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BOSTON, SATURDAY, JUNE 10, 1871.

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DR. HARE AND HIS SCIENTIFIC DE-MONSTRATION OF SPIRITUALISM. BY ALLEN PUTNAM.

'Among the earlier laborers in the explanation and defence of Spiritualism, there was one, portions of whose writings have failed to receive such notice and to be put before the public in such form as their merits justify. We refer to Prof. Robert Hare, of Philadelphia, often called Dr. Hare. His native abilities and his pursuits through a long life fitted him as few others are fitted for skillful and thorough investigation; and he made a more direct. extended and successful effort to demonstrate scientifically the presence and action of spirits than any other man in this country whose descriptions have come under our notice. In the application of science to prove Spiritualism true, we think he has had no peer among men. The scientific world deemed his powers somewhat weakened because he accomplished, in fact, what they deemed incredible and impossible. A sense of pleasure thrills the mind while the pen attempts to bring this noble man and the noble work of his last years anew before the public.

In showing who and what he was, we rely upon Appleton's New American Cyclopædia for the facts, as follows:

Robert Hare was an American chemist and physicist; born in Philadelphia, Jan. 17th, 1781, and died there May 15th, 1858. His tastes led him to read it-this has been so many times done, that scientific pursuits. At the early age of twenty, no new affirmations in his favor can add force to he communicated to the Chemical Society of the vast number which have heretofore been Philadelphia a description of his first and most important scientific invention-the oxyhydrogen blowpipe, which was afterwards named by Prof. Silliman the compound blowpipe. This attracted at once the attention and commendation of the invention he received the Rumford medal from the American Academy at Boston. In 1818, he was appointed professor of chemistry in the medical school of the University of Pennsylvania, and held that office for twenty-nine years. His course of instruction was marked by the originality of his experiments and of the apparatus he employed. His instruments, often designed and sometimes made by himself, were furnished in great profusion. He left these to the Smithsonian Institution, of which he was one of the few lifemembers. The perfection of the forms of some of his apparatus was acknowledged by Faraday, who, after various attempts to introduce improvements, adopted them in preference to any forms he could devise.

Dr. Hare was a very frequent and able contrib

Dr. Hare's book entitled "Spiritualism Scientifically Demonstrated" is quite voluminous, and by far the greater part of it unattractive to the cursory reader, though instructive to profound thinkers and logical intellects. For this reason the work has had no marked popularity. It was not fitted to have that. And yet there are about twenty pages in it which are of great clearness, value and interest. Having recently taken down

the work from the shelf, and glanced through it anew, we felt convinced that some copious extracts from it would be instructive, acceptable and useful to the readers of the Banner. Feeling thus, we addressed the following letter to Prof. Hare, which explains itself. We enclosed it, unsealed, to the editor of the Banner. A day

two subsequently he sealed it with wax, put his own signet or stamp upon the wax, and forwarded it to Mr. Mansfield. Promptly it was returned to him accompanied by an answer, which will appear below. Both the editors of the Ban ner say that my letter was returned in precisely the same condition in which it was when sent with the seal unbroken. There is no longer need to argue in favor of Mr. Mansfield's genuine me diumship, or that he does not open, nor read in any way, the letters which are answered through him. So many of us have watched him for more than ten years, and have had him so many times answer our written questions closely folded up while we stood by and saw that he did not un-

fold them, and seemingly did not look intently at the paper, but only fingered it to get an impression from it, or more probably to emit upon it a magnetism which would enable a spirit to

made. He is what he claims to be-the instrument of spirits. Upon receiving the answer and turning to the

nd of it to see whose name was there, it struck as forcibly that the chirography of the words most eminent scientists of Europe, and for this Robt. Hare was, in the form and cut of the letters, as much like the same hand writing indicated by copperplate fac simile in the Doctor's book, as copperplate and pencil could exhibit; and upon comparing the two, the conviction that the same mind controlled Mr. Mansfield's hand which controlled the hand that furnished an autograph for Dr. Hare's engraver, was made strong. The naming of the year in which our acquaintance was formed, of the person who brought ourpamphlet to his notice, of Natty and his cousin William, as well as the particulars in the answers to our several questions, all indicate to us some other mind than Mr. Mansfield's-yes, Dr. Hare's mind.

LETTER TO DR. HARE. Feb. 14, 1871, 426 Dudley street. B

6. Most assuredly, my dear Putnam, and if at any time I can be of service to you, command me -1 will be at your service. Very sincerely, ROBT. HARE.

18 Feb . 1871. V. Mansfield, Medium, 361 Sixth avenue, New York City.

Such a letter explains itself, and calls for no comments. We have full faith that it came from the Robert Hare to whom we wrote the one to which this is in response. The reader sees how squarely and fully our questions are met. Had Mr. Mansfield read our letter, we cannot imagine points. He had not the needful information, and he would scarcely have ventured upon the assertion that " a work of that nature, with or without the diagrams, would no doubt be productive of much good." Our letter carried the implication that we deemed the diagrams essential, and it is almost infinitely improbable that Mr. Mansfield tion, and that he would now give mo up. would have held any opinion as to their importance so decided as to say to us that we overestimated that point. We had done so unconsciously. or rather ignorantly, when writing our letter, but before the answer reached us had seen that we could accomplish our object about as well without as with the diagrams. And when we found our correspondent stating the same, we felt that there were not many minds in existence so familiar with this particular subject as to see that the diagrams could be dispensed with-Dr. Hare's would be.

Mr. Partridge, having been written to by a business correspondent, replied in substance that he supposed the plates of the diagrams were stowed away somewhere in his lumber-room, but gave no intimation of an intention to look for them.

Mrs. Gourlay writes that we have her full permission to insert this article in the Banner of Light, though she expects soon to arrange for a new edition of Dr. Hare's book.

Under these circumstances we omit all attempts to furnish illustrations of Dr. Hare's apparatus. His descriptions are so full that the careful reader will find no difficulty in seeing the apparatus mentally, and will scarcely desire the illustrations. We fit our article for the Banner, leaving the matter of issuing it in pamphlet form for future determination.

We shall now let Dr. Hare himself become chief writer. Our extract will be extensive, and to some minds dry and uninteresting, but to those who are seeking for and can comprehend positive demonstration, they will be instructive and helpful. His account begins as follows:

"I contrived an apparatus which, if spirits were actually concerned in the phenomena, would en-able them to exercise their physical and intellectual power independently of control by any medium." Generally an embodied medium is needful for spirit communications, and there is obvious danger that the medium may modify what a spirit seeks to do or say. To avoid this danger was Prof. Hare's purpose. Notice his wording above. and you will see that he contrived an instrument so as to let a spirit perform his work under cir-cumstances which absolutely excluded control or modification of it by the medium. His description of the apparatus is as follows: of the apparatus is as follows: "Upon a pasteboard disk, more than a foot in diameter, the letters cut out from an alphabet card were nalled around the circumference, as much as possible deranged from the usual alpha betic order. About the centre a small pulley was secured, of about two and a half inches in diameter fitting on an axletree which passed through Two weights were provided—one of about eight pounds, the other about two pounds. These were ttached one to each end of a cord wound about the pulley, and placed upon the floor immediately under it. Upon the table a screet of sheet-zinc was fastened, bebind which the medium was to be seated, so that she could not see the letters on the disk. A stationary vertical wire, attached to the axle, served for an index. On tilting the table the cord would be unwound from the pulley on the side of the larger weight, being wound up simultaneously to an equivalent extent on the side of the small weight, causing the nulley and disk to rotate about the axle. Restorweight being allowed to act unresisted upon the cord and pulley, the rotation would be reversed. Of course, any person actuating the table, and seeing the letters, could cause the disk so to rostate as to bring any letter under the index; but should the letters be concealed from the operator, no letter required could be brought under the index at will. Hence it was so contrived that neither the medium seated at the table behind the screen, nor any other person so seated, could, by tilting the table, bring any letter of the alphabet under the index, nor spell out any word requested. These arrangements being made, an accom-plished lady, capable of serving in the required capacity, was so kind as to assist me by taking her seat behind the screen, while I took my seat in front of the disk. I then said, 'If there be any spirit present, please to indicate the affirmative by causing the letter Y to come under the index? Forth with this letter was brought under the index. 'Will the spirit do us the favor to give the in-itials of his name?' The letters R. H. were suc-cessively brought under the index. 'My honored father?' said I. The letter Y was again brought under the index. 'Will my father do me the favor to bring the letters under the index in alphabetical order?' Im-mediately the disk'began to revolve so as to pro-duce the desired result. After it had proceeded as far as the middle of the alphabet, I requested that the name of Washington should be spelt out by the same process. This feat was accordingly performed, as well as others of like nature." under the index. It may be well to interrupt quotation here, and reflect for a moment upon the personages engaged in and the circumstances of this trial. Here was Prof. Hare, at the age of a little more than threescore and ten, still vigorous, active, sagacious, cautions, himself a peer among the most profound and accomplished scientists in the land, whose opinion upon questions growing out of Spiritualism betical order. Afterwards various names were was sought and obtained in 1853, when he endorsed Faraday's conclusions unqualifiedly; a man of *raradays* conclusions unqualifiedly; a man of sections, the granulature and brother of property, of high standing among the most learn-ed and accomplished, an experienced and skillful father, by means of this apparatus, gave me the experimenter, whose conclusions and opinions name of an uncle who was killed by the Arabs

-such a man constructs and uses an apparatus to demonstrate the presence of spirits scientifically. And where does he make his test? not in his own laboratory-not with any professional medium, but at a social gathering where "an accomplished lady " acts as his medium; and the results are as above described. Added to those came also the following sentence:"Oh, my son, listen to reason." Still this cautious scientific man was not fully satisfied: for he says:

" I urged that the experiment was of immense importance, if considered as proving a spirit to be present and to have actuated the apparatus, afhow it would have been in his power to meet our fording thus precise experimental proof of the inquiries so specifically and been correct in all immortality of the soul; that a matter of such moment should not be considered as conclusively decided until every possible additional means of veri fication should be employed.

This led my companions to accuse me of ex-treme incredulity. The medium said she should not deem it worth while to sit for me again, and one of the gentlemen sat himself down by the fire-side, declaring me to be 'insusceptible of convic-

Nevertheless, the medium, relenting, gave me another sitting, at her own dwelling, a few days afterwards, when I had improved the apparatus by employing two stationary weights by which the cord actuating the pulley, as in the drill-bow process, was made to pull it round by a horizon-tal motion of the table supported on castors, instead of the tilting motion. T ed those previously received." The results confirm-

The extracts thus far relate to the early experiments, while Prof. Hare was yet a skeptic and his medium a private lady of high accomplishments. Two trials-one at which the table was tilted up and down, the other at which it was moved horizontally to so turn his alphabet as to spell out sentences, while the alphabet was effectually hid from the medium's sight-are definitely described thus far, and both were success ful. We see no way to make his result anything less than a scientific demonstration of spirit-presence and action, unless we either question his competency as an experimenter, his truthfulness as a describer, or imagine a clairvoyance which enabled his medium, unassisted by spirits, to see his alphabet through or around a sheet of zinc. The narrative continues thus:

"On the following week I took my apparatus to the house of a Spiritualist, where a circle was to meet. The apparatus being duly arranged, a lady whom I had never noticed before, and by whom my apparatus was seen for the first time, sat down at my table behind the screen. The spirit of an uncle who had left this life was invoked by this medium. Her invocation was successful; the spirit spelt his name out in full; other names were spelt out at request. Here was repetition of the former demonstration.

A few paragraphs will next be quoted which the untaught in spiritualistic lore may sneer at as visionary, but which will seem to the instructed appropriate and sound:

5. It was entered in Mrs. Gourlay's name and upon almost any point in natural science would nearly seventy years ago. In order that, without carry great weight throughout the scientific world any possibility of contact with the legs, the mequently extended to six feet, being so made as to separate into three parts, for convenience in carrving from one place to another.

NO. 13.

Tying from one phase to knowler, A board or tray on castors was sometimes used as a support for the hands of the medium, being internosed between the hands and the table. On interposed between the hands and the table. On one occasion, where the hands and the table. On one occasion, where the hands of the medium were supported by the plate and hall upon this tray, it was moved briskly to and fro upon the table, the hands of the medium and the ball and On various subsequent occasions, I have had

this experiment of putting the hands of the medium on a plate and halls repeated, and with the same result. The interposition of the plate and balls makes it much more difficult for spirits to move a table than when the hands are directly applied. In the latter case, the spirits actuate the hands primarily, and the table or apparatus secondarily; but when the hands are incapacitated from influencing the motion, the spirit has to assail the inanimate matter directly, assisted only by the emanation from the medium. In this with their assistance, the condition of the me-dium must be very favorable to render success possible.

The test described in this last quotation is an admirable supplement to the previous ones. Clairvoyance may possibly be supposed adequate to read the alphabet either through or around a metallic plate; therefore some persons might ascribe the former successful results to that faculty. But in this later experiment, clairvoyauce finds no reason for entrance. Here the medium sees the alphabet, but now her hands are nullified in the operation, and the table has been made so long that her feet could not touch its legs unperceived. The hands bear upon a rolling ball on the top of the table, so that any pressure, excepting directly downward, will roll the ball without moving the table. And yet the table was moved in such ways as to spell out names and sentences. This is a more satisfactory demonstration of spirit presence and action than the former one, as it more conclusively shuts out hypotheses which would find in the medium's own capabilities an adequate cause of the manifestation. By thwarting the Professor's purpose to render the eyes of the medium useless during the test, the spirits forced him to exclude the use of her hands, and thus made the combined tests complete, covering the whole ground.

Substantially such apparatus as is here described for spirits to manifest through was used by Prof. Hare for many months in Philadelphia and in Boston with good success; but he did not ordinarily force the spirits to put forth the extraordinary efforts which were needful to his most rigid tests.

The extracts which we shall next present will describe a different apparatus, and present some results which were obtained independent of either

utor to scientific periodicals, especially to the American Journal of Science; and he was also a correspondent with such eminent men as Berzelius, Liebig, Faraday and others. His attention was not, however, confined exclusively to scientifle subjects, for he sometimes discussed important political and financial questions. He was a frequent speaker at meetings of scientific men; and in conversation, especially when it assumed an argumentative character, he discoursed with great ability.

The external features of Dr. Hare were in harmony with the strength and massiveness of his intellectual qualities. His frame was nowerful, and remarkable for its muscular development, and his head was large and finely formed. Such is, in brief, the account of this man, written for the Cyclopædia, it is to be presumed, by some eminent scientist. There is, however, something more added in the blography which deserves careful note: "During the last few years of his life. while most of his faculties retained their original vigor, others, either through the effect of age or long-continued application, appear to have been somewhat weakened." In what way did this weakening appear? The biographer says: "He was induced to attend one of the exhibitions of what is called a medium; and having received, as he thought, correct replies to questions of which no one knew the answer but himself, he became a believer in spiritual manifestations, and with his characteristic fearlessness in advocating what he considered to be truth, he lectured and published

on the subject." It is painful to notice such defamatory action of prejudice as makes a very intelligent writer convey the impression that the eminent Dr. Hare, while most of his faculties retained their original vigor, had yet some weakness, such as would let him become a convert to Spiritualism by a single attendance at the exhibitions of a medium; and that, too, while Dr. Hare, in his last published work, had distinctly and elaborately stated that he first and repeatedly witnessed the manifestations in the parlors of his refined social acquaintances; that he subjected them to the closest scrutiny there; that he was for a long time skeptical; that he constructed his apparatus for scientific tests, and used it in the parlor of a friend, "with an accomplished lady" as the medium; and that, upon positive proof of spirit presence, thus and there scientifically obtained, he became a convert to the faith of a Spiritualist.

And because the Doctor was not afraid to be lieve and avow what was proved to be true on such a subject, his friendly biographer was biased to say that some of the strong man's faculties appeared to be weakened. We deem it more fair and just to say that "his characteristic fearlessness in auvocating what he considered to be truth" was still possessed by him in its full vigor, and that it was this trait which nerved him to push investigation, fearless of consequences, and to proclaim the results openly and boldly. The time will come when his fancied weakness will prove to be his greatest strength-will be seen to have pushed science into a realm where his fellow-scientists were too feeble-morally, at least-to accompany him.

DR. ROBERT HARE, Spirit Spheres - Honored DR. ROBERT HARE, Spirit Spheres - Honorea Sir: I have recently re-read with care your valu-able work, entitled, "Spiritualism Scientifically Demonstrated." In the course of fifteen years, I have made such mental growth as enables me to find there a clearer demonstration of spirit agency and more valuable instruction than I found at

The conviction is now strong in my mind that matter for a small pamphlet might be taken from matter for a small pamphet might be taken from it which would prove very useful at the present time, and would be very extensively read. I should let the pamphlet contain the diagrams showing your apparatus; enough of the results obtained by its use to manifest its competency to

obtained by its use to manifest its competency to prove the presence of spirits; also your bonored father's communication, and the remarks with which you prefaced that. Such a work would bring out in narrow compass

the strong points which your title leads the reader to look for, and I submit to you the following questions:

1. Would the issuing of such a pamphlet meet 2. Are the plates used in printing your dia-

grams now in existence? 3. In whose possession are they?

4. Are there any legal difficulties growing out f the copyright?

5. In whom is the copyright vested?

6. Do you desire me to seek the accomplish ment of such a publication?

Please add your own suggestions and wishes. With high regard, ALLEN PUTNAM. THE REPLY THROUGH MANSFIELD.

ALLEN PUTNAM-Dear Sir : Yours of the 14th

at hand-contents noted. Before I attempt to re-spond to the queries therein contained, I will allude to pleasant reminiscences of bygone days I think commencing somewhere about 1854. will not be positive as to the exact time. But not far from that time our sympathies were awakeded for each other, espousing as we did a course which was based not only on science, but common sense and reason—viz., spirit inter communion.

I well remember first reading your investiga-tions at a circle which was holden at your house in Roxbury, Mass.—(my mind was first called to it by my old friend, Alfred G. Hall, whom I met at a circle in New York City)—your experience with

a circle in New York City)—your experience with that dear spirit. Since my arrival here, I made it my business to seek that spirit out, and he re-lated to me not only his experience with you, but spoke of his cousin William, and others that at this moment have passed my recollection. I had always associated Natty—that is, in my mind—as a shild, from the narrative. But to find a spirit here representing the same Natty full fifty years in general appearance, did not a little astonish me; and yet had I but thought for a mo-ment, I should not have expected less. I will ment, I should not have expected less. I will here say our interview was pleasant, and to me highly interesting.

But to your queries: Your suggestions as to preparing some extracts

from my book, and placing them before the pub-lic, as by your suggestion, meets my mind exact-ly. You are at liberty to cull just such matter as in your judgment would meet the wants of the public

A work of that nature, with or without the dia-grams, would no doubt be productive of much

1. I repeat, yes, you have my fullest approval. 2. I think they are, but do not see them now. My opinion is, our worthy brother Charles Par-tridge will inform you where they are. If not, ask my dear friend Margaret B. Gourlay, who now is (I think) in Philadelphia.

3. That I could not say, but I feel confident Bro. Partridge bas them.

4. Well, if disposed to make them, there might be, but I do not imagine any, as it is now out of print. Mrs. Gourlay will advise with you in reference to that.

" Although the requisite letters were ultimately found, there was evidently some difficulty, as if there was some groping for them with an im-perfect light. This has been explained since by my father's spirit. He alleges that, preferably, the eyes of the medium would be employed, but that although with difficulty, he used mine as a sub stitute

operate in this way; moreover it is more difficult for some spirits than for others. Those spirits by whom I obtained my test mani-

festations were interested in my success. Others have refused to aid me in like manner. One who has assisted me with much zeal has communicated that he would work my apparatus when arranged for a test, but that, as it caused much more exer tion, and of course retardation, he advised that the test arrangement should not be interposed when it could be avoided."

