VOL. XXIX.

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Witerary Meyartment.

THE WARNING.

BY E. F. ELLET.

There was always something to puzzle me in the behavior of a young man whose acquaintance I made while traveling in Norfolk, Eng., many years ago, and to whom I became much attached, though there was really little about him to attract particular regard.

He had not much talent, nor any great personal advantages, though not deficient by any means. I suppose my attention was at first drawn to him by observing in him some peculiarities by which my sympathy was awakened. He was occasionally moody, unequal in his humors, and took no pains to conceal any emotion that chanced to affect him. I have seen him, in the gayest circles, suddenly become silent, and remain rapt, as it were, in sullen meditation for hours together.

The name of my young friend was Darcy, and it was evident he had been delicately brought up and carefully educated. His health, with the exception of these strange habits, was pretty good; but the eccentricities I have mentioned were serious drawbacks to his enjoyment of society. I have noticed him, in the midst of conversation in which he had joined with apparent pleasure, suddenly grow pale, start up, and rush precipitately out of the room.

I observed, too, that he was troubled with an ingenuousness that led him too often into the betrayal of his thoughts to persons who could not appreciate or sympathize with him. This kind of imprudence struck me unfavorably, till I perceived that his want of tact arose not from stupidity, but from the too intense earnestness of his own feelings. He could not bear the least trifling or jesting on subjects in which he felt interested. Of course, with this unhappy sensitiveness, he was unfit for general society, and usually avoided it. I began to pity his loneliness, and I learned to value the confidence he seemed to repose in me beyond others. I saw, ere long, that posure as contempt, and was incensed beyond he regarded me as his only friend. I gave him measure. He insisted on another shot, and, the advice he sought concerning his affairs, and spent hours in his company frequently. He never manifested the slightest reserve with me, except on one subject—his family and relatives.

We were at a country town when a body o troops passed through; and we dined in company with several of the officers. The evening was de licious, and our festivity unbounded.

We were not, however, to separate with hearts as light as when we met. I noticed that Darcy drank an unusual quantity of wine; and I regretted it, knowing that a single glass always produced a perceptible effect on him. Repeated draughts irritated him to absolute frenzy. He | you could not; I knew my time was not yet fell into a violent dispute with Colonel T., and be- come." ore any of the company could interfere blows had been exchanged. Both the parties were half evening I sought my young friend, and was fortuintoxicated; but I could see that the quarrel pate enough to find him alone at his lodgings. I door of the vault, as if he had passed within. I would not be forgotten with the return of cool | urged a request for an explanation of his strange reason, at least by Colonel T., to whom the headstrong young man had used some inexcusable expressions.

I had reason for the fears I entertained.

received a challenge from the Colonel, which he was in honor bound to accept. I found him plunged into remorse for his own behavior; and I called on Colonel T., in the hope of adjusting the affair. But he would listen to no offer of compromise. Nothing, therefore, was to be done but to make me. My father's favorite place of resito arrange the preliminaries of the hostile meeting. I was Darcy's second.

I went to consult him about the necessary arrangements, and found him buried in the deepest dejection. I had never seen him so melancholy: and it was contrary to his usual deportment. In moments of danger, where I had seen him repeat- had promised me that, as soon as he could aredly, he had shown the most exalted courage, even when the spirits of others were drooping. Had he misgivings as to the right of duelling, or was he trembling for the result?

But his honor was involved. He had provoked the encounter by his imprudence, and there was | buildings. I had been anxious all day, not havno receding. The meeting was to take place the ing received expected intelligence of my father. next morning.

mained with two or three acquaintances in his papers, and threw myself into an easy-chair by company till late that night, talking of every- the fire. I know not what impulse or accident thing likely to interest and animate him. He be- moved me, after a few moments of thought, to came more and more gloomy and abstracted. I glance toward the table. Conceive my amazewas beginning to lose patience, when, as the ment to see, standing in the middle of the room, clock struck eleven, he suddenly sprang to his the figure of a knight in gray armor, with vizor feet, trembling, and pale as death, and hurriedly closed. From my childhood I had heard the tramotioned us away.

"It is the last favor I shall ask," he said, gaspingly. "Leave me, friends! I entreat you leave me immediately!"

His white face worked with emotion, and he appeared so violently agitated we dared not stay if I had seen it. I had often dreamed of it in my to ask his reasons for so abrupt a dismissal.

At the appointed hour I went the next morning to his lodgings, prepared to accompany him | My father and elder brother had often spoken of to the place of meeting, but fearing I should find him in the delirium of illness.

at the door with a cheerful and joyous look, visitations! Their active life had probably efshook me by the hand, and spoke as jestingly of faced the impression of the story heard in former the coming duel as if he were anticipating a pleas- years. I was delicate in health, and had been ant morning walk. This strange hilarity, coupled brought up a student; for it had been my father's with the gloom of the preceding night, suggested | desire to fit me for one of the learned professions. to me doubts as to his sanity. I watched him To me, then, the spectre chose to appear, though closely, but could perceive nothing to confirm my suspicion, except the fact that he had made no | bers of the family. These thoughts and recollecpreparation of any kind for the possible result of tions swept through my mind with the rapidity of the encounter. I alluded delicately to this im- lightning, and there before my eyes stood the providence. Darcy laughed lightly, and said he had no ill-boding fancies. Colonel T., he said, was no great shot, and he was, luckily, a thin person! I was shocked by his recklessness.

This mood lasted to the end. He sang and mere trick, perhaps, to test my courage. The jested as we walked to the ground, and till Colo- very thought drove me wild. I sprang up and



THE VISION OF THE GRAY KNIGHT.

if it had been in a quadrille. With the same lightness he awaited the fire of his adversary. The ball grazed his hat; he raised his own pistol, and fired in the air.

The Colonel naturally interpreted his cool composure as contempt, and was incensed beyond though both seconds objected, Darcy silenced us, consenting to it.

Another and another shot was exchanged without effect, Darcy always firing in the air. Colonel T.'s agitation probably prevented his taking aim as he wished. It was manifestly unfair to allow such a combat to proceed, and we positively prohibited a fourth trial. Colonel T. was compelled to submit; but he rejected Darcy's frank overtures of reconciliation, vowing that he would yet have his revenge.

"You cannot now," returned his opponent, with a peculiar expression of countenance. "I knew

The words struck me as singular; and the same

He seemed unwilling to give it, till I reproached him, and said the only alternative was to suppose him devoid of feeling. Then he promised to be. Early next morning Darcy sent for me. He had | candid, and alluded to his former reluctance to speak of his family. He passed lightly over the account of his early years, hastening to what he

said had colored his whole life. "You will not wonder," he continued, "when you hear all, that I should be what fate has willed dence was, of course, the patrimony of his ancestors-his country seat not far from B. The water scenery was very fine, and I loved to indulge my fancy for solitude and quiet. At this time I was eighteen years of age. My father's health was feeble. He had to spend much time in B,, but he range some important business, he would return and pass the winter in our old home. My time was occupied in devising and carrying out improvements upon the estate. One night I was sitting up late, drawing plans for some of the The clock struck twelve; and, smiling to think I strove to cheer and encourage him, and re- how rapidly the time had flown, I put aside my ditionary tale of the apparition of one of my ancestors—a knight in gray armor—visible always at midnight, on the eve of the death of some one of the family. So much I had heard of this phantom that I was as familiar with its figure as boyhood, though, as I grew older, I had learned to look upon the whole story as a nurse's fable. the spectre, having heard of it; but, like me, they had no actual belief in its existence. It seemed What was my astonishment when he met me as if I was the one of the family selected for its I was the youngest of the three surviving memlegendary phantom. I do not expect to be believed with the same intensity of conviction I

myself have of its reality. Yet my first thought,

too, was that the appearance was a deception-a

unmask it. I grasped but the empty air! Again | country seat. It was a rough and tedious journey I saw it; it stood by the door, and beckonedi[me to follow it! Astonishment, terror, and an impulse I could not resist bound me in absolute thralldom to the will of the phantom-for such I now knew it to be. I followed it-I know not how; for my senses, even my consciousness, were wrapped up as in a dream, and fixed on one allabsorbing object of attention. At length we stood in the chapel. The validate which reposed the hones of so many of my ancestors was before me. Its iron-barred door, the black darkness within, and the solemn associations of death and the grave were sufficiently appalling at that solemn hour; and how much more so the presence of such a companion! I now perceived three lilies—the emblems of our race, as I well knew-in relief against the darkness of the vault; but whether painted against its iron face, or actually blooming within, and seen through the spaces of the bars, I could not distinguish. I saw the figure of the spectre-knight stride slowly, very slowly, toward these. I saw him crush the central and largest lily in his hand. Then he vanished through the felt, at the same moment, a rush of cold air upon

me, and fell insensible upon the pavement." "You shall tell me no more, Darcy!" I exclaimed; for I saw that he was agitated and dreadfully pale. But he shook his head, and proceeded as soon as he had recovered some degree of composure.

"I have little now to say. The next evening came the intelligence of my father's death. He had died suddenly-the same hour I had seen the spectre. On my brother devolved the management of his affairs, which were in far greater embarrassment than either of us had anticipated. To be brief, our expectations of fortune were delusive. I am now poor, as you know; but it is not that which has cast the shadow over my life, which has rendered me so moody, capricious and wayward. It is the calamity that the phantom will again appear to me. I know, as well as I know my own existence, that the spectral figure still pursues me. It is visible, even in dreams, to my imagination, and will again be seen by my bodily eyes. This knowledge haunts me continually, and has changed my whole character. I know that the Gray Knight will again stand before me, to announce my brother's death or to foreshadow my own. The anticipation of this sight is a perpetual horror to me. I cannot close my eyes at night in peace. It is not-I pledge you my word-the fear of death which thus overwhelms and unmans me: for, could I hope to die without seeing the phantom, death would have no terrors for me. Why should I cling to life? It can offer me only misery and dread. When moonlight approaches. I shrink in supernatural horror. I drove you all from me the other evening, because I expected the awful visitant on the eye of the duel. Far, far worse than the most frightful ideas of human dissolution is the thought of once more encountering that terrible being, whose presence fills my soul with horror, unutterable, inconceivable!"

able, inconceivable!"
I would not allow my poor friend to speak another word. He was fearfully disturbed. His strange behavior was now altogether explained.

Darcy suffered from a fever for many weeks after this, and was brought to the borders of the grave. I attended him till he was pronounced out of danger, and then left him with deep regret; for my impression was that he had not long to live, and that even the short time remaining to him might be blighted by the access of the disease to which he was predisposed.

We did not correspond during the time when I did not see Darcy; nor had I heard anything of him. But I never forgot him or his strange his-

My life was a busy one, and I passed through many changeful scenes. When I found myself, for the time, a resident in B., the first thing I did was to make inquiries about my former friend and his brother. I learned that his brother was nel T. and his party arrived, taking his place as rushed upon the figure, endeavoring to seize and vivor of his family, was living at his ancestral last moments.

from B., but I did not hesitate to take it. I went on horseback, and arrived at a cluster of small farmhouses not far from the old and still stately mansion that had once been the pride of the region about it. Leaving my tired horse at one of the houses, I walked the rest of the way, anticipating the pleasure my unannounced and unexpected visit would confer on Darcy, whom I had not seen for a period of upwards of three years.

I rang the bell at the gate with an assured hand. It was answered by a page, who told me his master was not well.

I went into the house without ceremony, and desired to be shown to my friend's room, simply sending my card up to prevent a shock of surprise. The shock was on my side when I saw how wofully changed was the poor fellow. He was lying on a lounge by the window, so

pale happard and emaciated I should not again have known him. He welcomed me most cordially, and pressed me to stay with him.

"I shall not be here long," he said plaintively. Suddenly he caught my hand, and said, in a loud whisper, "The Gray Knight came again! I knew he would! It was to tell me of my brother's death. He had the lily, and looked steadily on me as he crushed it. By the next post I heard the news that my brother had perished. Then I took nossession here."

My poor friend was so urgent that I should not leave him that I made up my mind to make his house my head quarters; but I had to take long journeys now and then. Returning from one of these, I found the lonely house in commotion. The physician had been summoned; Darcy had been suddenly taken ill. He had gained sufficient strength to go out occasionally to ride. On returning home that morning he had been attacked by an unusual paroxysm of weakness. As the evening came on, he became worse, till the housekeeper resolved to disregard his prohibition, and sent in haste for the doctor.

The physician arrived. His aid restored my friend to sensation, but not to consciousness. He lingered in this state several days.

One night, as I sat by him, thinking sadly of his hopeless condition, I saw his eyes fixed on me with an expression that told me he had recovered his senses. I pressed his hand eagerly, and stooped to hear if he had anything to say. He asked faintly for some restorative drops.

These were quickly administered, and my hopes began to revive. I bade him refrain from speaking, and try to sleep. A natural sleep might restore his faculties.

"I must speak," he said, in a strangely hollow tone; "I have seen it again, and for the last time!" "Seen what?" I exclaimed, forgetful of all for the moment save the dying man's symptoms.

"My ancestor, the Gray Knight. He came to summon me. He held the last lily, crushed, in

"For mercy's sake!" I cried, "do not give way to such fancies. There is one Ruler who alone holds the issues of life and death, and who orders all for the best."

He smiled and closed his eyes. I knelt by the bed, and read solemnly the prayers for the sick out of a volume bound in crimson and gold that

I thought he had fallen asleep while I was reading. I heard the clock strike, and then first realized how late it was, as I closed the book and re-

Spiritual Phenomena.

D. HOUGH, THE "BOY MEDIUM,"

EDITORS BANNER OF LIGHT-Having business in Philadelphia this week, I called on Mr. and Mrs. Stoddard, where I found the boy D. Hough. I was invited to spend the evening with them, and was most kindly entertained, both materially and spiritually. A few friends came in, and we had a wonderful time.

Of all I have heard and seen from spirits, the phenomena on that occasion were the most varied and interesting, showing the power of spirits to act upon material things under right conditions.

We were placed within five or six feet of the medium, he being seated on a lounge opposite us. and the rest all clasping hands, making deception out of the question, as he was almost all the time under the control of an Indian spirit, was continually talking, and could not have moved without our knowledge. The light was turned down, and the invisibles began playing upon the guitar, carrying it around the room, touching each on our heads and limbs-often being quite outside of the circle, and ten to twelve feet away from the medium, and in an instant place it in our ans; again they would play finely upon it while still, and then whirl it around the room, producing a heavy current of air in its rapid progress. They also performed upon a snare drum, carried it around the room, and placed it upon our heads when asked to do it. The lady had some oranges and a plate of cake upon the table; they distributed these to us all, bringing the plates singly, and taking a knife and cutting the refreshments in pieces, we hearing the knife cut through on the plate. One of the party complained of being thirsty. Immediately the pitcher was heard against the glass. Water was poured out, and each one was presented with the goblet to our lips, with as much precision as any one could do by broad light, and without spilling any. We were then touched by spirit-hands of different sizes, one, a delicate female hand, patting me cently all over my face and head. While this was going on two other spirit-hands of different sizes were at work. My foot was caught up, and my boot drawn off by them much quicker than I could have done it myself. They took out my eye-glasses from my vest pocket, drew them out of the case, put them on a gentleman's nose, and presently brought them back and put them on mine; they then put them back in the case and nocket where they found them; took another's pocket-book from his pocket, gave it to his wife. and soon took it away from her again and returned it to the owner, thus showing they were honest spirits. The controlling spirit claims to be a Colonel Perkins, of the 16th Connecticut regiment, killed at Lookout Mountain. Whoever he may be, he can, through the Hough boy's medi-

The next evening we had a little larger gathering, and as if to outdo all previous performances, the spirits took down a good-sized looking-glass from the wall, and placed it in a lady's lap next to me. They made spirit lights, carrying them around and about us, and bringing them over the looking-glass, making a fine reflection in the same. While this was going on the boy was still, and the voice through a trumpet said, "Go and examine the boy on the lounge!" We found him fully entranced, lying partly on his face, his cont off, when we supposed he had it on; and immediately on sitting down, his watch was brought me, my vest unbuttoned, the chain fastened in the button hole, the watch put in my pocket, as quickly, or more so, than I could do it myself. Many other wonderful things were likewise done. Mr. Stoddard and others informed me they had a wire helmet made for the boy, covering his person down to his waist, and his arms and hands both encased in the wire, when the invisibles put rings on his wrist, untied his neck-tie, took it off, and placed it outside of the wire; they also put a gold ring alternately on his nose, ear, finger and lap, while he was tied tightly to his chair, so as to preclude any chance of deception. The medium is promised to visit New York soon.

A. A. THURBER.

Corner 55th street and 3d avenue, New York, April 21st, 1871.

WHY I AM A SPIRITUALIST.

BY LUCRETIA CUNNINGHAM.

When I was a child, about eight years of age, I was taken sick, and remained upon a bed of suffering for several months. One afternoon I heard my physician say to my mother that she must not let me get into a sound sleep. Soon after, I fell into a half dreamy state, but heard every word and knew everything that transpired in the room where I was. As often as I became partially asleep, the attendants would waken me; butthat night, my mother, fatigued for want of rest,. lay down upon a bed in the same room, leaving an aged sister of hers to watch with me. Soon my aunt, also overcome with weariness, fell asleep. The next thing I was conscious of, was that I seemed to be standing at the opposite side of the bed from my dear aunt, and looking down upon the lifted himself from the pillow, leaning on his left arm. His right as slowly rose, and the finger pointed to something in the centre of the room.

"There!" his white lips articulated.

I lected in the direction indicated but say "There!" his white lips articulated.

I looked in the direction indicated, but saw nothing. Then I turned to the dying man. He was still pointing to the invisible object.

"It is there," he repeated, more faintly. "He waits for me; I am coming."

Then he sank back on the pillow, and I felt a rush of cold air, chilling me so completely that I felt sure the door had suddenly been opened.

But it was not so. A dead silence reigned in the room. When I turned to look at Darcy, I saw that he was dead.

I called the household together; but I said nothing to them of the vision he had seen in his mersed in hot water, and then covered with catadering in childish simplicity that I could have

mersed in hot water, and then covered with cataplasms of mustard; all the while my second. body was standing by my mother's side, begging her not to cry, and saying: "Do n't you see, mamma, I've got another body"" When I awoke, as I finally did, under the influence of the restoratives, I was in the arms of my aged uncle. I tried to tell what I had seen, but could not till late the next day. My first words then were:

"Mamma, where is my new body? I want to see it." Since that strange hour thirty-three years have come and gone, graving their record of grief and joy upon my heart, but I have never forgotten its lessons, and feel assured that when this mortal body shall moulder in the dust, my spirit form shall live on the brighter shore of the eter-

Again: some few years later, I was once more brought low by sickness, and was, for the space of ten days, unconscious of earthly surroundings. It appeared to me, during that time, as if I had a journey to make, and as I drew near the end, I came to a beautiful brook, and as I stood entranced with happiness at viewing its glories and the beauties beyond its shores, I saw, standing on its further bank, two very dear friends who had passed from earth-life some years before; but in my vision I did not seem to know that they had left earth-life. They called me by name, and invited me to cross and walk with them. The beauties of that land no earthly language can describe. Coming to some fine fruit trees, my friends plucked four apples and gave them to me, bidding me return, and to eat one, give one to my husband and one to each of my children. They told me I must send my baby George to live with them. I crossed the little brook and awoke, find-

ing, on my return to consciousness, that my friends were preparing my body for its final resting-place. On my regaining my speech, I asked for my little ones. They were brought, and, as I kissed the babe, only five months old, I said: "Yes, darling, mother will give you to live with the angels." Those who stood by said," Her mind is wandering," but two weeks from that day my baby went to join the immortals beyond the river. I recovered only to hear the angels calling again, and to find that consumption had seized upon my husband. For three long years I watched and waited by his side, and saw him fade from me, till, one bright afternoon, as I sat with his pale, thin hand clasped in mine, I saw the cold, damp dews of death as they gathered upon his emaciated brow. He turned to me, and, with a countenance bright with heavenly joy, said, "Darling, don't grieve for me; I am ready and willing to go. Our baby George is here, and I see the angels all around In a few hours he had crossed the "little

brook," and I was left alone to struggle with the world and care for my first-born-a noble boy -for twelve years. When the war broke out, and all hearts trembled with apprehension and sorrow, I heard the angels call again, and he, my only son, laid down his mortal body amid the bloody clods of the battle-field. But I know that his angel form dwells in a bright eternity, and is ever near to bless and comfort me in my mission here below. The same year that my darling boy passed on to the shining shore, Spiritualism was presented to me, for the first time, through its phenomenal phase, and I believed it with my whole soul, knowing, though earth be lonely, that the friends of other days are waiting for my coming, and will joyfully greet my advent in the summer-land.

Halcyondale, Scriven Co., Ga.

[Correspondence of the Chicago Times.] MYSTERIOUS DAGUERREOTYPES ON WINDOW-PANES.

MILAN, Ohio, April 15th -Milan for the past two months has had a sensation, has been the centre again of a good deal of talk and interest, owing to the fact that there has come upon the glass of certain windows there the appearance of pictures of human faces that look some like daguerreotypes that were taken twenty years ago, before the art was brought to its present high state of perfection. The first appearance of the glass is a stony steel color, interspersed with a dull ashen color. Or it has some the appearance of water that has tar or crude oil mixed with it, and one can see the oily substance floating on the top of the water, giving it a variety of colors. When this discoloration of the glass is first noticed, there are no clearly-de-fined outlines of the human face, but gradually, day by day, in the centre of this discolored ap-pearance, a face begins to take shape and form, intil it requires no stretch of the imagination in order to see the well-defined features of an indiridual, who appears to be looking out of the window from the room within. You go into the room and look out through the glass that has the picture upon it, and nothing can be seen. The glass is just as clear, apparently, as when it came from the maker's hands. Most of the rooms containing the windows having these pictures upon them are vacant ones, and have been for some time, although they have appeared upon the windows of rooms that are occupied. The plainest picture is that of a middle aged man upon the window of an old building in North Milan, across the Huron River. It was built for a hotel, and used for that purpose for a long time, but is falling into decay now, and is used as a dwelling-house and occupied by a Mr. Horner. On the window of an unoccupied room, fronting east, is the picture, plain and well developed, so that one can see the hairy eyes, nose, mouth and whiskers as clearly as in any of the old daguerrectypes that I have men-tioned before. How this picture came there; or by what agency it was produced, no one can tell. We cross the river and enter Milan proper, and going in front of Andrew's Hall look up to one of the windows, stepping back slowly in order to get the right angle, so that the light shall fall properly upon the glass we are looking at. Ah, we have it now, and we see a face that some say is Wash ington's. It is the well-defined picture of a man's head and shoulders. The head is covered with a military three-cornered hat, slightly shading a broad forehead, while the deep-set eyes, straight nose, firm mouth, square set jaws and smooth shaven face are plainly to be seen. How it came there, or by what agency it was produced, no one

Deacon Ashley, a member in good standing in the Presbyterian Church, and a worthy man, keeps a jeweler's store on the south side of the square, in Milan. One of these pictures commenced to show itself upon one of the upper windows of his store. The deacon protested, but day by day it continued to develop into the features of a negro woman. The deacon called in the services of soap and sand, but that would not eradicate it; and, finally, despairing of disposing of it in any other way, he took paint and brush, and hid it out of sight by painting the glass over, letting it remain so for a number of weeks, and then removing the paint from the glass, when he found that it was still there as plain as ever; and now he has come to the conclusion to let it alone, as he says it is growing plainer every day, so that e can see the ruffles around the border of the old negress's cap.

On two of the windows in the Exchange Hotel in Milan, there are also two pictures, one of which resembles Major Marsh, who died there soon after coming out of the army. The above I have from those who knew the major before he died; but to me the features are not so plain as the other three I have described. The other picture on the Exchange Hotel has three female figures in it, who seem to be sustaining a man in a reclining position, as though he had just escaped from the toils, cares, vexations and sorrows of earth-life, and was yet too weak and enfeebled to open his eyes and senses to the beauties and angel influence that surrounded him. People come from quite a distance to see these pictures, and almost every one has a theory of his or her own in regard to the manner in which they are produced. Here are the facts; take them and draw your own inerences from them.

