational speaker, Sturt is, Mich.

J. W. SEAVER, inspirational speaker, Sturgis, Mich.

MRS. MRS. MRTH, EGG, inspirational speaker, Sturgis, Mich.

MRS. CORA L. V. TAPPAN CATE MESSIS. Redpath & Fail, No.

36 Bromfield street, Beston, Mass.

MRS. FSTHER N. TALMADGE, trance sneaker, Westville. Ind.

JAMES TRASE, locturer on Spiritualism, Kenduskeag, Mc.

MRS. SARAH M. THOMPSON, inspirational speaker, 161 St.

Clair street, Cloveland. O.

J. H. W. TOOHEY, Providence, R. I.

HUBSON TUTILE, Berlin Heights, O.

MISS MATTIE THWING, Conway, Mass.

MRS. ROBERT TIMMONS, MEXICO, Audrian Co., Mo.

MRS. ADBIE W. TANNER Will lecture in Harriord, Vt., May

21; In Lawrence, Mass., May 28; in Salem during June. Address, Montpeller, Vt., hox 212.

BENJAMIN TODD, San Francisco, Cai.

N. T. YHLSON WILL SPACK AURING May. New York City.

F. Y. WILSON WILL SPACK AURING May. New York City.

N. T. YHLSON WILL SPACK AURING May. In Kanass City; in

Fort Scott, Kan., June 4 and II; in Carthage, Mo., July 2;

In Faringdeld, Mo., July 9; during August and September,

In Minnessta. Address, Lombard, III.

E. S. WIELERE WILL SPACK IN SPACK, WILLIAMS, DURING MAY.

MRS. LOIS WAISBROOKER'S address is Ravenia, O., box 159.

MR. N. M. WRIGHT Inspirational speaker, will answer calls to lecture in the New England States. Address, Boston,

MRS. LOIS WAISBROOKER'S address is Ravenia, O., box 159.

MR. N. M. WRIGHT Inspirational speaker, Rock Grove-City,

Flowd Co., Iowa.

WARREN WIGHT, inspirational speaker, Leelic, Mich.

A. C. and MRS. ELIZA G. WOODOWER, Engle Harbor, N. Y.

A. B. WHITHE, Glidkor, Inspirational speaker, Leelic, Mich.

A. C. WHITHER, Inspirational speaker, Leelic, Mich.

MRS. E. WWELEDOK, La Cygne, Kan.

ELIJAB WOODOWORTH, Inspirational speaker, Leelic, Mich.

MRS. M

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ANOTHER BROTHER GONE.

THOMAS G. CHASE, M. D., of Philadelphia, to us long known and most highly esteemed, not only by us but by those who know him betteraged seventy-eight, lacking one day - left his body March 2d, calmly and peacefully as a babe falls to sleep, as his companion assures us, and as we would expect of one so intellectual, so good, and so long and firmly convinced of the spiritual truths of our philosophy. For many years the spirit-life was to him as much a reality as this. and his intellect made him a practical religionist. but not a Christian. His mind was clear from all superstitions, and hence he has no burdens to work off in the spirit-life. He was the inventor of the best lung medicine we ever used. (Balsam of Lungworth) and also of a condensed lve, and had in many ways made his life useful, never losing any time by idleness. Dr. Chase has led a long and useful life here, and gone at a ripe age to enjoy and realize the brightest hopes that can hang upon a human mind in this state of exist-

Bro. H. T. Child, M. D., who was with him, and long and intimately acquainted with him, gave his memory a well-deserved notice in the Religio-Philosophical Journal; and his lonely companion in life, long afflicted with severe illness, writes us that she realizes his presence and influence and affectionate sympathy, which are almost as real as while he was in his form. The blessings of Spiritualism are becoming daily more precious.

AMONG THE BERRIES.

Required by the rapid ripening of strawberries, and the sickness of those on whom we depended for help, to abandon our trip to Michigan, and postpoye the anticipated pleasure of nestling among four little grandchildren in that State, we turned to Egypt, which sent us ripe strawberries on the first day of May, and on the third of May we were among the vines, plucking the delicious fruit with our own clumsy fingers. Several acres were literally covered with the sparkling fruit, but the weather was wet and cool and pickers

Prospects of fruit in Southern Illinois are excellent, when compared to the past few years, which have been partial failures from incidental causes. The season is very early, though wet and cool.