The above extracts show that spirits are not omnipotent; that they are restrained and confined by laws and circumstances as we are. They also show that Prof. Hare early learned that laws govern spirit-actions, and was careful to note such f them as were discernible, and shape his methods of investigation according to their requirements.

He continues his descriptions as follows:

"The table, at this stage of my inquiry, was not more than thirty inches in length. I had im-proved the construction in the following way: Two of the legs were furnished with castors, through holes duly bored. Through perforations in the other two legs a rod was introduced, serving as an axle to two wheels of about five inches in discourse one of these wheels way ground so diameter. One of these wheels was grooved so as to carry a hand which extended around the pulley of the disk. Hence, pushing the table nine inches horizontally, by the necessary rotation of the supporting wheels, caused the disk to make a complete revolution. It was while the table was violent action to which they might be subjected without any corresponding or commensurate visi-ble cause. The hand of the medium being laid

ble cause. The hand of the medium being hud upon the table at about half way between the centre and the nearest edge, it moved as if it ware animated, jumping like a restive horse. Having my apparatus thus prepared, a medium sat at my table, the screen intercepting her view of the disk. No manifestation took place through the disk, though other indications of the presence of spirits were given. Hence, inducing the medium to sit at an ordinary table, I inquired if any change could be made which would enable them to communicate through my apparatus. The re-ply through the alphabetic card was, 'Let the medium see the letters.' At first, it struck me that this would make the experiment abortive, as it would remove the condition by which alone in-dependency of interference by the medium was secured. However, it soon occurred that, by means of a metallic plate, made quite true, and some brass halls, like billiard balls, with which I was provided I could neutralize the nower of was provided, I could neutralize the power of the medium to move the table, so that she could not influence the selection of the letters, though permitted to see them.

Accordingly, as soon, almost, as the medium placed her hands on the plate resting on the ball, and without any other communication with the table, the disk began to revolve in such a way as to bring the letters under the index in due alpha-

vision or mental action; and, may we not add, independent of muscular action also? These seem to put spirit action before us more independently of any other mediumistic aid than is furnished by the simple sphere, aura or emanation of the medium than do the former ones, and therefore may be even more satisfactory and conclusive:

"While receiving communications from my spirit sister, the table tilting toward the medium" —so as to move the index—"I suggested that the relative position of the medium should be reversed, so that she should be on the same side with the apparatus. By this change, the table would have to rise under the hands of the me-The proposed modification was successfully lium. carried out

I asked my sister how a spirit could work an apparatus with the medium's hands on the upper surface of the table. The reply was that the presence of the hands of the medium enabled the

pirit to act in opposition to them. Under this head comes the experiment in which a board was supported so as to turn on a fulcrum, one foot of the board being on one side of the fulone loot of the board being on one side of the fun-crum, and three feet on the other—the longer end suspended on a spring balance. When a medium, eleven years old, placed his hands on the short end, that end rose, while the other of course went down; in some instances showing an increase of downward pressure on the balance equivalent to seven pounds."

These two cases where the object upon which the hands rested rose up under them, in the one case so as to move the index on the dial plate, and in the other so as to make a pressure of seven pounds on the scales at the other end of the board, are clear and distinct demonstrations of action which man could not fit to such cases. An intelligent agent with powers different from man's was at work there. One was present who could and did cause wood to rise up when a medium's hand pressed it downwards.

The explanations are continued as follows:

"This experiment was subsequently repeated at my laboratory, in the presence of John M. Kennedy, Esq. Having a basin of water on the board, the boy's hands being merely immersed in the water, and not touching the parietes of the containing vessel, the balance was affected as in the experiment above described, although not to so great an extent. In one case Mr. Kennedy satisfied himself that the medium did not to vessel, by placing his own hands below those of the medium.'

We stop here a moment to draw particular attention to this see saw demonstration. Call to mind the children's see-saw-a board run through a barred gate and resting on one of its bars-onequarter of it on one side of the gate, three-quarters on the other-but this long end is held up by the hook of a spring balance or steel-yards. Now everybody knows that if you put your hands on top of the short end you cannot press upwards, but only downwards and slightly sideways. A downward pressure would tend to lift up the long end and make the weight lighter on the scalespressure sideways would not change the weight, pressure upwards is impossible by man's hands when those hands are resting on the top of the board-and yet it was while the boy's hands were thus placed on the short end that the long end was made to press the scale downwards seven pounds. It is obvious that some power, availing itself of the emanations from the boy's hands was able to apply a force on the under side of the

BANNER OF LIGHT.

JUNE 10, 1871.

short end, and so lift that as to press the long end down and make its weight increase seven pounds. Here we have no use of human clairvoyance, vision, intellect or muscle-but only an emanation from a human organism, and who has ever known embodied man to produce such results by means solely of his emanations?

We next quote as follows:

 $\mathfrak{2}$

"My much esteemed friend, Prof. Henry, having treated this result as incredible, I was induced to repeat it with the greatest precision and caution. The board, as already described, being about four feet in length, is supported on a rod as a fulcrum at about one foot from one end, and of about nine inches in diameter and five inches in height, having a knob to hold it by when inverted, had this knob inserted in a hole made in the board, aix inches nearly from the fulcrum. Thus the vase rested on the heard, mouth upward. A wiregauze cage—such as is used to keep flies from sugar—was so arranged by well-known means as to slide up and down on two iron rods, one on each side of the trestle supporting the fulcrum. By these arrangements it was so adjusted as to descend into the vase until within an inch and a half of the bottom, while the inferiority of its dimensions prevented it from coming elsewhere within an inch of the parietes of the vase. Water was poured into the vase so as to rise into the cage till within about one inch and a half of the

Such is the description of the preparation made for a precise and cautious repetition of the experiment that brought out a result which Prof. Henry deemed incredible. But this was not properly preparation for repetition of the former test. For in the former case the boy's hands were on the short arm of the board, and the spirits had to lift that short arm. But now, in the case about to be tried, the glass vase is placed on the long arm, six inches from the fulcrum, and of course thirty inches or two feet and an half from the scale-hook which supports the end. Here, then, in order to depress the scale, the force must act downwards. Pressure by the hand would increase the weight indicated by the scale. All opportunity for the medium to press downwards, however, is excluded, because his hands are to be in the wire cage, which rests, not on the board, but is held in place by iron rods which are fastened to the trestle below the board .-- He is not to touch the board-nor is he to touch the vase holding water; but is to put his hands into that portion of the water which rises up into the wire cage, which, though within the vase, does not touch it at any point, but has an independent support.

We will here mention that an objection to the experiment under consideration was once made to us by one of the Professors at Cambridge, to this effect, viz., that the mere insertion of the medium's or anybody's hands in water thus placed, would increase the weight by just as much as that amount of water would weigh which would fill the space which the hands would occupy. He was correct: but his objection would not hold in the former experiment where the basin of water was on the short arm, for there the action would be to diminish the weight at the extremity of the longer arm, and thus make the upward action of the spirit equal to more than the seven pounds. The reasons why it does not impair the force of the subsequent experiment we defer until the reader is permitted to learn the result of that test. We quote as follows:

"A well-known medium (Gordon) was induced to plungs his hands, clasped together, to the bot-tom of the cage, holding them perfectly still. As soon as the conditions were attained, the appara-tus being untouched by any one excepting the medium as described, 1 invoked the aid of my spirit friends. A downward force was repeatedly exerted upon the end of the board appended to the balance equal to three pounds' weight nearly. It will be perceived that in this manifestation

the medium had no means of communication with the board, beside the water. It was not until he became quite still that the invocation was made. * * * The distance of the hook of the scale from the fulcrum on which the board turned made. was six times as great as that of the cage in which the hands were situated. Consequently a force of 3 x 6 == 18 pounds must have been exerted.

This experiment has since been repeated again and again, but on a smaller scale, when not only the downward force was exercised, but the spellwas accomplished. ing of words

sonally need it, will find exceedingly instructive to some thinking and logical friend or neighbor. We are unwilling to give the reader leave to stop until he has seen the beautiful and instructive revelations which were made by the father of this eminent man to his inquiring son, and verified through the apparatus described above.

This communication, covering about thirteen pages in Dr. Hare's book, is, in our judgment, the richest gem in all that part of spiritual literature which we have read. Its style is simple, clear, concise and smooth-more so than that of Prof. Hare himself or that of Mrs. Gourlay, his medium. The narrative is methodical and perspicuous. The English language has seldom, if ever, been made to convey more instruction in the same space, or been woven into more smooth and chaste sentences. The communication relates to the position and physical features of the spiritworld, the nature and source of its light-of its government, its social constitutions, the studies and pursuits of its inhabitants, their marriages their religious teachings, their music, their bodily forms, their raiment, their powers and methods of communicating with man, their voyages of discovery, their hungerings and thirstings, their need of rest, &c., &c., and this in such terse and polished language that it would furnish the answers to

a very instructive catechism relating to the home and the pursuits of the departed ones, which would be valuable in the Lycoum and at the fireside of all who have children. We hope that some one will thus put it to good use. Of course we cannot vouch for the accuracy of

the statements, but, on most points, they seem to us reasonable: they charm us, and we accept them as the clearest and most rational account we have met with of the summer-land.' We hope the Banner of Light will conv the whole communication. either in immediate connection with these descriptions of demonstrations, or in a subsequent issue. They are on pages 87 to 97 inclusive.

Banner Correspondence.

Louisiana NEW ORLEANS.-J. W. Allen writes, May 18: EDITORS BANNER OF LIGHT-Your paper of Nay 5th came to hand in due season, and met with its usual glad reception. From a perusal of the accounts given of mediums and manifesta-tions I conclude that "the shower," instead of being "well nigh over," is only just commencing, or rather it seems as though we were going to have a flood

have a flood. We of New Orleans have been unusually bless-ed, in that we have had *regular* speaking for five weeks. Mr. J. M. Peebles was here, and lectured every Sunday morning and evening for four weeks. The audiences were large at each lecture, and the last evening the hall was crowded. Every

body seemed well pleased. There is an effort being made to have Mr. Pee-bles return next winter for three or four months. Mr. N. Frank White is here, and lectured to an appreciative audience. He is an active, whole-souled Spiritualist and medium, and possesses the qualifications for one of the best of missionaries. He has been doing a good work in Texas. He leaves for Goldsborough, N. C., to-morrow, at which place, and wherever he may go, we wish him a friendly greeting and large audiences. Miss A. W. Baker has been with us a short time.

She has met with some success in securing sub-scribers for the "Lyceum Banner." We hope to make a successful effort next winter

to establish a Lyceum here, as we have long felt the need of having one. Ohio

SPRINGFIELD, CLARK CO.-Sarah J. Lewis splitting FIELD, CLARK CO.—Sarah J. Lewis writes us, May 16th, that the cause of Splittual-ism is slowly working its way into notice in this town. She refers in high terms of commenda-tion to the Banner of Light, and the work it is do-ing, saying that "it is truly a welcome guest in our family." At her house occurred the first spir-itual manifestations which ever took place in the city. A small circle ments traice or weak in the city. A small circle meets twice a week in Allen's Hall, Mr. John P. Allen-a genuine Spir-itualist and "well-to-do" citizen-furnishing the use of the hall and lights on each occasion. The worldwist of the place who went at this hall. use of the hall and lights on each occasion. The though few in number, are earnest, and greatly desire lectures. They will be glad to do what they can toward entertaining and rewarding any lecturers who, traveling that way, will call on

them She describes the city as very Orthodox, some seventeen churches being in full operation. There are several large machine shops and manufac-turing establishments in the place, also one large hotel, called the Lagonda House, and some others. A fine Opera House and many stores tell

For the Banner of Light. MORNING STAR. The Legend of an Indian Maid.

"Ta-wah-ha-wah," through the mediumship of Urs. Susan G. Horn, author of "Strange Visitors,"

Long moons have passed since o'er these hills The red man, moved by bitter ills, Breathed vengeance on his foe, And from the mountain and the dell Reëchoed the wild warrlors' yell To lay the white man low.

By

An Indian chief, of warlike fame, One daughter had, whose fitting name Was peerless MORNING STAR: And many a haughty Indian brave Bowed at her feet, like humblest slave, Whose fame had spread afar.

Black was her hair as raven's wing; Her voice like mating birds in spring; Her step light as the fawn; Her large, dark eyes beamed love on all, And sunshine with her touch did fall, And darkness turned to dawn.

To the chief's lodge a trader came To barter beads for Indian game, For furs and skins so gay. He wooed this maiden with his eyes,

And, ruthless, won this beauteous prize To while his hours away. The chieftain wished his daughter wed,

And borne to the great warrior's bed Who claimed her youthful charms-A chief of years and great renown, Who 'd bring a string of scalps to crown The bride who'd bless his arms.

Fair MORNING STAR grew sad to think That from her lover she must shrink, And wed her futher's choice. The pale-face vowed words in her car, Which, like a viper, glittered clear-It was a traitor's voice

He whispered, if she 'd be his bride, To meet him at the river's side: Three suns he 'd for her wait. No Indian chief should claim her hand : He had a trusty, ready band To save her from that fate.

He left, and she was plunged in woe; To the chief's lodge she soon must go--A sad, unwilling bride.

'T was night-the morn would see her wed. Unseen she left her furry bed And wigwam of her pride.

O'er the broad fields and mountain steeps Bright MORNING STAR now stealthy creeps, While darkness brooded low. How sad her heart, that she must leave

Her tribe, who for her loss would grieve! But tears she will not show.

The night fell darker o'er the vale ; The sharp wind blew a bitter gale ; Her steps grew weak and slow. At length she lost the slender trail At which her dusky checks grew pale. Ab ! whither should she go?

Through slimy pools and meadows dank, Like hunted deer's, her bare feet sank. But soon she raised a cry, So florce and wild it waked the night, And put the startled wolf to flight,

And roused the buzzard nigh! An adder had her bare foot stung ! His planted fangs her heart-strings wrung. Alas! no help was near. She struggled with her deadly foc. And, wild with pain, she turned to go Back to her home in fear.

Too late! She ne'er will reach that place Where the rude wigwams of her race Her dying oyes may cheer ! She'll see no more the Indian maids No more will wander in the glades_____

Ah I better thus that she hould die, Than by the pale-face trakor's lie Bo led to greater ill!

Meanwhile they missed her from the tent, And warrior chief and brave were sent To search o'er vale and hill.

They started, and the welkin rang With cries and yells and arrow's twang, An blillon in Upon the unsuspecting braves, Who struck like madmen at the knaves, Their treach'rous, bloody foes !

Spiritual Phenomena.

B. F. RICHARDSON, THE BLIND ME-DIUM.

DEAR BANNER-I recently wrote you from Philadelphia, before leaving which city I twice visited public séances held by Benjamin Franklin Richardson, the blind medium, who, it is said, graduated for the ministry from a poor-house in Orange County, Vermont, his father having died two months before he was born, and his mother at his birth. "When I was seven months old," says he, "I lost my eyes by canker-rash, and never saw anything on the earth with them that I can remember." Of course Richardson has had no school education whatever. It is said that there has been no growth or development of his brain since his eighth year, and his vitality seems correspondingly low. His spirit guardian, Dr. Harvey, (discoverer of the circulation of the blood.) asserts that without their aid he could not days after, when the funeral was arrested by an in accordance with their individual convictions. aunt, who thought she discerned moisture on the inside of the glass of his coffin. Restoratives were administered, and in about an hour he awoke with a scream: "Light! oh light! you are all gone now! Oh! why did you bring me back to this world, so dark and dreary? There is nothing for me here; you have taken me from my father and mother!" From this period dates Richardson's mediumship. He moves about a crowded room, and describes the complexions of persons and the color of their garments and ornaments, with almost as intelligent precision as if gifted with material vision, and says that he hears the voices of his spirit guardians, and feels the pressure of their hands as distinctly as if they were still in the form.

He opens his seance with prayer, followed by a sermon, partaking rather too much of ordinary pulpit prosery to suit my taste; after which the audience are requested to prepare any questions they see fit, which are promptly and plausibly answered by intelligences that purport to have passed from the earth into spirit-life. In all these and several other of Richardson's spiritual gifts there is nothing strikingly significant or remarkable, and I revert to them only by way of preface, to speak of another phase in his mediumship that I do not remember to have seen brought to notice elsewhere. At one of the scances it was claimed by the medium's guardian spirit that a copy of the New Testament existed in the other world, and, by request, a chapter purporting to be in it was rehearsed. This was done in so ready and offhand a manner, that, coming, as it did, from an individual whose weak and uncultured mind I felt sure was not competent for the composition, I thought the phenomenon worthy of further investigation, and a few days after I called on Dr. H. T. Child, whom I knew to be an expert phonographer, and asked him to accompany me to Richardson's rooms, 633 North Eleventh street. He kindly consented to gratify me, and on our arrival finding the medium at leisure, we requested a sitting. Richardson was soon entranced by what purported to be the spirit of Dr. Valentine Mott. late of New York, who, in answer to our queries, stated that they had a copy of the New Testament in their sphere, though it varied in some respects from ours, and that he would gladly rehearse to us any chapter we should name. We asked that he would repeat to us Christ's Sermon on the Mount, which request was immediately responded to, as follows:

"Brethren, love ye one another, and let all your conversation be yea, yea, and nay, nay. There-fore (thereby) ye shall have no unclean thing to overcome. Love your neighbor as ye would that your neighbor should love you. Turn away from all evil communications, and be glad that ye are the children of one Father. Let not hatred be big did in none could but lows rour commission kindled in your souls, but love your enemies, and sustain them when they are going astray. Lift up your heart with rejoicing, and be with them that mourn, to comfort them. For your counte-nance shall give them comfort in the kingdom which is to come. Blessed are they that are meek in spirit, for they shall see the glory of God manifest. Blessed are the peacemakers, for they shall set up the kingdom of God among men. Blessed are the meek in spirit, for they shall in-herit meekness in the world which is to come. Blessed are they that are athirst for righteousmess sake, for they shall be filled with spiritual wisdom, for the angels of God shall attend them. Therefore be not discouraged when your enemies shall persecute you, and when they shall strike you on the right check turn you also the left. Re-buke them not because of their chastleement, for their abuse will give you strength when you shall come into the kingdom of my Father. For I shall go from you leaving this testimony, for it is the will of my Father which is in heavy will of my Father which is in heaven. Therefore rejoice that ye are inhabitants of one kingdom, for when these things shall take place that ye shall fully love one another, then shall all car hality be swallowed up in faith, and all joy shall be given to the world, both in the flesh and in the spirit, for the spirit and the flesh shall become as one. The fifth chapter of the second epistle of John was next asked for. In reply, the controlling influence stated that several of the epistles were absent from their copy of the New Testament, and among them, all of those of John; further, that John the Baptist, John the Evangelist and John the Revelator were all the same individual person. We then asked that the first six chapters of John's gospel should be repeated as they appear in the spirit version, and our request was promptly himself, which he claims will reduce the time of responded to, the language and sentiment varying from that of our Testament somewhat in the same degree and manner as occurs in the Sermon on the Mount. Having understood that what purported to be the spirit of Jesus of Nazareth sometimes manifested through the medium, I asked that he might come and give us some further light on the subject of his nature and mission than is made plain in the New Testament. The medium took his seat, as is his manner when the spirit control is in distributing than in setting. He took an artiabout to change, but immediately arose and said: "Dear child of earth, trouble not thyself concerning the means of salvation, for ye are even within yourself endowed with power to deliver yourself the following result: By the old method each line from every transgression-thou hast within thyself the power of life. Look not into the darkness, by his system, thirteen to twenty. This indicates a gain of one-half in the movements of the hand, but look thou into the light which is within thyand after the plan is learned, a corresponding self; for, like as thou art, I was born of the fleshborn subject to the law of the flesh. I lived acgain in time. cording to the law. My divine existence is like unto thine, and thou art like unto me, except that thou hast a material body, while I come unto thee | racy in composition. The philosophy of the imthrough another's. Ye are commanded not to be provement is, that the compositor takes two, disturbed, for in the spirit there are powers of three or four letters at every "lift," or arm-mowisdom, of goodness, of holiness. For as every tion, instead of only one type, as by the present man is born of the spirit and the water, even so am I born of the spirit and of the water; and if ye were born according to the law of the flesh, so was I. For I came not into the world of my own consent, but I came into the world subject to the law. But man hath made me his God. But verily I say unto thee, there is but one God that thou hast not seen, nor canst thou comprehend the Great Central Fountain from whence flows all things that ty's fashionable yellowish hair, called it pure exist-this Great First Cause, this immortal prin- gold. "It ought to be," said a bystander; "it ciple that moves all things. Therefore let not thy | ooks like twenty-four carrots."

heart be troubled, but walk thou in the light, according to the best of thy ability, for thus thou art saved from all that would otherwise destroy thee. If thou art full of goodness within thyself, then thou hast the kingdom of God abiding within thee

and thou hast power over all unclean things, and thou shalt cast them off. I say unto thee, every child of earth is subject to the law, subject to the condition of spirits, subject to the surroundings of each individual. Each must save himself according to the ability given him. For some may not have that light that thou hast, and they that have not that light, that wisdom that thou hast, are not subject to the same conditions that thou art. There is no redeemer except that which is within you."