Spiritualism.

The Spirits Concerning Spirits.

With hardly an exception, trauce, clairvoyant and clairaudient media accept the reasonable teaching that in future life there are good and evil spirits; that is, undeveloped evil spirits, just as there are artful, selfish and evil-minded men upon earth. Such spirits remain in those dark condi-tions till through mental suffering, repentance, aspiration and spiritual progress they attain the more heavenly altitudes of truth and harmony. These are the logical positions entertained by Emma Hardinge, William Denton, Hudson Tuttle, E. C. Dunn, A. P. Pierce, Mrs. Conant of the Banner of Light, Judge Edmonds, D. D. Home, &c. They have reached these conclusions through their individual mediumship, through the general testi-mony of spirits and the positive evidence of their own interior senses in connection with reason and

The same general line of teachings obtains in England. In the issue of the Daybreak and Medium, March 17th, published by James Burns, London, Eng., several important questions are answered. The medium, Mr. J. J. Morse, is a very

Ques.—Did Swedenborg, after being intromitted into the spiritual sphere, return to the human and temporal prior to writing out his recollections, and, consequently, are his revelations, as we have them, tinctured and modified by his

ANA.—The writings of Swedenborg came from the plane of the external memory. Intromission and inspiration depend for their perfectness upon the adaptability of the organic formations, and these are modified by education and position. Hence it would be file to suppose that the revelations of any

Refrict to would be fully of suppose that the revenitions of any seer were absolutely true.

Q.—Could the spirit give us any guage by which to admensure the reliability of low and undeveloped spirits?

A.—By practically investigating the statements made.

Q.—Is there a possibility of physical manifestations becoming dangerous to life or limb?

A.—Out to assess where the thomogeneous are produced by

A.—Only in cases where the phenomena are produced by revengeful or malevolent spirit, as motives guide our actions in both residents. ions in both worlds.

all a sham, over which, before his death, he frequently made merry. He was guilty of nearly every crime in the calendar. Besides living in depraved positions with a number of women at different times, he boasted of laying held carnal relations with over four hundred. He was deceptive, drunken and quarrelsome. Vulgar, vicious, we hear the liganticus and murdevous he lived—and tive, (frunken and quarrelsome. Vuigar, vicious, profâne, licentious and murderous he lived—and thus he died? Coming to consciousness in the world of spirits, was he good or evil? that's the question. If good and pure, what purified him? How was the mighty miracle wrought? Would those few Spiritualists who strenuously insist that there are no evil spirits like this spirit for an importal guide or a constant inspiring intelligence? mortal guide or a constant inspiring intelligence? This is putting their philosophy to a practical test. But admitting that he and this class of human beings retain their moral status immediately, and for a season after entering a future state of existence, we are told that "angels and higher intelli-gences will and do prevent them from influencing anortals and controlling media. A very pretty assertion, and nothing more! Why do not these beneficent angels extend their power, pray, by arbitrarily preventing the commission of wrong and the extension of wicked influences on earth? This assertion is paralleled by the Orthodox posi-tion, that God, while permitting multitudes of deceiving demons from the pit of destruction to walk Neither God nor angels govern by arbitrary laws. Our safety lies in living pure, noble and spiritual lives, and trying the spirits according to the apostle John's injunction. - J. M. P., in American Spirit-

The Lynn Reporter on Spiritualism. The Lynn Reporter, having had its attention drawn to the subject of Spiritualism by the lectures of Mrs. M. S. Hoadley, descants on the spiritnal philosophy and trance speakers in the following liberal manner:

ualist.

"The Sabbath discourses recently delivered by this eloquent lady have continued to draw increased attention from our citizens, until the hall has been filled to its utmost capacity every Sabhas been filled to its utmost capacity every Sab-bath afternoon and evening, many being obliged to go away without gaining admission. Her speaking is remarkable for propriety, elegance and force, while she seems to have a perfect compre-hension of whatever subject she may have under discussion, and this oftentimes without any chance for premeditation. Indeed, it requires a much greater stretch of credulity to believe that any of her discourses are given from memory, than to concede that they are what they purport to be, namely, the productions of the spirits of men once eminent upon the earth for their scholastic attainments and literary eminence, who, though dead, yet speak to us through human organisms.

It is very easy to cry 'humbug,' and attribute this wonderful phenomenon to the devil, but not quite so easy a matter to prove it. Is it any more improbable that good spirits can thus influence mortals, than that the devil and evil spirits can do such 'wonderful works?' We once heard a Methodist preacher say to his hearers: 'Brothers and sisters, when you are tempted to do wrong, you are not aware how much you are influenced by evil spirits. But why concede all this power to cvil spirits, and deny it to good spirits? We have seen a person completely under the control of and subservient to the mind or will of another, while here in the body; and is it unreasonable to affirm that this power of the mind is still retained and can be exercised even more powerfully by the spirit after it has left the 'earthly house of this abernacle?' Who can successfully disprove it? It may be said that these learned and eloquent lectures are the result of a close application to that instances are well known where young ladies of scarcely ordinary scholastic ability and scientific attainment have been, as we may say, literally impelled by a power they could not resist to go upon the platform, when they would deliver sermous, lectures and exhortations, with a power and eloquence not exceeded, if indeed equaled, by the most eminent scholars and orators in the land! Verily, it seems to be 'given them what

they shall speak!
This phenomenon, so to speak, is the wonder of the nineteenth century, and the revelations it lating to the revelations of this spirit, one hundred brings in regard to the spirit-world are consoling and seventy years in the spirit-world, all conto mourners and to all sorrowing hearts, and 'the common people hear it gladly.' Indeed, even members of our 'evangelical' churches and sociecommand. He did not merely believe in spirit ties venture to hear Mrs. Hoadley in the evening, and if they are not fully convinced, are free to confess that they are very much confounded! She appears before the large audience with perfect ease and self-possession, as if fully assured of the supernatural support she claims to receive, and often takes subjects to discuss which are presentoften takes subjects to discuss which are presented to her after she takes the platform. She is also ever ready to answer any proper questions in the ology, science and philosophy. In advocating reforms, she 'lays the axe unto the root of the tree,' as will be instanced by those who heard her tem-perance lecture in Music Hall. If there were any pe-smokers and tobacco-chewers present on that casion, who still persist in those disgusting and destructive habits, we shall at once give them over to 'hardness of heart and a reprobate mind.' Calvinistic theology trembles at her touch, and

disappears before the fire of her keen logic. Even our valiant Bro. Cook would hardly dare to risk his reputation, as a scholar and controversialist, in an oral debate with so powerful and honorable an antagonist. She closed her labors here for the present on Sunday evening, April 30, by deliver-ing a very eloquent and impressive discourse from these words of the Saviour: 'Come unto me, all ye that are heavy laden, and I will give you rest.' We hope that when she returns a more spacious hall will be provided for her, that more of our citizens may listen to her surpassing electrons of the surpassing electrons."

Lecture by J. M. Peebles. From the Baltimore American, May 8th.

After the exercises connected with the Children's Progressive Lyceum, and such other pre-limitaries as reading, singing and prayer, the speaker selected his text from the first chapter of Isalah: "Come now and let us reason together saith the Lord." The lecturer said that pure reason pertained to

God, while investigations and reasonings belonged to the empire of man. God had made man in the divine image—"male and female made he them"—and endowed the same with reasoning swered. The medium, Mr. J. J. Morse, is a very candid and every way excellent young man. The controlling intelligence, a Chinaman, *Ticn-sien-tie*, matters relating to science and religion. The man that would not investigate—that would not man that would not was a bloot; the man that dare not, was a is a reflective and metaphysical reasoner. Mr. Morse, at these Friday evening scances in London, passes into his superior condition—a deep trance state—and answers questions. Here follow samples:

Ques.—Did Swedenborg, after being intromitted into the Ques.—Did Swedenborg, after being intromitted into the mendable. And not philosophically speaking. mendable. And yet, philosophically speaking, there were no new truths. Our conceptions of there were no new truths. Our conceptions of them were new, but truths themselves, as principles, were eternal. This phenomenon called Spiritualism was nothing absolutely new in the world—dream, trance, vision and prophecy had run like silver threadings through the inspired writings of antiquity. Zoroaster told Cyrus, King of Persia, that he with magic could disentiral themselves from their bodies and converse with the immortal gods. Pythagoras and Plato taught that celestial beings held the guardian care of mortals. Jesus was a very remarkable Spiritualist. On the Mount of Transfiguration he conversed with Elias and Moses, who had been conversed with Elias and Moses, who had been long in the world of spirits. Jesus chose the It is not the body that does vile deeds, but the conscious man in that body. And this same man of moods, tendencies and victous propensities, when out of the body, does not lose his identity by death's severance of the copartnership; neither does his "malevolence" change to kindness, his revenge to love and his folly to wisdom in the "twinkling of an eye." Nature is not given to rude leaps. Upon this matter the churchal atonoment of the sectarist, and the chemical deathstrainer of the sectarist, and the chemical deathstrainer of the speculatist, are equally untenable and unphilosophical. and unphilosophical.

And the gitt of tongues; Baron Swedenborg held

Man is not a thing to be washed, not a rag to be
rinsed, not a sponge to be hastily squeezed through years of his life.

Certainly spirit intercourse was coffin and grave into glory; but a moral being, a moral actor and a subject of moral government; and, whether in this or in the world of spirits, he acts from the plane upon which he is on.

The intelligence of the grave into glory; but a moral being, a mot new in the world, slitiough the present wave was infinitely wider in extent and influence than any preceding movement. The intelligence of the age called for this fresh spiritual impulse.

Lecturing in Troy, we had an evening's interview with Mr. Chandler, who has in charge the estate of John Allen, reputed the "wickedest man in New York." Mr. C. related to us much of the revolting part of this man's history. It seems a the "with the transfer and the home of the brave." Essential spirit is causation. The spirit world was the world of causes—this of effects. Congresses of spirits conceived the plan of laying the revolting part of this man's history. It recents a the limit of the free hist condition of the order to obtain our very near approach to "total depravity." His The first rapping—rappings as warnings to old prefended profession of religion at one time was creeds and petrified theologies—were heard near all a sham, over which, before his death, he frequently made merry. He was guilty of nearly since, Its spread and diffusion among the masses are the condition of the cond had been unparalleled. In the face of press and pulpit, persecution and priestly rule, it had marched on under the leadership of eternal prin-

ciples and constantly recurring facts from con-quest to conquest. The propelling powers were spirits, angels, heavenly hosts and God himself! Judge Edmonds, of New York, estimated the number of Spiritualists at 11,000,000. There may be less, but certainly the army numbers millions, with a National Association, State Conventions, thousands of local societies and scances for mani-festations. Visiting and traveling extensively in the Old World, he found Spiritualists not only in the Old World, he found Spiritualists not only in England and upon the Continent, but in Turkey, in Asia, Smyrna, and other cities in Asia Minor. In Constantinople, Scutari, Athens, Messina, Scudia and other cities of Sicily, they hold their spiritual scances regularly. Italy prints a Spiritualist journal in Florence, called the Aurora. France, before the war, published three periodicals. Leon Favre estimated that there were fifty thousand in Parls, and one thousand in Lyons. Both Leon Favre and Jules Favre (the French Both Leon Favre and Jules Favre (the French Minister of Foreign Affairs) are Spiritualists. The distinguished French astronomer, Camille Flam-marion, is an outspoken Spiritualist; crossing the Channel he read works of Lord Dunrayen and the earth and communicate, prevents good spirits
And angels from holding converse with mortals.

Neither God nor angels govern by arbitrary laws.

Our safety lies in living pure, noble and spiritual
lives and trying the spirits according to the angels. avowed Spiritualist, and Mrs. Varley was a trance medium. The Rev. Dr. Burns, a popular Baptist preacher in London, was a Spiritualist, and opened his church for Dr. J. R. Newton to engage in healing by the "laying on of hands." English Spiritualists were often more brave and independent than many in this country. The English Monarchy was not so great a tyrant as was pub-lic opinion in America. "What will the people was a cowardly inquiry. The speaker snised the creeping, cringing, crawling cowardice of the moral coward! London alone publishes five Spiritualist journals, viz: Human Nature, Spiritual Magazine, London Spiritualist, Daybreak and Medium, and Christian Spiritualist. James Burns, the enterprising Spiritualist pub-lisher, is forwarding books, pamphlets, papers, to Australia, New Zealand, Hindostan, and to all of

the principal cities upon the Continent.
Well, admitting Spiritualism to be on the increase, and admitting it true, what of it? Everything, inasmuch as it gave the world a present positive demonstration of a conscious future existence. All the sectation of a conscious future existence. ence. All the sectarian forms of religion were based upon past traditions. Spiritualism was based up-on present tangible facts, and consequently was just as much superior to any phase of denomina-tional Christianity as knowledge was superior to faith. He compared sectarian Christians to Columbus before he discovered the New World in the West. For seventeen years he plead at European courts for ships—plead as a man of hope, a man of faith; but when sailing westward, and putting his feet on solid land, faith was lost in putting his neet on solid land, latth was lost in knowledge. So Spiritualists had knowledge of a future progressive life. Clairvoyantly they had seen the summer-land, and clairandiently they had heard the voices of the "loved ones gone be-

fore."
The lecturer referred to a young man in Battle Creek, Mich., E. C. Dunn, who, being psychologized, was taken possession of by a spirit named Morgan, who that day had been killed by a railroad accident in Canada. The fact was confirmed by the next morning's Detroit papers. Another spirit, controlling the young man in the trance state, said he lived in Yorkshire, England, nearly two hundred years since. His brother's name was James Nite, an eminent English clergyman. This spirit, Aaron Nite, described his Yorkshire home the York Minster, St. Mary's Abbey, the River Ouse, the hills where he used to sport, &c. This spirit had talked with the speaker more or less for the last eleven years, and when he reached Liverpool, on his way to Turkey in Asia, instead of rushing to London he directed his way to the City of York, to identify, if possible, these Nites. Examining the annals and the antiquarian records, he finally repaired to the will office, and found the family of Nites—found the name of Rev. James Nite, the English clergyman, and all matters recommand. He did not merely believe in spirit converse, he knew it to be true—knew that men were immortal, knew that individuals commenced the future life, mentally and spiritually, just as they left this, knew that the future life was also one of progress, where Jesus, angels and good spirits were teachers.

The tendency of Spiritualism, rightly understood and practiced, as taught from angels through pure and cultured media, inclines to goodness and holiness of life. While Spiritualists professed the best religion, professed to be in communion with the angel-world, they ought to be exceedingly careful to maintain and practice good works, that others may be induced to accept and rejoice in the principles of the spiritual philosophy.

What rings are not circular? Her-rings.

For the Banner of Light. LIFE THOUGHTS FROM THE LAND OF THE LIVING.

GIVEN THROUGH J. MADISON ALLEN.

Life is precious I use it well. Ye who dwell on this dark earth: Learn, oh learn to think aright, Learn to pierce the deathly night, Bee the soul's true worth !

Wake I and list to angels bright, Piercing through the earthly gloom; Coming fresh from Eden Land, Coming with a joyous band, With their love-perfume.

Ye who love the earth below, Why, oh why do ye not learn To annul the dismal gloom, Now enshrouding grave and tomb 'Gainst the soul's return! Do ye think there is no room

For the friends, who erst have lived On this shore, to come again-Come into the haunts of men. Angel-thoughts to give? Do yo think there is no law,

By the God-Boul introduced Banctioning the soul's return, Giving power to thoughts that burn Thus to be produced? Oh, ye mortals! through the portals

Of an endless, glorious day, Looking upward, ye discover Appels bright around ye hover. Blessing ye alway. God is good! and has not placed

Barriers grim, and dark, and drear,

To the soul's return to earth, After glorious second-birth Shows the spirit-sphere. Yes, we come, and round ye hover,

Breathing words of love and truth; Come with blessings without number While you act, or think, or slumber, Come to age and youth.

Listen to our teachings ever I We will bless with lessons grand, Wafted fresh in inspirations. For the healing of the nations, We will come and guide you onward,

Through the misty vale of tears; Light your dismal habitations With divine illuminations,

We'll dispel those errors fatal, Now encherished through the world; We'll give rise to Truth to graphic-Make the earth a shore scraphic, With our Banner well unfurled.

Banner Correspondence.

Michigan. BATTLE CREEK.—A correspondent, under date of April 28th, sends us the following: The Adventist and Spiritualistic societies of this place have had a warm contest with reference to their respective beliefs. On the 24th, Eider M. E. Cornell, one of the principal men of the Advent church, delivered an argument against Spiritualism. His delivered an argument against Spiritualism. His points, presented with the clearness, force and acumen of a trained polemist, consisted of Bible prophesies, applied in a shrewd manner to present occurrences and religious beliefs. Admitting the phenomena of Spiritualism, he explained them, according to Bible teaching, as arising from the according to Bible teaching, as arising from the mesmeric influence of fallen angels, existing previously to and having greater intelligence and power than the spirits of men, which, after the transition from the body, are in a comatose state until the resurrection. He said that these angels, according to the Bible and the admission of the spiritualistic writers, were given to the speaking of lies and deceiving of men, to whom they appeared in the guise of friends; that then Spiritualism was a deception, Spiritualists were deluded, and that which had the appearance of good was for the purpose of gaining our sympathies to work a greater evil.

The evening of April 25th, according to appointment, W. F. Jamieson, the well-known Spiritualist lecturer, reviewed the argument of Elder Cornell before a very large audience, manifesting the most intent interest. Noticing the incongruity of God being personal and omnipresent, as omnipresence could not at the same time be personal any more than infinite space could be personalized with attributes limited to personality, he referred with attributes limited to personality, he referred to the argument of his opponent as based on prem-ises untenable, as the Bible was not infallible and hence not conclusively credible. He said that the attributes claimed for it were claimed with no eference to facts, and the inaccuracies and num berless errors found made it no better guide than man's reason; that the prophecies therein contained were susceptible of different applications at dif ferent periods of time, and had been so applied by Catholics and the various Protestant sects, and every generation had its latter days. Admitting the Bible worthy of belief, it proved Spiritualism by specifying numerous instances where the spirits of men, after transition from the hody, appeared to persons living, possessed of organisms endowed with spiritual perceptions; and if the spirits known through modern Spiritualism were given to the speaking of lies and deceiving of men, and making speaking of hes and deceiving of men, and making prophesies never fulfilled, they were not dissimilar to those of old, said to have come from God, who deceived such worthy men as Jonah and others of prophetic natures. Stating that the admissions spiritualistic writers were conclusive only to the writers themselves, and not to the great body of Spiritualists, numbering some 11,000,000, he ridiculed the theory of his opponent, ascribing to spiritual phenomena a demoniacal source, and commented in a ruuning manner upon the visions and revelations, compiled in book form, of Mrs. Ellen G. White, esteemed as prophetess by the supporters of Adventism, in whom was placed the most childlike confidence, and characterized her as but a medium partially developed. He closed by contrasting the two beliefs, remarking how desirable the future of Spiritualism—how terrible and unsatisfactory the future of Adventism. This discussion has created the greatest excite-

ment of a religious character of any experienced here in a long time.

Mr. Jamieson courteously invited Adventists to a joint discussion, but they remember Moses Hull and say they "will not debate with Spiritualists. Mr. Jamieson predicted that Elder Cornell would yet embrace Spiritualism. 1, He is honest in his opposition. 2, He investigates. 3, He admits the phenomena, declares that any one who asserts that spiritual manifestations are not true is foolish—he would waste no time with such people, for, he said, it is too late in the day to deny what is so generally well known—the facts of Spiritualism. In his own experience, he said, he knows that there are spiritual beings who communicate, but he believes they are devils; the air, he says, is full of demons—artful, shrewd, cunning devils, and that Beelzebub makes the atmosphere his "headquarters." That is cool de-

Mrs. Cornell, wife of the Elder, is a devoted Spiritualist. Her former friends are very litter against her on account of her belief in Spiritualism; but she is firm as a rock in her spiritual be lief. She is a noble, intellectual woman. I al most feel sorry for the Adventists, they feel so very sad at the inroads Spiritualism is making upon Adventism. Through their prejudiced eyes it is the terrible havec of Satan. Mrs. Cornell and her brother were both present on the even ing of April 27th, at a large circle of Spiritualists held at the residence of Bro. Whitney.

Indiana. MENDALLVILLE.—George W. Carpender, M. D., writes, May 10th: Messrs. Editors—I feel myself only a babe in Spiritualism; but, babe or adult, I feel the need of food to strengthen and continue spiritual growth. Feeling myself to be a compound of physical and spiritual, with fally demands from each to assist the other, and feeling also that there is a referrible or said of the ing, also, that there is a principle or soul at the that believe: in my name shall they east out base of all action, from the molecule to the largest sphere that moves in the immensity of space, I shall recover, and if they eat any deadly thing it

ask, What is it? There certainly must be a rule ask, What is it? There certainly must be a rule for all acton, or a law governing motion. Scientists, I believe, have consented, that in attenuation is power, while in crystallization is form; but yet it requires power to produce form. I believe that science, also, is developing the fact that light, heat, electricity, magnetism and power are correlative principles, each developing the other; but all seem to have their origin in or are developed by decomposition, beyond which it seems that science cannot go. It would appear, then, that science cannot, or, at least, has not been able, thus far, to develop principles or causes lying lower in being than those ultimating in what we thus ar, to develop principles or causes lying lower in being than those ultimating in what we call death. We sak again, in viewing the result of life and motion, "How is it done?" How is form produced? From whence comes the power? The materialist says there is no power outside of matter, and claims that elective affinity, (with its concuminants) is the power. But that does not better the case. What principle commands the election? "Attraction," says another. But what is attraction? The principle of attraction, affinity, vitality—or by whatever name is may be called—is that which we are in search of, with its underlying cause, and ask science to discover. The common acts or products of Nature have been declared, by scientists, to be produced by laws, and when asked how, they complacently answer, "They are accomplished by natural law, of course." There is great diguity in their answer. The matter being settled, it is supposed that the soul, hungry for causes, will be fed and nourished. But there are very many things occuring every day that cannot be accounted for hyperman law and we the feats are affects are are not act the feats are affects are are the feats are affects. fed and nourished. But there are very many things occurring every day that cannot be accounted for by common law, and yet the facts are as truly facts as though they could be. Such facts overturn the dignity of the scientists. When they are pressed for a demonstration of what these facts may be, and as to how they are brought about, they say, "They are done through natural law, but sleight-of-hand or some other agent hides the cause." Anything rather than admit that beyond the physical sphere, with which we are acquainted, there is a sphere as real, as substantial, and, to those who inhabit it, as material as ours, governed by laws as immutable, which as ours, governed by laws as immutable, which the science of that sphere can demonstrate, and only by intercommunion with the intelligences of each sphere can we obtain any knowledge of the effects of the operation of those laws. But for want of suitable appliances and refined material, we cannot approach to the knowledge of the law; we cannot obtain any knowledge of the principle underlying our laws; but in that sphere where the principle can be observed, a knowledge may be obtained. But the same course of doubts may exist there in regard to facts occurring beyond the observed laws, which must wait the advance of a higher condition. These things conceded, and we are ready to receive phenomena as they occur, and look for the cause in the laws of this sphere, or another, as we may be able to demonstrate. We are ready to examine the claims of all the

be they what they may.

We find intelligence, but cannot tell how it is produced, even when the vehicle is present, and can be put to all the tests of the deepest science. we have. We just as surely find intelligence where there is no vehicle for it that is acknowledged by science, the causes of which equally defy investigation, yet intelligence nevertheless. Why should we not take the claims of one as well as the other?

North Carolina.