Those who want good farms for prices that are sure to double in ten or twelve years with good care, can find them on the new railroad from St. Louis to Du Quoin, or on the Illinois Central, below Centralia. South of Du Quoin the land is mostly timbered, or was before improved, and above that flourishing little city it is mostly prairie, and both good soil.

The Chicago Times is looking after Henry Ward Beecher, and makes the following points on his progress:

It was not very long ago that Henry Ward Beecher issued a proclamation abolishing helifire, and now he deserts the doctrine of hodily resurrection. If Mr. Beecher only lives long enough, which will depend largely upon his increase of salary, he will reduce Orthodoxy to a very com-fortable and satisfactory condition of things."

Dr. Persons, who has been spending the winter in Chicago, gave us a call May 9th. He is not advertising, nor making any efforts to secure patients for treatment, but had several on his in Paris, May 14th, at the age of eighty-nine.

arrival here, as he has all the time. He is very successful in his treatment, and cannot well escape from using the powers he possesses for the benefit of the suffering.

Mrs. C. A. Gould, long and extensively known as a successful clairvoyant and magnetic physician, is now permanently located in St. Louis and doing a good business, and her many friends can see or hear from her at 727 North-11th street, St. Louis, Mo.

ASTONISHING MANIFESTATIONS.

(From the Wooster (O.) Republican.)

If the Rev. Cotton Mather, of witchcraft memory, were living in these degenerate days, he would have his hands full of business in this city, at the house of Mr. David Hoffman, near the cor-ner of Pitteburg avenue and J. Stibbe's lane The family is said to be haunted by malignant spirits, who are uncomfortably rampant in their evil doings, diabolical in their transactions and

mysterious in their ways.

The family consists of five persons: Mr. Hoffman, who is about fifty-five years of age; his wife, about fifty; two daughters, respectively aged about seventeen and twenty, and a son, probably fifteen years old. They formerly lived in Holmes County, Mr. Hoffman being employed as miller in Sharp's mill, two miles south of Millersburg,

where the family were regarded as respectable, intelligent and Christian people.

He stated that he was doing well at the mill, had a good salary and a good home, and in every way in comfortable circumstances, until disorder, in a mysterious way, visited his family It first commenced, he said, a year ago last June by his missing two dollars from his pocket-book after which he privately hid his money; but that too, disappeared in the most unaccountable man ner. Articles of food and clothing, in daily in creasing quantities, went the same way. Crock-ery ware fell from shelves and broke to pieces stones and gravel, eggs and other things were thrown about the house, apparently without hu-man agency, the badness seemingly having headquarters in the cellar. The family, from being annoyed, at length became frightened, and, imagining that change of abode might bring relief he was unmolested by any evil visitation. But his family, who lived in Mr. Shook's house, West Liberty street, was not so fortunate. The clothing of the mother and eldest daughter was taken, some returned—from whence, no one could tell— all cut to pieces as if with shears, and some found secreted in out of-the-way places. For instance: all their underclothing was found stuffed into the mouth of the cellar drain, a silk dress hid under a wood pile in the cellar, and skirts, etc., buried in sand. Many written notes were thrown, apparently from the cellar, bearing all kinds of messages. One was, that, if Mrs. Hoffman would come down to the foot of the cellar stairs on her knees, on a certain specified day and hour, she would there find a box containing two thousand dollars. Prior to this, the family had become afraid to enter the cellar; and as she could only Another note was received, stating that no one could get the money but herself. It has not been on our medial

secured up to the present time. Some of the prominent Spiritualists of Woosneeting, but received no signs from that other

The troubles raged on. Mr. Hoffman, at a sacrifice, was compelled to give up his situation at the mill, and join his family in Wooster. A few weeks ago they moved to where they now reside, followed by it.

By request of the family, a clergyman of Wooster visited them and offered prayer. Shortly after he left a scrap of paper dropped strangely to the floor, upon which was written, that as they (the family) had "prayed to God," the spirits would n't bother them for awhile. All was quiet for a few days. Then more clothes were taken, which, after absence of one or two days, would be found in the house or yard, cut to pieces. About ten days ago, while another reverend gen-tleman was there, a piece of new calico, sufficient for three dresses, disappeared. A neighbor lady next day found it, uncut, under a pile of wood, and also a blanket shawl, under a box of potatoes, in the cellar.