All the foregoing communications were written out verbatim by Dr. Child from his short-hand notes. I have misgivings whether they are worth printing, but as your journal contains as full and candid an expose of the various phases and phenomena of modern Spiritualism as any other periodical, and will doubtless be referred to in the years to come, when our divine philosophy "shall live an hour. He was taken sick with consump. cover the earth as the waters do the sea," I thought tion in 1859, when about sixteen years old, and, that you and your spirit guides might decide to as is alleged by his autobiographer, was supposed give them a place in the Banner. If so, readers to be dead, and his body about to be buried four of course will take them for what they are worth,

THOMAS R. HAZARD. New York, May 4, 1871.

OUR BELOVED HAVE DEPATED.

Our beloved have departed,

- While we tarry, broken-hearted, In the dreary, ompty house; They have eached life's brief story. They have reached the home of glory, Over death victorious!
- Hush that sobbing, weep more lightly-On we travel, daily, nightly To the rest that they have found; Are we out upon the river, Sailing fast, to meet forever On more hely, happy ground?
- On we haste to home invited, There with friends to be united In a surer bond than here; Meeting soon, and met forever! Glorious hope! forsake us nover, For the glimmering light is dear.
- Ah! the way is shining clearer,
- An i cho way is similig clearer, As we journey ever nearer To the everlasting home; Comrades who await our landing, Friends who on the shore are standing, We salute you, and we como.

[From the New York Times, May 25, 1871.] Mrs. Woodhull and her Critics.

To the Editor of the New York Times :

Because I am a woman, and because I con-scientiously hold opinions somewhat different from the self-elected Orthodoxy which men find their profit in supporting; and because I think it my bounden duty and my absolute right to put forward my opinions and to advocate them with my whole strength, self elected Orthodoxy assalls me, vilifies me, and endeavors to cover my life with ridicule and dishonor. This has been particularly the case in reference to certain law pro-ceedings into which I was recently drawn by the weakness of one very near relative and the prof-ligate selfishness of other relatives.

One of the charges made against me is that I ived in the same house with my former husband, Dr. Woodbull, and my present hushand, Col. Blood. The fact is a fact. Dr. Woodbull being sick, alling, and incapable of self-support, I felt it my duty to myself and to human nature that he should be cared for, although his incapacity was in no wise attributable to me. My present hus-band, Col. Blood, not only approves of this char-ity, but ccöperates in it. I esteem it one of the most virtuous acts of my life. But various ed-itors here stimuling. itors have stigmatized me as a living example of

immorality and unchastity. My opinions and principles are subjects of just criticism. I put myself before the public volun-tarily. I know full well that the public will criticlse me and my motives and actions in their own way and at their own time. I accept the posi-tion. I except to no fair analysis and examina-

tion, even if the scalpel be a little merciless. But let him who is without sin cast his stone. I do not intend to be made the scapegoat of sac-rifice, to be offered up as a victim to goolety by those who cover over the foulness of their lives and the feculence of their thoughts with hypo-critical mouth of fair professions, and by diverting public attention from their own iniquity and pointing the finger at me. I know that many of my self-appointed judges and critics are deeply tainted with the vices they condemn. I live in one house with one who was my husband; I live as the wife with one who is my husband. I believe in Spiritualism; I advocate free love in the highest, purest sense, as the only cure for the im-morality, the deep damnation by which men cormorality, the deep damnation by which men cor-rupt and disfigure God's most holy institution of sexual relations. My judges preach against "free love" openly, practice it secretly. Their outward seeming is fair; inwardly they are fall of "dead men's bones and all manner of uncleanness." For example: I know of one man, a public teacher of eminence, who lives in concubinage with the wife of another public teacher of almost equal eminence. All three concur in denouncing offences against morality. "Hypocrisy is the offences against morality. "Hypocrisy is the tribute paid by vice to virtue." So be it. But I decline to stand up as "the frightful example." I shall make it my business to analyze some of these lives, and will take my chances in the matter of libel suits I have faith in critics, but I believe in public Istice. VICTORIA C. WOODHULL. New York, Saturday, May 20, 1871. natice

Around her home so dear.

On one occasion, when no result ensued, it appeared to arise from the water being so cold as to chill the medium, because, on warming it up to comfortable temperature, the desired manifestations were obtained."

If the reader brings forward in memory the facts given in the foregoing description, he understands that the inverted glass vase was nine inches in diameter and five inches deep-the water in it three and a half inches deep. The inverted wire gauze cage, let down within the vase, did not reach to the bottom of the vase by an inch and a half, consequently the water in the cage was not more than two inches deep, and the cage was nowhere more than seven inches in diameter, and probably was not more than five inches down where the water was. The water into which the medium (Gordon) put his clasped hands was then but about two inches deep and five broad. Now how much would the water weigh which his hands would displace under such circumstances? We have just hung a tin pail, two-thirds full of water, upon the hook of our spring-balance, and hung the balance-pail and all-upon a long wooden pin projecting from the wall of our basement. By thrusting both of our hands into the water in the pail so as to submerge both entirely to the wrists, we did not increase the weight more than one pound and a quarter. We will give the Harvard professor permission to subtract the above amount from the eighteen pounds, and call the pressure witnessed by Prof. Hare sixteen and three-quarters pounds: still we ask him what produced that amount. The result is just as good with this deduction as without it. Yet Prof. Hare must not be supposed guilty of an oversight in this matter. He states with sufficient clearness that the increase of pressure, which the immersion of the hands would cause, had taken place before the spirit-power was applied. "It was not till he (Gordon) became quite still" (his hands were already in the water) "that the invocation was made."

Whether the pressure, in the above case, was eighteen pounds or only sixteen and three-fourths, the demonstration is clear and positive, and will stand the closest scrutiny of the most enlightened and critical science. The demonstration proved that some power unknown to science depressed the scale.

Many readers of the Banner of Light may deem this a heavy or wearisome article; may feel that they do not need such dry demonstration. We hope that such will patiently bear with the Banner while it furnishes food for a more exacting and less favored class-a class that asks for palpable and logical demonstration of spirit-presence, and cannot attain to faith in Spiritualism intuitively. It should not be forgotten that the doubting Thomases, when once convinced, attain to a more intelligent faith than almost any others, and are among the most able and convincing expounders of the faith that is in them. We know not where else strictly positive demonstration of spirit presence and action among men is so compactly and clearly presented as in the foregoing extracts, and we feel that we are furnishing an article which many a reader, who does not per-

of the flourishing character of the locality. Michtgan.

BATTLE CREEK.-J. K. Dearth informs us, under date of May 20th, that at the annual meeting held by the Spiritualists in that vicinity, the following officers were elected to carry on the business for the ensuing year: President, A. P. Averili; Secretary, J. V. Spencer; Treasurer, Wil-liam Merritt. The meetings of the Society are held in Stuart's Hall, as usual, and are well tended. Our correspondent says: "During the past year we have collected and paid out between 'During the \$1200 and \$1300. The Methodist Episcopal Church with their minister, Mr. Buel, attacked us, but their arguments were successfully met by Mr. A. B. Whiting. The Adventists, under Elder M. E. Cornell, also attempted to "move on our works," but Mr. W. F. Jamieson put them to flight. The results of both these man cuvres have been favorable to the cause of spiritual progress, and highly encouraging to the believers in our faith. The past year has been rich in food for the inner man, by way of lectures, poems, music, &c. Hoping the next and coming years will be as fruitful, we will work on, believing that unseen friends will aid us until we too shall join them."

New Hampshire.

BRADFORD. - Mrs. L. A. Sturtevant, May 18th, speaks of the efficient services given at the late Spiritualist Convention at Sutton, by Mrs. Sawyer, of Manchester, N. H. She came among the people there as a comparative stranger, (except to the writer,) but before she left all were ready to accord their grateful thanks for her la-bors among them. The writer says: "After speak-ing twice on Saturday, officiating at the organ, serving as Chairman of the Committee on Reso-lutions and making herself useful generally, it seemed to be the general feeling that she should give two lectures on Sunday, which she did, to the satisfaction of all. * * * From a personal acquaintance with Mrs. S. of two years' standing, I know her to be a true and noble woman, inst as willing to work in the lyceum, the sewing-circle or sociable, as upon the rostrum, and that, too, from no mercenary motives."

God in the Constitution.

Sectarian bigots are anxious that their idea of God should be recognized in the Constitution of the United States. He is the Constitution of the Universe, and will govern it, including the United States, by immutable law, without any assistance from those who have never recognized him where

he is most manifest—IN THE CONSTITUTION OF MAN. Recognize the citizenship of Woman in the Contitution of the United States, and more of God

will be inserted therein than all the creeds of DEAN CLARK. Christendom contain!

Maxim for women of fashion: Never bring a husband to an evening party. There is nothing so much in the way.

Maxim for men of fashion: Always take your wives when you go out of an evening. There is nothing that would so much improve your morals.

Deal gently with those who stray. Draw back by love and persuasion. A kiss is worth a thousand kicks. A kind word is more valuable than a mine of gold.

Poor MORNING STAR their war-cry hears, * As louder, wilder, now it nears The brook to which she crawls. On-on they come! She hears their tread-The flying troop,like lightning sped-And as she looks one falls !

The rising moon which lights the sky, Reveals to her sail startled eve. Her treach'rous lover slain. Her people murdered by his hand, Their blood empurpling the land. Cried out from brook and plain.

His wicked scheme she sees too late, And bravely struggles with her fate, If is evil to atone. She yows hor soul shall ever stay Beside that stream by night and day, And there keep watch alone;

Till round one council fire they stand, And red man clasps the white man's hand-No longer fees, but friends. With smile sublime her yow she made, On the cold ground her head she laid. While death her spirit rends. 0 0 0 0 0

Through summer's calm and winter's storm, This Indian maiden's spirit-form Its faithful watch doth keep. She hears her dving nation's crv-Like hunted wolves they 're doomed to fly, And in the dust to sleep.

No friend so faithful, true and fast, As Indian, faithful to the last. So this poor Indian maid Leaves the Great Spirit's hunting-ground, And by the limpld stream is found, Till scalping-knife is laid.

Now every maiden passing by That haunted stream doth heave a sigh, And long for war to cease. Then MORNING STAR shall find her mate, In hunting-grounds of that blest state, -Sweet Summer-Land of Peace!

GREAT MEN .- Franklin was a printer; Bolivar, a druggist; Mahomet Ali, a barber; Virgil, the son of a potter; Milton, the son of a scavenger; Horace, the son of a shopkeeper; Demosthenes, the son of a cutler; Robert Burns, a plowman in Ayrshire; Shakspeare, the son of a woolstapler; Cardinal Wolsey, the son of a porkbutcher; Oliver Cromwell, the son of a London brewer; Whitfield, the son of an innkeeper at Gloucester; Columbus, the son of a weaver.

A old Connecticut lady who was very much troubled by the prospect of the introduction of gas in her village, and the consequent disuse of whale oil, asked with much earnestness: "What is to become of the poor whales?"

A good conscience is better than two witnesses -it will consume your grief as the sun dissolves ice. It is a spring when you are thirsty, a staff when you are weary, a screen when the sun burns, a pillow in death.

Improvement in Type-Setting.

Mr. A. H. Bailey, of Somerville, Mass., presented to the consideration of the Massachusetts Institute of Technology, a few weeks since, his plan for a practical system of logotype composition to facilitate printing, reciting the various steps in the progress of this wonderful art, and the many efforts made in Europe and America to substitute syllables and short words for the common oneletter types, and explaining a system devised by composition one-half. In 1859 Mr. Bailey completed a system of combinations, embracing the entire alphabet in syllables and the most common short words, contained in cases of convenient size for practical use in hand composition. His arrangement is thoroughly systematized, requiring by its method less memory, and with less chance of picking up the wrong letters than in the old way, facilitating also, for the same reason, the distribution of the types, though the gain is less cle as printed in a Boston daily, and compared the number of movements of the hand necessary to set the types in the old and in his system, with required from thirty-one to thirty-eight motions;

It would seem that this system promises gain of time, economy and material, and greater accumethod. Some such improvement in the art of type-setting is a necessity in these days of rapid work, when every possible facility is demanded in putting before the public the intelligence for which the demand is increasing. Mr. Bailey has the brains to command a triumph for his thought.

A young gentleman, speaking of a young beau-

JUNE 10, 1871.

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"HEALTH IS WEALTH."

BY MRS. M. A. KIDDER.

A clear, bright eye, That can pierce the sky With the strength of an eagle's vision, And a steady brain. That can hear the strain

And shock of the world's collision: A well-knit frame, With the ruddy flame Aglow, and the pulses leaping

With the measured time Of a dulcet rhyme, Their beautiful record keeping;

A rounded cheek. Where the roses speak Of a soil that is rich for thriving,

And a chest so grand. That the lungs expand Exultant, without the striving;

A breath like morn When the crimson dawn Is fresh in its dewy sweetness;

A manner bright, And a spirit light With joy at its own completeness;

> Oh, give me these, Nature's harmonies,

And keep all your golden treasures; For what is wealth

To the boon of health, And its sweet attendant pleasures?

Letter to a Spiritualist.

The Christians and clergymen of Nyack-on-the-Hud-son-A half-hour with a medium.

NYACK, N. Y., 1871. Mr. A. T. L., Boston-Dear Sir : As you have written to me, requesting that I forward the names of the different clergymen in this place, in view of your furnishing them gratuitously with some copies of a paper called the "Banner of Light," permit me to lay before you the reasons why I have omitted to comply with your request, and also allow me to state what my own personal belief is in regard to matters pertaining to the fu-

ture life. This little village is well represented by religionists of the Orthodox faith. Among its places of worship may be found a Methodist, a Protestant Episcopal, a Presbyterian, a Baptist, a Reformed Dutch and a Roman Catholic church. Over each of these churches a pastor is settled, whose duty is to minister to the spiritual wants of his flock, by preaching, by prayer, and by pastoral visits among the members of their churches respectively. As all the church-going people in this place appear to be well settled and grounded in their religious faith, they do not seem to have any idea of "leaving the first principles of the doctrines of Christ to go on to perfection;" that is to say, they are like little boats moored to the shore by a cable of creeds, or like babes whese growth has been stunted by being fed so long up-on milk that their stomachs have become incapa-

ble of digesting more solid food. What strikes me as most strange in this conreader some clue to, or explicit explanation of, the manner in which he becomes possessed of the ideas and information which he imparts to the world. There is nothing in "The Fountain" that amounts to a "recantation" of, or even an inconnection is, that any one man or any set of men, in any time past, should draw up a certain formula of religious belief, and assume that such a belief should be binding upon the race of mankind, through all time to come. Yet such is neverthe sistency with, what he has uniformly stated resistency with, what he has uniformly stated re-garding the source of his knowledge. I can hardly remember the hundredth part of the explanations and illustrations Mr. Davis has given from time to time concerning his inter-course with departed spirits and the spirit-land, the theory of his mental illumination, etc.; and not having over one-half of his works at hand new Limet content myself with such partices of through all time to come. Yet such is neverthe less true. When Moses gave to the Hebraws his system of religion, he did not intend that it should ever be superseded by any other religious belief, for hecommanded the children of Israel to observe his statutes throughout all generations. To say noth-ing of Zoroaster and Confucius, whose systems of morality were, in many respects, superior to the laws of Moses, we next arrive at the advent of Christ who is one heat arrive at the advent now, I must content myself with such portions of bis writings as are available for the present purof Christ, who, in one brief sentence." Thou shalt love God with all thy heart, and thy neighbor as thyself," comprehended all that was good and ex-cellent in the systems of the religious teachers who preceded him. But in the establishment of Christianity Christ has had a multitude of annohis voluminous writings, claims to be in a state of mental development which be terms the "superior condition," or of "spiritual illumination," and not in a state of mediumship, or of spirit-control. In the superior condition his mind is as independtators, and their discordant views have given rise to a variety of creeds, wherein the votaries of each creed doom the others to perdition for entertain-ing a religious belief which neither the one nor the other could reject. Hence we have the entert the other could reject. Hence we have the creed of the Apostles; the creed of Athanasius against the Arians; the creed of Origon; the creed of Terthe Arians; the creed of Origen: the creed of Ter-tullian; the creed of Cyprian; the creed of Thau maturgus; the creed of Lucian the martyr: the Nicene creed; the Oalvinistic creed; the West-minster Assembly creed, and the Arminian creed, besides others. These, again, have been sub-divided into a multitude of other creeds, among which, as I before stated, we have here in Nyack the Protestant Episcopal creed, the Methodist creed, the Baptics creed, the Presbyterian creed, the Reformed Dutch creed, and the Roman Cath-olic creed. Now there is some little truth mixed up with a large amount of error in all these did not ferent creeds, but as the advocates of each do not perceive the errors in their own creed, each one vainly imagines that he worships at the shrine of truth alone, and, as a consequence, is "at ease in Zion;" and, therefore, I prefer to let them sleep on until they are startled by the fact that heaven has come down to earth, and that publicans and harlots have entered into the kingdom of God before them. Now, sir, it is not only the bounden duty, but it is also the absolute right of each person to live in obedience to his own convictions; and if these re-ligionists feel it to be their duty to quench their thirst for knowledge, and put an end to moral, intellectual and religious progression, by confining their researches within the limitations of a creed, they have a right to do so, but I have no right to thrust opinions upon their notice which and spiritual development, unless requested by them so to do. Eternal progression is a fundamental law of the universe, and therefore the human race never goes backwards; when these religionists betray the cravings of unsatisfied desires, and their volces are heard outside of their creeds—sound-ing like a trumpet along the highways of life— "Who will show us any good thing?" that event will be a sure indication that they have outgrown their creeds; that the edicts of their priests and ecclesiastics have been weighed in the balance of ecclesiastics have been weighed in the balance of truth and found wanting, and that nothing less than a higher standard of morality, and a greater latitude to religious liberty than what the Church allows, will be satisfying to their souls. AN INTERVIEW WITH A TEST MEDIUM. I will now give you a description of an inter-view I had with Dr. H. Slade, which, although not what interesting to others. On reaching the Docwhere I seated myself upon a sofa for a few mo-ments, at the expiration of which, Dr. Slade came in, and upon making known my business, he re-moved the cloth from an ordinary looking table which stood in the room, and placing a couple of chairs thereat, he invited me to seat myself in one, and he occupied the other. After providing a slate and a small bit of pencil, which he placed on the table, he instructed me to place my hands on the table, he instructed he to place my hands upon the table, and having complied, he followed my example by placing his own hands in the same position, and partly on the top of mine. Presently distinct raps were heard simultaneously beneath the table and on the sofa in which I had been sitting. The Doctor then asked, "Is there any spirit present that will communicate by writing?" In response, three distinct raps were given. After learning my name and the object of my visit, the Doctor then inquired, " Is with this gentleman?" Again, three raps as be-

then removed, and on it was written: "I have not forgotten you. S. Knapp." The Doctor then asked me if I knew the name on the slate, and I told him that I could not think of any relative or friend of mine who had died, whose name would be rep-resented by the initial letter "S." The Doctor then asked if the snirit would make itself more distinctly known. Three raps, as before. The slate was again placed beneath the leaf of the table, and on removing it I found written: "My dear husband, do not fear; I have not forgotten you. S. A. Knapp." Still in doubt, I told the Doctor it would have been more satisfactory to me if the spirit had written its name in full. The Doctor then asked if the spirit would write its name in full. Raps, as before. The Doctor then handed me the slate, and told me to place it be-neath the edge of the table, holding it with one hand, while the other rested on the table. After removing it I found writter the days. headth the edge of the table, holding it with one hand, while the other rested on the table. After removing it, I found written thereon: "My dear, noble husband, do not doubt any more. Sarah Ann Knapp." In the meantime, raps were heard around and beneath my chair. The Doctor said I was surrounded by spirits; he called my attention to a bright light that was passing over my feet; also to another that was passing on my knass, while at

to another that was resting on my knees, while at the same time a large rocking-chair, which stood by a window some distance from the table, was

by some unseen influence lifted from the window and placed alongside the chair on which I sat. Dr. Slade appeared to me to be nervous and

agitated; his hands were in a cold, claiming sweat, not unlike that which is sometimes felt ou the hu-

man form immediately preceding dissolution. The above is only a meagre description of spiritual phenomena which occurred in my presence, not in a darkened room, but at midday, in a room well-lighted by two windows, which let in the rays of

[From the Religio Philosophical Journal.]