Mr. AIRY,—J. H. Bemis writes from the High-lands of the South, May 1st, 1871, as follows: Per-haps some of the readers of the Banner of Light would like a more genial climate than New Eng-land affords, or one more healthful and less debili-tating than the bilious ague sections of the West; if they wish to see New England on a grand scale, if they love varied and extensive scenery, coupled with a pleasant healthy climate, let them visit Mt. Airy, Surry, North Carolina, a little village four miles south from the Virginia line, in a so-called basin of the Blue Ridge, which seems to encircle it on the north and west, serving the double purpose of breaking the cold north winds double purpose of breaking the cold north winds of winter, while in summer the mountain breezes cool the heat that comes from "down the councool the heat that comes from "down the country," giving us a warmer winter than is found just north of the Ridge, and less intense heat and drouth than are found only a few miles south and east of us. In fact, so many mountain streams almost preclude the possibility of severe drouth, white the circle of hills and mountains is another help in the same direction; it least fifty miles of the Blue Ridge is in sight, from eight to twenty-five miles distant, Slate Mountain four miles east, Little Mountain six miles south, while a few miles beyond rise Pilot Mountains, the highest Little Mountain six miles south, while a few miles beyond rise Pilot Mountains, the highest land near us. Through all this country there is no lack of springs of water, pure, soft, and neverfailing, abundance of clear, rapid streams, that seldom rise above banks, and are never dry, affording as much and as safe water power as any other section of tillable country in the United States. On all these streams are level bottom lands, but no swamps or marshes; the uplands are rolling and hilly, naturally good land, but nost of what is cleared is hedly correspond and most of what is cleared is badly overcropped and worn, and needs good culture and clover to re-store it.

If last year was a fair sample, this is a natural fruit country. Apples, peaches and grapes do well, with untold quantities of wild blackberries, good as those cultivated North, bearing through a

eason of six weeks. The timber is fair for a country so long settled and so often overrun with fires, and consists in part of pine, oak, hickory, wainut, poplar and cheatnut, all waiting for men and machinery to work it into furniture, wagons and buildings. We work it into furniture, wagons and buildings. We have a planing machine, shingle machine, and some other wood-working machinery, but more is needed and would pay; also iron mines that need working and ought to pay.

There was very little snow here last winter, al-though" the Ridge" was often white with it. Peaches were in bloom March 14th. Since then the thermometer has not indicated frost at sunrise, though in April water was lightly skimmed with ice during the night. Sweet potatoes of excellent quality grow finely. Cotton will mature here. Probably there is no better bee and honey country than this, North or West. Mt. Airy is built on elevated land between two mill streams, one of which runs a small cotton factory, grist and flouring mill, boot and shoe shop, with best modern machinery, and managed by Philadelphia mechanics. Our eight stores are ie chief centre of trade for all the country within twenty to twenty-five miles. Several shops turn out wagons for local and Southern trade. Two churches, one white, one colored, four schools, three white, one colored, all harmonious. In fact, there appears to be no inharmonious element in this vicinity. A more quiet, law-abiding, kindly disposed people I have never met. About fourteen months ago, we came here from the North, utter strangers, and have received only kindness from all we have met, and "their name is legion."

Wisconsin.

MISSIONARY RIPPLES. — Dear Banner — Your water, your winds, your food, your sunshine, all have to come from beyond the "hub;" so the refreshing ripples of Spiritualism flow to you as blessings—largely from the Northwest, where grow the Mississippi and the smartest boys and

I was at beautiful Evansville the other day, where, years agone, Spiritualists held conventions. Nothing of the kind now! Why are our brothers so shy of them? Are conventions playing out? It does not pay to get into a menagerie of hyenas, tigers, dromedaries, leopards, boa-constricters, kangaroos, eagles, jayhawks, birds of paradise and monkeys, all turned loose. Conven-tions are opportunities for selfish aspirants to "grind their axes;" but mass meetings are the order now, and they come nearer God and angels, The constructive work must consist of spiritual neuclei embosomed in our souls. It is fool hardihood to attempt the amalgamation of incongruous elements. But our brethren of Evansville continue their beautiful Lyceum under the conductorship of Levi Leonard; and that is most hopeful. A good Lyceum is the sait that has not lest the convergence of the continue that has not lest the convergence. lost its savor. "LONE ROCK."

How lonely, indeed! on that vast plain of sand How lonely, indeed! on that vast plain of salu—a little village there, near the wild Wisconsin River, now filling high up the banks! Lectured, of course. The Orthodox out! quite a rustle! some shocked—others mad, others glad. "Bless the Lord, oh, my soul!" A little episode in a meeting now and then is a fine thing. I was conveying this idea to the gathered multitude: "The spiritual manifestations were the tests of discipleship in Christ's time. 'These signs shall follow them that believe: in my name shall they cast out shall not hurt them," and then asked the question, "Do these signs follow Christians now? Do ministers heal the sick by the laying on of hands?" "No!" exclaimed an old, good-hearted man, just under the "droppings of the sanctuary," "their hands are in other men's pockets and can't get out. The fleece! the fleece! that's what's the matter!" It took the tragic all out of me, and I had to pause and join in the general laugh that put the climax on my argument.

At Lone Rock I found L. G. Thomas and his sainted wife. They are dear old folks, compatriots with Garrison, Wright, Gerritt Smith, Parker, Phillips and the like. How they love to recall those perilous days of anti-slavery agitation! How enriching, when so ripe for the spirit-harvest, to find them enthusiastic about Spiritualism, we man's franchise, political retrenchment, &c.!

Let me relate a spirit test. They have a daughter the spirit-world. She was talented and no "A." No."

find them enthusiastic about Spiritualism, wo-man's franchise, political retrenchment, &c.! Let me relate a spirit test. They have a daugh-ter in the spirit-world. She was talented and no-ble—passed on about seventeen years since. The parents were prejudiced Orthodox. Sarah came back, and identified herself hundreds of ways, and they grew young again in spirit. It was a shower from heaven on the parched and arid desert of life. Oh, the divine virtue of angel minis-

Sarah loved cats and other pets, and was ap propriately named "Kittle" when a music teacher at McGrawville, N. Y. One cold winter's day, a strange kittle came to the door and mewed for admission, when Sarab, through "Nettle," the medium, then about thirteen years, rapped to

Up among the hluffs, whose crowns look like forts and castles in the air—a rural town here, eighteen miles from the Wisconsin, ensconced in one of the sweetest glens I ever saw. I ascended one of the hills, and looked down and off, and felt one of the sweetest glens I ever saw. I ascended one of the bills, and looked down and off, and felt the breath of an Indian spirit, so free, so like a chariot, bearing me aloft to climes in heaven, Lectured here—the people many and thoughtful and polite. The angels also came in. Seldom is found a society of Spiritualists containing so much speaking and variegated talent. A few years ago, the notorious Leland—since gone to "his own place" somewhere further West—commenced here his usual raid upon Spiritualism. All the churches were enraptured at such vulgarmenced here his usual raid upon Spiritualism. All the churches were enraptured at such vulgarisms and slanders. Ira Hazeltine, a radical brother "two stories high," confronted this daredevil, and succeeded in provoking a discussion between Leland and H. A. Eastland, a legal brother of rare ability. Mr. Eastland deliberately put a chain around "Satan's neck," and, binding him fast with magnetic power, cast him into the "bottomless hit" that he "should deceive the pa-"bottomless pit," that he "should deceive the na-tions no more," and that the smoke of his "tor-ment might ascend up forever and ever," as a warning against all spiritual slanderers. The

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BETHANY, BUTLER COUNTY.—A correspondent writes, April 8th, 1871, as follows: Having read in the Banner of Light that you were desirous of obtaining an account of physical demonstrations of mediums, I concluded to write you concerning a friend of mine who is an excellent physical and in becoming developed as a trumper. physical, and is becoming developed as a trumpet medium. Her development as a physical medi-um commenced in April, 1868. It would be im-possible for me to give you an account of all of the demonstrations, such as table-tipping, spiritraps, the medium being tied and untied by spirits, and being lifted when she was tied fast to a chair and placed on the back part of the bed, and after-wards lifted down again, a tambourine being car-ried around the room and up to the ceiling, &c., &c. Suffice to say that she was an excellent physical medium. In the summer following a cousin of hers passed into spirit-life, and being very much opposed to Spiritualism, he partly persuaded her to give it up. In the spring of 1869 she was married, and moved to Illinois, from thence to Mississippi, and, in company with her husband, returned to Ohlo last August. During all this time—since her cousin "passed away"— she had given but few circles, and was much opposed to it. As soon as she returned, her father, who is a firm believer, persuaded her to "try again," which she did, and has been very successagain." which she did, and has been very success-ful. Her father took her, in company with other members of his family, to attend a circle at Mrs. Shaffer's, a trumpet medium living in Dayton, Ohio, where she was convinced more fully of the Onio, where she was convinced more fully of the realities and beauties of the belief. She is now giving circles once a week at her home in the country, a short distance from Bethany. There are two controlling spirits as a physical medium, known as Peter Mitchell and Wilbur Tompson. As they have been giving circles but a short time there have been giving circles but a short time there have been giving circles but a short time. As they have been giving circles but a short time, there have been but few spectators outside of the family circle. The medium's name is Mrs. Mollie C. Smith, formerly known as Miss Mollie Curryer. Her father's name is Daniel Curryer, and he is well known as a man of veracity and moral principles.

Utah. SALT LAKE CITY.—As Mormonism is gradually dying out, it occasionally makes a kick, as you see it has in the article I send enclosed, cut from the Deseret Evening News of the 5th inst, from the Deseret Evening News of the 5th inst, from which it appears that, some time ago, a man was out prospecting for gold mines, and probably got lost, and perished from fatigue and cold, as his body was recently found in a sand-hole. The writer in the News vouches for his good character while he was a believer in the Mormon faith, but says he became a believer in Spiritualism two years ago, and therefore must have gone out on the plains to hold a circle for communion with the spirits Profound reasoning, truly!

The News has kteked in the direction of Spiritualism, but I think it has scarcely reached it this time. Spiritualism is making many converts in

time. Spiritualism is making many converts in this city and Territory. Elder Miles Grant has been here and fired his popgun charged with de-mons; but I think his address has had no influ-

ence upon any one.

The whole Mormon community seems to be converted to mining, although but a short time since they were most violently opposed to it—so much so that some men were cut off from the church for advocating mining, and turned over to the buffering of Section the buffering of Satan.

One news dealer here sells forty copies of the Banner of Light weekly, and does not supply the

Canada. DEVELOPMENT OF MEDIUMSHIP.—Editors Banner of Light: 1 feel impressed to send an account of my mediumship, which may in many cases be common to other persons, unknown to them, and,

common to other persons, unknown to them, and, by ignoring the spirit presence, be deprived of a great source of happiness.

I am constantly attended by my spirit daughter, who only lived six months, when she took flight to the spirit-land. She must be now sixteen, and declares herself my guardian angel. She very seldom leaves me, night or day. I always receive proofs of her presence, either by rapping all around me, or patting my head or face in the most loving manner. So certain am I of her presence, that in all my actions I am cautious not to do anything that I would not do before my living daughters. When I go to bed, her dear hand pats me to sleep. No matter at what hour I may wake in the night, she makes me aware of her presence by gentle patting, or by some loud her presence by gentle patting, or by some loud sound, such as would be produced by a strong pull at the string of a bassoon, loud enough to awake me, but it never takes place while I sleep. It is remarkable that, before I was aware of be ing a medium, I had frequently heard the same sound, but I attributed it to the wires of my sound, but I attributed it to the wires of my spring mattrass, although I could never succeed in producing them by trying. They always came when I lay perfectly still. One thing I cannot understand is, that I cannot get them to rap three distinct knocks for yes, nor one for no, to my questions. I only get a confused number of ratting raps, quite indistinct, and am obliged to take planchette to have my questions answered, through which I get all my communications. One night I was taking a bath, when my guardian angel came as usual to me, patting my head, and giving me other proofs of her presence. The day

would you understand me?"

A —"No." Q.—"When I am asleep, what are you doing?" Q.—" When I am assor,
A.—" I sleep also,"
Q.—" What!—with me?"
A.—"No; I sleep on flowers."
Q.—"On flowers? Why, there are no flowers

in my room." A.—"Oh, yes; I carry my condition with me."
It would fill volumes if I was to write down all
that we get through plauchette, as it is with us of
daily occurrence, and a great source of happiness to all my family, making my little home a heaven

on earth.

It is quite a family circle. Only my angel wife and two daughters come to us—never any strange spirit, although I often wished it. I have told admission, when saids, then about thirteen years, rapped to have it admitted. Mrs. Thomas playfully objected, on the ground that she had no milk to give it. "Oh, well!" said Sarah; "I love the kittle, and will furnish the money to buy the milk." To the mother's astonishment, a ten-cent bit soon fell into her lap. So kittle was fed, and all were into her lap. So kittle was fed, and all were harmy.

enjoying themselves as if they were visible to each other.

Is not this a beginning of heavenly joy?—and to think that millions are so attended by loving angels, who try all they can to make themselves

to bed. I asked my angel guardian if she could prevent that. She wrote, "Give up tea." I did so, and that lassitude left me. One evening, while in bed, I had a disagreeable headache, and barred of hear teallering it is the could be asked. begged of her to alleviate it if she could, when I suddenly felt her dear hands passing over my head. In a short time I was fast asleep, and woke in the morning quite well. I think, Messrs. Editors, that I have every reason to call myself blessed. Yours for progress, peace and love, Quebec, 1871. L. BERTOLOTTO.

New York JACOBUS'S MEDIUMSHIP -Several folded papers were one day slipped into my hand in such a cautious manner as not to allow me to know what warning against all spiritual slanderers. The tide of public opinion suddenly rolled back, and Spiritualism went up forty degrees. That is the Spiritualism went up forty degrees. That is the way to do it. Leland skulked away out of town to meditate on his many sins.

The Lyceum here, of years' standing, is in a flourishing condition. Sister D. A. Pease manages it as conductor, with dignity and fine success. In "the good time coming," the world will reap the beneficent fruits of the moral seeds we are sowing in young hearts.

J. O. BARRETT.

On-the-Wing, May 6, 1871.

Another Test.—A lady asked me to help myself to some fruit. As I did so I remarked that there was an offensive odor connected with one orange, and that I liked the other best. She told me that the orange with the offensive odor was a present from a man with money and business tact, but no principle; but the other was from a

"Dec 5th—Another death this month in connection with this theatre. J. JACOBUS."

"Dec 20th.—Mr. Holland died this morning at

Written on partition of music room, Fifth-aveno Theatre, as above.

Tuesday, May 16th.—A week ago last Saturday
I took my last mouthful. I have been confined to
my room ever since; I have taken nothing but
water, and have not had a cent for two weeks. If I do not pay my room rent to morrow, I shall be in danger of being turned on the street. I got some circulars printed several weeks ago, with the intention of distributing them when I advertised in the Banner. I give you the facts.

J. JACOBUS.

384 Broome street, New York.

Vermont. STOWE .- W. B. Parish writes: We have a good working society here of about eighty members, and many more who are interested in the teachings of our heautiful philosophy, and attend our meetings. The ladies, also, have a good society of about thirty members, under the name of the

gaged to speak for us one half the time for one year; he speaks the other half for the society at Morristown, nine miles north. The doctor is one of the finest and most eloquent speakers, I think, there is in the field. We feel that he is instructing the people in this vicinity as perhaps no other speaker can at this time. Mrs. H. is an excellent clairvoyant, and is doing much good in that direction, and also assists nobly in our choir.

We propose to have a Convention here in June, commencing about the 22d, and continuing four days. We intend to go on to the Mountain (Mt. Mansfield) one day, if the weather admits of it. We should be happy to meet any of our friends from your vicinity and elsewhere, who may favor us with a call. May there be a grand rally. We

us with a call. May there be a grand rally. We hope to make this the best convention ever held in Vermont.

MARLBOROUGH —Our correspondent, "E.," writes May 17th, thus: William Denton closed on Sunday last his second course of lectures beon Sunday last his second course of lectures be-fore the Mariboro' Spiritualist Association, hav-ing given one every month the past year. Two years ago when he begun his first course of monthly lectures, Marlboro' did not enjoy that freedom of thought that she does to day. The less heretical lectures even were received with considerable auxiety, except by a very few.

That there has been a very great change in public sentiment no one can doubt. The very strong-

est and most advanced thoughts of the lectures are now listened to with approval by large audiences. Mr. Denton-has unde many strong friends here the past two years, who with sorrow learned that he could not be engaged to speak to us monthly in the future as in the past. But we have the consolation of knowing that we can have the privilege of listening to him occasionally, if not regularly.

We intend to have meetings regularly the com-

ing year, and expect to have the pleasure of listening to some of the best speakers in the lecture

Rhode Island. WOONSOCKET,—A subscriber writes: "The Banner of Light is here in this little village most extensively circulated by the limited number of subscribers, and read with greater reliab than the subscribers, and read with greater relish than the public perhaps would at this time acknowledge. The clergy in Woonsocket seem, by their radical expressions, to know more about the contents of the beloved Banner than many would at first perceive; but really they do take much pains in perusing its columns. I will endeavor in the future, as in the past, to give those beaudful communications contained in the Banner, given through that blessed angel Mrs. Count a thor. through that blessed angel, Mrs. Counnt, a thorough circulation with our friends in this place and vicinity. The angel-world are with us in this great and good cause."

Washington Territory.

SEATTLE.—D. 3. Smith stated in a private note, some time since, that they looked for a revival in Spiritualism in that place, as they were expecting that noble worker and fine lecturer, Mrs. A. D. Wiggin, of Los Augeles, Cal., there soon. The people of the Territory are ready to receive the Spiritual Philosophy. The greatest drawback is want of teachers. Washington Territory.

For the Banner of Light. A SONG OF SPRING.

BT BRLLE DUSH.

The snow is all gone from the mountains; The robins and bluebirds have come. And their songs are like musical fountains, Whose echoes are heard in my home,

All vanished is winter's enchantment: The wand of his power disappears With the pleasure that finds its enhancement When icicles melt into tears.

The heary magician no longer Makes snow-crystals out of the rain. Or builds up a palace of wonder From a breath on the clear window-pane.

Frost flowers and ice temples, dissolving, Have left not a ruin behind; For March, in its orbit revolving, Hath shaken the harps of the wind.

Oh, wild is the music it wakens. And sweet the onchant ment it weaves: For I hear, when the forests are shaken, Its lullaby song to the leaves.

There's a light on the calm flowing river, A tromulous gush in its song; And the waves seem to brighten and quiver To rhythms exultant and strong.

Then I hear the low murmur of voices From water-sprites guarding the rills; While the queen of the forest rejoices To see the soft haze on the hills.

Awaked from her wintry concealment, She calls on her sisters to bring All the wealth of their sylvan revealments To welcome the beautiful apring.

Responsive they wake from their slumbers. And quickly through Nature's great heart Flows a stream of such musical numbers That earth owns their wonderful art.

Then, touched as by fairy-like fingers. Buds burst, and leaves quickly expand; And forests, with choirs of sweet singers, In beauty wave over the land. Then the messes grow green in the hedges.

And ferns in their shadowy nooks Coquettishly toy with the sedges, Or nod to their lovers, the brooks, Oh, wonderful season of gladness!

With a feeling skin unto sadness, Oh, how are thy miracles wrought? More marvelous to me, every season, They seem in their coming to grow,

How oft have I queried in thought,

Till I blush for our poor human reason, When I think of how little we know. Then I note, with a questioning vision, The changes that pass over earth,

And dream 't were a rapture elysian, Could I know how the least has its birth. Whence come the young leaves and the grasses. Or the tender-eyed flower of the spring, With a tint on each leaf that surpasses

Every charm that an artist can bring? Whence come all the tribes of the roses, And lilies with cups like a pearl? What sylph in the grape-vine reposes, To teach its young tendrils to curl?

What spirit from heaven descending Will answer my questions aright. And tell me what forces ascending Can bring so much beauty to light?

No answer these secrets revealing, I'll join in earth's anthom, and sing, With a rapture all sorrow concealing, "Thrico welcome! oh, beautiful Spring!"

The Banner of Light in the Mercantile Library of Philadelphia.

After the refusal of the Board of Directors of the Mercantile Library Company of Philadelphia to accept the Banner and place it on file in the Library, I drew up another request for its admission as a free gift, which was signed by twentyfive stockholders, the most of them not Spiritualists. I visited personally within the last few days thirteen out of eighteen directors, and appealed to their sense of right as I best could. The application was presented to the Board on the 12th instant, and I am gratified to state that their will be admitted and placed on file in our Read

I give all credit to these gentlemen for this sim ple act of justice. It is manly, it is noble, when a wrong has been done, to be willing to right it I do not know that all of them will view the matter from this standpoint. I add that it was denied by all I saw that the objection to the paper was on sectarian grounds—some stated its lack of literary merit, the view being that "letters from dead persons" were published in it, and that idea was "too absurd to have a place on the library files!" To these, all of whom were believers in the bible, the familiar instances of communicathe bible, the familiar instances of communica-tions from Moses and Elias on the Mount of Transfiguration, that of Samuel with the wise woman of Endor and Saul, and the angel of the Lord who did not wish to be worshiped, as he was "of thy brethren the prophets"—were stated—and that it was no new thing for spirits to com-municate with mortals. I asked for bible testi-mony that these "miracles" had ceased, but have had no reply. One gentleman, in reply to the question, "Were these spirit bodies or carthly bodies, through whom these communications came?" could not tell—did not know, but believed the bible testimony.

Another view was, that there were "too many papers already in the Reading Room," and "he was in favor of cutting off all religious papers." I was treated courteously by all whom I visited, and have gained faith in humanity thereby. Every one has his prejudices from education, and where they are yielded to the conviction that we have equal rights, all of which should be respect ed, it speaks volumes for the God within every

I should have pressed this matter earlier, but was prevented by a somewhat prolonged absence

from the city.

I am informed at present there are a number of works of Spiritualists, and on Spiritualism, in the Library. I trust there will be more. Philadelphia, May 13th, 1871. A. B. JUSTICE.

Protestantism and Spiritualism in

Protestantism and Spiritualism in Mexico.

One of the most remarkable signs of the times in Mexico is the rapidity with which Protestantism is spreading throughout the country, and that, too, without any particular zeal on the part of missionaries. The educated Mexicans, and those of them who have traveled in Europe are almost every one of them free-thinkers. They scarcely ever enter a Catholic Church, and pay no more attention to the coulsels of the priesthood than they do to the blowing of Gabriel's trump, whatever this may mean. The Catholic clergy long ago lost caste with the Liberals, and the principal supporters of the Ohurch are the women and the native Indians. It may be interesting to some of your readers to state that Spiritualism, as an offshoot of Protestantism, is making more rapid progress than any other sectarium creed in Mexico are as numerous as they are in the United States, population considered. There is something congenial in this new ism for the Mexicans, since they have a deep love and reverence tor the memory of the dead, and through this means, asince they have a deep love and reverence for the memory of the dead, and through this means, at they believe, can converse with the friends gine over the mystic river. From Catholicism to Spiritualism is a terrible jamp. Is not the jamping-off place alike to all of us?—Corres, Alta Californian.

SPIRITUALIST MEETINGS. PUBLISHED EVERT OTHER WEEK.

ANCORA, N. J.—Tho "First Spiritualist Society of Ancora" hold meetings each Sunday at 4 P. M. H. P. Fairfield, President; J. Madison Allen, Corresponding Secretary, Chidren's Progressive Lyccum meets at 10% A. M. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian. ADRIAN, Mion.—Regular Sunday meetings at 10% A. M. and 7½ r. M., in Odd Fellows' Hall, Main street. Children's Progressive Lyceum meets at same place at 12 m. Mr. C. Case, President.

ANDOVER, O.—Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11 M. M. J. S. Morley, Conductor; Mrs. T. A. snapp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary. APPLETON, Wis.—Cluidren's Lyccum meets at 5 P. M. every Sunday.

Sunday.

Noston, Mass.— Eliot Hall.— The Children's Progressive Lyceum meets at 10 a.m. D. N. Ford, Conductor; Miss Mary A. Ranborn, Guardian. All letters should be addressed to M. T. Dole, Secretary.

John A. Andrew Hall (formerly Dr. Adams's Church).—
Test circle in forencom at 104 o'clock, by Mrs. Mary Carisle, medium. Speaking in the afternoon at 23 o'clock, by Mrs. 8, A. Floyd; music by Miss Minnie Prouty. Seats free.