Frequently at night there are poundings on the

walls, stones, from peobles to those as large as a man's fist, thrown in the rooms and a general rumpus created, as if imps were holding high revelry. On one occasion Mr. Hoffman called upon it to cease, without avail; whereupon he indulged in a little tall swearing, when all be ridunged in a little tall swearing, when all became screne. A young man who called there last Friday evening, said if the spirits could cut up his last or handkerchief, they were welcome. A small stone dropped on his head, which, when picked up, he found red hot, and upon taking out his handkerchief, discovered it cut to pieces. As another instance very peculiar, a young gentle-man, a confirmed skeptic in Spiritualism, with other persons visited the house on last Sabbath afternoon, and on his return to his brother's residence, to the amazement of all, at least twenty holes were found in his handkerchief, which had not been out of his pocket at the haunted house. Mr. Hoffman answered one of the spirit-note placed his reply quietly in the cellar, but just as he got up stairs into the room, his own note dropped on the floor at his side—all his family

Until last Friday, nothing of Mr. Hoffman's clothing had been touched. That night his two pairs of boots-all he had-were taken, and also the table knives, but the boots were mysteriously returned next day. On last Saturday all his clothing, excepting an old working suit was taken, and words written on the side of the house to the effect that they would not be returned.

Mr. and Mrs. Hoffman, and the eldest daughter

have no clothing but that on their backs, while in the house are piles of cut-up garments of all de acriptions, of good quality—a dozen dresses, silk delaine, calico, &c., cloth sacques, four shawls underclothing, and any quantity of lesser arti

cles.

The whole matter is confounding. There are, however, several plausible theories for the cause of the seemingly marvelous transactions. Careful watch has been kept, yet no clue to the perpe trators of the outrages has been discovered Hundreds of men and women have visited the premises. It is said that the Spirituali ts pro nose holding meetings at the house, and get ircle to see if anything can be developed. will keep our readers posted upon the subject.

Note from F. L. Wadsworth.

EDITORS BANNER OF LIGHT-Gentlemen: Will you please remove my name from the list of lecturers in your columns. I was not aware that it still remained there until I hunted up the and also a brief note from Dyer D. Lum, whose cause of continued calls to lecture on Spiritualism, sent to my address of three years ago. My business pursuits at present unterly pro

hibit my devotion of any time to outside lecturing, therefore I am "out of the field." Wishing you and the principles of spiritual phi

losophy success, I am, as ever,

F. L. WADSWORTH. 183 Superior street, Chicago, Ill., May 9th, 1871.

Matters in Vermont. DEAR BANNER-Our next State Convention will be held in Stowe the last of June, and a visit to Mt. Mansfield, the highest mountain in the State, is contemplated by the members of the Convention. Reduced terms will be given by rall, stage and at the hotel; and as two good things will be combined, we hope for a full attendance. endance. Full arrangements will soon be made,

and due notice given.

I shall speak at East Calais, Vt., the 28th inst. Fraternally and truly.
GEORGE DUTTON.

Sec'y Vermont State Spiritual Association. West Randolph, Vt., May 15th, 1871.

M. Auber, the renowned musical composer, died

WESTERN LOCALS, Etc.,

REPORTED FOR THE BANNER OF LIGHT. THE DECATUR (ILL.) CONVENTION.

The call for a "Speakers' and Mass Convention," to be held at Smith's Opera House, Decatur, appeared a few weeks ago, in the Banner of Light. We prophesy a large attendance at this meeting. Souls alive with tender sympathies for the race, and baptized with genuine inspirational fire, will gather there. The topics of a "Speakers' Fraternity," of some kind, will be made a prominent theme. Truly, the day of unity among the public teachers of the Spiritual Philosophy, at least, has come. The public mind is continually making new demands upon us. Doctrinedoctrine; the people want it, "Tell us what you believe, and why you believe it! Elaborate your theology"-so say the waiting thousands.

Some writers claim that the people have had doctrine" enough. So they have, of the oldfashioned kind. But, thank God, Spiritualism introduces a New Theology into the world. And this New Theology, based upon divine principles, is susceptible of progress-of everlasting unfoldment. Its teachings will resurrect millions into the higher plane of spiritual life. Belief in God, a demonstrated immortality, and the saving virtues of a pure and holy life, are among its fundamental ideas.

The world needs doctrinal Spiritualism. Let the work of order go on. Let us prepare beautifully furnished houses for the spirit of man. Let speakers unite in fraternal love, and a deep spiritual trust in the goodness of God. Let schools be established wherein young media suited for the rostrum can receive that mental discipline and culture so essential to success. Spiritual colleges will come in the future. Let us be satisfied with small beginnings.