Andrew Jackson Davis and Spiritual-

ism.

MR. EDITOR-Various articles have appeared from Spiritualists, within a few months past, which indicate a very general misapprehension of the attitude which A. J. Davis holds toward

mediumistic Spiritualism, and also regarding the source of his inspiration. Most Spiritualists, it

source of his inspiration. Most Spiricualists, it seems, regard Mr. Davis as a medium for spirit-ual communications from the spirit-world. Some of them now think Mr. Davis did formerly claim to be a medium, but that he has recently abjured all such claims or relationships. Many persons, so the spiritual papers say, desire to hear from Mr. Davis in relation to these questions.

Mr. Davis has signified his disinclination to

make superfluous replies to the various questions

now being agitated respecting his mediumship, Spiritualism, and the source of his inspiration, and looks to the receivers and advocates of the

Harmonial Philosophy to discuss these questions and guard the cause of truth from whatever as

persious may be ignorantly or inadvertently cast

tions from Mr. Davis's works, which may serve to enlighten the people respecting the justice or

injustice of some of the imputations recently

made by different writers against Mr. Davis, viz.

that he has renounced and denounced medium ship; that he has made a recantation of important doctrines which he formerly taught; that he is no

By your permission, I will give some quota-

the sun.

upon it.

BANNER

M. K.

social, and not subjugational, or, as it is usually expressed, mediumistic.

OF

pressed, mediumistic. On another occasion Mr. Davis gives the investi-gator further illustrations of the process or foun-tain source of his interfor researches, which I will next quote from his autobiography, "The Magic Staff," published about fifteen years ago (1856). In explaining the inspiration through which he was enabled to dictate "Nature's Divine Revelations,"

spiritual forces? From the Divise fountain, Whence the Divise fountain? Most exaited question ? It will consume an eternal life to yield a correct answer.
Or, take another illustration. My intuitions arise above New York, and I realize the presence of a cortain impalpable other. Whence that ether? From builting water. Whence the water? From the static forces of the earth. Whence the water? From the sun? Proman-tion for the sun? From a sun still greater and more remote. Whence that ether sun? From a sun still greater and more remote. Whence that nonce that other sun? From a sun still greater and more remote. Whence that sun? From a sun still greater and more remote. Whence that nonce that still vaster sun? From the central sun of the Univercity.
Or, take a different example. My intuitions ascend like a light column of ether toward the upper realm, and I come in contact with an atmosphere of the upper realm, students and guests at Union Collego. Why that congregation? I is commencement day. What is the audget of the present speaker? The relation of Christianity to civilization. Whence the isoft a person named Christ. Whence that person? Now, in asking myself this historical question while mentally exalted, my intuitions become centered upon the myriad form tracks of human history: presently I strike the right vein. Then, true as the earth to the aun. I glide withy down the enormous grooves of time, halling the intervening centuries as I pass, till I fix upon the oract events when preceded and characterized the birth and life of the individual under examination.

amination. In like manner every other question, scientific, ethical, psychical, poetical, prophetic, literary, etc., with which I come into intuitional report, is subjectible to my voluntary investigation. And thus from the ultimate of any matter— which invariably contains the exact minutka and summary of its genesis, blography, incidents, properties, nature and relations, as well as the certain indices of its future destina-tions—I receive my 'impressions.' Whether I obtain them correctly or otherwise, is a question which in part remains to be decided by my individual industry and love of truth which hus intuitionally exaited. I say 'in part,' because a certain proportion of such experience can be truly explain-ed only by reference, to the problemess of organization and hereditary inclinations. Thus I become, to some extent, individually responsible for my 'impressions,' and in the reception and impartation of them, for my perception and use of tanguage are also in-tuitional. I can greatly progress, or cease altogether, as my moral status and will may incline me. In all this, then, you perceive the inestimable utility of the Magie Btaff. And in view of the foregoing reliable ex-planation, how glaring becomes the misapprehension of those who advertise my loctures as 'given through the mediumship of A. J. Davis.' As If my mind (while in the superior condition) were an insensible, unintelligent and passive substance, or spoul, through which disembolies In like manner every other question, scientific, ethical

ons! This is an ogregious error; a most unwholosome nisropregentation. The special influence and guardianship of spiritual beings

And thus amid the trials of 116 and the changes of death,

doctrines which he formerly taught; that he is no friend to mediums, and that he has "gone back," as the phrase is, on Spiritualism, etc., etc. Commencing twenty-two years ago. I have read carefully every volume Mr. Davis has published, some of them many times over; and I fail to see in his latest work, "The Fountain," those glar-ing inconsistencies and contradictions of former works of that author which many think they per-ceive, and so dolefully bemoan. In nearly every volume Mr. Davis has written, he has given the reader some clue to, or explicit explanation of And this shift the other is of the and the considered death, the consolation is, not that we have been playing the part of insensate automatons under incessant inspirations from-spirits, but that we are self-existent and responsible beings, and that, alded now and then by these providential agents, we have at last elimbed to the summit of that rudimental mountain which enables us to step upon the loss rugged ac-clivities of a yet higher and more happy world." (The italics are Mr. Davis's own.) E. F. BOYD

Minneapolis, Minn., April 12th, 1871.

P. S.-Let all Spiritualists buy and study Mr. Davis's works. It will prove the best invest-ment, both of time and money, they ever made. As a spiritual philosopher, they will fud him not only always in the advance, but always profound and far seeing, logical, elevating, noble and fra-ternal, and such misunderstandings and misrepresentations regarding his attitude toward Spiritualism would not arise.

[From the Balem (inzette.) Spiriual danifestations.

Seeing that these communications have been passed by in

you in all truth, and make you passive instruments to do nis will, is the prayer of Your affectionato friend and former pastor, B. M. WORCESTER.

LIGHT.

[Civil.]

To the Tabernacle Church—Asslor and Members: I still live I Live to return to carth I Live to hear the cry to Heaven of the needy and oppressed I Live to respond to the cry of humanity I Live to return and liftup my volce in clarion notes in the cause of the Truth and the Right I The cause of Truth has called me here this day, that I may add my volce to swell that noble band now so boldly emisted in the grand march of Truth and Justice.

my voice to swell that noble hand now so boldly enlisted in the grand march of Truth and Justice. Bhall here in this intectenth century the voice of Truth be crushed, because it comes to you in an unbidden and un-welcome manuer? Has the time come when neither man or woman can worship God according to the dictates of his or her own conscience, without molestation? Where is the freedom our Pilgrim Eathers claimed? Where is the free-dom this last war tried so strugglingly to usher in? Does it bring cufranchisement to all races? all sects? all, all but spiritual truths, and that through woman? Enfranchise truth 1 enfranchise woman 1. Then, and not till then, shall our beloved country tise to what it should be, to what it ought to be. Here we behold a lone woman arraigned ba-fore this church--for what? Simply because she dure con-fess that she be a medium and a Spiritualist 1 is this an of-tence? " Let him that is without sin cast the first stone." All my friends, if you know the power of Spiritualism, you would never have taken the course you have. " You take on only the church, but the faith you profess. Sinall literature, art and science make rapid progress, constantly unfolding new here have and and the query and a faital mis-take-mot only the church, but the faith you profess. Sinall literature, and actence make arguing the truths and a faital literature, and a clence make arguing the truths and a faital mis-take-mot only the church, but the faith you profess. Sinall literature, and actence make arguing the truths and rate func-tor. literature, art and science make rapid progress, constantly unfolding new, beautiful and astounding truths, and religion Infolding new, heatiful and actounding truths, and religion remain stationary? Ahl what better proof have we that religion too can march onward also, just strip it of its shackles? Shall prejudice and four of public opinion tram-met the Truth and the Right? Justice shall be done! and Truth in all its majesty shall ride forth triumphantly. Spirit power now hangs with tremendous weight over this terrestrial globe; and 1871 is to gain freeh laurels in the grand march of Spiritualism. This—this is to swallow up every other creed and form of worship, and true love to God and true love to man and woman, thy neighbor as thyself, be the prevailing religion. Little do you know the power concentrated in the Spirit Court. Little do you know the power that comes to yoù in every controlling spirit. Little do you know the strength of every written communication. For, just so true as the voice of spirit-friends comes to those in the form, asking for help for the sufficiends and needy of earth, and they too with abundant means to help, it matters not whether is be verbal or written, and they refuse to grant i carth, and they too with abundant means to help, it matters not whether is be verbal or written, and they refuse to grant that help, just so true shall his or her stowardship be taken from him or her, and that person in turn have the same fa-vor asked for him or her by spirit-friends. Just so true as the volce of warning and entreaty comes from the spirit-world, and it is cast asido unheeded, just so true will be or her roup the fulls of his or her own folly. Just so true spirit-world, and it is instruction and wisdom comes from the spirit-world, and it is instructions received, and its wisdom cher-ished, inst so true will it bring its own reward. ished, just so true will it bring its own reward DANIEL WEBSTER.

NEW HAMPSHIRE.

Report of Quarterly Convention.

Report of Quarterly Convention. The New Hampshire Spiritual Association met in Sutten, May 5th, opening its first session at two o'clock r. M. The usual business of organizing was attended to, with the fol-lowing result: President—Wm. H. Marshall, of Sutten; Vice-Presidents—Geo. 8. Morgan, of Bradford; Joseph Har-roy, of Sutten; John Eaten, of Sutten; Mrs. Mary Kelser, of Sutten; Father Dean, of Warner; Mrs. H. P. Austin, of Manchester; Scerentry—Mrs. Lora S. Craig, of Newport; Treasurer—A. A. Sturtovant, of Bradford; Business Com-mittee—Mrs. Harriet Follows, Mrs. Mary Marshall, Mrs. Simon Kelser, of Sutten; Committee on Resolutions—Mrs. M. E. B. Sawyer, of Manchester; Mrs. L. A. Sturtevant, of Bradford; Mrs. H. P. Austin, of Manchester. Remarks were then made by the President, our aged father John Eaten, and others. Evening Session.—Conference opened with invocation, and continued one hour; after which, remarks were made by the President, John Eaten, Frank Chase and others. The meeting was then closed by an inspirational poem. Saturday Morning Session commenced with conference, which was opened with a short poem. Mrs. A. Sturtev and, in connection with a short poem. Mrs. A. Sturtev and, in connection for a short time. After a few moments of supreme silence, Mrs. M. E. Witheo was con-trolled by the spirits of Lewis Richards, James Palmer, and Mrs.— Harvey, who manifosted themselves in such a

moments of supremo should, sits in E. withdowas con-trolled by the spirits of Lewiss Richards, James Palmer, and Mrs. — Harvey, who manifested themselves in such a way as to be recognized by their friends. Mrs. M. E. B. Sawyer was then called upon the stand. The andlence could but feel pleased with the flow of elequence that fell from her lips. The session closed with another short ad-dress.

Survivant. Evening Semion.—Conference opened with a song from Mrs. Bawyer, Bud invocation by Mrs. Surviewant. Then our nged "Father Dean" favored us with a song. "The angels bright are how ring." In which nearly all of the congregation

D.E. D. D. DAVIS, inspirational, 66 Loverett st., Boston, Ms., MRS. A. DOIS P., DAVIS, Whitcheall, Greene Co., III.
 MERS. E. B. DANYORTH, M. D., trance speaker, (formerly of Boston, J. Bawrence, Kan., box 765.
 MIRS. E. DICKSON, Inspirational, Vincland, N. J., box 291.
 FRANK DWGUT, MONTANA, Iowa.
 MER. SOFHA K., DUCHANT, Lebanou, N. H., will answer calls in New Hampshire and Vermont.
 DET, J. R. DOTY, Covington, N. Tammany Parlsh, La.
 MU. A. E. DOTY will attend functals in Herkiner County, N. Y., and vicinity. Address, Hon, Herkimer Co., N. Y.
 HERRY J. DUMIN, MARY ELEMAND, VI. Manchert, Cardington, O. GROBER DUCTION, M. G., Weet Randolph, VI.
 MER. EMITY DEARBORN EWER: Impirational speaker, Cardington, O. GROBER DUCTION, M. D., Weet, Randolph, VI.
 MER. EMITY DEARBORN EWER: Inspirational speaker, 241
 Sixth avenue, New York.
 DR. H. E. EKREY, lecturer, Nouth Coventry, Conn.
 ANDREW T. FOSS, Manchester, N. H., J. G. FIRB, Hammonton, N. J.
 TIOMAR GALEX FORSTRE, 1949 Wainut street, Philadelphia, speaks in New York during June and July.
 MIRG GALEX FORSTRE, 1949 Wainut street, Philadelphia, speaks in New York during June and July.
 MIRG, M. LOUTER FRANCH, Correct, Jowell, Mass.
 MR. M. LOUTER FRANCH, Corr Haron, Mich.
 MRE, A. J. FINIDACK, Port Haron, Mich.
 MRE, A. M. H. FULLE, MIN Beak in Nanchester, DR. H. P. FAMELED, Amera, N. J.
 M. B. FRENCH, UNDER, MASS.
 MRS, M. H. FULLER, ENGLISH, MASS.
 MRS ALMEDIA H. FOWLER, Inspirational, Sectonville, Rich-GROBOK A. FULLAR, Inspirational Anewker, Deerfold, Mich.
 MRS ALMEDIA H. FOWLER, Inspirational, Sectonville, Rich-GROBOK A. FULLAR, Inspirational Anewker, Boston, Mass.
 MRS ALMENDA H. FOWLER, Inspirational, Sectonville, Rich-Bard Cress, Biel Washington street, Boston, Mass.</

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MR. J. G. GILER, Princeton, Mo. MRS. A. HULL, tranco and inspirational speaker, 1716 Park venue, Philadelphia, Pa MRS, DR. J. G. HALL, normal and trance, Fort Scott, Kan, DR. M. IENRY HOUCHTON WILL speak one-half the time in towe and one-half in Merrisville, Vt., for one year. Address town W

towe, Vt. MRS. EMMA HARDINGE, 6 Vassall Terrace, Kensington, W.,

MIRS. FMMA HADDROK, 5 VARALL TETREE, REMAINDENT, Y., London, Eng: MORES HULL WII Speak in Fast Saginaw, Mich., June 9-11; in Surgis, June 16 and 17; in Histite Creek, June 25. Address leis Weat Baltimore street, Baltimore, Md. D. W. HULL, Inspirational and normal speaker, Hobart, Ind. LYMAN C. HOWS, ICA 59, Fredonis, N. Y. MIRS. N. HONTON, Fast Saginaw, Mich, care K. Talbot, MIRS. L. HUTCHNON, Inspirational, Owenaville, Cal. MIRS, L. HUTCHNON, Inspirational, Owenaville, Cal. MIRS, M. N. TOWNSKID HOADLEY'S address, until July 1, eart Churk Woods, Mount Vernon street, Worcester, Mass, during July and August, Bridgewater, Vt.; September and October, Jyun, Mass.

during July and August, Bridgewater, Vt.; September and October, Lynn. Mass. CHARLES HOLT, WATTEN, WATTEN CO., Pa. J. D. HARGALI, M. D., Waterloo, Wis. J. B. HARGALI, M. D., Waterloo, Wis. J. N. HODEKS, Inspirational speaker, No. Clarendon, Vt. DR. J. N. HODEKS, Inspirational Agent Chemens, Mich. MRS, A. L. HAGRE, Inspirational, Mount Chemens, Mich. MRS, M. A. C. HEATH (formerly Brown) will answer calls to Ceture and attend functals. Addison street, Baltimore. Md. JAKES H. HARKE, NO. 38, Abington, Mass. VM. A. D. HUKE, West Biole P. O., Cleveland, O. ZELLA, M. HATNIGS, Inspirational, East Whately, Mass. E. ANNIE HART, MARN Will answer calls to lecture. Address, Pails Village, Cont.

B. ANNIE HIRMAN WIII HIRWET CAIR to feeture. Address, Pails Village, Com.
WM. H. JOUNSTON, Corry, Pa.
Miss Buarts M. Johnson, Detroit, Mich.
Du. P. T. JOHNSON, Icturer, Ypailanti, Mich.
W. F. JAMIKSON, 190 Washington street, Chicago, Ill.
H. N. JONKS, ESQ., Chicago, Ill.
HARVET A. JONKS, ESQ., can occasionally speak on Bundays for the friends in the vicinity of Sycamoro, Ill., on the Spirit-ual Philosophy and reform movements of the day.
ABRAINA JANKS, Piccasantville, Venance Co., Pa., box 34.
DK. C. W. JACKKON, Oswego, Kendall Co., Ill.
N. A. JENFER, Iccurrer, Bridgewater, Vi.
O. P. KELLOND, East Trumbuil, Asnitabula Co., O.
MRS, FRANK IKKU K NOW KKS, Implicational speaker, Breeds-Wille, Mich.

Iress. Afternoon Session.—Conference opened with music by Alternoon Settion, ---Conference opened with music by Mrs. Sawyer, followed by an invocation and poem by Mrs. Sturteyant, entitled "What is Life?" Messrs. Morgan and Chase and Miss Harvey spoke a few minutes each. Confer-ence closed by music from Mrs. Sawyer, Lectures were given by Mrs. Withee and Mrs. Sawyer, which were in-structive and clovating to the human mind. Session closed with music from Mrs. Sawyer and a few remarks from Mrs. Sturteyant. Sturtevant.