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

Hampshire Hall, 533 Washington threet.—Free progressive meetings, Sundays, at 37 m. Miss Helon Grover, Conductor.

Baltimors, M.— Calvert Assembly Rooms—The "First

meetings, Sundays, at 3 P. M. Miss Helen Grover, Conductor.

Baltimork, Md.—Calvert Assembly Rooms—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings. Mrs. F. O. Hyzer speaks till further notice. Childron's Progressive Lycoum meets overy Sunday at 10 A. M.

Correspondent Hall.—The Maryland State Association of Spiritualists hold meetings every Sunday in this hall. Levi Weaver, President; Jacob Weaver, Vice Pres.; Geo Broom, Secretary; Wm. Leonard, Trasurer. Sneaker engaged:—J. M. Peebles during May. Children's Progressive Lyceum No. 1 meets at 9 of clock. Levi Weaver, Conductor; Mrs. Rachel Walcott, Guardian; Mrs. Elizaneth J. Wilhelm, Librarian; George Broome, Musical Director.

Brooklyn, N. Y.—The Children's Progressive Lyceum

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets at Sawyer's Hail, corner Fulton Avenue and Jay street, every Sunday, at 10\(\frac{1}{2}\) A. M. J. A. Wilson, Conductor; A. G. Kipp, Assistant Conductor; Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 3 P. M. by Mrs. E. F. Jay Bullene.

Builderen.

Bridgrort, Conn.—Children's Progressive Lyaeum meets
overy Sunday at 1 r. m., at Lyceum Hall. J. S. Shattuck,
Conductor; Mrs. J. Willson, Guardian; Dr. Potter, Libra-rian; Edgar G. Spinning, Musical Director.

rian; Edgar G. Spinning, Musical Director.

Chekera, Mass—Granite Itali.—Meetings are held in this hall every Sunday. All communications for the Chelsea Spiritualist Association should be addressed to Dr. B. H. Crandon, 4 Tremont Temple, Boston. B. H. Crandon, Corresponding Secretary.

Free Chapel.—The Bible Christian Spiritualists hold meetings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 P. M. Miss. M. A. Ricker, squitz speaker. The public are invited. D. J. Ricker, Supit.

J. Ricker, Suptt.

CHARLESTOWN, MASS.—The Children's Progressive Lyceum meets in Wasnington Hall, No 18 Main street, at 10\(\) A M. every Sunday. Benj. A. Fisher, Conductor; C. A. Abbott, Assistant do.; Mrs. C. Carr, Guardian; Miss Carrle F. Cutler, Assistant do.; W. M. Dinsmore, Musical Director; Miss Gertrude Carr, Assistant do.; John G. Abbott, Jr., Librarian; Charles Cutler, Assistant do.; John G. Abbott, Mrs. Cutler, Mr. and Mrs. John Nichols, Guards. All communications should be addressed to Benj. A. Fisher, Secretary.

, CAMBRIDGEPORT, MASS.—Children's Lycoum meets every Sunday at 19} A. M., at Harmony Hall, Watson's Building, Main street, W. H. Bettinson, Conductor; Miss A. R. Mar tain, Guardian. CLEVELAND, O .- The First Society of Spiritualists and Lib

CLEVELAND, O.—THE First Nociety of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall, 298 Superior street, opposite the Post Office, morning and evening, at the usual hours. Children's Lyceum at 1 F. M. Officers of the Society: D. U. Pratt, President; — Lown, Vice President; Dr. M. C. Parker, Treasurer; Joseph Gilison, Segretary. Officers of Lyceum. C. J. Thatcher, Conductor; Emory Olds, Assistant Conductor; Mrs. M. W. Gaylord, Guardian: Miss Sarah Files, Assistant Guardian; George Young, Secretary.

CINGINNATI, O.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening in Thompson's Music Hall. G. W. Kates, P. O. box 568, Secretary. CHICAGO, LL.—The Spiritualists hold meetings overy Sunday in Crosby's Music Hall, at 1954 A. M. and 75 P. M. Children's Progressive Lycoum meets in the same hall immediately after the morning lecture. Dr. S. J. Avery, Conductor. DORCHESTER, MASS.—Meetings will be held in Union Hall, Upham's Corner, every Sunday and Thursday ovening, at 8 o'clock Mrs. Floyd, regular speaker.

DEANSVILLE, N. Y.—Spiritualist meetings are held every second and fourth Sunday of the month. Mrs. E. A. Wil-lams, speaker.

liams, speaker.

Du Quoin, Ill.—The First Society of Spiritualists hold meetings in Schrader's Hall, at 10 o'clock A. M., the first Sunday in each month—Children's Progressive Lyccum meets at the same place at 3 o'clock cach Sunday. J. G. Mangold, Conductor; Mrs. Sarah Pley, Guardian. Social Leveo for the benefit of the Lyccum every Wednesday evening, Gerat Falls, N. H.—The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall. meetings every sunday evening, at Union Hall.

HAMMONTON, N. J.—Meetings held every sunday at 104
A.M., at the Spiritualist Hall on Third street. P. N. Para-hurst, President; Gerry Valentine, Secretary. Lyceum at 1
P. M. Merrill Parkhurst, Gonductor; Mrs. J. M. Peebles, Guardian.

Hingham, Mass.—Children's Lyceum meets every Sunday afternoon at 14 o'clock, at Temperance Hall, Lincoln's Build-ing. E. Wilder, 2d. Conductor; Ada A. Clark, Guardian ng. E. Winder, M. Colindaelor, and A. Charlymanian. Houlton, Mr.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. by the Spiritualist Society) Sanday afternoons and evenings.

LYNN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening at 3 and 7 r. m., rt Cadet Hall

LOWKL, MASS.—The First Spiritualist Society meets in

Weils Hall Lectures at 23 and 7 r. m. Jacop Stehols Prest,

dent J. S. Wattney, Corresponding Secretary; N. M. Greene,

Treasurer. Children's Progressive Lyceum meets at 16M a. m.

George B. Goolale, Conductor; Mrs. Caroline M. Smith,

Guardian.

LONG LAKE, MINN.—The "Medina Society of Progressive Spiritualists" hold meetings in the North School-House the fourth Sunday of every month, at 102 A. M. and 2 P. M. Mrs. Mary J. Colburn. speaker.

LOUISVILLE, KY.—Spiritualists hold meeting severy Sunday at 10 A. M. and 7 M. P. M., in Weisiger Hall, 4th street. MILAN, O.—Society of Spiritualists and Liberalists and Chil-dren's Progressive Lyceum, meuts at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

Gonductor: Emma Tuttic, Guardian.

Mallofono, Mass.—The Spiritualist Association hold meetings in Berry's Hall the last Sunday in each month, at 1½ p M. James Lowe, President; Mrs. Narah S. Foster, Secretary, Milbord, Mass.—Children's Progressive Lyceum meets at Washington Hall, at 11 A. M. J. L. Buxton, Conductor; Mrs. Cordelia Wates, Guardian; Mrs. Mary Bacon, Musical Director; H. S. Bacon, Corresponding Secretary.

Middlemoro', Mass.—Meetings are held in Soule's Hall very other Sunday at 12 and 62 P. M.

MIDLERORG, MASS.—Meetings are held in Soule's Hall every other Sunday at 1½ and 6½ r. m.

MARCHESTRE, N. IL.—The Spiritualist Association hold meetings every Sunday afternoon and evening, at Lyccura Hall. Stephen Abstin, Preshenct: F. il. Saunders, See'y North Soituate, Mass.—The Spiritualist Association hold meetings the second and ast Sunday in each month in Conlassit Hall at 10½ A. m. and 1½ r. m. Ruins Ciapp. Director and Trensurer; D. J. Bates, Corresponding and Recording See'y; M. C. Morths, Financial See'y. Progressive Lyccum meets at the same hall on the first and third Sunday at 1½ r. m. D. J. Bates, Conductor; Deborah N. Merritt, Guardian; Edwin Studley, Assistant Guardian; Waldo F. Bates, Musical Director; J. W. Mortis, Librarian Speakers en gaged:—I. P. Greenleaf, May 23; Dr. J. H. Currier, June 11; Mrs. N. A. Willis, Jane 25; Mrs. N. J. Willis July 9; Mis. Juliette Yeaw, July 23; N. S. Greenleaf, Aug. 13.

NATION, MASS.—The Friends of Progress meet every Sunday at Templars Hall, at 2 and 6 r. m.

NEW YORR CITY.—Apollo Hall.—The Society of Progressive Sointuainsts hold meetings every Sunday in Apolio Hall.—Other Groudway and 28th street. Lectures at 10½ A. m. and 7½ r. m. P. E. Farnsworth. Secretary, P. O. hox 5679. The Children's Progressive Lyceum meets in the same hall at 3½ r. w. Dr. D. U. Martin, Conductor.

Masonic Hall.—The Spiritual Conference meets every Sunday at 2½ o'clock in Masonic Hall, 13th street, between 3d and 4th avenues.

Newburnfort, Mass.—The Children's Progressive Lyceum

th avenues.

NEWBURFORT, MASS.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. M. T. C. Carter, Conductor; Mrs. F. N. Landford, Guardian; J. T. Loring, Secretary; A. Lane, Treasuer; D. W. Green, Librarian.

NEW ORLEANS, LA.—Lectures and Conference on the Phlonophy of Spiritualism overy Sunday, at 10 M. A. M., in the hall, No. 94 Exchange place, near Centre street. William R. Millor. President; J. H. Horton, Secretary.

OSSEO, MINN.—Child.en's Progressive Lyceum meets at Singer's Hall ever, other Sunday, at 6 A. M. Mrs. Mar. J. Comurn, Conductor, Mrs. Susio Thayer Curtis, Guardian of Groups.

OMAIA, NEB.—The Spiritualists hold meetings in the old Congregational Church, under Realek's opera House, en-trance on 18th street, every Sunday. Conference at 2 p. M. Lecture at 7½ p. M. Admission free. Mrs. Laura Smith, reguar speaker

nar speaker.

Portland, Mr.—Children's Progressive Lyceum meets at
Reception Hall, at 10% a.m. Capt. T. P. Beals, Conductor;
R. I. Hull, Assistant Conductor and Treasurer; Mrs. T. P.
Beals Guardian; Miss M. Ella Bonney, Wasical Director,
Alphonso Yeaton, Udirarian; Miss Abbie Farrow, Secretary. PUTNAM CONN.—Meetings are held at Central Hall every lunday at 13 P. M. Progressive Lyceum at 103 A. M.

PAINESVILLE, O .- Progressive Lyceum meets sundays at 10 . M A G Smith. Conductor: Mary E. Dowey Guardian. A. M. A. G. Smith, Conductor: Mary E. Dowey, Guardine P. Frwotte, Market P. Frwotte, M. A. G. Smith, M. A. G. Smith, M. G. G. Bullard, President: Alice B. Sampson, Treasurer Children's Progressive Lyceum meets in the same hall. L. L. Bullard, Conductor: Alice B. Sampson, Guardian; Clara Robbin, Librarian; Mrs. Lydia Benson, Musician.

LETTERS FROM THE PEOPLE!

WHAT THEY THINK ABOUT DR. STORER'S

VALUABLE MEDICINE, NUTRITIVE

COMPOUND!

FEMALE RESTORATIVE, BLOOD PURIFIER.

TONIC AND STRENGTHENING AGENT,

GENERAL RESTORATIVE.

POPULAR FAVOR.

The "NUTRITIVE COMPOUND" has already made its way into every State and Territory of the Union, and testimony from a large number of patients demonstrates that this excellent medicine supplies a great need, and is destined to become the

MOST POPULAR REMEDY IN AMERICA!

We shall not publish the names of our correspondents who send us their acknowledgments of the great benefit received, unless by their special permission or desire, as the nature of many of the diseases circle is such as to render the publication of personal certificates undesirable; but a few fragmentary sentences from letters in our possession may show in what estimation the Nutritive is held;

A Physician's Testimony -- "Panacea for all Female Complaints."

"Last Fall I sent for a few packagos of your 'Notaitive Comfound,' which I used in my practice, and which I found to prove more than you claim for it. I consider it infinitely superior to all other medicines in the diseases for which it is recommended. In fact, I esteem it a complete Panagea for all females complaints. O O I desire to get the medicine as low as possible, on account of many unable to pay, and I wish to benefit the suffering poor, as well as the more opulent."—D. C. D., M. D., Newgright, N. J. poor, as we ark, N. J.

"Takes Out the Old Aches and Stiffness." W. Y., of Grand Rapids, Mich., himself 72 years of ago and a magnetic healer, reporting other codes, says: "I am taking some mixed, and it takes out the old aches and stiffness consequent upon second childhood, like a charm. After taking it three or four days I mexame mone in one noun than I used to in one and a half hours before; hence the Mode Purisional Commence of the work was the property of the large of the code was the property of the large of bosides all the other good work that is going on in the old

" Doing Wonders."

"DEAR SIR—Your medicine is noing wonders for my wife, she has taken only two packages of your valuable medicine, and her health is better than it has been for ten years."—G. P. H., Groveland, Mass.

Superior to "All the Doctors and all the Medicine."

This is a case of Chronic Prolapsus of some twenty years' standing, such as there are but few to be found in all the medical records—with a great deal of enlargement and, of course, a great deal of suffering. The medicine, which she has taken now about two weeks, is making quite a revolution in her general health—completely reversing the tendency to cold extremities, accelerating the circulation so as to produce a fair pulse at the wrist, where there has been sensely any perceptible for years—and she says, with all the did of the medicine she has taken for years, she has never found anything like this. "In my practice I find a great many, especially females, who are troubled with diseases for which your medicine is recommended, and for which it recommends itself. The dozen you sent me are all gone, and as I shall use them in my practice, send three dozen more by express."—W. Y., Grand Rapids, Mich.

'I Wish Every Sick Woman Had It!" "I have used but one package, but my health is so much improved that I have recommended it to another lady, who is using it with beneficial results. I think it a very valuable medicine, and wish every sick woman had it. Please send six packages."—Mrs. C. M. S., Minnesota.

"The Very Thing They Want."

"My ago is seventy-four, and I have been discared from the crown of my head to the sole of my loot. Your medicine has helped me very much, and I think it can't fail of helping others. I see so many room Supermine worden, and your medicine is the very thing they want. I send you the money for seven packages."—Mrs. II. G., Bronson, Mich.

Forty External Ulcers Cured.

"I am very much better, and shall take the Nutritive until I get entirely well. From the first of July until November I had forty external ulcers. Since jaking the Compound they are cared, and I have had but one. Surely it is worth more than its weight in gold to me."—Mrs. K. A. M., Litchfield County, Conn.

"Superior to Anything I Ever Used!" "Dr. Stores—Haying tried your Nutritive Compound for myself and Ismily, I derire to say that it is far superior to anything that Lever used, and I do sincerely and strongly urge all suffarers from natural or female complaints to forward \$\foxt{\text{t}} to you for a trial package. My husband, who is a Medicine Agent, recommends your Compound to all who are suffering from complaints to which females are subject."—Mrs. C. G. B., Shelbina, Mo.

"All that it Claims to be."

"This is the fourth package I have sent to you for, and can truly say that the 'Natritive Compound' is all that it claims to be."—II. L., Orleans, Mass.
"Your medicine is all that is claimed for it."—Dr. T. J. L., New York.
"Your medicine is the best medicine for a sick woman that there is in the whole world."—II. M., Maine.

"Just What I Need."

A distinguished authoress and lecturer writes, after using two packages: "I send enclosed \$5, for which send meyour Compound. I am convinced that it is just what I need. I recently met two ladies who have been taking the Compound, and both speak well of it. Mrs. E., of Westfield, N. Y., said to me, 'I wish I could tell Dr. Storer how much good his medicine has done me,'"

"Your medicine has wrought a great change in me. My digestion is improved, and my hands and teet, which were always cold, are now warm and often perspite. My friends notice the change m. my complexion for the better. I tell my friends that I think with one more package I could draw a blister with my hands."—Mrs. C. M. H., Indiana.

"The 'Nutritive' agrees with me in every particular. Since using it I have had but very little pain or bad feeling in the banches in my breast, which makes me hopeful that the Nutritive and wash will disperse them. The medicine has a pleasant effect on my nervous system."—Mrs. L. B. S., Connecticut.

the Nithtity and wait with a pleasant effect on my nervous system."—Mrs. L. B. S., Connecticut.

"May blessings and bonor be awarded you for its discovery."—J P. S., New Orleans.

"I have already used one of the packages for which I sent to you, and nearly the other, and have already received very great benefit. Many disagreeable complaints have been entirely cured by its use. I have recommended it to three of my friends, who, after a fair trial, are also greatly helped. I write this in justice to Dr. Storer, who deserves (with the good spirits) the thanks of suffering womanhood. It he wishes, he is at liberty to publish this."—Letter to the Banner of Light.

"We have been troubled with the Erysipelas in our family this winter. We were induced to try it, and the result has been improved health."—J. L., Connecticut.

"I have used two boxes of it already; it has helped mo very much. I have not been so well for five years, and now I think I shall get well "—Mrs. V. H. T., Minnssota.

"The 'Nutritive Compound' which I sent for is doing my wife good; more than six months with a clairvoyant of good reputation. Bend me six packages."—J. W. M., Wucconsin.

THE "NUTRITIVE COMPOUND"

Is NOT IN BOTTLES, but packages, which, when lissolved in water, make ONE PINT of Restorative. Full directions for use accompany each package of the

Restorative. Mailed, postpaid, on receipt of the price. Price \$1,00 per package. \$5 for six packages; \$9 for twelve. Address.

DR. H. B. STORER, Office 69 HARRISON AVENUE, BOSTON, MASS.

For sale Wholesale and Retail by William White & Co, at the Banner of Light Office, 158 Washington street, Boston Mass.

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 thought, when not too personal; but of course we cannot undertake to endorse the varied shades of opinion to which

Bunner of Light.

BOSTON, SATURDAY, JUNE 3, 1871.

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

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Wendell Phillips on Labor.

Everything that falls from the lips or flows from the pen of this intrepid reformer, especially on so interesting and important a topic as that of Labor, is worth a careful perusal and serious consideration. In a recent issue of the National Standard he gave free and rather full expression to his thoughts on the subject, and from the somewhat extended article we make such brief and broken extracts as the present. He said that 'cheating a man of a dollar is often starving a soul as well as a body. But there are better ways to prevent the cheat-more efficient and surer ways-than to quarrel over tariffs or fight with banks. In these matters the workingman's crusade does not seek to mend an old method: it supersedes it by one wholly different in principle. It does not busy itself to better turnpike roads; it supersedes them by railways. It does not waste time in trying how much canvas a certain hull will bear; it replaces sails by steam engines. Laws to protect Labor from Capital, and employer from his workmen, will be needless when each man is both capitalist and workman, equally interested as employer and employed." Of the means and agents required to consummate a purpose so necessary to man, he remarks that "woman holds half the brain and half the heart of the nation; and at such a time we cannot afford to excuse her from her civil responsibilities. Beside, the woman's claim can hardly succeed until the great working class is conciliated toward it. In fact, the Labor movement presupposes, if it does not include, the ballot for woman.'

On the subject of property and its distribution Mr. Phillips entertains sentiments like these: "We do not expect ever to see men's possessions exactly equal. Neither do we believe that a real Christianity and a true civilization permit ten men in a hundred to be rich, and forty others, thrifty, sober and vigilant, to stand just this side of want. A just finance never resulted in having two-thirds of our rich men come from those who trade in money and swap stocks, and only onethird from those who trade in things God created. Every fair-minded capitalist will allow that our money system and our laws give him great and unfair advantages in his dealings with those who have only time to sell."

He denounces what is known as the "truck system" in paying wages, prevalent especially in Pennsylvania, "which pays a man in orders for food and clothes, and never trusts him with an actual dollar lest he mount it and ride away." The entire wage system is his abomination. "We don't believe," says he, "in the wages system. It never got out of a man more than half the work he could really do, and it demoralized his nature. at the same time, by tempting him to skulk and cheat. It never resulted in any fair division of the joint profits of labor and capital. We grant that trained and active brains have a right to a larger share than mere average capacity, average interest in one's work or mere bodily service. But a capitalist worth forty millions, accumulated in one man's lifetime, and many of his workmen, of different grades, living in humble rooms, anxiously chasing each hour to wrench from it the bread or the necessary which that hour must furnish, or they go without it; obliged to give nine-tenths of their waking hours for comfortable food and

clothes; humbly, at fifty years old, Begging leave to toil.

and grateful for the permission to feed their children by paying their whole lives for the meansthis is not a result of just partnership. It is the lion dividing the spoil and taking three-quarters for his share, without asking advice or consent to the division."

His faith is that this great evil of unjust distribution of property and a grossly unfair division of the product of labor will eventually be secured by the adoption of the plan of Cooperation. "Cooperation will cure that evil," says Mr. Phillips. "If there is any use in colleges, and if Christian rules are really binding on millionaires, then education and wealth are bound at once to plan and set on foot methods by which this system may be introduced and the laboring class educated up to it. And in that system of cooperation we do not believe that the underlying principle should be for labor to have but a small share of profits; on the timid principle that unless a man is kept all the time moderately hungry he will never work, but lie and doze in the sun-and that he must not have any leisure, for he will be sure to spend it in a grog-shop. No. In our system of cooperation, the method of dividing profits will not leave it possible even for brains to clutch millions, nor will it leave any faithful and painstaking industry without some fair share of the world's best opportunities. Leisure, books, travel, quiet enjoyment of nature, a fair share of the world's comforts, will be considered the due of every man of average ability who puts his best energies honestly into his work. This will not allow a son to have ten per cent. for twirling his thumbs and permitting living brains to use what his father's dead brains and self-denial hoarded. He shall have something. But a just finance will hold a more even balance between interest due for what somebody did yesterday, and the creative force which is doing something to-day."

Spiritualist Convention in Boston.

Our friends should bear in mind that the Massachusetts State Association of Spiritualists hold a Convention in Eliot Hall, this city, on Thursday, June 1st, forenoon, afternoon and evening. The officers of the Association have invited a goodly number of able speakers to be present, and undoubtedly the feast offered will be soul-

BRIDGEPORT, N. J.-B, F. McCollister writes that there is a growing interest in the Spiritual Philosophy in that place.

"The Wolf in Sheep's Clothing."

With this most significant and timely title, Moses Hull has issued a pamphlet for the million, completely unmasking the design of Orthocerity lies the greater danger to public sentiment. 'We have strictly no oath, no law against blashad, they intend to enforce it to the extent of their duly appended. power. They are aiming, therefore, at power, in the name of religion. We hardly need review prefer ecclesiastical rule to equal rights and perfect civil liberty.

What they demand, in their call, is "Christian laws"; that is, laws like swords in their own hands, to compel all people to subscribe to their particular creed, under penalty of being disfraninto prison. The fraud lies in pretending to seek one thing while really aiming at another. If this plot succeeds, we are to be told next that Christian of course means Catholic; and then follow those fearful scenes of conflict between the two wings of the Christian church which, in the Old World, have wet the soil of many a country with human blood. It was to steer clear of priestcraft as well as kingcraft that our fathers framed the existing constitution with such care, taking special pains to keep off the itching hands of both alike. It was an instrument designed solely for the establishment, preservation and perpetuation of the common and equal rights of the people, without regard to creed or condition. This movement of the priests and their followers is one that it is designed to let into the framework of the fundamental law precisely what was kept out with such watchful jealousy. If their precautions did not manifest their own merit in their tions did not manifest their own merit in their ing that Jesus was the son of man—a reformer, day, later events certainly go to demonstrate it who dared dispute Moses, and preach his heteronow. They guarded against the excitement of the very ambition, the very design and the very passions which we see appealed to to-day.