Spiritualism must take its stand with the historic religions. The Liberal Christian was right from the spirits, removed to Wooster last sum toric religions. The Liberal Christian was right mer, Mr. Hoffman remaining at the mill, where in affirming that Spiritualism ranks as a type of the religious idea. .

The Decatur Convention commences its first session on Friday, June 2d, 1871, and continues for three days. Sisters Wilcoxson, Ballou, and brothers Moses and Daniel Hull, and other earnest workers, will be present to present the living truths of Spiritualism to the people.

LIZZIE KEYSER IN LOUISVILLE.

May 5, Miss Keyser, of Cincinnati, of whose marvelous powers as a medium we have written heretofore, made her first appearance before a Louisville audience. Nearly four hundred people were present in Weisiger Hall. Marked attention was given Miss Keyser throughout the go down the steps backward on her knees, Mrs. scance. Many remarkable tests were given. The Hoffman, afraid of bodily injury, was dissuaded Spiritualists gave Sister Keyser a hearty greetby neighbors from making the hazardous attempt ing, and the Spiritualist Society discontinued its But she went to Holmes County and brought her Sunday evening services in order that all might Sunday evening services in order that all might husband to Wooster, hoping he could get the lucre, and by his presence abate the "spirits," or attend the second scance, which was given on it, as she calls the evil agents of her fireside. Sunday night (7th) to a large audience. Blessings

The Louisville Commercial contains the following candid report of the first scance. After referter, learning of these transactions, held a circle ring to the introduction of Miss Keyser to the audience, the reporter of the Commercial savs:

"Miss Keyser, an earnest, self-possessed lady of refine and describe the forms of spirits, standing and sitting in the room with the audience. In nearly every instance the names and descriptions of the spirits were recognized by persons in the audience. She delivered messages of a general character to different persons from their deceased friends, and created some excitement by the tests given, Among the spirits described were those of John B. Norman, of New Albany; Leven Shreve, Courtland Prentice, of this city; Aloxander Val Shrader, formerly connected with the Federal army, and during the war stationed hore; Miss Mary Johnson and the son of Colonel A. Y. Johnson, who ware killed by the destruction of the stange General Lytic. Mary Johnson and the son of Colonel A. Y. Johnson, who were killed by the destruction of the steamer General Lytic; Eddic Bensinger, who was accidentally killed several months ago; Mr. Bakewell, who died in New Orleans several weeks ago, and many others. One spirit described gave a meesage to a young man, which was recognized as being truthful by the person interested. The spirit said, through Miss Keyser: 'I came to tell you that I made nothing by cheating your family. I am sorry, and wish I could undo my act. It does me no good.' On the question being asked, the repentant spirit said his name was Newell, and that he was a Welshiman; that he had been entrusted with a large sum of money to nurchase a coal mine vers age for the father of weisman; that he had been entrusted with a large sum of money to purchase a coal mine years ago for the father of the gentleman addressed, and that he had (as is common now-a-days) appropriated the funds to his own use. The circumstance was corroborated by the gentlemen referred to in the audience. The reportance of the deceased embezzler was of a mild type, to say the least."

SPIRITUALISM AND FREE RELIGION.

George Lynn and Dyer D. Lum are both Spirtualists—that is to say, they believe that human beings once living in the flesh who have passed through the change called death, can and do communicate with the inhabitants of this planet. Of course these brothers read the Banner of Light, and, like sensible persons, they also read Mr. Abbot's sterling paper, The Index. Taking up a back number of The Index not long since, we noticed the following paragraph—an extract from a correspondent, with no name attached:

"Your efforts to awaken Spiritualists out of their dreamy life, to bring them back to active individual life, and to show them that to grow is the object [of life] and not to be slumbering under the lullaty of spirit songs. will also succeed, I hope. I should wish, though, that you should touch oftener that chord, and show them the danger of giving up their brains to unknown spirits, be they in or out of the body."

Reading the paragraph over several times, we came to the conclusion that it was an unwarrantable and wholesale aspersion upon Spiritualists. and Spiritualism; and so we proceeded to show, to the best of our ability, in this column, (1) that Spiritualism did not lead an individual into a dreamy life; (2) that Spiritualism gave human beings active individual life; (3) that the doctrine of growth or progress is nowhere so brilliant and potential as in Spiritualism; and (4) that media give up their individuality to the spirits temporarily, as an experiment-to demonstrate immortality.