Beeing that these communications have been passed by in Bilonce— Whereas; It is the determination of the guardian spirits of this medium, Hannah A. Pollard, that they act as her defendi-ers and protectors, and that they manifest the same in such way and manner as the occasion requires. Basen dazette and in the Botton Banner of Light, without noto or communications be published in the Saman Junet of the during the same of a such Resolved, This session was closed by a lecture. Sunday Morning Session.—Opened with conference, last-ing an hour. Regular lectures by Mrs. Swyer and Mrs. Witheo, Mrs. Sawyer speaking upon the subject. "Witho hall our preachers he, and what shall they preach?" Mrs. Network, and I must and will be heard. This, our medium, Hannah A. Pollard, has borne the bur-den and heat of the day quite long enough. And as you heed not Bro. Huntington's advice and caution, it is quite the followed. Convention, and many times the theopie of Sut-tion for their generous hespitality. Their "hearts and homes" were thrown open to friends and strangers during 'You know not how many you entertain unawares." Thus conserve holden in the "Gorneo. And as the stand you have taken against her is an effort to prove that she be insune, and in proof you bring her ad-vortisement and the spirit communications written through to spirit grant and the spirit communications written through to spirit grant and the spirit communications written through to spirit grant and the spirit communications written through the spirit grant is and in proof you bring her ad-vortisement and the spirit communications written the grant is an effort ber hand, and desire to wrown the prevention the were northered the convention. The organications and the spirit communications written to reade the more index of the grant disclose the convention. The organication is and spirit communications written the provide more there were and the spirit grant to spirit communications written the prevent the wrown open to friend

fore. The Doctor then took the slate in one hand, and placed it under the edge of the table, he holding one end of the slate and I the other, while the hand of each of us not so employed remained on the table. Presently I heard a sound, as if some one was writing on the slate, and then two or

ordinary state; perhaps more so, from the very fact of that state being the superior of any other mental condition. He was first a subject of mesmental condition. He was make a subject or mes-merism, then became clairvoyant, and finally ad-vanced to the "superior condition," or state of seership, or spiritual illumination, in which state he has written his various works, not as an in-strument or machine in the hands of departed

It must be borne in mind that Mr. Davis in all

status, the reader will comprehend more readily the following language, quoted from the "Great Harmonia," vol. 1st, p. 200:

Harmonia," vol. 1st, p. 200: "My interior experience has taught me to discriminate between spiritual perceptions and spiritual impressions. Spiritual perceptions are distinct from impressions, first, by being inferior to them, and second, by being circumscribed and particular. Instantly upon entering the superior con-dition, the mind is in conjunction with a vast sphere of light; or else it comes in immediate contact with the elec-tricity of the universe, which, like the sunlight with regard to the material eyes, is an agent or medium of perception to the spiritual eyes. For illustration, suppose I inwardly de-sire (or pray) to understand the situation of an individual in the tower of London. If this desire be intrinsically good, and if there is a use in it, then my spirit, by yielding to its internal promptings, is abstracted from surrounding objects and material influences. Directly subsequent to this semi-yoluntary self-abstraction, there emanates from the front brain soft, clear light, unlike any earthly medium, but which quickly merges into friendly relations with the elec-tricity of universal Nature; and forthwith I can see from the room in which I am new writing the individual whom I desire to behold. But had the desire beau located upon the inhabitants of one of the planets-Baturn, for instance-In-stend of upon an earthly person, my spiritual perceptions.

desire to behold. But had the desire been located upon the inhabitants of one of the planets—Saturn, for instance—in-stead of upon an earthly person, my spiritual perceptions would have as readily darked to that locality. As the tele-scope brings the planets comparatively within our grasp, even so do spiritual perceptions bring them as near to me, apparently, as is the distant landscape which the material eye can gaze upon from my window. Oncerning spiritual impressions enough cannot be writ-ton, so valuable and exalting are they to the spirit of man! For illustration, suppose I earnestly desire to communicate to the world something respecting geology or astronomy; if this desire is intrinsically good and useful, it will be grati-fied. The superior condition is induced, as above described, by a kind of semi-voluntary self-abstraction. But instead of the sone, clear light darting in straight lines from the ante-rior brain to some particular locality of the carth, it asconds, like a cloud or volume of light, a fow feet from my head into the atmosphere, and here it suddenly blends with a great sphere of light, which ligh proceeds from the concentrated intelligence of the spiritworld, as from a mighty sun. This light is impregnated with the knowledge which I seek; it possesses all concelvable intelligence, and it flows into the affort from the visible run into the objects and receptacles of learth. I was in this stato when 'The Principles of Nature, Her Divine Revelations, and A Voice to Mankind,' were do livered to the world. That work could not have been pre-sented to maskind se early in my life had I not been assisted livered to the world. That work could not have been pre-sented to mankind so carly in my life had I not been assisted sented to mankind so carly in my life had I not been assisted by another person's supporting and congenial influence. This influence, as a quickening power, combined with my constitutional predisposition to spiritual illumination, ena-bled me to do that which, without this influence and under less favorable circumstances, I might not have accomplished before I attained my thirtieth year. But quickened into the superior condition by the manifold influences that were brought to bear upon me, such as magnetism, diets, habits, etc., my spirit was qualified to continue to progress and un-fold more and more, day by day and hour by hour,"

This was written by Mr. Davis twenty-one years This was written by Mr. Davis twenty-one years ago, in 1850. The explanation, as here given by him, of the modus operandi by which he acquires his knowledge, does not admit of the theory of mediumism, or that he wrote any part of "Nature's Divine Revelations" hy diotation of spirits. Had Mr. Davis been used by spirits as a "medium" in the production of that work, or had he intended to conver any such impression he cartinity would

convey any such impression, he certainly would have used other language that that above quoted to convey so simple a statement of facts. That Mr. Davis has had much personal intercourse with individuals in the second sphere or spirit-land that such interviews have been often the mean through which he obtained valuable ideas and spiritual edification and encouragement, his writthree taps were given, as if some person struck ings bear ample testimony; but such visitations the slate with the point of a pencil. The slate was and interviews have been simply fraternal and

time her spirit guardians boin used the pen and tongue also in her defonce. And as the stand you have taken against her is an effort to prove that she be insue, and in proof you bring her ad-vertisement and the spirit communications written through her hand, and desire by your postponement to seek for medi-cal testimony to confirm your opinion, and having acted in an underhanded and unfair way, so I, as one of the guardian spirits of the medical and healing band that surround her, do hereby give as the truth, in all sincerity and candor, that this, our medium, is in her right mind, and even mere same than those that are against her. And I, Dr. A, I., Peirsons, was called to this medium some three years ago to net with the strong power who are exerting and carrying out the plan, heaven directed, that will bring trembling and as-tonishment not only to this church, but this whole commu-nity. I, who am so stranger to you-who ministord to

nity. I, who am no stranger to you-who ministered to your suffering natures while in the form-walked these your suffering natures while in the form—walked these streets, and my name was with many of you a household word. For this reason am I chosen. I altend all the medi-cal meetings, an at all consultations, of whatever nature, and know all the proceedings and conversations among yourselves in this unjust and cruel trial. This medical band constantly attend her, direct ull her movements, and though your physicians pronounce her in-sance, softening of the brain, or what not, they are in error

-an error that they will terribly find out on the spirit side, if they are not willing to investigate on the earth-side, and if they are not willing to investigate on the earth-side, and one that they will as speedily come back to own. Every obstacle is to be removed from her path, that we, of the Heal-ing Band, may work as untrammeled as the Ecclesiastical Band that surround her. No bolts or bars are to hinder, no command or anathema provent her, when spirit-power moves her forward. This is the truth. Yours in spirit-life, DR. A. L. PEIRSONS.

Yours in spirit-life, April 28th, 1871.

[Ecclesiastical.]

April 28th, 1871. [Ecclosiastical.] To the Tubernacle Church. —To the dear people of my for-mer charge, and pastor: I come before you this evening, foeling it a serious duty I owe to yourselves, myself, and this, our sister. For in this momentous queation now be-fore you hangs the destiny of this church, and the faith you profess and believe. I should be untrue to you, the dear people I have watched over for so many years, with all the love and fidelity according to the light I then hal, and to you, my successor, for whom I have feit the tenderness of a father, knowing, as I well do, the arduous duties of the of-fice, did I keep slice at this time. But having put off the mortal, and put on the immortal, I can see things "face to face," and not "through a glass darkly." Shall I tell you that, with all my trust and confidence in God we worshlp, I found I had lived and followed an erroneous faith ? "Dr. Wor-cester would never come back and tell us that—it is not like him to do so." you will say. But, my good friends, it is even so. And I could tell you many truths, which new you are neither able or hor sake alone, but for your sakes—to open your eyes, also, that you may see, know, investigate and believe the truth of spirit power and spirit communing. Turn not your backs upon these things, crying, "I its all fates! It is all false!" If is true! and in the face of overy hindrance I come back, as a friend, to give you a word in season, if possible, to save you the sorrow and suffering you must endure on the spirit-side, if not on this, if you disregard these things, or deal harship with this, our sister. Oh if you could see what we of spirit-life sec—did you know how plainly we could look into your you when that all these shings or deal harship with this, our sister. Oh if you could see what we of spirit, life sce—did you know how plainly we could look into your kow other, yet how anxious to pick every little flaw. Do you know that all these shinders are only daggers for your o

against God." This, our sistor, must be untrammoled, that she go for-

This, our sister, much be untrammened, that she go for-ward in the mission assigned her, and her strong guard will accomplish all they undertake. For this reason I came. For this reason I entreat of you, oh so earnestly, to so act that it will cause you no after sorrow. And may the God of truth and light direct and guide

first hour of meeting it seemed that our prayers and aspira-tions had been mot and responded to by our friends and ad-visers on "the other side." Considering the inclemency of the weather and the bad traveling, each session was well

The weather and the bad traveling, each sustoin was well attended. The Convention was adjourned to Lompster, N. H. Notice will he given in due time. W. B. MARSHALL, Pres. L. S. CRAIG, See y.

LIST OF LEOTURERS.

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

J. MADISON ALLEN WIII answer calls to lecture in New England. Address care Banner of Light, Boston, Mass. Mary A. A. ADABB, box 277, Fitchburg, Mass. Mary A. AMPHLETT, Implrational, care Dr. C. Bunkley, Davion. O. Mas, N. K. ANDHOSS, trance speaker, Delton, Wis. J. MADISON ALEXANDER, inspirational and tranco speaker, Objecto D. will assure colls front or West. Man, N. K. ANDROSS, trance speaker, Delton, Wis. J. MADISON ALEXANDER, inspirational and trance speaker, Ohicago, ID., will answer calls East or West. G. FANNIK ALLYN WIL speak in Jutnam. Coun., during Juna, Address as above, or Stonelaz, Mass MBS, M. A. ADAMS, trance speaker, Bratileboro', VI. JR. J. T. ANOS, BOX 2001, Rochester, N. Y. HARHBOY AUGIR, Charles City, Iowa. Rev. J. O. IBARERT, Glenbeulah, Wis. MBS, H. P. M. BHOWN Will answer calls to lecture and re-ceive subscriptions for the Banner of Light. Address, Chica-go, III., care Lyceim Banner Mar. SARAM A. BYRNES WIL speak in Woonsocket, R. I., June II. Address 87 Noring atreet. East Cambridge, Mass. MBS, NLLIE J. T. BRIGHAW'S address, Eim Grove, Cole-rain, MASS. DR. JAMES K. BAILEY, LaPorte, Ind., box 394. Abbig L. BALLOU, inspirational speaker, Chicago, Ill., care A P. Journal. Mgs. A. P. BROWN, St. Johnsbury Centre, Vt., Mus. Anpy N. BURNIAM, inspirational speaker, 10 Chap-nan street, Boston. MISS, A.T. MOWR, GL. MOMINGUE OFFICIENT SCHERCY, 10 Chap-MISS, ANDY N. BUERHAM, inspirational speaker, 10 Chap-man street, Boston.
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HENEY BARSTOW, Inspirational speaker, Duxbury, Mass.
A. P. BOWMAN, Inspirational speaker, Duxbury, Mass.
M. B. BARSTOW, Inspirational speaker, Richtnond, Iowa, WW. BRAN, tonspirational speaker, Mich.
HR. D. BARTON, Inspirational speaker, Boston, Mass.
JOSEFH BAKER, JANESVILO, WIS.
MISS, F. BURR, Inspirational speaker, box 7, Southford, Conn. Mass, F. Rusra, inspirational speaker, box 7, Southford, Conn. Mass, F. Rusra, Inspirational speaker, hox 7, Southford, Conn. Mass, F. Rusra, Inspirational speaker, Box 7, Southford, Conn. Mass, E. Rusra, Inspirational speaker, Box 7, Southford, Conn. Mass, E. Rusra, Inspirational speaker, Box 7, Southford, Conn. Mass, E. CHURIER, 39 Will street, Boston, Mass. Brok, LORA 8, CRATO will speak in Biradford, N. IL, one-fourth of the time. Address, Novin Midison, Mo. Bra, J. IR. CURIER, 39 Will street, Boston, Mass. Mass, LORA 8, CRATO will speak in Biradford, N. IL, one-fourth the time. Address, Newnort, N. H. WARREN CHASE, GOI NOTH Firsh street, Cinclinnati, O. BEAN CLARK, BOSTON, Mass, caro Bianner of Light. Bra, B. CHILD, Will lecture at convenient distances from Boston. Address 50 School street. Mass, KNNETER, CLARK, ISS Harrison avenue, Boston. DEAN CLARK, Boston, Mars, caro lianner of JARD. DR. A. B. CHILD WILl lecture at convenient distances from MRS, JENNETTE J. CLARK, 155 Hartison avenue, Boston, MRS, LUCIA H. COWLES, Clyde, O. J. P. COWLES, M. D., will lecture on "Human Tempera ments." Address, Ottara, III., box 174. CRARLES P. CROCKES, Inspirationalspeaker, Fredoula, N. Y CRARLES P. COCS, Irance speaker, 71Broadway, New York, DR. THOMAS C. CONSTANTINE, lecturer. Thornion, N. H. MRS, J.F. COLES, Irance speaker, West Harwich, Mass. MRS, M. J. Colburn, Champlin, Hennepin Co., Minn. MRS, M. J. Colburn, Champlin, Hennepin Co., Minn. MRS, M. J. Colburn, Champlin, Hennepin Co., Minn. MRS, M. J. Colburn, Champlin, Jiennepin Co., Minn. MRS, A. CANDALL, P. O. box 1338, Bridgeport, Conn. MRS, AMELIA H. CORS, trance speaker, Bratiford, Mass. MnS, MARLEA Y. CROSS, trance speaker, Bratiford, Mass. MnS, MARIETA F. CROSS, trance speaker, Bratiford, Mass. MIS, M. A. CAMBERALN, Weit St. Paul, Minn. MRS, M. A. CAMBERALN, Weit St. Paul, Minn. MRS, M. A. CAMBERALN, Weit St. Paul, Minn. MRS, M. A. CAMBERALN, St. Stellefontaine, O., will lecture and take subscriptions for the Inanner of Light. MISS LIZE DOTER, Feilefontaine, O., will lecture and take subscriptions for the Inanner of Light. MISS LIZE DOTEN, Pavillon, 51 Temont street, Boston, Mass. PROF. WM. DENTON, Weilesly, Mass. MISS LIZE DOTEN, Favillon, 51 Temont street, Boston DB. E. C. DUMN, Rockford, 111. MIS, MANES M. Davis, ectures in Bradford, Me., during *

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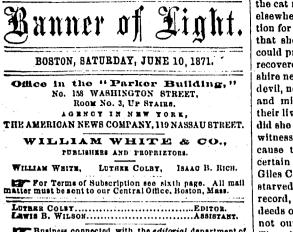
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during June, Address, Montpeller, V. Loo 212.
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M. P. AWK WILL M.'S address during Muset and September, Instant, Mass., during June, Mass.
M. Mask, Miss and Secter Miss.
M. Mask, Miss address during August and September, in Minnesota. Address, Hommann, August and September, In Minnesota. Address, Boston.
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BANNER LIGHT. OF

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

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



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

The Treatment of Lunacy.

We have taken frequent occasion to discuss with much candor the condition and management of our asylums, both public and private, for the care of the unfortunate insane, and have felt compelled, in the cause of truth, to make statements by way of illustrating and enforcing our arguments that the public press, for interested reasons, prefer to wink at and withhold. When, however, we find our own position strengthened by the reluctant testimony of those who differ from us, and even go out of their way to attempt to ridicule us, it affords us extreme pleasure to refer to it; and that is simply what we do in quoting the accompanying extract on this important subject from the editorial columns of the New York World. It only shows that, as in the case of the Indian, so in that of the lunatic question, the ground taken by Spiritualists is the advanced ground, to which people gradually come up, like the sinners in the noem, who came to scoff but remained to pray. This is what the World has to remark on our lunatic asylums:

"And as the great public has no interest in pro-pitating anybody, we feel moved by this curious exhibition to fix the attention of the public upon the anomalous and unsatisfactory condition of our lunatic asylums in general. It is the general belief that we have made immense progress in the treatment of the insane during the present century, and in this country; and it is undoubtedly true that, in so far as concerns the methods of detention and of discipline employed to restrain the tention and of discipline employed to restrain the minority of pronounced madmen from doing dead-ly mischief to themselves or to the majority of their fellow-creatures, we have indeed greatly bettered the practice of past ages. But in respect to the sanative side of our institutions for the in-sane we are, so to speak, at a standstill. Our superintendents, for the most part, are men who make excellent nurses and temperate jailers of the lunatic, but who are too utterly ignorant of the lunatic, but who are to utterly ignorant of psychology, and too unfamiliar with the healthy processes of the mind, to be of any practical use as physicians to the sufferers put under their charge. It is a simple truth that no one important fact has yet been contributed to psychology by the concentrated experience of all our lunatic asylums. The same thing is as true of the asylums of Europe, if we except one or two in which there is a Maudsley. The most philosophical, and at the same time the most practical treatise on the diseases of the mind which has ever been written observations of a physician who have been written observations of a physician who never had an asylum for lunatics under his charge, and who, in dis latter days, earnestly denounced the whole extant asylum system as contrary to sound physlology and unworthy of the general scientific progress of the age."

The substance of the matter is conveyed above, in the single remark that " no one important fact has yet been contributed to psychology by the concentrated experience of all our lunatic asylums." "Too utterly ignorant of psychology," is the whole fact. When men in charge of these institutions are not too conceited and self-opinionated to learn, they will begin to find out something useful about the laws of the mind, and how spirit influences spirit, the fact of obsession, the great truth of invisible control, and the rules that govern conditions of feeling. These men of science (so styled) have slammed the door of their temple in the face of knowledge, and barred her entrance; and the consequence is that she has been obliged to employ other agents to do her offices. The searchers for Truth will never wholly die out on the earth; and if those who have become possessed of a modicum of it prefer to take it off and bury it as a treasure of their own, they will have no reason to complain if others receive the larger share for which they are waiting with patience and in humility. The distresses of unsettled minds are to be studied from another and a spiritual side, if it be ascertained, as the World confesses, that no new fact has yet been added to psychological knowledge by the management of our lunatic asylums.

ished toward the water side in the shape of a cat. Upon her trial, Agnes Paddington affirmed that 'Mrs. Evans said she was followed by a yellow

cat wherever she went. John came and saw the gat in the garden, and took down his gun to shoot her. The cat got up on a tree and the gun would not take fire." Jane was supposed to be this yel-. low cat. But the officers of the law neither shot the cat nor burned poor Jane, as was the habit elsewhere. On the contrary, she brought her action for slander against Robert Couch, for saying that she (the said Jane) "was a witch, and he could prove her one," and by the verdict of a jury recovered five pounds damages. New Hampshire never hung women for impersonating the devil, nor played off the petty spite of magistrates and ministers upon innocent people, by taking their lives and confiscating their property. Nor did she share in the wickedness of pressing mute witnesses or such as declined to make answer because they either had none to make, or it was certain to be used against them. The case of poor Giles Corey, of Salem, who was thus pressed and starved to death in 1692, is matter of shameful record, and nothing crueller is to be found in the deeds of the old Spanish Inquisition. But we are not out of the superstitious old influences yet. The ministers still rule in the Massachusetts Legislature.