It is high time that a general stir was made by the people-Spiritualist, Unitarian, Quaker, Jew. Liberal and Universalist-against a dogma that, if pressed to its legitimate consequences, will assuredly rob them all of their civil rights, degrade them as members of the State, and menace them continually with the loss of their personal liberty. The proposition is merely one to compel all men to subscribe, whether sincerely or hypocritically, to the Orthodox creed. It is monstrous. If it is done by consent of the people themselves, before they can be made to realize what is the purport of their action, it will be putting back the hand on the dial, and reversing the order of progress and development for the human mind. Instead of emancipation for thought, we are threatened with its enslavement. That it is made in the canting phrase of a Christian profession does but make it more dangerous. If we are to have a church resting on the shoulders of civil government, it will be a hard time for dissenters. who compose the great mass of the people. It will not be allowed us to deny our faith in the dogmas of a Trinity, a hell, an atonement, and, in fact, any that a Jonathan Edwards could weave out of the wanderings of his thought. As Moses Hull says, in his telling pamphlet, "We could have our choice-accept the churches, baptism, and partake of the Lord's Supper, or go to the State Prison." And he adds, with truth, that this is the time to rebel.

The Methodists.

The Providence Annual Conference of Methodists has been in session in Norwich, Conn., and discussed a variety of matters of interest specially to the denomination. Among other things said and done, the committee on the periodical literature of the church presented their report, which strongly endorsed and commended Zion's Herald, published in this city, and earnestly appealed for the establishment of a new Methodist magazine to help in the work of neutralizing the free religionist issues of Boston, if it could undertake to do nothing less. A new missionary paper was also called for, to stand forth the more exact and full embodiment of the wants of the Methodist denomination. Dr. Haven, the editor of Zion's Herald, made an earnest appeal to secure an increased circulation to the paper conducted by him. The subsequent discussion was aimed chiefly at Romanism and its alarming growth, and a unification of all orders of Protestantism was urged, in order to meet and match its advancing nower. So that our readers can see at a glance how industriously the churches are working to maintain their foothold, and can realize how great is the need of effort to keep down those ecclesiastical assumptions which already confess to being successfully challenged by the champi ons of liberal religion. Spiritualists have good reason to take courage and press stoutly on.

Elder Grant among the Mormons.

The Elder has recently visited Utah, and gives the readers of The Crisis nearly three columns of his "experiences" among the polygamists. We have only room for a brief quotation from the Elder's jottings, which is a fair sample of the whole. He"was treated very kindly by President Young, the "President" even paying his board at the hotel. So he says:

The Mormons appear to be a quiet, honest, temperate, industrious, sincere people; opposed to vanity and the foolish fashions of the world. We were pleased with the modest, Quaker simplicity were pleased with the mouses, Quaker simplicity exhibited by the women. As a people, they are opposed to the use of all intoxicating liquors, to-bacco, tea and coffee and rich food. The men and women look more healthy than in any other city we have ever visited. After careful observation for some days, we came to the settled conduction that they in learning the conduction of the settled conduction. tion for some days, we came to the settled con-clusion that there is less licentiousness in Salt Lake City than in any other one of the same size in the United States; and were we to bring up a family of children in these last days of wickedness, we should have less fears of their moral corruption were they in that city than in any

The Picuic Season.

As the season of recreation is near at hand, many of our people are looking forward to excursions into the country, to while away a brief hour among the groves set apart for picnics. Dr. H. F. Gardner's first grand excursion to Island Pond Grove, in Abington, will take place the latter part of June. Full particulars in our next issue.

Theological Tyranny.

Moses Hull, of The Crucible, has been warned by a Baltimore jury that he must not preach "infidelity" any more by preaching Spiritualism. doxy in its concerted efforts to introduce God into In the columns of his paper he tells his story the constitution, or, in other words, the Church of arrest and warning in that city, once the seat into the State. Spiritualists are warned, in this of religious liberty under the Calverts and Baltipungent production, of the perils of indifference | mores of former days, but now sailly degenerated when exertions of the most resolute sort are by the indurating power of Orthodoxy. The occacalled for in opposition to this treachery to civil sion of the public offence was his speech on the liberty. The men who are at the bottom of the anniversary of the birth of Spiritualism, in which movement of course profess to be "doing God | he indulged the remark, not so frightfully incenservice," and doubtless many of their followers | diary one would think, that according to Moses are sincere, though deluded. In that very sin- it could not be held that Jesus was strictly Orthodox. For such language he was presented to the The same professions of Christianity that would Grand Jury, who were asked to fine and imprissee all men made good are to be employed upon on him, but on due consideration concluded to do relentless political machinery to compel them to no such thing. They however warned him against he good-nominally, at least-and thus to raise the freedom of making any such statements for up the larger number of hypocrites and knaves. the future; and so he gratifies his own sense of This is the language in their call for a convention: liberty and manifests his respect for them by coming out plumply in the Crucible, published in phemy, Sabbath-breaking or polygamy." That Baltimore, with a deliberate repetition of his danmeans simply that, as soon as such a law can be | gerous statement, with arguments and reasons

After quoting the law under which he is to be condemned, and has already been warned, which the grounds of opposition to so wild and destruc- prohibits, with a penalty annexed, the writing or tive a scheme, conceived, as it is, by men who far speaking anything esteemed blasphemous or profane respecting Christ, the Trinity, or any of the persons" composing it, Bro. Hull goes on with his statement, and tells the Maryland authorities that if this be blasphemy or profanity, they are welcome to make the most of it. He save distinctly in reply to the statute, "we do not believe chised, incapacitated for holding office, or thrust | in the three-headed god of orthodoxy," and proceeds to put the "god-makers" of the State a few pertinent queries. Such, for example, as these: 1. Is the Father when unaided by Jesus and

> 2. If not, please tell us what he is when taken separately from the other two?
>
> 3. If he is, then do not the other two make him

> something more than God?
>
> 4. When the three are taken separately, are they three Gods?

> If not, are they three men, or three angels? Three of what will it take to make one God? the First Amendment to the Constitution of the United States? If our memory is correct, it reads something after the following manner: "Congress shall make no law respecting the establishment of any religion or prohibiting the free exercise thereof

By what authority do they violate our Naaims to subvert the work of the fathers entirely; tional Charter by seeking to establish the Trinity

by law?

9. Will the Supreme Court of the United States allow the Commonwealth of Maryland to prohibit us from exercising our own conscience in teachdoxy, though at the expense of his life?

10. Once more: will the people of Maryland understand that while our pen moves, our tongue speaks, or our brain acts, we shall consult but one man's conscience as to what we shall speak or

"Discomfiture of the Spiritualist Home."

A letter is going the rounds of the American press, which first appeared in the London Standard, and purports to have been written in St. Petersburg, Russia, minutely detailing a séance held at the University there with the professors. As soon as Mr. Home saw the letter in print he sent a note to the editors of the Standard, saying that the statements in the letter from their St. Petersburg correspondent were " so utterly at variance with the truth that he felt compelled to request them to publish a denial." He then specifically denied statement after statement, closing by saying," I am not certain that the latter part of his letter may not be treated as a libel: that it is an unwarrantable and most gross falsehood is certain." The Standard of the following day also published a letter from Prof. Crookes, a gentleman of high standing in the scientific world, in which he defends Mr. Home and condemns "the unjustifiable statement of the St. Petersburg correspondent." After quoting portions of a letter he (the Professor) had received from Prof. Boutlerow, of St. Petersburg-who stated that he had 'attended Mr. D. D. Home's séances and become convinced of the reality of mediumship, and looked upon Mr. Home as perfectly honest and perfectly serious "-Prof. Crookes closes his note as follows:

When a Russian professor writes in this manner, and when his opinions are corroborated by those of many equally eminent men in this country, it would be more consistent with the prope unction of the press to educate the public up to the point of believing that there are probably more forces in heaven and earth than are dream of in their philosophy, rather than to crush down free inquiry by throwing ridicule on every en-deavor of competent investigators to push the boundaries of human knowledge a little further in a direction hitherto almost untrodden. I am,

sir, your obedient servant, WHLIAM CROOKES, F. R. S., &c. Chemical News Office, Ludgate Hill, April 14."

More Physical Mediums.

We understand that three young men, residing in New Hampshire, have recently been developed as mediums for the physical manifestations. The iron ring feat is one of the most remarkable features witnessed at their private séances. A heavy ox-voke ring was brought into the room one evening by a skeptical friend, and in a moment it was placed around the neck of one of the mediums by some invisible power, to the astonishment of all present. The invisibles allowed the ring to remain where they had placed it during the evening, much to the annoyance of the medium, who possessed no power himself to remove it, except by mechanical means. He retired to bed with it around his neck; but in the morning it was found upon the floor of his room, the wearer not having the least knowledge of the time of its removal. Other feats of a like astounding nature have been performed in the presence of these mediums. We have been promised full particulars of the manifestations, from a reiable source, for publication.

It is very evident that the phenomenal phase of Spiritualism has not yet done its work, nor is it "dying out," as some imagine. Thousands will yet be led to the light by this means. Our informant stated that many people in his neighborhood have been fully convinced of the truth of Spiritualism by witnessing these manifestations.

Rev. Dr. Newman's Prophecy.

F. J. Burlingame furnishes the Crucible with the following extract from a sermon preached recently by Dr. Newman, of Washington. In speaking of infidelity he used the significant language bere quoted:

"Neither a prophet nor the son of a prophet, yet I venture this prediction: Within the next decade, ay, within the next five years, Christianity will be tried as it has never been tried before. There are men in England and America to-day, who will bring to the assault a ripeness of scholarship, a power of intellect and a breadth of view unequaled by the past. These assaults will continue, and there are men and women before me to-night who are destined to have their faith terribly shaken."

To do something, and to have that something tell, should be the end and ambition of every

WONDERFUL AND INTERESTING MAN-IFESTATIONS OF SPIRIT POWER.

DEAR BANNER-A brief account of some of the very wonderful and interesting manifestations of intelligence and power from the unseen world that have occurred in this city, at the residence of our much-esteemed friend and fellowcitizen, Nathan M. Woodman, Esq., may not be devoid of interest to your numerous readers. To us, they demonstrate immortality; and if belief in such evidences of continued existence beyond the grave constitutes us "miserable dupes or more miserable knaves," according to St. Carruthers, then must we be "counted in." If "demons" produce such results, that venerable clergyman would do well to investigate the subject, for they are simply obeying the injunctions of Jesus to his followers: they are "preaching the kingdom of God," "healing the sick," and bringing. to suffering humanity the choicest blessings from our Father." In the early days of March last, while walking

from his paper mills to the depot in Yarmouth, Mr. Woodman was suddenly stricken with temporary blindness, and was compelled to sit by the roadside. While sitting there, he declares that he saw four persons who once lived on this earth, viz.: his wife, his two sisters, and the wife of his friend. Mr. Mansfield, who talked with him, warning him to arrange his business affairs. because "something would happen to him ere long." They could not, or did not, tell him what that "something" was to be. The temporary blindness vanished, but the occurrence created a profound impression upon his mind; the more so, perhaps, because the strange and startling experience was entirely new to him, as he had never thought himself mediumistic. On the 24th of March, about three weeks after this experience, just after twelve o'clock, while engaged in the loft of his store, he lost his balance and fell through the scuttle, a distance of twenty feet striking, it is supposed, upon a bale of bags which providentially lay there, and which undoubtedly preserved him from instant death. Here he was found, a short time afterwards, in an insensible state, and conveyed to his residence, where he remained in an unconscious condition for about seven hours, until his wife, who was in Brunswick at the time, returned. Meanwhile, his faithful friend, J. W. Mansfield, stood by and literally held him, magnetically, in the body. Two physicians were called, but did nothing. When Mrs. Woodman returned, Dr. G. B. Hopkins, clairyoy ant physician, was summoned, who, with his at tendant "demon" (vide Carruthers), restored the sufferer to consciousness within half an hour But it was found that the spine was injured, rib torn from its place, and other internal injuries caused by the fall, so that he was unable to turn himself in bed without aid, and even now is unable to step or bear his weight upon his feet This fact I wish the reader to bear in mind while reading what follows. It was soon discovered, also, that the magnetic conditions surrounding him were exceedingly delicate and remarkable in their character; and on the evening of the 29th of March, five days after the accident, he was entranced by the same band of spirits who stopped him at Yarmouth, and was controlled by Amanda, his former (and sister to his present) wife, who gave the names of her companions. These gentle and loving spirits held long converse with their astonished auditors (Mrs. Woodman and Mr. Mansfield), speaking of and giving instructions relating to Mr. Woodman's business affairs, and informing them that only by extreme care could he be restored to comparative health; and even then, with all that could be done by his friends both in and out of the form, months must elense ere that could be accomplished. Their little band would do their part. After thus controlling him for more than an hour the "demons" left him and he awoke as if from a sound sleep, expressing himself as being much refreshed.

For two or three days he had been feeling an increasing soreness and pain in his left side; and the next evening after the first entrancement, in the presence of the same persons then present, he was again entranced. The controlling spirit then said that the "cause of that soreness was, that the intestines had been jarred out of their natural position, and in that spot one of the small intestines had been thrown across another obliquely, causing inflammation and consequent soreness and pain. Unless these can be restored to their natural position, the inflammation will increase, and mortification must ensue." "Now," said she. "if you"-addressing those present-"will do your part, we will do ours, and try and restore the dislocated parts. We want you to be passive. and permit us to do as we please." This being promised, the physical form of Mr. Woodman under this control, deliberately turned down the bed-clothes and stepped upon the floor, wrapped a blanket about him, and walked the floor briskly for about twenty minutes. He then stepped upon the arm of the lounge, and the controlling intelligence requested Mr. M. to place his hands, one back and one front of the sore spot, and press with all his strength. This request was complied with, when, swinging his arms, he leaped some six feet, coming down upon his feet on the floor with a shock that shook the whole house. Clapping his hands with great vehemence and joy, proof of wide-spread esteem and appreciation the spirit exclaimed, "We have done it! It is among their fellows. now restored to its natural condition." The astonished spectators of this wonderful demonstration were then instructed, after the patient should be returned to the bed and awakened from the trance, to bathe his side with diluted rum, and apply the poultice "we ordered two days ago. This we want to remain one hour and ten minutes, and no longer; after which, he will experience no more difficulty from that dislocation.' The patient was then placed in bed by the good 'demon," and soon after awoke. As before said. he was much refreshed by his sleep, having not medical committee, and being reported as perthe slightest remembrance of what had transpired, and feeling no inconvenience from the violent exercise to which he had been subjected. The directions received were obeyed, and he then counsel, whom he, in his last interview, desired fell into a natural slumber. At the expiration of to take charge of it, to await the orders of his the prescribed time, he was still asleep; and Mrs. brother. W., being engaged at the time, thought it would make no particular difference, and did not disturb him. At the end of two hours he awoke. Upon going to remove the poultice, to her intense surprise she found it was not there, and it was found forth some rather startling 'ghost sensations,' as lying in a chair in a distant corner of the room, nicely rolled up and pinned. The soreness was en- erly due the lady whose name I herewith present

We respectfully submit to Dr. Carruthers whether this was a "pretended communication," and whether there was any "sense" left to those supposed disembodied friends" of the injured man. Is he a "dupe or a knave" because his sufferings were relieved by these "demons"? Since that time there have been repeated manifestations, which our space will not permit us to give at length at this time. While in his normal

it since.

condition, he was and still is unable to bear his lifting and carrying a heavy man with ease. On mencing on Tuesday, Sept. 12th, 1871.

one occasion, after being thus exercised, and standing more than five feet from the bed, he was lifted five feet from the floor, carried over the bed, where he was placed in a horizontal position and dropped thereon without disturbing a single fold of his nightdress. At another time, his body was balanced on the foot-board, on the "small of the back" (the injured part); and then, turning a somersault, he was placed on the bed, with his head on his pillow. At another time, when he was suffering from a spasm induced by rashly disobeying the strict injunctions of his invisible phylcians and nurses, his wife distinctly saw a goblet, containing what appeared to her to be a liquid, held to his lips by a hand belonging to no human form. This liquid he evidently swallowed, and immediately recovered from the spasm, exclaiming, "Oh, how bitter!"

The magnetic conditions surrounding him are exceedingly delicate. The entrance into his room of a stranger, or conversation upon husiness or other exciting topics, will break them, and produce these spasms which endanger his life; but when the instructions from "what is called the spirit-world" are obeyed, he is not subject to them, and has been constantly improving under their care and the devoted attention of his estimable wife and other friends in the form. Phosphorescent lights, produced by some unseen power, are frequently seen in his room, and manifestations so wonderful in their character as to seem almost miraculous are daily taking place. And yet a venerable clergyman, claiming to speak for God to a benighted people, has the temerity to denounce such as "doctrines of demons," or pretended communications from supposed disembodied friends of miserable dupes or more miserable knaves."

If desirable, I will give more explicit statements relating to these wonderful demonstrations at an early day. JOSEPH B. HALL.

Portland, Me., May 16, 1871.

Trial Postponed.

On Saturday last Judge Churchill, of the Municipal Court, in this city, issued a warrant for the arrest of two of the officers of the "Boston Young Men's Christian Association," upon a charge of assault and battery preferred against them by Rev. J. L. Hatch.

It will be remembered that, some time last March, Mr. Hatch was complained of for distributing liberal tracts in front of Tremont Temple. where the Young Men's Association have their rooms. Judge Bacon tried the case and acquitted Mr. Hatch. A short time after. Mr. Hatch went into the free reading-room of the Association and took up a paper to read, when he was suddenly seized by Rowland the Secretary, and Gray the Librarian, rushed out of the rooms and thrown down upon the stairs in the entry with such violence as to bruise and lame him. He made application at the time for a warrant, but withdrew it with the expectation that the case might be settled in another and better way. Failing to secure such settlement, he renewed his complaint, and a warrant was issued for the arrest of the parties implicated - L. P. Rowland (Secretary) and J. E. Gray (Librarian). Tuesday, the 23d inst., was the day appointed for the trial. Only one of the accused parties was present, Mr. Rowland having left the city previous to the issue of the warrant for his arrest, to fulfill engagements in Washington. Mr. Gray stated this fact to the court; and, after consultation with counsel, Judge Bacon postponed the trial until the 13th of June. Gray gave bonds for his appearance at that time, and was discharged.

Silver Wedding in Haverhill, Mass.

The parents of Mary E. Currier, the celebrated musical medium, (late of Charlestown, but since removed to her former home. Haverhill) celebrated the 25th anniversary of their wedding, at their residence, No. 7 Nichols street, on the evening of Wednesday, May 17th. A large party, filling the house to overflowing, was the result-persons attending from Boston, Charlestown, Chelsea, Roxbury, Melrose, Cambridge, Groveland, and other places, together with large delegations from the immediate neighborhood.

The exercises of the occasion were conducted by Dr. A. H. Richardson, of Charlestown. The opening services were performed by Rev. W. H. Brunton and Dean Clark—the former in addition to his speech reading an original poem by himself, congratulatory to the parties concerned, and the latter making the presentation address. Mr. C. A. Young, of Harvard Divinity School, J. B. Hatch, of Melrose, D. N. Ford, and C. W. Sullivan, of Boston, J. S. Dodge, of Chelsea, James Morrison, of Haverhill, Dr. Richardson and other friends made remarks, after which Mr. Currier returned thanks for the fine array of presents; and refreshments were partaken of. Singing, conversation, and circles for spirit communications occupied the time till nearly 1 A. W. of the following day. Flattering notices of the event appeared in the "Haverhill Tri-Weekly Publish. er" and the "Essex Banner." May the recipients of this testimonial receive additional encouragement in their labors for the diffusion of the knowledge of phenomenal Spiritualism through the remarkable mediumship of their daughter, by this

Edward H. Rulloff

Was executed at Binghamton Jail, N. Y., in the presence of some two hundred spectators, during the forenoon of Thursday, May 18th, (in obedience to the provisions of capital punishment,) for the murder of Frederick A. Merrick, on the 18th of August, 1870. The case of this criminal was a strange one, when his great learning-especially in the department of philology-was considered. He having been examined by Gov. Hoffman's feetly sane, suffered the penalty of the law, conducting himself with the greatest firmness to the end. His body was delivered to Mr. Becker, his

Spiritualism in Memphis, Tenn.

A correspondent writing under date of May 10th, says: "As our city has lately been putting they are called by our city papers, I deem it proptirely removed, and he has had no recurrence of that she should receive honorable mention at our hands-Mrs. Jennie Ferris, that very excellent lady and powerful physical test medium. Coming among us as she did just on the eve of the Brinkley College revelation, the minds of many were ripe for investigation, and the result has been, that besides convincing many of the great truths of spirit communion, it has awakened an interest in Spiritualism that will never die."

The National Convention.

It will be seen by the official call in another weight upon his feet; yet, when under this influ-column that the next National Convention of ence, he is exercised violently by walking and by Spiritualists is to be held in Troy, N. Y., comn le y of a ls

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Birthday Surprise to a Prominent Spiritualist.

We clip from the Amesbury Villager the following account of a birthday presentation to our friend, G. W. Morrill, of this city, (who is, by the way, a firm Spiritualist and a liberal-minded gentleman), which took place at Amesbury, Mass., his former residence, May 15th:

"Last Monday evening, the wife of one of our former citizens, now a resident of Boston, being on a visit to this place, resolved that the fifty-third anniversary of her husband's birthday should not pass unnoticed. So, after calling in the aid of personal friends, plans were arranged and perfected which only the skill of a woman could fully carry out. The pariors of the American Heuse were engaged, and while her companion was taken out a few miles to visit a farm and ion was taken out a few miles to visit a farm and examine the merits of sundry farming tools, his examine the merits of sundry farming tools, his friends quietly assembled to greet him upon his return. His surprise can be better imagined than described, when, upon being ushered into the presence of, as he supposed, a certain city official, he was confronted on all sides by the familiar faces of friends, and among the first to greet him was Friend John G. Whittier. After saintations had been exchanged, his wife consented that his friends should give him a very serious caning; and in order that a better impression might be made, it was further declared that the caning and in order that a better impression might be made, it was further declared that the caning should be administered by a woman. At a given signal, he was called up to receive, not blows, but a splendid cane, accompanied with kind and eloquent words of friendly regard, well and appropriately applied by Mrs. Porter, of Boston. What could a man do, under those circumstances, but make such a really as the amplicant propriet. make such a reply as the emotions prompted?— and what words more eloquent? The cane is a very handsome stick of polished

ebony, heavily mounted with a gold handle, on which is the inscription, 'Presented to George W. Morrill, by friends, on his fifty-third birthday.' His wife at the same time was presented with an elegant bouquet of flowers.

A birthday party is usually intended to be a merry party, and the kind originator meant this to be such; and amid the buzz of conversation, the sweet strains of joyous music suddenly burst forth, and caning gave place to waltzing. At a seasonable hour the party marched to the dining-hall, where a most bounteous feast had been prepared. All the substantials as well as delicacies of the season, with fruits of other climes, were arranged in good taste and skill, but were soon disarranged to meet the want of each particular

The knife and fork having done very efficient service, speeches were declared to be in order by Judge Binney, and sentiments of friendly regard Sudge Isinney, and sentiments of friendly regard were offered to Mr. and Mrs. Morrill by J. Nayson, J. W. Briggs, M. D. F. Steere, J. T. Clarkson, T. J. Clark, and other gentlemen. Reminiscences of early days were passed in review, bon-mots cracked, and the company separated, happy in the thought that it was a real pleasure to be able to witness such a conjung even if it was a decrease. to witness such a caning, even if it were deemed necessary to entice the gentleman from his resi-dence in Boston, in order that it might be done in the place of his nativity."

Movements of Lecturers and Mediums.

Thomas Gales Forster, the eloquent trance speaker, has been filling Lyceum Hall, Salem, Mass, with good audiences during the month of May, and creating renewed interest in spiritual matters in that locality. He will speak in New York during the months of June and July.

Edward S. Wheeler will lecture in Springfield, Mass., during June.

Miss Jennie Leys lectures in Lynn during June. She has just closed an engagement in Springfield, and Harvey Lyman writes that she gave first-rate satisfaction, is graceful and instructive, and one of the best speakers I ever heard in my life."

E. B. Wheelock, M. D., has located in Pleasanton, Kansas. He devotes a portion of his time to lecturing on the Spiritual Philosophy.

Mrs. Nellie Brigham has been lecturing in Philadelphia the Sundays in May. Week evenings she visited some of the neighboring towns and lectured. The Bristol Observer publishes quite a lengthy synoptical report of her address given in that place, which appeared to be highly relished by the audience.