We are in receipt of several letters commending our course. Mr. Abbot reproduced our article in his paper, and in an editorial note stated that "Mr. Lynn writes, with kindliness"; also that he "would reciprocate" in that direction. Next to the Banner of Light and the Religio-Philosophical Journal, we consider The Index essential to our spiritual welfare.

In the issue of The Index dated April 29th, we find a well-written article by Mr. George Lynn, learned essays so frequently appear in the Banner. Mr. George Lynn writes admirably. His sentences are indicative of a calm, self-poised, unprejudiced mind. He has the following good word for Spiritualism:

"Spiritualism has done and is doing much good. Its phenomena have convinced vast numbers of the truth of continued life after the spirit shuffles off this mortal coil," It as been and still is a constant balm of consolation to the afflicted in mind and body. Its promises are rational and (as we think) natural, inasmuch as they are in harmony with our purest emutions, and do not violate what seems to us the working of natural law."

Again, he says:

"The simple fact that spirit communion is such an essential with us is no reason why we should declaim against free Religion, which is working heartily with us to eradicate the tyranny of all authority that cramps the mind in its aspirations for the highest good." Near the close of his letter we find the follow-

ing:

"Now, it is very clear to my mind that, previous to the rappings and other phenomena connected with spiritualism, the various reforms had prepared the way for what by us is termed the Ha montal Philosophy; and therefore, for these reasons, as well as others of similar import, I take exception to the position of Cephas B. Lynn and others, that Spiritualists have traveled over the ground of Free Religion is the years ago. The simple truth is, that free Religion is the last phase in religious reform, and is the natural outgrowth of progressive tendencies."

We have have a tradencies.

We have been a student of Free Religion for

some time. Since the publication of The Index, we have been a constant reader of that journal We have read The Radical attentively. The Examiner we hailed with delight. We have sat at the feet of the wisest and most radical of the Radicals in Horticultural Hall, Boston. And we have nourished the idea that we were, in reality, an appreciative admirer of the free religious move-

We usually write with care; and when making strictures on The Index correspondent, whose slur at Spiritualists is presented in this article, we stated our honest conviction in saying that many of the believers in Spiritualism had already traversed the domain which Free Religionists are now cultivating. This is not "declaiming against Free Religion"-far from it. We stated, most emphatically, that Spiritualists, as a class, appreciated, loved, honored and respected the scholarly Radicals of the present day. We have said heretofore, in this column, that "Spiritualists and Free Religionists should labor together, side by

We try hard to keep out of bigotry. We hope we possess broad fraternal loves. We desire to be humble and teachable. But still, at the same time, we are determined to have our say, to affirm our convictions. Of course the charge of "egotism "will come. But what of it? Abbot, Towne, Frothingham and the rest are egotists—so say bigoted Christians and bigoted Nothingarians and, perhaps, a very few bigoted Spiritualists.

We take great pleasure in again affirming that many Spiritualists have, in the days gone by, traversed the domain now occupied by Free Religion. And here are our reasons for this statement: Free Religion, as revealed to our consciousness, affirms (1) the resurrection of the individual into spiritual freedom; (2) the necessity of an organized warfare on church dogmas; (3) a recognition of the great possibilities incarnated in every human being. Thousands of Spiritualists will declare that they occupied similar ground "years ago," and that they welcomed Spiritualism as something new, thus confirming our utterance that "Spiritualists believe all that Free Religionists do, and more besides.'

Can Mr. George Lynn find in Free Religion enough to satisfy his aspirations for immortality? It is evident that he cannot, else he would not write as he does about the utility of the facts of Spiritualism. And now, because we say that Free Religion cannot satisfy George Lynn, so far as the great question of immortality is concerned, it does not follow that we are bigoted, or that we are full of egotism, or that we do not appreciate the free religious movement.

We do appreciate Free Religion! It is fast convincing the masses that the destruction of Christian idols is a most respectable pursuit to follow. Free Religion beautifies with scholarship and analysis and pure spiritual light the domain of negation. To deny is now not a sin; to doubt is now regarded as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and does not selected as a sign of brains, and selected as a selected We do appreciate Free Religion! It is fast concall forth anathemas; to interrogate is now significant evidence of a teachable spirit, and not, as of yore, attributed to brazen effrontery.