"No true belief"-says B. C. Taber, in the Cairo (Ill.). Evening Sun-"will ever be established under any form of compulsion, mental or physical; and no truer standard of mental development and civilization exists than that free toler ance for the opinions of others, and the willing ness to let reason have full freedom of action even in examining the mysteries of revelation." We can have no higher standard of perfect mental

The Conscience-Keepers.

freedom than this, nor do we ask for any. It suggests no self-appointed keepers of our consciences but leaves each one to himself. Then if there is a conscience, it is left to assert itself. In fact, there can be none on any other principle. Another man cannot force a standard of action into the thought of another and domesticate it there. And if he could, the other one would not be bound by its authority, for the simple reason that it is no part of himself, but wholly extraneous and foreign. Nor is tolerance anything in the nature of a favor granted to others, as if we were right and they were wrong. Each individual has as much right to his sincere opinion as his neighbor has. A common sympathy of views is another matter

from authority. No possible union of views can establish that. The pulpits of the creedists, having abandoned the old argument against Spiritualism of "Pshaw it will soon die away," now unite to denounce it as a device of Satan, carrying away captive weakminded persons of both sexes, who would rather be led into the slough of infatuation and deceit than not. They have for some considerable time past been bombarding our faith and its followers with all the vigor of their concentrated batteries.

Now, we want to inquire of these preachers, Who invested them with the right to set up, shape and operate a public conscience? By what authority do they presume to call themselves consciencekeepers for others? We would like to know why people have not just the same right to become Spiritualists as our defamers and denouncers have to become Universalists, Presbyterians, Adventists. Calvinists or Catholics. Who is it that establishes one as right and all the rest as wrong? Who is there that knows enough to be able to tell another what ought to be his form of belief? The rule should be that of perfect freedom; and where men differ, as is to be expected, that difference need not be a ground of accusation. One may be just as righteous as another-God knoweth alone. How fantastic, then, for a poor human creature to set himself above any of his fellows. and presume to tell him he is a fool, a knave or a sinner, merely because he does not agree with himself in his forms of religious faith! It is time this farce over so momentous a matter was by

common consent brought to a close.

The Church and Crime.

A glance at the moral condition of a great city like New York will better illustrate the responsibility that devolves on the church, which has boldly assumed guidance and control in civil and social matters, than a view of the country at large. We are told by good authority that a certain section of that city, where is a population of 268,067 souls, has had provided for its spiritual welfare ninety eight churches and missions-or hut one church for every 2,704 persons. It is in this section, we are further informed, that are to be found the hordes of criminals and paupers who crowd the prisons and alms-houses. The churches are responsible for this. Could not Spiritualists, with the same number of places of assembly and worship, have done far better? Last year, it is added, the number of paupers cared for in the public institutions of the city was 92,000 received by the Commissioners of Charities and Correction, and fourteen thousand by the Commissioners of Emigration. Benevolent institutions have provided for still others. Nine thousand arrests were made during the year for crimes of violence, and several thousands were for crimes against property and other violations of the law. In order to support this army of criminals and paupers, the people, in addition to their voluntary contributions, had to pay in taxes nearly one and three-quarter millions of dollars, and three millions more for a police to watch and arrest them. To this is to be added the large number of crimes committed by resident villains all over the metronolis.

Now this is the pointed and pungent commentary which a paper like the Herald has to make on such a state of things: "We believe it is owing to the lack of churches and religious instruction. Protestantism, which once held this ground, has, as it were, shaken the dust from its feet, and no longer eats and drinks with publicans and sinners, as the Master once did, but rather with the wealthy and the polished and the moral portion of the community, and Catholicism has been left almost alone to care for the souls of the people." * * "But in this age of magnificent church edifices, artistic music, eloquent preaching and wealthy and fashionable worshipers, such missions for the masses are like the well-picked bones we throw to dogs. The rough bench and the straight-back seat, the drawling tune and the droning sermon do not inspire greater love for God and religion in the minds of the poor and ignorant than the opposites do in the minds of the rich and the cultivated." It is all money, glitter and show, that is the cause of the lamentable evil. Men must needs abandon Mammon-worship, and take on the humble spirit of Christ-their professed Master-before they can expect to keep down crime or convert a world that is ignorantly filled with it.

Alice Cary.

[The following message from the spirit of Alice Cary was given at the Banner of Light Public Free Circle, May 15th, hrough the mediumship of Mrs. J. H. Conant :]

YES, GOD IS LAW, AND LAW IS LOVE. The voice of dear ones, soft and low, Said, come again, when from us you go, And bring us news from o'er the river, That shall still our doubts forever and ever. I will come again, for I find it true, That there is communion 'twixt me and you ; I will bridge the river with deathless bloom From the sunny slopes beyond the tomb: I will weave for you a crown of flowers, Fresh gathered from Heaven's Eden bowers, And lead you forth in Naturo's realm, To learn of God, the great I Am. I have come again, but not to say To your doubts, " forever pass away :" But to water the flowers of faith and love, That their fragrance reach my home above. I have come again, for I find it true That there 's communion 'twixt me and you-Twixt the life below and heaven above, Where God is law, and law is love. From Alice Cary, to the friends who love her.

Edward Francis Walker.

Spirit Power vs. Vitriol Throwing-Remarkable Cure by Dr. J. R. Newton.

One of the most rapid and wonderful exhibitions of the curative force centered in Dr. Newton, the well-known healer, took place at his rooms, No. 35 Harrison avenue. Boston, on the morning of Thursday, May 25th. We publish the facts of the case as received by us from the lady upon whom the operation was performed, that others suffering from a like hopeless affliction may know that there is yet " balm in Gilead." and that another example of good works from "demone" (vide Elder Knapp) may be put on record. On Tuesday evening, April 25th, at about halfpast eight o'clock, as Mrs. Mary Ward Wellman. of Stoughton, Mass., was passing from the millinery store of Mrs. Ames to the post office of said town, she was assaulted by several persons in female attire, who accosted her with "Good evening"; and when she, thinking she knew them, replied, they separated, and, coming up on both sides of her, exclaimed, "Ah, Mrs. Ames! you had a fine opening-we will see about the closing!" They then seized upon the cloud which she were, and thus momentarily confining her head, they threw into her face, especially upon her eyes, an unknown acidiferous compound-by some supposed to be vitriol-which had the effect of instantly paralyzing her eyelids and apparently destroying her sight forever. She tried to tell them they were mistaken-that she was not the one they sought; but they were too quick for her. They then escaped.

For a month she suffered the tortures of mind and body incident to a loss of eye-sight in this Journal,) that Mr. Willis, a spirit-artist, is having busy world. She never expected to see again, and was utterly at a loss to whom to attribute the Journal has no hesitation in vouching for him as dastardly outrage. She was comparatively a stranger in Stoughton, could not imagine any enemy she had who would have performed the act, and therefore concluded that she was really mistaken for some other person. She continued blind and unable to open her eyes till the morning of May 25th, when she visited Dr. Newton at his rooms, hoping for aid. She was encouraged to apply, from the fact that, a few days previous, a lady friend of hers had called on the Doctor, and had received from him a bandage to be applied to her (Mrs. Wellman's) eyes. On giving it, the Doctor said the patient would be able, on wearing it, to see for a brief time, and that, as it were, scales would fall from her eyes, but that a cure could not be effected without personal treatment. The bandage was made use of, and resulted as the Doctor had said. The lady friend did not, however, tell the natient what had been said about the "scales" coming from her eyes Mrs. Wellman was able to have a glimmering vision of a chair which stood near her, and then said, "Why! I am rubbing something out of my eyes." She seemed very much astonished at this unexpected phenomenon, which her friend (then present) remembered that Dr. N. had predicted. Encouraged by this, Mrs. Wellman decided on trying a personal treatment; visited Boston in

company with the same lady friend, and at an early hour on the morning of May 25th found herself in the reception room of Dr. Newton. lady patient who had come some four hundred miles to be treated by him for partial blindness and other troubles, and who had had an examination on the previous day, (and who was cured by the second treatment, May 25th,) was the first, according to the list (the regular plan being to admit patients to his office by numbers given by his engagements. Address, care Banner of Light. clerk); but the Doctor was suddenly seized with an uncontrollable power which led him immediately to seek the presence of Mrs. Wellman, He rushed into the room without coat or morning wrapper on, and commenced lightly lifting the shades she wore over her eyes. She supposed it institution have already reached between twelve might be a child's hand, as sho had heard that all and fifteen hundred dollars. The absence of permanner of patients visited the Doctor, and was sons known to be favorable to it delayed the efso totally blind as to be obliged to judge only by fort to obtain signatures until the latter part of the sense of touch; but, on stretching out her May. When it is considered that the project, in hand, she felt the arm of a man, and said, in her its main feature, was new, the results of the efgreat hope, "Is this Dr. Newton?" The Doctor fort, so far, may be considered very encouraging. made no reply, but with a sudden and violent It is beginning to be realized that, as one gentlemotion disarranged and scattered her hair, throw- | man writes, those of our faith have practical ng her chignon upon the floor and then aña to make rapid passes over her forehead and eyes, at the end of which he commanded, "Receive my spirit, and open your eyes! By the spirit of the living God, open your eyes!" He led her to the centre of the reception room, where there were some twelve persons (who will testify to the truth of the matter); and as the patient slowly and questioningly opened her hitherto paralyzed lids eases of his specialty. Having been for many to the light, he told her to read from a book he presented; and she who for four weeks had not peutics, then of Obstetrics and Diseases of Woclearly seen any earthly object read to him "The Landing of the Pilgrims." The Doctor then told and Medical Jurisprudence, in regular medical her to look out of the window and expose her even to the strong light of the sun, which she did. I institutions for the treatment of mental diseases, He took from her the shades she had worn, telling her she must walk in the street without them now; that she was perfectly well, and would not be troubled by the shutting of her eyes again till of great practical benefit. they closed on the scenes of mortal existence. This cure, the Doctor says, was even to him performed in a most unusual manner, and outside the regular form through which, by reason of the great number who visit him, he is obliged to operate. The lady was a perfect stranger to him. He did not know either herself or her escort, as, when the cure was performed, he led her to an elderly gentleman who was present, and said, 'Here is your lady; she is perfectly restored." But the gentleman said, "I am not acquainted with her;" and Mrs. Wellman informed him, as soon as her confused feelings would allow, that a ady friend had left her there a helpless blind woman, and would return for her soon, to find her cured and with a heart overflowing with thanks to God and Dr. Newton. We wish the whole skeptical world could have sat with us on that bright spring morning, and heard, as we did, the good Methodist sister, as, with all the enthusiasm of a blasted life restored and re-dedicated to use, she poured forth her thanksgiving for her cure, and blessed Dr. Newton as the instrument of God: saying, even, that the miracles of Christ were not more wonderful to her than the cure which the Doctor had wrought on her: "Whereas I was blind, now I see!" John Randolph, of Roanoke, is represented, after gazing at a beautiful sunrise at the Peaks of Otter, in Bedford County, Va., (five thousand three hundred and seven feet above the level of the sea,) as turning to the servant who accompanied him, and saying, "Never from this moment believe him who tells you there is no God!" But to the mind of the lover of the human race, grander than Nature's sunrise or sunset glory are demonstrations like these of the existence of the Infinite Soul, where the wasted fires of life are re-kindled, where the lame "leap as an hart," where the "deaf ear is unstopped," and "them that are bound" in the fetters of disease and pain and darkness revel in the light and freedom bestowed by the angels and their instruments-the glorious children of one common Father.

More Evidence.

We transfer the following statement to our columns from The Orleans American, published in Albion, N. Y., as additional evidence that likenesses of the departed can be and are made by socalled Spiritualists:

MR. EDITOR-Dear Sir: I desire to make the following statement through the medium of paper, and respectfully request you to publish the same:

SPIRIT PICTURES.

Some time last November, on hearing of a spirit-artist then in the eastern part of this State -M. Milleson by name-I was induced to write, giving him an invitation to come to my residence at South Barre, and draw a likeness of some de-parted family relative of whom we had no copy. According to invitation, in the latter part of March following said spirit-artist called at our residence, and since that time has been a con-stant member of our family. Through him, in the meantime, have been drawn several fine faces, representing men, women and children. They are drawn in a nearly dark room, and with a black lead pencil. They are all drawn life size. What is most wonderful to us is, that we fully recognize in one of the drawings the life-likeness of our oldest child, who passed from earth-life nearly thirty years since; and it is known that nearly thirty years since; and it is known that we never had any painting or picture of any kind whatever of our child, and moreover, the artist did not know that we had lost a child, but said to us, on his arrival here, not to speak concern-ing any of our departed friends. I would say at present the drawings are at my residence, South Barre, free to all for examination if they desire. M. B. DELANO. desire. South Barre, May 4th, 1871. M. B. DELANO.

In addition to the above, we learn from our cotemporary in Chicago, (the Religio-Philosophical good success in taking this class of pictures. The a genuiné spirit-artist.

Movements of Lecturers and Mediums. J. M. Peebles returns to speak in Cleveland, O., in June. The 16th, 17th, and 18th he will attend the annual anniversary meeting in Sturgis, Mich. Mrs. F. O. Hyzer is engaged to speak in Wilmington, Del., for a year. She has already commenced her labors.

Dr. E. C. Dunn, of Rockford, Ill., has been giving courses of lectures in Battle Creek, Breedsville and other localities in Michigan.

Dumont C. Dake writes us that Mary E. Weeks, whose office is at De Haven Block, Dearborn street, Chicago, is a most estimable lady and grand test medium.

Prof. Wm. Denton speaks in Portland, Me., Sunday, June 11th.

N. Frank White's address through June, Vineland, N. J.; July, Seymour, Conn.; August and September, Boston, care of Banner of Light. Will answer calls to lecture the Sundays of July in Connecticut, and of August and September in Massachusetts and the East. Address as above.

Prof. William F. Lyon, writer of the "Hollow Globe," will receive calls to speak Sundays at points within reach of Chicago, Ill.

J. H. W. Toohey is engaged to lecture for the Marlboro' Spiritual Association at half past one o'clock, and for the Hudson Liberal Lecturing Society at half past six o'clock, on the first and second Sundays in June.

Dean Clark addressed good audiences at Harmony Hall, Stoneham, on the afternoon and evening of May 28th. He would like to make further

Prof. Mead and the Psychopathic Institution.

We learn that the subscriptions toward the establishment of this benevolent and truly humane ims; they believe

Charge to a Grand Jury.

Judge Foster, Presiding Justice of the Supreme Judicial Court of New Hampshire, delivered to the Grand Jury at the opening of the recent session of that Court in Keene a charge abounding in reminiscences of the olden times, as illustrating the progress of the human race in the ways of civilization, and the necessity of shaking off the spirit that moved to the legislation of a former period. His local allusions were appreciated by the community to which they refer. Some things he said about witchcraft interest us in Massachusetts, and perhaps those who profess faith in Spiritualism. The Judge congratulated his hearers .that " vain and idle superstitions gained no such mastery over the minds of the people (of New Hampshire) as was the case in Massachusetts." "There," he remarked, " Cotton Mather preached and taught-here, Joshua Moody, of Strawberry Bank. The one endeavored to support the doctrine of the supernatural power of evil spiritsthe other assailed it not only by argument and logic, but with sarcasm and ridicule. Nevertheless our ancient legislators held sufficient faith in witchcraft and in the personal machinations of the devil, to endeavor to guard the people from harm in that regard by such a law as this: "If any Christian, so called, be a witch, yt is hath or consulteth with a familiar spirit, he or they shall be put to death,' and for further guaranty of secarity the iron horse shoe nailed above the door took the place of the legend which adorned the wainscots of the old English homesteads. The death-penalty was never inflicted upon a convicted witch in this State; but Eunice Cole, 'a bent and blear-eyed poor old soul,' in her lonely hut on Hampton Beach, fell under suspicion. and. for alleged complicity with evil spirits, was for a long time imprisoned by order of the Court."

Judge Foster also cited the case of Jane Walford, who was tried in Portsmouth, in 1656, upon the complaint of Mrs. Trimmings that being accosted by the said Jane and requested to lend her a pound of flax, she, the complainant, was struck as with a clap of fire on the back, while Jane van-

Strong Words for Justice.

How often are we pained, by reference to our exchange list, at seeing the wide-spread influence of that public sentiment, which, while it smiles ipon the male betrayer, consigns his unfortunate victim to the hell of earth's unbridled passions, as seen in all the purlieus of vice in our great cities. The Upas tree, which is represented as destroying everything coming under its baleful influence, is more worthy of being transplanted to the side of the "river of the water of life," in the "land beyond," to poison-if possible-even the air of immortality, than the scheming villian who moves cat-like among the crowd, seeking to engage and interest the feelings of a young and hopeful girl, is worthy of introduction into society. Taking even the broadest view of the case, one would be led to say that, in justice, the sentence should be no heavier upon one than upon the other party; but one has safety, the other destruction: one has honor, and one is blasted with infamy. May the day speedily come when earth's inhabitants and the denizens of the spirit-world shall cease to know the sorrow and the shame which is so strongly portrayed in the annexed extract from one of our Western exchanges, giving an account of the examination of Jennie McIntosh for the murder of her infant child (which crime was committed with a hope to conceal her infirmity):

"Then Jennie was led away to prison. And her father, bent with sixty years and troubles manifold, went along with her, his head bowed, and wiping from his eyes bitter tears that became alike his manbood and his fatherhood. While the dirty dog, the cowardly miscreant, the author of the poor girl's sin and shame and crime, and hose guilty secret she has kept in trial and pris on, walks abroad in the daylight somewhere, un whipped of justice. She could n't fall so low bu that he is a thousand times worse. She could n' beso guilty but that he is a thousand times guiltier Those who shudder at her crime will pity her But for him there can be nothing but utter loath-ing and detestation, the curses of men and the wrath of Heaven."

In the South.

The light of Spiritualism is finding its way all through the South. Our lecturers are well received wherever they go. Mr. Peebles's reception in New Orleans was very cordial, and his lecares were appreciated. N. Frank White, after lecturing several months in Texas, where he created a general interest in the Spiritual Philosophy, followed Mr. Peebles in New Orleans, and gave a lecture full of telling truths concerning the new light. From thence he went to Newbern, N. C., where he had previously labored with good success. He then visited Goldsboro', N. C., Portsmouth, Va., and Washington, arriving at Vineland, N. J., in season to fill a month's engagement for June. He will be at home in Seymour, Conn., in July, and answer calls to lecture. He will be in Boston in August, and will accept calls o.speak in Massachusetts August and September. Write to him at once and keep him at work.

Mrs. Needham will please accept thanks

given at our Free Circle, with the request that it be printed in advance. It is a touching incident of regard for the welfare of dumb animals which the spirit still retains in the higher life, and takes this method to redress the cruelties his pet horse is subjected to by a hard-hearted master. Here is the spirit's story :]

My name was Edward Francis Walker. I was born in Boston, and I died in Boston. I was thirteen years old. I have been dead nearly four years. Since my death my parents have moved to Ohicago. Most of my father's business was there, and my mother said Boston was in the shadow since I left. She wanted to go away from

Now what I come here for to-day is this: My father, in my lifetime here, owned a horse which was very fond of. I always called him mine. named him "Ned." Before father moved, he sold him, and sold him to a man who promised always to use him well. And when he had him, he did, but he has sold him, and he is shamefully abused and I want my father to come on here and hunt him up, and buy him, and take care of him.

I don't know but what it's a bad thing to be a guardian angel to a horse, but that's what I am to Ned; and he can't speak for himself, and I shall speak for him as long as you give me a good chance. Ned is kept half starved, and is overworked, and is abused in almost every way. He might be made a smart horse of yet. He always was when father had him.

I want father to come on and find the man he sold him to, and make him tell whom he sold him to, and seek him out, and buy him back and take him home; and if he has n't got any use for him, board him out, and see that he is well cared for. Mother will find a use for him. [Then you will be happier.] Yes-a great deal happier; sometimes it makes me so unhappy, I'm sorry I died, because he would never have been sold if I had lived.

Edward Francis Walker, to Edward A. Walker, of Chicago, Ill.

Salem.

Thomas Gales Forster, the well-known and eloment expounder of the philosophy and ethics of Spiritualism, closed a month's engagement at Lyceum Hall, Salem, Mass., by two highly interesting lectures, on the afternoon and evening of Sunday, May 28th. His afternoon subject was: "The Little Church around the corner," and that of the evening: "There is a Spirit in Man." Job. xxxii: 3. The hall was filled to repletion, and as evidence of the general increase of interest in Spiritualism, notices fair and impartial appeared concerning his remarks in the Salem Observer and Gazette, and also in the local paper of Peabody. Bro. Forster next goes to New York, where he speaks during June and July.