Mrs. Belle Bowditch, of this city, an excellent test-medium, has become developed as a trance speaker of great promise. Her residence is 16 Sharon street.

River, Mass., June 4th and 11th. Miss Helen Grover, inspirational speaker, can

be addressed at Hampshire Hall, 538 Washington street, this city.

Mr. Jesse B. H. Shepard, the musical medium, has just returned to London from Boston, says the Medium and Daybreak. His address is 3 Charles street, Berkeley Square, W.

Mrs. Clara A. Field will speak in Westford, Mass., Sunday, June 4; in Manchester, June 18. Mrs. Towne, clairvoyant and magnetic physician, is located at 34 Clinton place, New York. Dr. Lawrence, the popular lecturer on temperance, addressed an audience in Haverhill, Sun-

day evening. May 21, of one thousand persons.

Emma Hardinge is doing noble work in her lecturing tour in England. The Marylebone newspaper speaks of her Easter oration thus: 'This is an eloquent address, adapted to the season: it is full of earnest feeling and genuine moral and religious sentiment." Her audience at Northampton were so interested with her discourse on "The Ministry of Angels," that she continued it for nearly two hours, and was listened to with the closest attention until its close.

Detroit, Mich.

Mrs. Mary L. Jewett, writing from Detroit, May 15th, says:

"The cause of Spiritualism is progressing here. "The cause of spirituansm is progressing nere. The interest manifested by investigators is truly wonderful. I have held scances two evenings in the week since my return, and my rooms have been well filled. Very many have expressed their conviction of the facts given by the angels, proving their presence and immortal life. The work moves steadily onward."

Spiritualism.

"Mr. Carbonell, an exposer of Spiritualism in Charlestown, Mass., proposes to allow himself to be handcuffed and sewed up in a large bag and thrown into the river, when, as is claimed, he will come up with the bag on his arm, still whole, and not a stitch or cut disturbed, and the handcuffs in his hand. Spiritualism has had its day, so far as any claims to its being true are concerned, and it now takes its place among delusions and impostures of the past."

We clip the above from the New York Observer of last week, to show how stupidly ignorant and reckless a religious bigot may become. If the Observer man really believes Mr. Carbonell can do what he claims, as his manner of stating it seems to indicate, he writes himself down as one of the most incredulous of mortals, and should hereafter keep silent about humbugs and delusions. His assertion that Spiritualism is now "among the delusions and impostures of the now "among the delusions and impossures of the past," shows him to be stupidly ignorant or criminally reckless in his declarations, for whether spiritualism be true or false, it is a well-known fact that its adherents are rapidly increasing, that journals devoted to the cause are multiply. ing in number and increasing in circulation and influence, and that the present demand for spirit-

ing in number and increasing in circulation influence, and that the present demand for spiritual literature is unprecedented and astonishing even to friends of the cause, and publishers are now overrun with orders for many of the leading works on this subject.

We do not worship blindly at any shrine, nor recognize the authority of any man or set of men to manufacture to hand our religious creed. We stand independent of Spiritualism as well as all other isms or creeds, and therefore, according to our conceptions of truth, without fear or favor hold to the good and true in all; but as Spiritualism is broad and liberal in its teachings, it necessarily embraces many grand and beautiful traths, to which we subscribe.—The Republican, Haure de Grace, Md.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. -First Page: Story, (illustrated)-"The Warning;" D. Hough, the Boy Medium," by A. A. Thurber; Why I am a Spiritualist," by Lucretia Cunningham. Second: "Mysterious Daguerrectypes on Window-Panes;" "The Spirits Concerning Spirits;" "The Lynn Reporter on Spiritualism;" "Lecture by J. M. Peebles;" Poem-"Life Thoughts from the Land of the Living," by J. Madison Allon; Banner Correspondence from Michigan, Indiana, North Carolina, Wisconsin, (J. O. Barrett) Third: Ditto from Ohio, Utah, Canada, New York, Vermont, Massachusetts, Rhode Island and Washington Territory; Poem-"A Song of Spring," by Belle Bush; "The Banner of Light in the Mercantile Library of Philadelphia," by A. B. Justice; "Protestantism and Spiritualism in Mexico;" List of Spiritualist Meetings. Fourth and Fifth: "Wonderful Manifestations of Spirit Power," by Joseph B. Hall; and usual editorial matter. Sixth: Message Department; Prospectus. Seventh: Advertisements. Eighth: Warren Chase's Department; 'Cephas B. Lynn and Spiritualism," by Dyer D. Lum.

We shall print in the next issue of the Banner a very interesting article from the pen of Allen Putnam, in relation to "Dr. Hare and his Scientific Demonstration of Spiritualism."

The Meseage Department of the Banner this week is very interesting.

J. B. Hall, late Secretary of the State of Maine, gives a detailed account, in another column, of very remarkable spirit-manifestations that took place in Portland during the past winter, which we hope all will read.

2500 men and women wanted to receive and fill orders for that truly meritorious steel engraving, "The Guardian Augel." See advertisement in another column.

Our Free Circle table was supplied last week with beautiful boquets of flowers by Mrs. R. E. Woodward, of Wakefield, and Lydia H. Wiggin, of Cliftondale, for which we tender grateful thanks.

The Spiritualist Lecturers' Club, as will be seen by a call in another column, hold a special meeting in Eliot Hall, this city, Monday, evening, May 29th. Speakers should make it a point to be present.

We would call the attention of our readers to the advertisement of the Mercantile Savings Institution in another column. Their plan of paying monthly interest on all deposits is certainly more just and equitable to the depositor than any which has been adopted by any other savings bank in the State. We believe this institution is one of the best managed savings banks in the Common wealth, and would recommend all those having money to deposit in savings banks to examine and fully understand the peculiar advantages which this institution gives to all depositors.

Civilization and its intense activities bring a great strain on the nervous powers, hence neuralgia is becoming more prevalent among literary men and merchants. Six hours of mental labor is estimated as equal to twelve hours of physical toil. No wonder that we have so many "nervous" people among us, under the circumstances, when this fact is taken into consideration.

New York beer consumers are rather agitated over the discovery of large quantities of strychnine in the stomachs of some horses which lately died from boarding at a lager beer brewery.

A. E. Carpenter, writing from Albany, under date of May 22d, says: "I have been stopping with Dr. Ditson, in Albany. He is a true gentleman and a man of great learning. He works hard for Spiritualism, and it is an honor to our cause to have such an advocate. His contributions to the Banner are excellent, and the result of much Cephas B. Lynn is engaged to lecture in Fall | hard study and labor. May he live long to help us."

> mho Emperor of Germany is a practice All his family are obliged to have some trade. William chose to be a typo, and worked at the

> case three years. The Annual Convention of the Free Religious Association will be held in Tremont Temple, Boston, on Friday, June 2d, through the day and

> Fashion makes people visit when they would rather stay at home. She makes them eat when they are not hungry, and drink when they are not dry. She ruins the health of her followers, and makes fools of them.

> Here is a sample of juvenile reportorial energy in describing a prize-fight. It found expression in "verse" somewhere in South Carolina:

"They mauled, and mashed, and mangled;
"They mauled, and wrenched, and wrangled;
They builted, busted, basted, bled,
Their eyes were blackened, noses red,
But still they banged, and bunged, and bited,
These herrid-sighted pugs, benighted,
And kicked, and gouged, and gashed, and gored,
"Till from the ring one pug was bored.
Oh! I was glad when that last lunge
Made dat-need Bill throw up the sponge."

A literary man, on retiring to private life, said his connection with the press had "melted, thawed, and resolved itself into adieu."

We are pleased to notice on our table the Bos-We are pleased to notice on our table the Boston Banner of Light, a religious newspaper of world-wide reputation. It is an "exponent of the spiritual philosophy of the nineteenth century," and contains forty columns of interesting and instructive reading matter of a highly moral tendency. The writer of this paragraph has been a reader of the Banner for upwards of ten years, and cheerfully testifies to its moral worth as a family newspaper. It is published by Messrs. W. White & Co., 158 Washington street, Boston, at \$3 per annum, and is for sale at Hull & Thompson's news depot in this city.—Sunday Morning News, Columbus, Ohio.

There is a man in Northampton, eighty-four years old, who has never been sick a day in his life, nor paid a cent for a doctor's or a lawyer's bill, nor a dime to support old theology, and he is said to be worth at least \$100,000.

The Chicago Republican has so many libel suits on hand that it suggests a mass meeting of the people having suits against it.

vited to meet at Horticultural Hall, Boston, on versary Week), to make arrangements for the Fair to be held in behalf of the Society for the

Spiritualist Lyceums and Lectures.

BOSTON.-Ellot Hall.-The pleasant morning of Sunday, May 21st, was improved by a large number of children and those of older growth, in attendance on the session of the Progressive Lyceum. Mr. D. N. Ford and Miss M. A. Sanborn, Conductor and Guardian, were present (as usual), and the exercises passed off with credit to all concerned. Grand Banner March, songs and wing movements by the Lyceum; declamations by Hattle Collier, Alida Hubbard, Etta Bragdon, Cora Stone, Maria Adams, Edith Harvey, Cora and Ida Benson, Annie Boutelle, Abbie Phipps, Fred. Symonds, Hebron Libby, and songs by Hattle C. Richardson and Maria Adams, consumed the time. During the meeting Mrs. M. A. Porter (entranced) addressed the Lyceum briefly.

The next monthly concert for the benefit of this Lyceum will take place at Eliot Hall, on Sunday evening, June 4th. A full attendance is anticinated.

The social assemblies carried out at Eliot Hall under the ausnices of this Society, on Tuesday evening of each week-music under direction of T. M. Carter-still continue to be well-attended and pleasant reunions.

Reliaio-Philosophical Club.-The meetings of this organization for self-improvement still continue to be held at Eliot Hall (lesser), on Wednesday and Sunday evenings of each week. On Sunday night, May 21st, the question for consideration was: "Is there an eternal, acting, thinking Intelligence independent of material form?" Mr. Campbell opened the discussion, and was followed by John Wetherbee, N. M. Wright, H. S. Williams, Ed. S. Wheeler, Dr. H. B. Storer and Geo. A. Bacon.

Lyceum connected with the Boylston-street Spiritualist Association, together with other friends of the movement, gave a well-patronized and successful entertainment at this hall, consisting of a dramatic sketch by Miss Forster, entitled "The Wolf in Sheep's Clothing," and a farce, "The Yankee Heiress," the characters being sustained by Messrs. C. F. and G. F. Whittemore, W. C. Brown, J. W. McGuire (who also managed the details), H. Brosier, - Lindsay, Misses Keen, Putnam, Forster, Dana, Henry, Sullivan, and

Temple Hall .- On Monday evening, May 22d, the

at the close of the entertainment, the company sang "Dreaming of Home and Mother" effectively. Dancing closed the exercises. John A. Andrew Hall .- Abbie N. Burnham reports that on Sunday A. M., May 21st, Mrs. Carliele gave some excellent tests at the circle and

Mrs. Dana. Mrs. Wentworth gave a song, and

conference held at this hall. In the afternoon Mrs. Sarah A. Floyd addressed those assembling upon the importance of harmony in life; at the conclusion of her remarks she very satisfactorily answered the questions propounded by the audience.

CAMBRIDGEPORT. - Harmony Hall. - The Lyceum generally assembling at this place will give its usual monthly concert on the evening of Sunday, May 28th—exercises to consist of songs, recitations, etc. An occasion of interest may be an-

MILFORD.-Washington Hall.-Our corresponddent, Henry Anson, informs us that on Sunday, A. M., May 21st, in addition to the regular exercises at the Lyceum-speaking, reading, singing, etc.-there was a very pleasing episode in the invitation which was read from Post 22, Grand Army of the Republic, calling upon the Children's Progessive Lyceum to join their procession on May 30th-Decoration Day. The invitation was cheerfully accepted, and means appropriated to hiring carriages for the transportation of the members.

PLYMOUTH .- Leyden Hall .- Dr. J. H. Carrier, of Boston, spoke at this place, afternoon and evening, on Sunday, May 14th, his presence calling together full and appreciative audiences.

Matters in Europe. During the week just past the Versaillist troops have

been gradually tightening their lines around that portion of Paris not covered by the Prussians, and anarchy has Well. city. On Tuesday, May 16th, th crowning act of Socialistic vandalism was completed. On that day, at half-past five in the afternoon, fell the Column Vendome. The Place Vendome was built by Louis XIV., vendome. The Place vendome was built by Boula XVV, and on the site of the monument just destroyed formerly stood an equestrian statue of the Grand Monarch. That was destroyed during the first revolution. In 1806, the first Napoleon had the new monument raised in honer of the success of the French arms under his command. The column was of the Tuscan order, copied after Trajan's Pillar; was covered with bas-rolles in bronzo, composed of plates made from the cannon captured from the Russians and Austrans in the German captured from

was covored with bas-rolleds in bronze, composed of plates made from the cannon captured from the Russians and Austrians in the German campaign of 1805. There were over two thousand figures, the column itself being surmounted by a colossal bronze statue of Napoleon I., represented as a Roman Senator. From the summit of the menument the best view of Paris could be obtained.

The column fell lengthwise in the Rue de la Paix, amidst the blast of bugles, the strains of three military bands, and the shouts of a vast multitude—much to the satisfaction of the Communist engineer, M. Abadis, who, failing in his first attempt to pull it down, was accused by his fickle countrymen of treason, and narrowly escaped death in consequence. By a recent vote in the Versatiles Assembly, the Column Vendome will be rebuilt on the restoration of order, and a statue of France placed on its summit.

The soldiery of the Commune, wild with rage and despair, not satisfied with spitting upon and trampling under foot the image of the First Napoleon as it fell from the Column Vendome, have descerated the churches, dragged out the coffined bodies therein, and, convoying them to one common ditch, threw them among a mass of rubbish. Among others were the remains of Auber, the great composer. The coffin was broken up, and its contents merged with the other debris in an undistinguishable mass.

The sorties of the Communists having failed; the Auteuil and Vorsailles gates being destroyed by the government batteries; several forts having failen, and numerous breaches appearing in the ramparts of Paris, consternation appears to have seized the "Reds," and, abandoning their peatitions, they have centered their forces on the north bank of the Seine, near the Hotel de Ville, where it is said they will make a last stand.

Captain Troga, of the navy, on the 22d of May went to

sitions, they have centered their forces on the north bank of the Seine, near the Hotol de Ville, where it is said they will make a last stand.

Captain Troga, of the navy, on the 22d of May went to the ramparts at Pont du Jour, and finding the insurgents had retired, called 500 sailors, and took possession of the gate. Other troops followed, and, before any one was aware, the entry had commenced. The whole thing was unexpected. The rest of the army, or at least one half of it, immediately followed. Nearly 70,000 Versaillists entered the city. They marched in all night, coming through six gates, and met with but slight resistance. The barricades were not defended, and no mines were exploded.

A sharp cavairy skirmish on the Boulevarde L'Imperatrice, ending in the destruction of a party of "Reds" by light artillery brought to bear on them, was the only fighting at the entrance. Gen. McMahon's headquarters are established in the city, and the Commune has collapsed.

The influences which have been working throughout France with a view to the restoration of the empire are having their due effect. The supporters of the cause in the Assembly are said to be increasing. The Imperfalist loaders have announced their determination of making a bold attempt to revive the empire after the fall of the Commune.

Spiritualist Convention.

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

peaking.

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

Notice.

The Convention of the American Liberal Tract Society, appointed for Friday evening, June 2d, is postponed, in con sequence of the inability of Prof. Denton and several other prominent speakers to be present on that evening. The annual meeting for the election of officers will take place as advertised, at 3 o'clock r. M. A full attendance is requested.

The Spiritualist Lecturer's Club. A special meeting of the above-named Club will be held

at Eliot Hall, Boston, on Monday evening, May 29th, at 71

A punctual attendance of the members especially, and all others who are interested in its purposes, is urgently requested, as business of vital importance is to come before the Club for consideration. J. S. LADD, Pres.,

Per order. GEO. A. BACON, Sec'y.

Spiritual Periodicals for Sale at this

THE SPIRITUAL AWALYST AND SCIENTIFIC RECORD. Published in Boston. Price 20 cents.
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THE MEDIUM AND DATRERAK. A weekly paper published in London. Price 5 cents.

n London. Price 5 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spirit-lalism. Published in Chicago, Ill., by S. S. Jones, Esq. THE LYCHUM BARNER. Published in Chicago, Ill. Price

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cents. Price 6 cents.

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BUSINESS MATTERS.

MRS. J. H. FOSTER, Business and Test Medium, 156 Elliot Place, Brooklyn, N. Y. James V. Mansfield, Trst Medium, answers sealed letters, at 361 Sixth avenue, New York. Terms, \$5 and four three-cent stamps.

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SPECIAL NOTICES.

THE MOSTH OF MAY See the children at their play, In the merry month of May; Joyously some pass the hours Searching for the new-horn flowers:

Others drive the hoop and ball,
llear them to their comrades call!
From life's cares and burdens free,
liappy as they well can be;
And the Bors who need new "Clothes,"
Just step into Gronge Franc's,
Where they re "dressed" from head to feet,
Corner of Beach and Washington street.
June 3.—1w Bearching for the new-horn flowers:

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Notice to Subscribers 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. s., 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 renow their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

ADVERTISEMENTS.

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TA Advertisements to be Renewed at Con-tinued Enter must be left at our Office before 13 M. on Monday.

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SECOND EDITION.

FURTHER COMMUNICATIONS PROM THE

WORLD OF SPIRITS,

g, June 2d, is postponed, in conProf. Denton and several other present on that evening. The ion of officers will take place as A full attendance is requested.

ALENERT MONTON, Secretary.

CARD.

Having become satisfied, after thorough investigation, that or Elastic Sponge, as now and lately manufactured, is one of the best of all the substitutes for curled hair, for many if not most uses in Upholstery, we have accepted the Agency of it, and intend to make it hereafter a specialty in our business. The objections which have been made to it, and which it is wellknown we ourselves have thought were well-founded, we have ascertained cannot be urged against the article as now perfected. The process of manufacture has been entirely remod-eled under the advice and superintendence of one of the most eminent chemists of New England. New chemical and mechanical appliances have been introduced in cleansing crude Sponge, and in charging it with glycerine, with such ertire success that Elastic Sponge may now be said to be chemically pure. There is absolutely nothing in it but the clean fibre of sponge and chemically pure glycerine.

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DERRY, N. H. May I, 1871.

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1 took three colds, one after another, till they resulted in Catarrh, and almost Consumption. The physicians told me I had congestion of the lungs. I remained hearly a year sick, with nothing but Catarrh troubles, my head filling and the mucous dropping down into my throat, causing a wheezing cough each morning till 1got rid of the droppings. It took away my strength, and I was fit for no business. I took alk known Catarrh remedies, but they did no good—not a particle. I bought a bottle of your Constitutional Cutarrh. Remedy some eight months ago, and found immediate relief. The second bottle restored me to health and business, built up the whole system and made me feel as well as I was before I was sick. My age 18-54. I have never seen anything that will remove a cold as quick. I deadedns it all right down. I never saw anything like it to create an appetite.

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Noticed editorially in the "Banner," April 22—rrad it. Price to subscribers \$2.75. The MOST SALABLE WORK FOR AGENTS published. SAMPLER are carried in a neat PATRET ROLLER CASE. Frances not used by our agents. Agents' commissions the most liberal. Price of agents' outfit; sample engraving, case, book for subscribers' names, art essays, etc., \$2.75, which remit with application for exclusive right of territory, statting age, past and present business pursuits, territory desired, when to begin, how long continue, &c. If "One of the Chosen"—noticed in the Banner May 2ith—is also desired as a sample, send an additional dollar, (\$5.75 in all). Although these works are preeminently "spiritual," yet they are patronized liberarily by all denominations, rendering their sale immensus. CURRAN & CO., Publishers, 40 Main street, Rochester, N. V., Iw—June 3.

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For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 188 Washington street, Boston, Mass.

Message Department.

Eacu 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, 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 undevoloped state, eventually progress into a higher condition.
We ask the reader to receive no doctrine put forth by
spirits in these columns that does not comport with his or
her reason. All express as much of truth as they perceive

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, Room No. 4. (up stairs,) on Monday, Tuesday and Titues-nay Affersoons. The Circle Room will be open for visitors at two ciclesk; services commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.

Mrs. Comant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She wednessays or Thursdays, until after six o'clock P. M. Sno gives no private sittings.

Donations of flowers for our Circle-Room are solicited.

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

sont in by correspondents.

Invocation.

Thou Father, Son and Holy Spirit, to thee we pray, asking for a special blessing to rest upon this hour: asking that these souls dwelling in the darkness of mortal life may be led through faith to the evergreen shores of the other life; asking that any who may have hardened their hearts against any other one may leave it here and find peace with thee; asking that every soul present may form some new resolve to live nearer to thee, to live more in accordance with the highest light within their souls; and thus to each soul shall thy kingdom come, and by each one thy will be done. For the afflicted everywhere we pray, asking that consolation may come to them through guardian spirits who may be watching over them; asking that those who sit in the darkness of the church may pray earnestly for light to come therein, that all her places from whence the spirit has fled may be revivified with the holy spirit of truth that once dwelt in them; and, finally, we ask that we may all be gathered together hereafter to that highest state that the soul is capable of occupying, to be one in wisdom and love with Jan. 30. thee. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I shall answer them.

Ques - (From a correspondent.) In the Banner of Light of the 28th ult., the first question asked in your Public Circle is, "What causes the eye-stone to move in the eye?" and it is answered, "Science tells us there is no individual life that causes it to move." If an eye stone is placed in a saucer of strong vinegar and remains a short time, it will jump or move from one side to the other. If there is no life, what causes it to move?

ANS.—To my mind, everything that is is alive, whether it be the eye stone or the soul, the public or the rolling world. I believe that motion is an exhibition of life, and that all things are constantly in motion. There is nothing absolutely at rest.

Q-What is the difference between soul and spirit, if any there be?

A.-Oh, yes; there is a very great difference between soul and spirit. There are some who define the spirit as I should define the soul: there are some who consider the terms to be synonymous: but I consider that there is a wide difference between the two. To my mind, the soul is hat eternal principle which we receive from God; that indestructible element which never had a beginning, and which consequently can have no ending: while the spirit is a combination of subtle. ethereal elements that the soul gathers to itself and organizes, that it may through it manifest Itself to external substances. Soul is the inner life-a spark sent off from the great central sun of Deity; and spirit is the medium acting between soul and earthly matter, and the soul retains that medium in its flight to the higher life; but after a series of cycles, it changes its medium for one

better adapted to its more advanced condition. Q.—Is there a spiritual body within the physical body?

A .- Yes; and of necessity, because it is a wellknown fact with scientists of the spirit-world that the soul cannot lay positvie hold upon the organic life that is furnished it by the earth. There must be an intermediate power through which the soul acts upon matter. That intermediate power or presence is the spiritual body. It is within the natural body, and acts upon the natural body in every manifestation which the soul makes.

Q.-If there is life in the pebble, does that life ever leave it?-does it die?

A -Absolutely, life never leaves anything; but atoms change places, and seem to die in changing places; but in reality they do not. Nature is governed by an infinite variety of natural laws: and when the life seems to leave the pebble, and it is being resolved into soil, it has only come under the action of another natural law, but it has not died. To my mind, there is no death-no, not anywhere.

Q.-Does the life of that pebble advance to something else, and still retain its individuality? A .- It advances, but it does not still retain its individuality, for that would be an impossibility; for all the individuality that any thing or any soul can claim belongs to the destructible part of the organic life. Therefore this individuality is

destructible, like the thing to which it belongs. Q.-How do the spirits view the Darwinian theory?

A.-With absolute favor.

QR.—In that case, it is not the individuality which remains, although it advances.

A .- No; you do not possess the same individuality to day that you possessed vesterday, nor really the same that you possessed an hour ago. You are constantly changing states, every one of you-parting with more or less of that which you term your individuality.

Q-1s there any conscious individuality hereafter?