In our humble opinion Free Religion is not, as Mr. George Lynn asserts, "the last phase in religious reform." That Free Religion is a phase, a ligious reform." That Free Religion is a phase, a type of the religious idea, we question. To our mind the activities of Free Religion are but the reflex of the last evolution of the religious idea, viz., Spiritualism. And why do we say this? Because most of what we read under the head of Free Religion seems to be incidental with the

Spiritual Philosophy.

The work of the iconoclast has ceased with the Spiritualist. He goes on to build anew. Liberal Christians and Free Religionists are wielding the instrumentalities of rationalism against nonular superstitions, formerly used by the spiritualistic fraternity. The work of the iconoclast was incidental with the Spiritualist. His primary purpose is to prepare a home for the spirit; to present new centres for aspiration to the dissatisfied Christian and Athelst; to create new channels for billentheony to those who no longer desire to philanthropy to those who no longer desire to see Christianity control the public charities; to demonstrate the existence of lottier spiritual graces in Spiritualism than those laid down in any of the old systems, upon which the love and adoration of mankind should be lavished.

Spiritualism has the elements of a New Religion it. Free Religion has not. Spiritualism will live forever. Free Religion will pass away. And why will Free Religion cease to exist? Because it has no special element from which to elaborate a system of theology—no special element tangible enough to satisfy the yearnings of man's spirit.

Faith in man! that is the principal thought affirmed by Free Religionists. Now we submit that such an affirmation is not tangible enough, not concrete enough to stand as the pivotal idea

of a system of theology.

The Christian has the "Christ idea." It becomes to the believer something definite, concrete, tangible and substantial. The Spiritualist has the grand affirmation of spirit communion, and the tartling facts of mediumship, in all its varied forms, to corroborate his declaration. The physical senses can take cognizance of these facts. Here is a special element more definite and concrete and tangible than the "Christidea" of the Christian; conrequently Spiritualism stands before the world possessed of a special element, the significance of which is a guarantee that Spiritualism will come up into organic life as one of the religious movements of the day. And it is rational to assume that Spiritualism will become the universal religion.

And why? Because its special element is susceptible of universal application.

No other system can claim this adaptability for becoming the universal religion with any degree of consistency. And why not? Because the other systems stand before the world as theories, and you come to a belief in them in consequence of activities of the intellect to a greater or less degree Now, intellectually, all mankind can never agree hence the other systems are provincial in charac-ter, and fulfill certain missions to certain types of

Spiritualism is based on tangible facts—phenomena that transpire to-day. Observation will lead a man into Spiritualism; hence the Malayan, the Caucasian, all races can believe in the specia element of Spiritualism—mediumship—and Spiritualism becomes the Universal Religion.

These are our ideas, and we present them in all candor and sincerity. Convinced of our error. we shall most cheerfully adopt new grounds of thought. WHAT DYER D. LUM BAYS.

Here is the first paragraph of Mr. Lum's brief note to Mr. Abbot:

note to Mr. Achou:
"Dear Sir—The unnecessary sensitiveness shown by Mr.
Cophas B. Lynn prompts me to send a word of encouragement for the able manner in which you have conducted your
paper. As a Spiritualist, and one well-known to the readers
of various Spiritualist papers during the past five years, I
would emphatically endorse and reiterate the sentiment of your correspondent, who unconsciously stirred up Mr We think that Mr. Lum must have had a slight

touch of "unnecessary sensitiveness," else he never would have felt it incumbent upon himself to write "a word of encouragement" to Mr. Abbot. We found no fault with the management of The Index. We only regretted that the name of The Index correspondent, whose ideas we criticized, was not appended to his letter.\
Mr. Lum endorses the ideas of The Index cor-

respondent. (Reader, please reperuse that quotation.) Spiritualism, according to that statement must be a very unhealthy thing for Mr. Lum. Closing his note, Mr. Lum slurs our trance speakers, and talks about their "frothy eloquence." We have heard all that before; indeed, it is quite stale. "Frothy eloquence" is not confined to trance speakers. Normal speakers, not Spiritual ists, frequently grow incoherent, and many of them are so dull that their audience pray for something like eloquence, and would gladly accept even the

kind. We are no sensationalist. Our Spiritualism neither begins nor ends in the abnormal or the marvelous. We love science, but we also love inspiration. The two should be united.

CEPHAS B. LYNN.

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