Baltimore, Md.

The Spiritualist Congregation of Baltimore Md., incorporated in 1865, has secured Lyric Hall, for donation of flowers for our Free Circle table. | Law Buildings, for its use in the future.

"An Ancient Séance, and what came of it," by A. E. Giles, Esq., will appear in our next issue.

more than ever, ready to show to the world.

Prof. Mead has returned to the city, and taken anartments at 1061 Washington street, where he will be ready to give information upon the details of the plan.

There is also an opportunity now afforded of consulting Dr. Mead professionally in the disyears Professor of Materia Medica and Theramen and Children, and subsequently of Insanity colleges, and for eighteen years in charge of two with enlarged opportunities for observation in European hospitals, and being also a gentleman of liberal views, his advice in such cases will be

Spiritual Meetings in New York City. The Society of Spiritualists of New York have recently removed from Apollo Hall, as their place of Sunday meetings, to Lyric Hall, on 6th avenue, near 41st street: mornings the meetings are held in the small hall, same building, and in the evenings in the large one, occupied in the morning by Mr. Frothingham's Society. The Spiritualist meetings are well attended.

During May Mrs. Hyzer, of Baltimore, was to have occupied the desk, but, on account of a severe illness, she was unable to do so, and for three Sundays Mrs. Cora L. V. Tappan filled the vacancy. Mr. A. A. Wheelock spoke there last Sunday. During the months of June and July Mr. Thomas Gales Forster is engaged. He is very popular in New York.

The meetings this year, as last, are managed by Mr. P. E. Farnsworth, whose son presides with great ability at the organ.

Spirit Communion.

"IS PROF. WILLIAM DENTON AN ATHEIST?" This question was answered by the Controlling Spirit of the Banner of Light Free Circles, Feb. 2d. The report is printed upon our sixth page. "HAS JESUS CHRIST MADE HIS SECOND AD-VENT ON EARTH?" was also answered by the Spirit. See Message Department.

"War Bonnet" reports himself" from the great hunting-ground beyond the stars," to "Henry Phillips." It is our earnest desire that the white man addressed report to us whether or not the red man's message is true.

Woman Suffrage Convention.

The San Francisco Pioneer of May 18th, says: "As we go to press the Pacific Slope Woman Suffrage Convention is in session, and will prob-ably close its sessions this Thursday evening, its third day, though urgent requests have been pressed on the management to continue it for another day. This Convention has been charac-terized by far the largest woman suffrage gather-ing ever held in this city or on this coast. Its in-terest has been increasing from its organization to this writing. The delegations have been un-usually large, particularly from the different coun-wies in this State." Suffrage Convention is in session, and will prob-

JUNE 10, 1871.

BANNER \mathbf{OF} LIGHT.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. First Page : "Dr. Hare and his Scientific Demonstration of Spiritualism," by Allen Putnam. Second: Banner Correspondence from Louisiana, Michigan, Ohio and New Hampshire; Poem-"Morning Star," by Mrs. Susan G. Horn; Spiritual Phenomena - "B. F. Richardson, the Blind Medium," by Thomas R. Hazard;" Mrs. Woodhull and her Critics;" "Improvement in Type-Set-Third: Poem - "Health is Wealth," by ting." Mrs. M. A. Kidder; "Letter to a Spiritualist," by M. K.; "Andrew Jackson Davis and Spiritualism;"" Spiritual Manifestations;" Report of "New Hampshire Quarterly Convention;" List of Lecturers. Fourth and Fifth : Usual Editorials and matters of interest. Sizth : Message Department. Seventh : Advertisements. Eighth: Warren Chase's Editorial Correspondence ; Free Thought-" Potter, Ballou, Jamieson-a' Trinity,' but not a 'Unity.'

A fine likeness of Prof. Denton can be had at this office. See adv. for particulars.

A BUSTLE IN COURT .- Patrick Hardiman has brought suit in the United States Circuit Court, sitting in New York, to recover damages from William P. Thompson and others for an alleged infringement of his right to manufacture light, springy, airy and shapely bustles, for female wear.

A current maxim in Arabian literature says that " Paradise is as much for him who has rightly used the pen, as for him who has fallen by the sword."

No one should attempt to do more than one thing at a time. When you have finished slandering your neighbors, go and say your prayers, but don't attempt both at once. This will apply to many people, both large and small-large bodies and small souls.

The church which Christ came to establish is a church of humanity, and includes all mankind, bearing constant love one toward another. Christ, ocaring constant love one toward another. Christ, in spirit, is with and aiding those continually who obey his command, "Go preach the king-dom of God, and heal the sick; the harvest truly is great, but the laborers are fow; I send you, therefore, as lambs among wolves." Those en-dowed with spiritual gifts see these things veri-fied to day.—S. W. Jewett.

THE ART REVIEW, edited by E. H. Trafton, has been purchased by J. J. Ormond. Published in New York and Chicago.

The friend that hides from us our faults, is of less service to us than the enemy that upbraids us with them.

Fortune-tellers-Bank Clerks.

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Were we as elequent as angels, we should please some more by listening than by talking.-

Official reports of military authorities in Arizona on the late massacre of Apache Indians at Camp Grant charge that the Indians were peacefully engaged on their reservation and entitled to the protection of the United States as prisoners of war, and say that of the whole number killed, only eight were men. The butchery is denounced as simply an unprovoked massacre!

"Whatever is, is right." How is it with the left hand and foot?

> THE STATE OF HARMONY. There is sweet music here, that softer falls Than poisis from blown roses on the grass, Or night dews, on still waters between walls Of shadowy granite, in a gleaming pass. Music that gentier on the spirit lies Than tired cyclids upon tired eyes.

THE NINETEENTH YEARLY MEETING OF PRO-GRESSIVE FRIENDS will convene in their meeting-house, at Longwood, near Hamorton, Chester Co., Pa., on Fifth day (Thursday), the 8th of Sixth month (June), 1871, at 11 o'clock, A. M., and continue three days.

The poorest of all human beings is the man who is rich in gold, but intellectually and spiritually bankrunt.

THE FAITHLESS GUARDIAN; or, Out of the

Stella in Heaven. MESSRS. EDITORS-Late Saturday night, there flashed across the wires from Washington a message: "Can you come to Stella's funeral to-morrow at four o'clock?" Too late! The last train had left nearly three hours before. Who was Stella? Youngest daughter of Dr. and Mrs. Rowland, who have for many years been filled with the light of our beautiful philosophy, and their hearts and home have frequently received and entertained the speakers who have visited the capital, all of whom will remember the beautiful, bright and loving little Stella. But we who knew her still more intimately, and saw her infantine graces of both mind and body, in the Lyceum, at home, and everywhere, who have been soothed and comforted by her presence, (borrowing from her living, earthly form a likeness to our own angel-child,) we were surprised and stunned for the time to think that Stella, the rosy image of perfect health, the seeming prophecy of complete

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womanhood, could be taken. And then, the thought of the dear ones whose central star had been thus suddenly caught up - how could they

bear it? And how the light of our faith began to burn for them. For that mother the fires must be kindled, and I prayed to the angels to find comfort for her; and they will-nay, I feel that they have, although deprived by distance and delay of the message from being present at the funeral service.

Yesterday, at the close of my morning lecture here, I asked permission of the audience to speak the words in their presence that would have been spoken had it been possible for me to have min-

istered at the funeral. The following are the lines given; and during the delivery the whole audience seemed moved by the deep waters of sympathy, until all eyes were overflowing and all hearts touched with tenderness for the mother and friends of little Stella. Yours.

New York, May 22, 1871. CORA L. V. TAPPAN. Gone from your earthly sight, as a bright bird

That rises singing from its parent nest, While all the vibrant air above is stirred With songs that burst from its warm, downy breast.

Gone in the whiteness of its perfect rest; The little form is folded amid flowers, While in her own white thoughts her soul is drest.

Adorned with blossomings of heaven's bowers. A void is felt within the circle dear.

Where her young life fulfilled its promise brief; A gleam is added to the atmosphere Above-a glory like a golden sheaf.

Given for a brief space to dwell on earth, The angels now that precious charge will keep. She stands transfigured through a higher birth, And wonders why her mamma dear will weep.

The chosen centre of a Lyceum band, She was the loved and dearly cherished one. Now the fair children of the summer-land

Have welcomed her and crowned her as their own. Nature must needs have her tribute of tears : The arms that clasped her feel a longing pain,

That, through the distant line of future years, They cannot hold their darling once again. But oh, this is not all of life below-

The motion of the years is swift and sure ; Outward and onward is Time's certain flow, And in another world love shall endure.

Ye stand above the precious dust to-day. As though the casket held the valued gem. While through the starry meadows she may stray-Look upward, and you touch her garment's hem.

The star obscured on earth now gleams above, Lighting the pathway where her snowy feet Have trod through death's bright portal to that love That fills and crowns, and makes your life complete.

A little while and you shall clasp again The tiny hands that beckon through the dark ; Their whiteness of shall banish every pain,

And when you 're weary, soothe you. Hark, oh hark ! Can you not hear the music murmurings,

That fall from lips of unseen loveliness, From choirs of children, joyous caroling, Brom souls of cherubim all numberless?

And one with new strung lyre and voice of love Singeth so closely that your hear ts must hear: The waves of melody must melt and move,

evening the wing movements were gone through with, under direction of W. H. Bettinson, Conductor, by placing the members in a ring around the audience, by occupying the side, end and front footways. The effect was novel and interesting. Recitations by Master Georgie Pearson and Misses Annie and Etta Willis, Abbie Goss. Floe Bullard, Georgie Martain; dialogues, in which the parts were sustained by Masters Price S cents. Hubert Bullard, Georgie Pearson, and Misses Annie Willis, Georgie Martain, Nellie and Floe Bullard, Mr. Murray and Mrs. M. A. French; a song and chorus by thirteen little ones; a song by Master Pearson and three tableaux completed the order of the entertainment. PLYMOUTH, -Leyden Hall.-N. S. Greenleaf, of

Lowell, addressed the Spiritualists to good acceptance at this hall, on Sunday, May 28th.

Darwin's Great Work.

We have received a supply of Darwin's great work, which is attracting such universal attention in the literary world, entitled " The Descent of Man." It makes two volumes of over four hundred pages each, with illustrations and full index. An advertisement in another column mentions the price, &c. The scholar and the thinker cannot well be without these volumes.

The Treaty Ratified.

The United States Senate has, after due deliberation, ratified the Treaty of Washington, framed by the Joint High Commission for the purpose of settling the questions upon which our Government and that of Great Britain have for so long been at variance.

Matters in Europe.

The daily press has ere this borne the tidings all over the land of rampant socialistic mobocracy, burning and destroying and giving vont to melo-dramatic exhibitions like that of Bergeret when he applied the torch to the Tuileries. Im mediately on the entrance of the Versaillists, the Commune hastily withdrow, toward the central part of the city, and, failing to hold the ground, spread a torrent of blazing petro loum around-like a scorpion that stings itself in the flam -and retired, marking its retreat with the bodies of fifty thousand unburied dead, toward Montmartre, Belleville and Pere lo Chase.

The destruction of property and of works which are in a measure incapable of restoration, and yet which have added so much to the renown of Paris, has been fearful to contem plate. One of our cotemporaries, speaking of the number of buildings burned, says it prefers to " print the list of publio buildings of noto still standing in Paris," as it is the shortest of the two. Fighting was carried on, in some cases, all night, while fires were blazing in many of the principal streets. The troops surprised and shot on the spot a large company of women engaged in pouring petroleum into cellars, and afterwards throwing in lighted fuses.

company of women engaged in pouring petroleum into collars, and afterwards throwing in lighted fuses. The Government forces were mowed down by a steady fire from the windows, barricades and mitrailleuses, but steadily gained ground. The Communist incendiaries (some of whom, disguised and uniformed as firemen, threw petro-leum instead of water on the flames) untiringly added to the natural destruction of the bombardment; and, by their efforts, the Tuileries, begun by Catherine de Medicis in 1864, and completed by the first Napoleon; the Louvre, with its world-famed picture galary, of which the founda-tions were laid by Francis I., in 1541, and which also owed its completion to the first Napoleon; the Palais Royale, dai-ing from the seventeenth century, the work of Cardinal Richelieu, and interesting to Americans as the piace where Benjamin Franklin was received as the envoy of the United Bates to the court of France; the Luxembeurg and the Hotel de Ville, also failing from the early part of the seven-teenth century; the church of Notro Dame, on the site of a pagan temple, and inself, although built probably more than five centuries ago, one of the noblest specimens of the Gothie archifecture—these, and a hest of other monuments of the past glory and magnificence of France, have vanished in smoke. These glorious objects of interest to all levers of art and to all students of history have been destroyed in the madness of a mob, the worst that ever held temporary control of a great city. The prisoners taken by the Versaillists appear to have

control of a great city. The prisoners taken by the Versallists appear to have The prisoners taken by the Versallitst appear to have had a hard time, and many have been shot; in rotaliation for which an archbishop and sixty-nine priests in posses-sion of the "Reds" were shot, bosides numberless other in-dividual cases. A battalion of armed women and children were taken prisoners. Meanted genedarmes forced these Amazons, some of whom were handwidted, to walk quickly, under a broiling sun. Their appearance caused much mirth, but their looks were defant. The children seemed shashed by the feeling that all eyes were upon them. Among other prisoners are to be found many old men. Nearly all the Communits leaders have been killed or captured, or have hidden themselves from these men. as their offence is considered a criminal rather than a political one by neighboring nations.

onence is considered a criminal rather than a political one by neighboring nations. The Frankfort treaty between Prussia and France has at last been arranged and ratified by both parties. Germany takes a few more German communes near Thionville than in the original agreement, and a strip four or five kilomètres inde le added to the territory is do to genue around Belfett In the original agreement, and a strip four or five kilomètres wide is added to the territory left to France around Belfort. In regard to the monoy indomnity the amount is left at five milliards of francs, but a sum of three hundred and twenty-five millions of francs is to be deducted for the railways in Aisace and Lorraine, which become the property of the Gor-man empire. The first half milliard is to be paid within thirty days from the occupation of Paris by the Vorsailles army, one milliard more before the present year closes, one-half milliard by the first of May next, and the rest as silpu-lated in the proliminaries of peace. The amount is to be paid only in specie, or in notes of safe English, Belgian, Dutch or Prussian banks, or in first-class bills. With regard to the commercial relations of the two powers, it was agreed to the commercial relations of the two powers, it was agreed that the commercial treaty between them should be abro-gated, and in its pince Gormany receives the rights granted to the most favored nations.

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SPECIAL NOTICES.

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Darkness into the Light. A story of struggles, trials, doubts, and triumphs. By J. William Van. Namee, author of "In the Cups," etc. William White & Co., Boston. In this story, to the writing of which its author, we are told, was "impelled by influences that he could not resist," an attempt has been made to illustrate the doctrues and prostical workings of which is broaded workings of initial has been made to industrate the doctrines and practical workings of what is known as Spiritual-ism. Mr. Van Namee, better known as Willie Ware, is a voluminous writer, who has attained considerable popularity among a numerous class of readers.—Godey's Magazine for June.

THE TWENTY-THIRD YEARLY MEETING OF THE FRIENDS OF HUMAN PROGRESS will be held number of spectators were in attendance. The in the usual place, near Waterloo, N. Y., on Friday, Saturday and Sunday, the 9th, 10th and 11th of the Investigator, some two weeks previous, days of June.

The big shoe-buckles of olden time have been revived. Young misses in Boston may be seen with them upon their shoes.

The revivalist Potter has been up in Riverton at work. According to a correspondent of The Winsted Herald, he informed his audience that Winsted Heraid, he informed his addence that "multitudes who throng the ante-courts of hell hailed from Riverton," and that "a majority who lived here had season tickets for the same place." He frequently divided the house to decide what portion were "going to hell." Such tactics as these are nearly played out, and it is a disgrace to religion that churches should avail themselves of each means — Daily Advertiser Normich Conn of such means. - Daily Advertiser, Norwich, Conn.

The man who sat down on a paper of carpet nails, said they reminded him of the income tax.

"In points of faith let graceless zealots fight-his can't be wrong whose life is in the right."-Pope.

A son of the house of Astor has married a poor girl, described as lovely and intelligent, and upper tendom is in convulsions.

> When you see a theologian When you see a theologian Hugging close some ugly creed, Fearing to reject or question Dogmas which his priest may read, Holding back all noble feeling, Ohoking down each manly view, Caring more for forms and symbols Than to know the good and true, Walk yourself with firmer bearing, Throw your moral shoulders back, Show your spine has norre and marrow-Just the things which his must lack.

Spring is the time to cleapse your cellars, if you would escape diphtheria, typhoid and scarlet occasions. Owing to the scattered state of the fevers, and other serious illnesses.

Whoever fears to examine the foundation of his opinions, and enter into the consideration of any train of counter-argument, may rest assured that he has some latent apprehension of their un-soundness and incapacity of standing investigation .- Westminster Review.

RESULT OF INDIAN WARS .- Mr. Caldwell, the new Senator from Kansas, is worth \$3,000,000. Out on the frontier, among the Indians, such a property-holder is Caldwell off.

There is a great deal of theology in the idea of the little girl who wished she could be good without obeying her grandmother. She said it was easy enough to read books and pray, but pretty hard to mind grandmother.

In July next the Crown Princess of Prussia will publish her book on "Female Labor."

When at the last your earthly life is o'er, And Death shall ope your eyes with magic kiss, One star, & beacon on the shining shore, Will guide you to your darling and to bliss.

Spiritualist Lyceums and Lectures.

BOSTON.-Eliot Hall.-The usual order of exercises was carried out by the Lyceum meeting at

this hall Sunday morning, May 28th. A goodly question proposed by Horace Seaver, Esq., editor What is the best use we can make of this world?"

was very generally and profitably answered; Mr. Seaver made some remarks; Charles W. Sullivan sang, as also did the Quartette, composed of Mary A. Sanbarn, Mrs. Richardson, of Chelsea, D. N. Ford and C. W. Sullivan.

The course of popular social assemblies which has been carried on for some time past at this hall, under the auspices of the Lyceum, concluded, for the present season, on the evening of May 30th. Due notice will be given of their resumption. John A. Andrew Hall. - The exercises at this place on Sunday, May 28th, consisted of a wellattended circle and conference during the forenoon, at which Mrs. Carlisle gave many good tests; and an address in the afternoon from Mrs. Sarah A. Floyd, who spoke to a good audience,

and answered questions as usual. Temple Hall. - A correspondent, Thomas E. Moon, informs us that this hall was filled to its utmost capacity on Sunday, May 28th, each service being very interesting. In the morning Mrs. Bowditch spoke, and a number of tests of spirit identity were given. In the afternoon a general circle was held, and in the evening Mr. E. S. Locke gave an address, interspersed with songs, Mrs. Hattle Wilson will address the audience on Sunday, June 5th.

WEST DUXBURY .- Temperance Hall .- Dr. John H. Currier, of Boston, opened the regular summer's course of Spiritualist meetings at this ball on Sunday forencon, May 28th-a service which he has performed at the same town on two former

population of that locality, meetings in warm

veather only are practicable; the morning session is held at eleven o'clock, and that of the afternoon at one and a half o'clock. The audience at the initiatory services was very large and enthusiastic. The meetings will continue during the summer.

Dr. Currier speaks Sunday, June 4tb, in New Bedford, Mass.

CAMBBIDGEPORT. - Harmony Hall. - On the evening of Sunday, May 28th, the regular monthly concert was given by the Lyceum meeting in this hall, and was rendered very attractive by some new features which were introduced. The exercises commenced with a grand banner march by the leaders and members, the two columnsunder charge of Mrs. D. W. Bullard and Miss A. R. Martain-coming in from the ante-rooms and

New Publications.