A .- Conscious individuality; but the individuality you had in the past you have not in the present.

Q-Shall we still retain the memory of the past?

A .- Memory, although it is eternal, is dependent on form-form and circumstance, and the law of form and circumstance; therefore you cannot look far down the vista of years with memory. But a wise provision has been made in the spiritworld for those who desire to know all concerning their past organic existence. A record is there kept, which is open to the inspection of all -a faithful record of all deeds of every living soul, from the time that soul first came into conjunction with matter to its present state.

QR-Souls differ, then, according to the organ-

ism through which they manifest themselves. A .- Yes: but in essence all souls are alike. The soul of the Bushman is like unto the soul of

expression, and that expression is dependent upon the external organism and upon soil, climatic influences, influence exerted upon it by all the heavenly bodies, by the universe, whether this or the furthest distant universe of which the soul has any conception. Jan. 30.

Darwin Emerson.

I promised to come here, but my promise, I am aware, is well-nigh outlawed; still, I have come, remembrance of dark passages of my earthly life for the moment casts a shadow even here, yet it is a beautiful life—a happy exchange. I shall always take advantage of any opportunity to manifest to those I left, and I hope that by and by I may be able to give them something which shall be like bread of life to their souls. I died in New York, and I wish to reach my father in Cairo, Ill. Age, twenty-two. Darwin Emerson. Jan. 30.

Jonathan Nickerson.

I was young about a minute before I came here, but I flud myself now feeling as I did a week The spiritual power is the same in both cases. ago; a week ago I felt as I do now, and I had seen many years here.

I think every willing soul that has the power to come back, ought to, and help overthrow the untruthful notions of the other world. I don't see but what it is as natural a world as the one I left a week ago. I was not aware that I had left this world until about three or four days afterward, and then I could not really be convinced of it, because it was so natural. I had thought that there was another life, and that it was entirely different from this, but it is just like it, only a great deal better. I like it very much. It would be impossible not to like such a glorious change, a change from old age to youth from all the infirmities that attend old age to all the beautiful conditions that attend youth. I have not much to complain of-not much to complain of-and I don't wish to come back again; I only wish to say to those I left that it is a natural world I have gone to, and that they can communicate with me just as well as if I was in New York, and I hope they won't feel that I have gone so far away that there is no possibility of communicating with me. I died in Somerville, but I do n't belong there. I belonged on the Cape. I want the folks to know that I have met with a glorious change, and that I am better off than I was here, that all the shadows that attended me here have cleared away-cleared Jan. 30,

Charles Brown (Artemas Ward).

I am here to say to my relatives, one and all that the story which has been circulated to this end, that I left a large fortune, is entirely without foundation; they may as well look for a slice of green cheese from the man in the moon as for anything in that direction. The force of circumstances has forced me here. If the old resurrection idea was true, I am sure there would not be one out of ten who die who could rest in peace in their graves, by reason of the love of the almighty dollar. But thanks to the powers that be, we don't have to drag back the shell we have laid

Col. William H. Humphreys.

If a man die, shall be live again? is a question I have solved to my entire satisfaction: but when here, I confess it was to me a problem nast solving. I never hesitated to avow my disbelief in all things pertaining to another life on every occasion. And my dear good Christian mother has been greatly exercised since my death, as she was before my death, in consequence of my belief. She hopes I have not gone to a bad place, but she fears I have: because with her, as with most Christians, salvation rests upon belief. If I had found a place of unhappiness, I think my good mother ought to know me well enough to know hat I would never return, however I might be able to; but as I have found a far better state of life than I found here, I am glad to be able to return speaking of it, and to assure her that I am not in any bad place, and that the want of faith in spiritual things while here was the result of my organism, over which I had no control. I desire her to feel at rest concerning me, and I would have her know that her every prayer in my behalf has reached me, and have all served me well. And furthermore, she has been made unhappy because I raw fit to espouse the cause of the South. and to enter her army against the government of the United States; but I assure her now, as I it does! I might have been happier if I had only did before death, that it was a matter of conscience with me: I did as I believed to be right. and up to this hour I have no regrets for what I did. I desire her to feel at rest about that. She has been successful in obtaining a pension, and I desire her to know that I shall keep watch over her and shall assist her all it is possible for me to do; and when the messenger of change comes, I shall meet her and shall have a home prepared for her far better than the one she will leave. I am, or was, Col. William H. Humphreys, of Savannah, Georgia, and I come to my mother, Mrs. Margaret E. Humphreys, of Galena, Ohio.

Séance conducted by Archbishop Hughes; letters answered by "Cousin Benja."

Invocation.

having all forms, we praise thee. In our semithe glory of eternity, we are dazzled and confused; troubles. and we ask for strength; we ask for wisdom; we ask for all those higher attributes that belong to the soul's high estate. We look back through the darkness from which we came, and even in our littleness we understand that we have been carried tenderly by thee; that our every hour has been watched over and blessed by thee; and although we have been scourged by many stripes, yet it has been all in love, and for our highest, fitted to grasp at the good things, but it always our divinest good. This we see, oh Soul of Goodness, and for it we praise thee. And now that we are enfranchised from the darkness incident to the mortal life, we ask that we may return to those who still remain, giving them strength, inspiring them with faith, and leading them by the right hand of love through the darkened way of considerable more than half a century, and I can't mortal life to the bright shining shores of the better land. Father, accept our praises, answer our prayers. Be thou unto us in all future conditions what thou hast been to us in the past, Father, Friend and Saviour. Amen. Jan. 31.

Questions and Answers.

QUES.-How do you reconcile the physical disadal state in the other land? For instance, suppose the Auglo Saxon. The difference exists in the understand it,) then becomes an imperfect spirit. are thousands that you can aid by helping them

If it leaves this world in that state, will it occupy | just as your friend has helped you.] That looks the same relative position in the spirit world, or a little reasonable; but I thought there was will it go back to its previous perfect state as before the disease or accident?

Ans.—There are no accidents in Nature. Everything is governed by law, and law admits of no accident. Now these incidents which are happening to the body physical, do not happen correspondingly to the body spiritual, and, therefore, when the body spiritual is separated from the hoping to give a word of cheer to those I love. It body physical, it is a perfect body; it is unmaimed; is about three years since I died. My father be- it is not diseased; it enters the spirit-world in a lieves that I can return. I want him to use all perfect state, so far as perfection goes as related rational means to strengthen his faith and in- to progression. Perfection in the absolute means crease his knowledge concerning these things. I the highest state that the thing is capable of am happy in this new life. Although sometimes reaching, but when defined not in the absolute it may mean a good condition, a harmonious condition-a condition in harmony with the law of its surroundings.

> Q-Will the intelligence explain the difference, if any there is, between the power exercised by Jesus Christ in healing the sick, and that manifested by Dr. Newton and others at the present day in curing the sick?

A .- The only difference exists in the difference of physical life, in the difference in the age of the planet, in the difference of location, of climate, and of all the incidents pertaining to material life.

Q .- (From the audience.) I would like to inquire in reference to the first question, is it to be understood that a person being maimed or injured in any way, or weak through physical disease, that the soul is not injured thereby?

A .- No; not to the smallest extent. You might as well talk of injuring God by the faults and foibles of human life.

Q.—Is the celebration of Christmas an outgrowth of Paganism?

A .- Yes, doubtless it is a reflection of Paganism. All the different religious beliefs that are in existence on the earth are connected-every one of them-with past leger ds and traditions. They have all sprung from myths and stories, and not from facts; but they have served the soul well and therefore they are holy. Everything that can minister to the human soul is hallowed.

Q.—Are there spirits in any other world than this?

A.-Why, certainly. Every world that is far enough advanced to sustain human life, sustains it. There are millions of worlds so far in advance of this little world, that you may to them-to the inhabitants thereof-appear as pigmies in intellect, mere savages that are going up through the

first conditions of intellectual life. Q.—Do spirits visit these other worlds as they visit this?

A.-They do. Q.-Do the spirits from these other worlds mingle with the spirits from this, and converse with them?

A.—They do.

QR.-Then they have the same language there

A.—There is a universal perceptive language in the spirit-world, known to all. It is neither the Euglish language nor the German, nor any that exists on the earth, or ever has been; but it combines the roots of all that ever has been or is.

Q.—Is America-more favorable for spiritual development than England, Germany or France? A.-I believe that it has been so determined.

Q.-Do the spirits from other countries come here?

A.—They certainly do. I presume among your unseen audience there are representatives from all parts of the worki. I think I may venture upon that statement as a fact, because I know that upon former occasions, when I have been an observer. I have determined that there was present a representative from every known race upon the earth, and it is fair to suppose that they are present to day.

Q.—Can they make themselves known to us? A .- They can and they do.

Q - Is it because of the climate being different. or because of the different degree of intelligence, that America is more favorable? A,-Partly both; and, again, America contains

a greater amalgamation of species than any other part of the world. Q -Are there any individual spirits that have

never lived in any world? A.-I know of none.

O. K. Goodale.

[How do you do?] Miserable enough! Yes, I am miserable enough! [What occasions that?] The life I lived here. The very happiness that I see enjoyed by others makes me miserable-ves. had a little different body than what I had. That I did not, makes me curse, even here; ves, it does. [There is hope that you may retrieve your fortunes?] Yes; that is about as encouraging as some of the small talk when I lost an earthly fortune. I never did retrieve it, and I don't know as I ever shall my spiritual fortune. If a man has not the power to obtain happiness, I suppose he can't have it, if your theory is correct.

I saw a good many coming back, and I fell in with an old friend of mine, that had been here several times. He induced me to try the experiment; he said he had got great good by it, and that I would.

I have been away from earth about a month. and I feel as though I had been here longer. I begin to feel as though I wanted some kind of light. I hope my children will do different from what I did, because, if they do n't, their quarters Oh thou who art without beginning or end, in this life won't be very good. Here you can't nameless, yet having all names, formless, yet get a drop of rum unless you haunt some old bummer" that you can get into communication savage intelligence we praise thee. Looking out with; and you want it just as much. [Is that the through the darkness of our own individuality to case?] Yes, that is the case; that is one of the

I suppose there are worse places than I am inmy friend says there is; he has seen them; so I suppose I ought to be very thankful that I am no worse off, but I don't like it for all that. He says I ought to know that it is as good as I deserve. Well, I do know it, but I am not any better contented with it for that. I had to rough it when I was here. I did not have an organism that was got at the bad things. If there was anything bad

I was sure to get it. I suppose it is a fixed fact that I have got to work out my own salvation. Well, I've got something to do, then, for there's a good deal of rubbish to clear away, I can tell you. I lived here a look back upon half a dozen good things in all my life. I made my bed in hell, and I am there. [You can get out of it any time] Well, I take your word for it. [If you do n't flud it to be true, come to me, and I will try to help you bear your punishment.] That would be cowardly; I would rather bear my own. [If, you try sincerely you will certainly better your condition. It is by bilities, while on the earth, with the perfect spirit- doing little deeds of goodness-] How the devil are you going to do deeds of goodness here? [There a perfect physical organization becomes imperfect are a great many in the spirit-world that need by disease or accident, the spirit (or mind, as I | your aid just as much as those on earth. There

nothing to do now. Good God! I do n't see anybody but what is better off than I am. [You will see others much worse off than you are.] Then I will have something to do.

I ought to ask forgiveness of a good many whom I have wronged, I suppose; but I can't make out a list, so I lump them all together, and ask that they will forgive me, for I am conscious of having wronged them, and am sorry for the same. I am aware that I have got to pay the penalty, and I don't suppose that I will be let off with half a fine; that is what they told me when I first got here. [Not a single farthing can you get] whom I have wronged, I suppose; but I can't removed until you remove it legitimately by doing good works. You will have to do every soul you have injured some good in some way. You can do it in good time.] You do n't mean that I can aid those that are here? [Yes.] The devil I can! How is that? [You will find out as soon as you seek instruction.] Come back here and do them good? [Certainly; you can go to people whose tendency is to do wrong, and influence them to do right.] But how shall I do this? [You will come en rapport with them if you persevere. You may not be able to see their bodies, but you will see their spirits.

Well, where is this place? [Boston.] I died in Medford. I kept a fish and oyster place; before that kept a rum-shop in Boston. So you see I have got something to answer for-for the rum I sold Well, it has dragged me down to hell, and I have got to get up as I can, I suppose; but I do n't see what is the trouble. I have the same trouble in speaking as I had when here. [Because when you come back and take on an earthly body, you experience the same difficulties that you had in the body.] I did not always have it-only a few years. [You have no sickness on the other side?] No, but I got it here. [If I can aid you in any way I will do so.] I am much obliged to you; I need aid bad enough, but don't know how to get at it now.

It is best for everybody to live an honest, upright spiritual life, if you do n't want to be as unhappily situated as I am. I can assure everybody, from my own experience, that rum and tobacco will lead you into every miserable condition that the earth knows anything about. Rum and tobacco lead you to hell here, and to hell hereafter: so you had better leave them alone: that's my advice; and I speak from experiencepretty good experience, too-more than fifty years. Well, I'll be going. [Come again some time.] I don't know what is before me-how far I can go, or how much rope I 've got. Jan. 31.

William Cutter.

I had not intended to come here, in this way, but in assisting an old friend I found myself in such close proximity, that when he left I was immediately absorbed by the medium, so that I am obliged to take fair control, in order to leave squarely. The trouble with my friend Goodale is this: he never aspired to rise out of the condition he found himself in. And now he finds that all his sources of enjoyment are cut off, consequently he is in hell. And then again, he has been favored with a view of a picture of all the misery he has caused through the traffic of rum, and that has thrown a shadow over him; and the shadow is so dense that it is oppressive. It is like a nightmare, and he is struggling to get out of it: but the powers of every soul are equivalent to its necessities, and he will just as surely rise out of his darkened, miserable condition, as that he has been here communicating to day. So his friends need offer no prayers in his behalf, although they are not Catholics, nor shed any tears, for he won't get any more than his just deserts; and he will get them; and having obtained them. he will rise out into a sphere of usefulness, and will be redeemed from the evils that now surround bim.

The careless observer may determine that this one or that one is getting more than they deserve, but those who look beyond the surface down into how it was with me when I first came into this new life. Like him, I was in shadow; perhaps not so deep a darkness fell upon me, but I had enough. But the soul fortunately in this life recognizes its capacity to rise, its power over evil, and, recognizing it, it is very apt to put it in action. I know I did, and the result is, that I am in the way of doing good, and of getting goodin a far better state than I ever was here, or ever would have been it I had remained here a thousand years, for society is so organized with us that when once the soul exhibits a wish to rise out of darkness, it finds plenty to aid it, and nobody to knock it down. The society on earth be earthy—that of heaven must be heavenly; so it must be all right. Jan. 31.

Lvdia Fisher.

I come to thank you for the aid you rendered to my daughter in giving a message at this place which was intended for me, but which I never received. Now it seems my daughter told me I was soon coming to her, that she should meet me, and that the life in the spirit-world was far more beautiful than the life here, and that I should not regret the change. [Was the message given recently?] A few months ago, but it was withheld from me, for fear it might hasten my death. Then my family were not believers, nor was I. [Then your family knew of it?] Yes; I have learned this since I died. I have passed on as my daughter predicted to me. She was the first to meet me; all that was given in that message year. beautiful than the life here, and that I should not was true. I have been wanting, ever since I drat made the change, to come and thank you, and try the reality of return for myself. Mrs. Lydia Fisher, wife of Warren Fisher, Dedham, Mass.

Minnie Dutton.

I feel so strange here! I want to say that I live in a heautiful home—that I am not away off, and that I have everything I need to make me happy; and I would not come back here if I could-not to live. And I want to say that I was just what Nature and God intended I should be. Some of my friends have strange ideas about me, but not one of them are correct.

My sister Dollie is a medium, and some time I am going to speak through her. I have controlled her in other ways, but I am going to speak through her, and nobody need be afraid, for I would n't harm her. [Does she know she is a medium?] No, sir. I am Minnie Dutton, of Middleboro', Mass., sister to Dollie Dutton; don't you know? I used to be carried round, I was so small: but I didn't die-I live; and I've got a body no bigger than when I was here; that size of body was natural to me, as yours is natural to you. It was not the coffee that killed me; I should have died if it had not been for that.

Séance conducted by J. B. Ferguson; letters answered by William Berry.

MESSAGES TO BE PUBLISHED. Thursday, Feb. 2.—Invocation; Questions and Answers; Richard Olney, to his friends; Eather Imbermann, of Boston, to her father; Emma Borrows, of Boston, to her mother.

Monday, Feb. 6.—Invocation; Questions and Answers;
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 Bonnet," of Laramie, to Henry Phillips; Susie Hill, of Cincinnati, O., to her mother; William Marche, of Indiana, to his heirs.

Indiana State Spiritual Association.

Indiana State Spiritual Association.

To the Spiritualists of Indiana, Greeting: We would an nounce to the friends of the harmonial philosophy throughout the State, and elsewhere, that the fifth annual Convention of the Indiana State Spiritual Association will be held at Masonic Hall, in the city of Indianapolis, commercing Friday, June 16th, 1871, at 10½ o'clock A. M., and continue in session over Sunday. Each local Liberal Society within the State will be entitled to three delegates, and one additional delegate for each ten members over twenty, and each county where no society exists will be entitled to three delegates. The friends of the cause generally are cordially invited to be present and assist in making this Convention a pleasant and profitable one.

Good speakers will be procured for the occasion. A noted

prolitable one.
Guod speakers will be procured for the occssion. A noted test medium is expected to be present, to add to the interest of the Convention.
Half fare arrangements will be effected with the railroads, as far as possible.
Good board has been arranged for at one dollar per day for

Good board has been arranged 197 at one actuar per way for all who may attend the Convention, provided they remain three full days.

By order of the Board of Trustees.

Attest:

Sec'y of Indiana State Spiritual Association.
Indianapolis, Ind., April, 1871.

Notice.

Notice.
The Semi-Annual Convention of the State Association of Spiritualists of Minnesota will meet at Farmington, Dakota County, Minn., June 2d, 3d and 4th, 1871. All del gates attending will please notice the following rules of Railroad Companies: On M. Paul and Sloux City Railroad, excursion tickets meluded for full fare one way; on Milwaukee and St. Paul Railroad, including Hastings and Dakota Railroad, parties will purchase excursion tickets at various offices for 60 per cent. of full round trip fare; on Lake Superi-r and Mississippi Railroad, Stillwater delegates, railroad included, will be returned free on the certificate of Secretary of Convention that they palo full fare over that road when going to Cenvention; on St. Paul anc Pacific, delegates will find Convention tickets in the hands of the conductors on the trains only.

Delegates can get board at the hotels in Farmington for \$1.00 per day. It is expected that Peter West, of Chicago, will be present.

Morristown, Rice County, Minn., April 18th, k.71.

Morristown, Rice County, Minn., April 18th, 1871.

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 June, 1871, to commence its first session on Friday, June 2d, at 10 A.M., and conting them for the three days, as directed by the Con-

vention
This Convention is called to continue the progressive work This Convention is called to continue the progressive work of the Association: to estable h the order and love of the angels of heaven among the people of the carth. Invitation is extended to all to be present. Those who attend will receive a cordial reception by the Spir. uallars and their friends in Decatur. Pers. as wishing special information about the entertainment of speakers and others will audross the Secretary of the Committee of Reception, Benj. II. Righter, box 299, Decatur, Ill.

By request of Mrs. M. J. Wilcoxson, Moses Hull D. W. Hull, Harvey A. Jones, 1 r. Ramuel Underhill, and Addie L. Ballou.

Three Days' Meeting in Sturgle, Mich.

Three Days' Meeting in Sturgis, Mich.
The friends of progress, free thought and free religion, will hold their Anniversary Meeting on the 18th, 17th and 18th days of June, at the Free Church in the viliage of Sturgis, commencing a 180 ocheck a. M., on Friday the 18th, and continuing until Bunday evening. Able speakers from abroad will be in attendance to address the people Ample provision will be made to accommodate stragens from abroad who attend the meeting. A general invitation is given to all to be with us on this occasion to discuss questions that concern humanity at large.

By order of Executive Committee.

Sturgis, Mich., May 8th, 1811.

Grove Meeting.

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

By order of Committee, John S. HAWKINS, U. V. Slowers, and the seventeen markets and mediums. John S. Hawkins, R. V. Short.

BANNER OF LIGHT: AN EXPONENT

OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, "PARKER BUILD ING," BOSTON, MASS.

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Passed to Spirit-Life:

From Dover, N. H., May 12th, Ann W., wife of the late Wathaniel Tibbbets, aged 68 years. Bhe passed on in the full belief and unfaltering faith of a reunion with friends gone before.

"None knew her but to love her, None named her but to praise."

C. L. A.

From Saylorville, Iowa, on the morning of May 11th, Jane

E. Smith.

She was a Spiritualist in the strictest meaning of the term, having become a medium twenty years ago, and died as she lived, happy in the faith.

WM. S. BERSON.

From Cornville, Maine, May 11th, Mrs. Joanna B. Warren aged 44 years 9 months and 11 days, relict of John W. Warren, who passed from earth in the late war.

She was a great sufferer, being paralytic for twelve or more years. [N. Y. papers please copy.] S. JEWETT. From Alters, Ill., May 10th, Mrs. Amanda P. Seward, aged

From Altorii, lin, may loth, inc. Amanda 1. Sewan, aged 6 years 9 months 20 days.

The past winter she had many loving messages from dear spirit friends, and in her last hours said: "I do not leave you; I will come again to all my loved ones." Her children were all with her but one loved son, whom she montioned in her last breath, and said, "I will go to him soon." S. A. W.

Mediums in Boston.

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DR. MAIN'S HEALTH INSTITUTE. AT NO. 226 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please en close \$1.60, a lock of hair, a return postage stamp, and the address, and state sex and age.

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Lungs, Kidneys, and all Billous Complaints. Parties at a dis
tance examined by a lock of hair. Price \$1,00. 4w*-May 27.

MRS. N. J. ANDREWS,

ELECTRO-MAGNETIC PHYSICIAN, (Room No. 7,) Pavillon, 57 Tremont street, Boston. 3m*-Apr. 15. BUSINESS CLAIRVOYANT, in rear of 225 Tremont street, Boston. Hours from 10 A. M. to 4 P. M. Will attend to calls evenings and sundays.

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MISS COLLET.

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THE WEST.

Warren Chase, Corresponding Editor.

Office at his Spiritual, Reform and Liberal Bookstore, 601 North Fifth street, St. Louis; Mo. Copies of the Banner of Light, including back numbers and bound volumes, can always be had at this office.

PACTS FOR THINKERS.

It is asserted, if not fully established as a fact, that matter is particled, and exists wholly and forever in a particled condition, from which it can never be forced by any chemical combination of particles. It is also asserted, with much show of authority, that no two particles of matter ever really touch each other, however closely cemented by chemical affinity, and however long they may remain in close proximity to each other, as in the diamond and other hard substances that are slow to dissolve.

This is the theory we have applied to human spirits in our unpublished work on preëxistence, in which we hold out the argument that the Divine Mind is also particled, and each particle distinct and eternal in duration, and that the soulgerm of each human being is a particle of the Divine Essence which never can quite touch another particle, nor be united with another in such close affinity that it will not separate, and each be a single and separate finite intelligence through eternity, although not always possessing the necessary instruments for thought, feeling and consciousness, but ever in the eternal rounds of its existence working out in a human form the organs more or less perfect for its expression of all its finite powers, which are ever perfect and complete in the Infinite Whole.

We do not believe man is one-half of a pair of shears and woman the other half, and that the two, when properly put together and united by a God-ordained priest, can never be separated; but we believe man is male and female in the soulgerm, which is not begotten nor created by earthly or heavenly parents, more than Jesus was by the Holy Ghost, for the Christians assure us that before the world was he was existing in heaven quietly with his father till the rebellion of Mr Satan, long after which he came voluntarily to the earth, and was only introduced by the Holy Ghost to his earthly mother, who gave him birth and nursing.

We are not satisfied on the subject of organiza tion of bodies, whether circumstances can or cannot change or determine the sex of the forms in which the soul-germ may be clothed, or whether every germ is in itself male or female, and must forever ultimate its own sexuality. There are certainly many womanly men and manly women, and somewhat of a mixture of sexes in this life, and still circumstances may account for them all, and the germ which stands back of even the protoplasm may be permanently sexed. However, sexuality in this life is not a matter of the deepest importance, since we are so nearly related that we depend each on the other.

NEEDED HELP WAITING.

We have received several letters lately, one of which, just received, lies before us, asking advice about donations and legacies for the cause of Spiritualism. These letters are from parties wishing to appropriate means to the cause, or to deserving persons engaged in the spread of this new gospel. The one just received is from an honest and conscientious person whose name we are not at liberty to use, who asks us to answer through the Banner, which we cheerfully comply with. We have given private answers to those who wished them, and the best we could suggest under the circumstances. It is to be regretted that we have not an organization in which all can have the fullest confidence, and which could serve as a reservoir for all contributions for the cause; but since our best efforts in this direction have failed, we turn to several local and partial efforts that are highly and truly deserving.

Several small donations have been made to Mr. Davis and others for the distribution of his or other books, which, we believe, have always been satisfactory to the donors, and, no doubt, useful to the cause. Several sums have also been contributed to the Banner of Light, for the free circulation of the paper to the poor, and this, we believe has given universal satisfaction to those who have thus contributed. A fund for sending the spiritual papers to the poor would be a source of consolation and satisfaction highly desirable. The Liberal Tract Society of Boston is now a highly commendatory enterprise, and deserves support from the friends of the cause. We have one friend in St. Louis, a poor man, who, instead of using tobacco, spends thirty cents a week regularly for tracts, which he distributes to the best advantage he can. An immense amount of good could be done in this way with little money. Next comes the Children's Lyceums. Many of these are permanently and legally organized, and deserve the aid that can be spared for their support and encouragement. The Lyceum is a heaven-Born institution, and is almost the only really practical work we have yet organized and set in working order. All should help it who can.

There is one more really needy and deserving institution which is doing a vast amount of good at private expense, and which should be imitated in many places. It is the Banner FREE CIRCLE, of Boston, which has been doing its work successfully for years, at large expense to a few persons, who know, as we do, the great good it is doing, This is not all; but we leave the subject with a closing remark that there are many very needy and very deserving mediums and lecturers in the ranks, that could be made doubly useful by a limited supply of money from those who can

SPECIMENS OF FAITH IN POETRY.

Rev. J. B. Thompson, while criticising and condemning the very popular hymn, "I would not live alway," as heartily recommends the following, as breathing the true Christian spirit and as deserving "to be better known:"

> Jesus, I live to thee,
> The leveliest and best;
> My life in thee, thy life in me,
> In thy blest love I rest. Jesus, I die to thee, Whenever death shall come; To die in thee, is life to me, In my eternal home. Whether to live or die, I know not which is best; To live in thee, is bliss to me, To die is endless rest. Living or dying, Lord. My life in thee, thy life in me Makes heaven forever mine

For the moss on a log or the mistletoe on anhuman soul, possessed of eternal life in itself, it is sheer nonsense, as silly as a majority of the practical righteousness, than to punish the transsacred songs of the churches. The author, Dr. Harbaugh, will bimself be as much ashamed of it | reënact the Beau Ideal of community. As the in- litted for that reunion by earnestly devoting my

I would not live alway, no longer I sing ; Live alway I shall, while Jesus is king; United to him, his righteousness mine; My life bound in his no fate shall untwine No'er, till sin enter heaven, and death wields his rod, Defant, enthroned in the palace of God— Not till heaven's a graveyard, and Christ lies there slain, Shall I cease in his glory, and with him to reign.

Showing some progress in his mind, but still a want of rational consistency. The old hymn-books, including the Psalms of David and Songs of Solomon, with Watts's collection, all need as much revising as the Bible, and probably will get it soon, as this is an age of improvement, even in Christianity. The following poem, from The Interior, is a fine specimen of poetry worthy our age:

THE UNKNOWN GOD .- BY DR. C. B. MACLAY. Lines suggested by reading Huxley on the "Unknown and Unknowable," and Paul, "I found an altar with this inscription, 'To the unknown God,'" and Job, "Cans't

> "Can'st thou by searching find out God? The Almighty to perfection?
>
> Ah, yes, most willingly we would,
> If, by some wise direction,
> We could but grasp, by hand so bold,
> The robes that Delty enfold: And rashly bare, to mortal sight, The rays of uncreated light. But 't were in vain such hopes to feed,

> A fond but weak delusion; For as, by scientific lead, Although in some confusion, We thread our way in patient mood— Nor can the truth our grasp elude— Yet from each problem that we solve, A hundred more at once evolve. And thus, though patiently, we plod

In our investigation, We lose within "the sun-baked clod" Each ratiocination.
With frantic energy we ply,
And prove the syllogistic "why?"
Yet ebbing wares do soon flow back,
And wash away the new made track.

But girding up our loins once more,
Possessed by new ambition,
The darkest truths we shall explore,
Nor once forget our mission;
Prom "thistle juice" to human brain,
We "Il prove the weird elective train,
And teach the world that Lans surror And teach the world that Law supreme Dissolves the crude, religious dream.

Then rear at once the marble stone,
And write this dedication,
"To the unknown God!" Yes, God, unknown By prophets' inspiration!
And now thy head in grief prepare
To bow, and own the soul's despair; Yes, dry the penitential tear, For there is none to love or fear! Can you repress the swelling heart,

A cold philosophy impart,
Its fond hopes choating?
Ah! hold! "There is a path," I ween,
"The vulture's eye hath never seen,"
And trusting faith will feel and find
A holy Presence in the mind.

GOVERNING BY BEAU IDEALS.

Humanity is more governed by likes and dislikes than by reason and justice. From this has come Beau Ideals such as the ten commandments and the moral precepts, "Do unto others as you wish to be done unto," &c. Legislation has done its utmost to compel men to obey these Beau Ideals by an organized system of penal laws, in which great intelligence and shrewdness are displayed. Likes and dislikes arise in the mind of man as easy as joy and sorrow, and just as easily he perceives that he ought not to steal murder. &c. He naturally prohibits the committal of such acts, and in the course of time an immense system of prohibition is organized and becomes established as the supreme power and authority over mankind. Being directed against what every one dislikes and considers as evil, it is respected and submitted to by all. Experience teaches us, however, that there are many things beside human beings which hurt humanity, and many other evils beside those which come forth in human conduct, that are not taken into account by legislation. These evils exert a power over mankind which in many cases is superior to that of legislation, making men despots, tyrants, swindlers, thieves, murderers, adulterers, &c. They create and organize armies of robbers, murderers, and dens of criminals of every kind. Society is surrounded by them, baffling legislation and making | We hope the author will find a larger sale for fined evils—whatever they may be, for there is no Triumph of Criticism," which is among our best name for them but the general one of necessitytransform even the government of nations into dens of thieves and murderers, over which there is no authority or power of restraint. By this it may be inferred that the mere prohibition of evil and the persecuting of it by the most powerful means devisable is not adequate to the realization of the Beau Ideal which every one sets up to worship. The whole philosophy of the thing is, evil is but the absence of goodness, just as darkness is but the absence of light. It is unattackable, for the simple reason that it is not a reality. Man has a moral instinct aspiring to a state of wellbeing, and tending to lead his mind far beyond what practical actualities will permit him to realize. Under its influence, a Beau Ideal has grown up and developed which men endeavor to put into practice by the most cruel and arbitrary means. A Beau Ideal is very easy to conceive and elaborate, but very difficult to reduce to practice. A code of laws as set forth in the ten commandments, does not require much brains to conceive, nor does it require any extraordinary capacity of mind to bring forth the moral precept, Do unto others as you wish to be done by." It is very easy to say love thy neighbor as thou lovest thyself. The question is, how to be able to do so. The cheap and easy process of the ten commandments, and moral precepts to suit them, has been considered as all-sufficient to enable men to be righteous in all the concerns of life. If men were mere guests on earth, where they had been invited to sit down and enjoy themselves. then obedience to the ten commandments and moral precepts would be easy. It is also very easy to conceive that men have certain inalienable rights. But the question is, how to get the benefit of these rights. It is because the ten commandments, moral precepts and the rights of man, as set forth in a liberal philosophy, are correct, ily think that men are naturally wicked and depraved, and because this Beau Ideal is not complied with. They ought to consider that there may be many obstacles which prevent men from acting in perfect accordance with the Beau Ideal. And if there are, we should strive our utmost to remove them, especially if they are not fellowbeings. Legislation and ecclesiastical institutions seem to be the sum total of human machinery, and they deal with man as if he was a ferocious and depraved being. They have not yet attempted to remove one single obstacle which stands in the way of human righteousness. They have been exclusively confined to the control and government of man much in the same way that brute animals should be controlled if language could reach them instead of the lash. The management of things in accordance with the Beau Ideal which every one commends and approves, has never been known to be necessary by legislative oak-bough this might be appropriate, but for a | and ecclesiastic institutions. They think there is

nothing more to be attended to in order to secure

who wrote, some years after, a postscript to it as the conditions of society require of him, the true course to follow is to judge these conditions by the Beau Ideal of righteousness and correct whatever is contrary to it. The individual should be left alone, and not made responsible for the faults which exist in these conditions, which he has neither the power to correct, nor the power to disobey what they require. All unrighteousness comes from the imperfect social conditions, which must and will be changed, notwithstanding all the efforts of legislatures and the lectures and sermonizing of priest and philosopher. With goodness we can attack nothing, nor can we make use of it to punish any crime or persecute any individual. If we attack, punish and persecute as a means to extinguish evil, we are simply employing evil against evil, which is just as absurd as striving to expel darkness by darkness. The employment of evil by legislation, causes legislation itself to be a cruel and evil institution, proof of which is found by the dread and fear all people have of the laws enacted, which are so many ferocious monsters. Law is a perpetual pestilence in the land, ruining its multitudes of victims every year, and establishing enmity among men, rather than discouraging it. Just as men endeavor to prohibit what they dislike, they endeavor to realize what they like, impatient to enjoy the benefit of the moral precept, "Do unto others as you would be done unto." Compulsory means are resorted to in a religious form in order to render men righteous. Here again the evils arising ont of necessity come forward and baffle the best endeavors, corrupting even the ecclesiastical authorities themselves, and creating moral and religious enmities among men. Legislative and ecclesiastical institutions are notoriously unscientific, and are but the supreme expression of human endeavor to avoid what they dislike and obtain what they like, without the use of science and its discoveries. All this is the logical result of striving to govern men by the Beau Ideal of authority from likes and dislikes. W. H.

St. Louis, May, 1871.

A TEMPLE OF RELIGIOUS LIBERTY.

The subject of providing a temple of religious liberty for meetings, mediums, libraries and various other purposes, has been agitated in St. Louis for some time, and only lacks the united effort of some dozen or more wealthy men and women of the city, who are firm believers in spirit-life and intercourse. How to secure this unity of action and combined effort is not yet settled, but there is no doubt of sufficient outside aid to accomplish the work if this point can be secured. We have hoped St. Louis would make the first move of this kind among the great cities, and take the initiative step in a work that is to become general in the next half century, of establishing such temples of true religion in place of the many houses of bondage that are devoted to sectarian purposes and darkening the human understanding. We are watching and waiting the proper movements among those that are able to do it.

CRITICISM ON THE THEOLOGICAL IDEA. OF DEITY, by M. B. Craven.-Some time ago we received from the author a copy of this book for notice, and although delayed in the reading and notice of the work, we are prepared to make the author our best bow and acknowledge that he has furnished the public with one of the ablest works on a rational religion we have yet seen, and one we most heartily recommend to our friends. The work shows plainly, and, by the best authority, the superiority of the religious ideas and the ideas of God entertained by other nations over those of the Jews and early Christians, and traces our rationalism, and the most advanced ideas of modern Christians, to a better source than the Bible. The book is the result of much research, and has many collections from the best authority extant. It is free from superstition, and food for the best intellects and reasoners, and just such a book as the times demand for the young students and thinkers. it. It very frequently happens that these under this than he did for his able little work, "The pamphlet literature, and has long been on our table and for sale by us.

CEPHAS B. LYNN AND SPIRITUALISM.

MESSRS. EDITORS-In your issue of May 27th, Mr. Lynn notices a brief note of mine, published in The Index, and while it can be of no possible interest to your numerous readers to know what Dyer D. Lum says," still, in justice to myself, I cannot pass over his remarks in silence.

He thinks I 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." In the article that prompted me to write Mr. Lynn marveled "that Mr. Abbot should put such a paragraph in his paper," and not only proceeded to inform your readers how much Mr. Abbot was himself indebted to Spiritualists for his success, and that "his audiences would be very small were it not for the presence of this class,' but in a measure threatens to keep a sharp lookout for any remarks derogatory to his conception of Spiritualism.

Mr. Lynn is still young. It seems but a short time since he left the Lyceum to take the rostrum, but he cannot be ignorant that there are a large number of persons who are Spiritualists who delight in reading or hearing the thoughtful essays of Mr. Abbot, for the very reason that he does not dwell upon such themes as "spirit communion, the planes of life in the heavenly world, clairvoyance, psychometry, mediumship," etc.

Is A. J. Davis the less a Spiritualist because he phiects to the "nine errors" of the common belief of Spiritualists, and opposes "circles as injurious and harmful in the extreme"? Or Prof. W. D. Gunning in declaring mediumship detrimental and have the approval of all, that people so read- to "mental and moral health," and its cultivation not desirable?

> Mr. Lynn further remarks: "Mr. Lum en dorses the ideas of The Index correspondent." [Reader, please re-peruse 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."

In my note to The Index I spoke of the need for personal development among Spiritualists, a strengthening of their own minds, and the habit of self-reliance, as of far more importance than any development of abnormal faculties. And notwithstanding Mr. Lynn's criticism of Free Religion. I cannot but think that faith in man will do far more for the world than faith in spirits-that a determined and manly self-reliance is imperatively more to be desired than even a belief in im-

I look forward with pleasure to the time when I shall be able to rejoin my friends and relatives gressor and frighten others from the crime, and to in the spirit-world; but believe I will be better as was the author of "I would not live alway," | dividual has to conform by his conduct to what | time here to self-culture-to the "development"

mortality.

of my own spirit and the acquisition of knowl- Eighth National Convention - The American edge. Whether this world and its writers, or the spirit-world and its inhabitants, present the best means for culture and intellectual growth, is a morning, and continue in session three days. Each active matter each must decide for himself or herself; State or Territorial Organization of Spiritualists within the and however much I may regret what I conceive as erroneous conclusions in others, it is not for me to "crack the whip" over them, or to defend Spiritualism as if my conception of it was alone cor-

Mr. Lynn's purpose I know was good, and I always enjoy reading his "Locals," and though differing essentially with him, and am not prepared to denounce Spiritualism as "unhealthy." still I cannot recognize him as an authentic ex- tion, shall be entitled to one delegate for each fractional fine ponent of what Spiritualism is, but must rest content with my own conception of it.

Yours truly, DYER D. LUM.

Portland, Me.

New Publications.

The Hollow Globs; or The World's Agitator and Reconciler. A Treatise on the Physical Conformation of the Earth. Presented through the Organism of M. L. Sherman, M. D., and written by Prof. Wm. F. Lyon. Chicago: Religio-Philosophical Publishing House.

The above title is sufficiently full to be fairly descriptive of the character and objects of the volume under notice. It must be admitted by us that we have not ourselves been able to give its contents, which are very varied and provocative of speculative thought, that careful attention which would alone entitle us to anything like a just estimate of the scientific, and therefore harmonizing value of the work; yet a cursory review of its pages, which has been attended with undeniable interest, authorizes us to speak of the general design and spirit of the speculation as deserving of the widest regard. Whether sufficiently well based or not, (and no one can positively deny unless it is in his power to as positively affirm,) it is a series of suggestions, impressed from high sources that may serve to dissipate many of the fogs that now cling about the subject of the structure and destiny of the planet we inhabit, and to beget a train of thinking that may result in more fixed notions of the physical being of the globe, and therefore of its probable rela tionship to external and exalted forces and influences.

There are thirteen chapters to this book, as follows Scraps of History; The Open Polar Sea; The Igneous Theory; Volcanoes; Earthquakes; Material and Spiritual Forces; Gravitation; The Sun and its Influences; Inherent Powers; Who are the World Builders? The Moon; and Vision. Thus the reader will see, at a glance, that an immense subject has been herein presented, certain of the chapters embrac ing topics that really touch the vital points of creation and its uncounted mysteries. This treatise is not so dogmatic as it is inquisitive. Its spirit is rather that of investigation than of instruction. Over its pages are scattered many rich seed-thoughts that should germinate in the mind of every careful and reflective reader. The special theory sought to be evolved from this example of research we leave the reader to approach and appreciate for himself, satisfied merely that its study will tend to the release of the human mind from the fetters of superstition and its expansion in a new realm of knowledge and delight.

HERMES MERCURIUS TRISMECISTUS; HIS DIVINE PYMANDER. Also, The Asiatic Mystery, The Smaragdine Table and the Song of Brahm. Edited by Paschal Beverley Randolph. Boston: Residencian Publishing Company.

This collection of the mystical lore of the farthest East-Pymander meaning "Shepherd of Men"—has been produced in the truly elegant style of typography and binding that befit its character. The editor, who is known wherever this rich mine of literature is known, dedicates his collection to "The Best Woman," and asserts for it that it is "a divine revelation," that it opens the way from the world of Shadows to the realm of Spirit. It treats of knowledge, truth, the human soul, regeneration, immortality, and God. The first title of the book is the author of the "Pymander." of whom the present editor declares that "farthest back in the twilight of history his name looms up like the Pyramids of his native land." and that it has outlived all contemporary records. He compressed into his writings the wisdom of Egypt, that which Moses himself boasted of having learned, and with which sages and philosophers like Thales, Pythagoras and Plato sought to become familiar. It is claimed that from these ancient Egyptian fields of learning and wis dom were culled the fairest flowers that adorn the Hebrey and Grecian writings. This much is endorsed in the Preface, over his own hand, by Alfred E. Giles, Esq., of this city, s scholar in spiritual, as in other studies, whom it would not be easy to controvert. We cordially recommend a stu dious reading of this remarkable book of wisdom to the mine that would stretch and recruit its faith in divine things while feeding its appetite on the speculations of a dim past.

Peterson & Brothers republish Wilkie Collins's novel of "Basil; or, the Crossed Path"—an author too well and widely known to need a special notice in any of his numerous productions. For seventy-five cents the reader has this spirited fiction, from a master's hand, in good type and paper covers. The novels of Wilkie Collins are being reproduced by the Petersons in uniform style with the fictions of Dumas, Lever, Cockton and George Band—a collection that will engage the attention of all readers.

The atlantic Monthly for June contains several papers that properly go with the season. Among them is "Botanizing," by Wilson Flagg; the Shifting of Power; A Virgingin in New England Thirty-fley years are: Mountain. Peterson & Brothers republish Wilkie Collins's novel

ginian in New England Thirty-five years age; Mountain coring in the Sierra Nevada; American Life in France; with tales, poems, critical notices, and, above all, Mr. Fields's "Whispering Gallery," in which he gives us confidential revelations of Charles Dickens. It is, as a whole, a superb number.

THE RADICAL for June offers articles by Wm. J. Potter on The Doctrine of Immortality in the Light of Belence:" by Stahl Patterson on "Natural Selection in regard to Man;" by John W. Chadwick on "My Pagan Friends;" by T. W. Higginson on "The Buddhist 'Path of Virtue;" and by C. A. Barber on "Seven Years." There are additional contributions, with "Notes."

THE SPIRITUAL ANALYST for June-J. H. W. Tochev, editoropens with an article from his own pen en "The Dualism of Theology and Science," and follows up with "Nature," "Illumination," "The Spiritual Poems of E. A. Poe," "Conclusions and Generalizations." "Spiritual Doubles." and Scientific Record, Reports and Notices, Book Criticism, and "Common Bense and its Issues," by the editor.

LIPPINCOTT holds out to the magazine reader for next nonth an attractive list of contents, of prose and verse, fic tion and essay, among which we cite "A Provence Rose," 'Shopping in Paris," "A German Popular Lecture," "The Monarch of the Gila," "Still Waters," "Wild Ireland," 'The Freedman's Bureau," "The Murder Stone," "Servantgalism in Virginia," "Prof. Lowell as a Critic," and Monthly Gossip, and Literature of the Day. It is an attractive and fine number.

A. Williams & Co. have for sale SCRIBNER'S MONTHLY for June, whose illustrations in wood are peerless. Nothing exceeds them on this continent. We name some of the nore attractive articles among the contents as follows: "The Wonders of the Yellowstone," "Lights and Shadows of the War," "The Mother of the Emperor William," "Leipsic and its Fair," "The Illinois and St. Louis Bridge," "The reedom of the Pulpit," and "The Clothes of a Ghost."

THE GALAXY for June continues the story of "Lady Judith;" goes upon "Words and their Uses" again; progresses with the story of "Overland," which is written with unmistakable power; sketches in a second paper "The Campaigns of Robert E. Lee;" gives us a fifth article on "The Nether Bide of New York," relative to Casual Criminals; presents the history of "Sepulture;" proceeds with Mrs. Edwards's tale of "Ought we to Visit Her?" gives us "Gascon Stories:" offers "Fetters and Lures:" and adds to so rich a literary feast "Drift-Wood," an article on "Guitot," whose portrait is prefixed, "Scientific Miscellany," "Current Literature," "The Galaxy Club-Room," and "Nebnlæ." The Galaxy is among the most uniformly strong and brilliant monthly issues of the American press.

PETERS'S MUSICAL MONTHLY for June-containing thirty six pages of choice music—has been received.

HOME AND HEALTH is the title of a new health magazine published in New York by W. R. DePay & Brothers, 805 Broadway.

OUR Young Folks for June is received. Excellent, as

THE NURSERY for June is one of the finest illustrated nur bers yet issued. It is the idol of the little folks.

THE BRINKLEY FEMALE COLLEGE GHOST STORY is the title of a pamphlet giving full particulars of the singular manifestations which occurred in Memphis recently, the finding of the jar, &c. Published by J. R. Robertson, Memphis, Tenn.

Association of Spiritualists.

The Eighth National Convention will meet in Troy, N. Y., on Tuesday, the 12th day of September, at 10 o'clock in the State or Territorial Organization of Spatial as entitled to one delegate for each fractional fifty members of such organization, and of each working Local Society and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory. Each Province the American Continent shall be entitled to one delegate for each working Association within its limits, and the District of Columbia shall be entitled to two delegates. Each active Local Society, and each Progressive Lyceum of any State, Territory or Province which has no General Associa-

These Associations are respectfully invited to appoint delegates to attend this meeting and participate in the proceed. HANNAH F. M. BROWN, ings thereof.

Chicago, Ill., President. HENRY T. CHILD, M. D.,

634 Race street, Philadelphia, Secretary,

The Spiritualists and liberal friends of Pleasanton, Lion County, Kansas, will hold a three days' meeting, commencing on the 2d day of June, for the purpose of having a good time generally, and also a good time more especially in the dedication of Bro. Stephen Decker's New Hall to the cause of mental freedom on earth and the joy of angels in the summer land. Pleasanton lies on the railroad twenty-five miles north of Port Scott, Kansas. Free entertainment will be given to the friends as far as possible.

Convention in Maine.

The Spiritualists of Haucock County, Me., will hold their Third Semi-Annual Convention in Ellsworth, Me., Saturday and Sunday, June 24th and 25th, commencing at 10 o'clock A. M. Provision will be made for those who may come from a distance. Friends and mediums, come over and help us!

Per order of Committee 1 the Molbory Kinghan, Sec'y. Per order of Committee. M Mariaville, Me., May 20th, 1871.

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

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

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figator, Boston.

Mr. Davis is a searching critic of the old-time creeds and theological dogmas, and he also points out very clearly in this volume the deleterious effects upon individual character, and upon society, of merely emotional and spasmodic Spiritualism.—National Standard, New York.

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