THE OVERLAND MONTHLY for June has reached our table -its first appearance for many months. It is one of the best magazines in the country, and San Francisco may well be proud of it. The ablest pens are employed in writing for its pages.

THE HEEALD OF HEALTH for June offers an unusually good able of contents. Published by Wood & Holbrook, New York.

GOOD HEALTH for June is a valuable number. It treats upon many important subjects. Dr. T. W. Fisher writes thoughtfully on the forms of insanity. This monthly is published by Alex. Moore, Boston.

MERBY's MUSEUM for June is received. This popular magazine for boys and girls grows better and better every month. H. B. Fuller, 14 Bromfield street, Boston, is publisher.

Form of Bequest.

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

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

Notice to Subscribers.

Patrons of the Banner, when renewing their subscriptions, should be careful to always state the place to which the paper is mailed; and the same care should be exercised when a change of location is desired. By particularly attending to this, our mailing clerk will be relieved of a great amount of extra labor in hunting through the thousands of names upon our books before the name required can be found and the alteration made; whereas, if the full address is given, he has only to consult his alphabet of towns to turn direct to the name upon the subscription book. A. marching around the audience; and during the little care saves much labor.

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Photographs of Prof. William Denton. We have received a supply of Photographs of Mr. William Denton. Cabinet size, sx6 inches. S0 cents, postage 4 cents; small size, 35 cents, postage 2 cents. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 138 Washington street, Boston, Mass.

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WILL be sent by mail, postage (ree, on receipt of 50 cents per copy. Address, T. N. HORNSBY, Simpsonville, Shelby Co., Ky.

P. S.-Hev. Dr. Chalton, of London, says of it: "This little work is a marvel of truth and light. It is pure spirit. The ages of the world afford no parallel to it. Every one that can read the name of God should read it." Iw-June 10.

SPANISH MAGIC SALVE.

A SK for it at the Druggists¹: If they have not got it, ad-dress C. WILLARD SIMMONS, South Boston, Mass. Price 25 cents. Agents wanted 3mis*-May 20. A TEST-MRS. ANNA, Medical and Business Clairvoyant, Trance and Writing Medium. Don't fail to consult her; her information is nositive. No satisfaction, no pay. Office and res'dence, No. 463 Third avenue, between 31st and 32d streets, New York. 4w*-June 10.

MRS. BELL BOWDITCH, Business, Test and Medical Medium. Scances Sunday and Thursday even-ings at 15 o'clock., Residence, 16 Sharon street, Boston. June 10.-4w

June 10.-4w⁴ THE DEACON'S DREAM: a Radical Rhyme. Price 5 cents: postage 2 cents. For sale wholerale and retail by WM. WHITE & CO., at the BANNER OF LIGHT B OKJ STORE, 138 Washington street, Bosion, Mass.

J. T. GILMAN PIKE, Pavilion, No. 57 Tremont street, (Room No. 5,)

BANNER LIGHT. OF

Jacob Reider.

I was a believer in these things when I was

as he may, through others. Been gone twenty-one days. [Since you changed worlds?] Yes-here

twenty-one days. I shall go to him as soon as I can.

I come here because I know he will like for me to

come. [Will he get your message?] Oh, yes, be-

cause he gets your paper. [In Constantinople?]

Yes; my friends from England-he gets it that way.

Nettie Walker.

I am Nettie Walker, of Camden, N. J. I died

of congestion of the lungs, three weeks ago to-

day. I want to say to mother and sister Sue, it

is well with me. I found a beautiful home. I am

happy, and don't want to return. I wish to be

able to communicate with them privately. I was

Scance conducted by Elias Smith; letters an-

Almighty God, may it please thee to hallow

this hour, to make it a sacrament that shall nour-

ish these souls for eternity; may it please thee to

bring some special good to each longing heart

present; may it please thee to imbue thy minis-

tering spirits with wisdom, love, truth and pow-

er; may it please thee to incline our hearts unto

wisdom, to open all our spiritual senses, to un-

derstand thee and thy law; may it please thee, oh

Father, to so inspire us with love for those who

still remain in the body, in the shadow of death,

that we shall be willing to bear their crosses; to aid

Questions and Answers.

QUES.-(From a correspondent.) What is the

Q-Does fate control the destiny of one whose

.Invocation.

fourteen years old.

swered by William Berry.

Message Department. EACH Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conant,

6

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-teristics of their earth-life to that beyond—whether for good or evil. But these who leave the earth-sphere in an unde-reloped state, eventually progress into a higher condition. We ask the reader to icceive no doctrine put forth by which these educate the earth of a convert with the or spirits in these columns that does not comport with his o her reason. All express as much of truth as they perceive

The Banner of Light Free Circles.

These Circles are held at No. 188 WASHINGTON STREET som No. 4, (up stairs.) on MONDAY, TURSDAY and THURS DAY AFTERNOONS. The Circle Room will be open for visitor at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Seats resorved for stranger. Durathers calculated for strangers. Donations solicited. MBS. CONANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She

gives no private sittings. Mer Donations of howers for our Circle-Room are solicited. The questions answored at these Scances are often propounded by individuals among the audience. Those road to the controlling intelligence by the chairman, are sent in by correspondents.

Donations in Aid of our Public Free **Circles**

| | 7 K.K. K. K. (194) |
|-----------------------------|------------------------------------|
| Since our last report the l | following sums have been received. |
| for which the friends have | |
| R. W. Flint | 81,20 D. H. Hall |
| Mrs. Harris. | 50 H. Bussey 75 |
| | 50 Lottle Powler |
| Clark Dye | 84 Friend |
| Mrs. K. L. Vandervear | |
| | 1,50 J. H. Ross |
| Priend | - 56 John G. Henry |

Invocation.

Our Father and our Mother, hallowed he this hour; may thy kingdom come so near to us, and thy will be done so well by us, that we shall be at peace with ourselves, with the world and with thee. Amen. Feb. 2.

Questions and Answers.

CONTROLLING SPIRIT.-While the audience are conning their questions, if they have any, I will take occasion briefly to answer one which has reached me from many sources; it is this:" Is Prof. William Denton an atheist?" The church asks it, because the church wants to throw stones at him; Christian Spiritualists ask it, because they want to steer clear of him; atheists and unbelievers ask it, because they want to get into closer communion with him; radicals ask it because they want to know precisely where he stands religiously. Now, according to the Christian definition of the term "atheist," William Denton is one. So he affirms, so all his teachings declare. The next question is, does Christianity define the term properly? Let us see. Christianity has made its own God, and ignores all, other Gods, and determines that unbelief in the Ohristian God constitutes atheism. The Jews can claim as much; the aborigines of the western wilds can claim as much; indeed, every class of worshiping souls on the earth can claim as much; but are they right concerning God? No. Prof. William Denton believes in a Supreme Intelligence of Good, dwelling everywhere-so he affirms. He denies the Jehovah of the Jews; he denies the God of the Christians; but he knows that all sects have drawn from the one fountain of truth, namely, belief in a Supreme Intelligence governing all things, presiding over all things, and recognizes God in law, as exhibited in the flower, in the rock, and in the human soul. So then the churches had better not throw stones; for, if they do, they may chance to crucify their Saviour. The atheists had better not presume too much on the teachings of Prof. Denton, because they may be stepping aside from what they believe to be true: but all had better receive that which appeals to their consciousness as true, coming from what quarter it may; lay aside that which does not appear to them as true. If the time never comes when it appears as true to all, then they may never be called upon to see it; but if it does, and they feel and see it, they will bring condemnation to their

twenty-seven years on earth. I have no desire to can get out of trouble. He does n't wish to come rehearse my earthly life; I only come to bring here. If he came, he could only announce his consolation to a mother's heart, and assure her wish to communicate privately with them, and that I have overcome the darkness of my earthly that I have done. [Will your friends get your life, and that I have risen long since to the glories [message?] Yes, I think so; because William has of that spiritual life that can only be attained by | acquaintances that are in the way of getting these the earnest seeker after goodness and truth.

When I was first wakened to consciousness in message from me, would be most likely to put it the spirit-world I was terribly frightened. A half into his hands. faith in a vindictive God brought darkness to my soul, and like a panorama came before me the incidents of my earthly life. They were dark, and, in contemplating them, I could but expect, ac- here. My name was Jacob Reider. I have one cording to the Christian's idea of God, that I brother; he do business in Constantinople. Since hould be sentenced to an unhappy state. But we believe, and he know I can come, he will ex-

presently a bright angel came to me, and her pect I shall do so. His name—Adolph Reider. I words were these: "Child of earthly sorrow, lift want him to know, first, I make all square in Berup thy soul to the God of Love, who loves thee as | lin and Hamburg; he find it so. I think I should he loves the highest archangel. Fear no more, die, so I make all square; he shall have no for your hell is behind you and not before you." | trouble. He need not leave Constantinople if he From that moment I began to shake off the not wish to. When I come to this new life, I find what I ex-

darkness, to step out into the glorious light, and began to try to be good, and to do good, and pect. It is good life-better than this. But I find, also, there is much that you there think you everybody seemed to help. There were no shadows flung in my pathway in this beautiful world. | understand that you do n't know anything about. And my brother thinks be has got about all that It was not so on earth. And to my dear mother I would say, "Mourn no more over my sad termi- is necessary about it, here in this life. He has nation of an earthly existence. Although it went not got much; he should go on getting all he can; out in night here, it rose in a beautiful morning can't get any too much. He is a medium himself, in the spirit-world. There it was not dark, there I in part, and he wants very much to have the met loving hearts, there I rose into the sunlight of power come strong; though he never will, because he has too much other things on the brain. God's love; and you need not fear for me, mother; I am happy, happy, happy! and I will give you | He is too positive-must be, to get a living. If he all the evidence of my power to return, and of my abandon his business-which I know he not do, nor would I counsel him to do it-then these condition in the spirit-world, that it is possible powers come out strong if he can be easy in the for me to give. This coming is only to let you mind. But I know that not be; so I say he never know that I can come." have them. He must be content to seek, as well To Mrs. Emeline Barrows, Boston, Mass.

Feb.2. Scance conducted by Theodore Parker; letters answered by William Berry, 4

Invocation.

Thou Infinite Presence, thou Divinest Good, thy children mortal, and they whom the living | He is dealer in perfumes. [Your age?] Thirtycall dead, would worship and adore thee. Looking three. upward and outward from the mists and fogs of imperfect being, we can understand thee. And we ask, oh Inflaite Presence, oh Divinest Good, to be taught of thee. We ask that, as thou hast opened the Book of Life for us, thou wilt teach us to read it aright: and we praise thee, oh Spirit of All Good, for what thou hast done for us: for life. with all its varying scenes of love and wisdom and power; for these religious sentiments, which find expression through the soul, we praise thee; for all these varying powers that the soul exhibits in its passage through time, we praise thee. And we ask, our Father, that wherever we may be, we may be conscious of thy presence; and so we may do thy will, and thus enjoy thy blessing and the approbation of our own souls, Amen. Feb. 6.

Questions and Answers.

QUES.-(From a correspondent.) Are not this people more idolatrous than the heathen nation? and are they not idolatrous of matter more than of the God they worship one day in seven?

ANS.-In the absolute, it is impossible for the soul to worship God, or to conceive of God, without being an idolater; because we can only conthem in climbing the hill of life, and in securing ceive of God through the forms of matter, through those things which appeal to our senses. We see | for themselves a mansion beyond death. And for all thy love, thy care and thy. tender mercy over God in the grand and beautiful manifestations of us, we, thy children, will praise and adore thee Nature-we say, how beautiful! The very expression is idolatrous; we worship at the shrine | forever and forevermore. Amen. of Nature; that shrine is an idol. In a certain sense we worship whatever we love-that object is an idol. Heathen nations are no more idolatrous than we are, every one of us.

Q.-Is not the god Mammon, as manifested lent in many parts of New England? among humans, more of a terrorism than a blessing? and is it not the greatest slaveholder on any intelligent answer. earth, saying to the multitude, go, fight the batthe of the few at the sacrifice of A.-Yes. Q-Was there ever a time when the mental powers of humans, in all degrees of life, were so exercised through all the ramifications of human life as now? If so, why? and what will be the final result? A.-Oh yes, there has been a time when the human mind was far more active than it is at the present time. Nature, mind and soul progress in cycles, or distinct degrees. Fulfilling one, they descend into the valley of materialism, to rise again upon the spiritual ground, and fulfill another. The rise and fall of nations illustrate this; all science illustrates it; all Nature illustrates it. It were folly to suppose that we of the present day have attained the most active mental status that has ever been reached. There are many amongst you who believe that civilization stands at a higher point to-day than it ever stood upon the earth before. It is a mistake. Nature and the manifestations of mind and soul repeat themselves; round and round the circle runs.

them for themselves; but how far they do this it is impossible to tell, since it is impossible to tell how much power comes from within, and how much from without. Q .- Has Jesus Christ made his second advent

Feb. 6.

Feb. 6.

Feb. 6.

Feb. 7.

on earth? things, and they know about me, and, seeing the A.-He has.

Q.-How do you explain that?

A .- He explained it himself before he went away. If you will carefully read what he said of it just before his departure, you cannot fail to understand it.

Q.-I believe he says, "I go to prepare a place for you; I will come again." Do you think he has come again?

A.-I do, with legions of attendant angels, just as he said he would come; just as he proposed to ings thereof. come; just as his clairvoyant, far-seeing spirit knew he would come; and he came unto his own church, and his own received him not: and then went out among publicans and sinners, and they received him gladly.

Q.-Was it a natural or a spiritual body that was seen by his disciples after he had risen?

A .- A spiritual body, clothed upon with crude natter. Q.-The same as that by which other spirits make

themselves visible?

A.-Precisely. A.-Precisely. "War Bonnet." Indian die in Laramie. White man say to In-dian, when he knew he would go: "Indian, come back to white man; bring him news from the great hunting-ground beyond the stars." Indian said he would come. White man teach him many he would come. White man teach him many things—teach him read his book; teach him he could come back; tell him where to come. This white man, he name Henry Phillips. He officer in the Great Father's army. Tell him "War Bon-net" lives where there is plenty of game, where the Great Father never allows his white children to reach their long arms round what belongs to his red children. White man told Indian that there he would be compensated. White man told the truth; and the Indian has come back, and will things-teach him read his book; teach him he truth; and the Indian has come back, and will come to the white man, and will bless him and shield him from danger; and when it pleases the Great Spirit to call him, Indian will bring his cance, well covered with flowers, and carry him over, and introduce him to braves and chiefs higher than himself. Feb. 7.

Susie Hill.

I lived in Cincinnati. I died of consumption, and was sick seven months. I have been gone nine weeks. I have two brothers and two sisters with me; they all died of consumption. I have a mother, one sister and one brother left.

"I was glad to go. It seemed as if the time never would come when I should be free; but at last it came, and how joyous, how light I felt after I left the body; but on coming here again I feel sick. Mother said, if she could only know that her darlings do not forget her in heaven, she could be reconciled to her separation from them; for, you see, she believes they have gone to a far-off heaven, and they have no longer any attraction to those who are left; but the real truth is, just so long as there is one who loves them here, so long they will be called here, and perhaps longer. And mother need have no fears that we have any of us forgotten her, and we all try to make her lot here as light as possible. She is afraid she will never see Edward again; he is away from here, but I can assure her she will see him again on earth in the body. She fancies he is sick. He is not. [Is he far away from here?] He is in California.

Feb. 7.

William March.

cause and cure of the cattle disease now preva-(Before the following communication was received, a spirit attempted to communicate, but ANS .- We do not know, therefore cannot give was unable to do so.)

I am in on the ground of another. The young lady who has just left died early this morning at JUNE 10, 1871.

A .- They suppose, at least, that they make Eighth National Convention - The American 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 morning, and continue in session three days. Each active State or Territorial Organization of Spiritualists within the

limits of the United States of America, shall be 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 of the American Continent shall be entitled to one delegate for each working Association within its limits, and the Dis-trict of Columbia shall be entitled to two delegates. Each active Local Society, and each Progressive Lyceum of any State, Teriltory or Province which has no General Association, shall be entitled to one delegate for each fractional fifty members.

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

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

634 Race street, Philadelphia, Secretary.

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 Ma-sonic Hall, in the city of Indianapolis, commencing Friday, June Jöth, 1811, at 105 o'clock A. H., and continue in scession 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 Iriends of the cause generally are cordially invited to be pres-ent and assist in making this Convention a pleasant and prolitable one.

Indiana.

CLARA E. CONRY, Secretary

Three Days' Meeting in Sturgis, Mich.

Three Days' Meeting in Sturgis, Mich. The friends of progress, free thought and free religion, will hold their Anniversary Meeting on the 16th, 17th and 18th days of June, at the Free Church in the village of Sturgis, commencing at 10 o'cleck A. M., on Friday the 16th, end con-tinuing until Sunday evening. Able speakers from abroad will be in attendance to address the people. Ample provision will be made to accommodate strargers 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, 1871.

Grove Meeting.

The Spiritualists of Oregon will hold a four days' meeting at flaisey Station, on the O. & C. R. R., seventeen miles north of Salem, Marion County, commencing on Thursday, June 29th, 1871. A general invitation is extended to all, es-pecially speakers and medium. By order of Committee, John S. HAWKINS, W. Nance JOHN 8. HAWKINS, R. V. SHORT.

Convention in Maine.

The Spiritualists of Hancock County, Me., will hold their Third Semi-Annual Convention in Eilsworth, Me., Paturday 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. MOLBORY KINGMAN, Sec'y. Mariaville, Me., May 20th, 1871.

Grove Meeting Notice.

We, the undersigned, give notice that a Spiritualist Grove Meeting will be held at Sharon, Potter County, Pa., on the 4th and 25th of June. Mr. and Mrs. A. C. Woodruff and Jeorge W. Taylor, speckers. May 23d, 1871. JUNA BTEVENS, MES. E. M. HERBING, Committee,

BANNER OF LIGHT: AN EXPONENT OF THE

SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 159 WASHINGTON STREET." PARKER BUILD ING," BOSTON, MASS. WILLIAM WHITE & OO, Proprietors,

WILLIAM WHITE, I LUTHEB COLBY, ISAAC B. RICH,

..... EDITOR.

souls if they do not confess it.

QUES.-(From the audience.) Not long since, in answer to a question about the eye-stone, the spirit said it had no individual life, but was propelled by the magnetism of the eye. I find by placing it in a saucer of vinegar that it moves about. What is the cause of that?

ANS.-In all probability the various forces existing in the eye-stone which belong to the alkaline family, and the forces existing in the vinegar, are antagonistic; consequently there is motion. The law of attraction and repulsion becomes active, and the eye-stone moves about. This idea which is entertained concerning individual life is but poorly understood, for the individuality of anything is enhemeral. I believe in the life of all things-that everything is alive, nothing is dead. but I believe, also, in that individuality which we see for the moment; but it is not a fixed individuality; it is by no means stereotyped.

Q .- You spoke, in your statement in regard to Prof. Denton, of the Christian's God. May I inquire if you use the term Christian as meaning

follower of Christ, or in its sectarian meaning? A .- There are no followers of Christ, therefore I must have spoken in a sectarian sense. If there were any followers of Christ, we should have a different Christian's God.

Q.-That is the point I wish to reach-whether he had the proper conception of the Eternal Spirit? Feb. 2.

A.-I believe he did.

Richard Olney.

I was an engineer on the Baltimore and Ohio Railroad. I got injured, and died the second day after the injury, and it seems that there has been considerable trouble on the road ever since my death, and some of your good believers in the return of spirits have charged some of the pranks upon me, which, by the way, I am not guilty of. This is the first time I ever came into communication with earthly matter since I left it nine years ago. I hope if any of my friends are engaged in thinking such thoughts of me they will abandon them at once; for, allowing their philosophy to be true, it does not argue that a fellow would turn into a devil or an angel simply because he died. [Give your age.] Thirty-four years. Féb. 2.

Esther Imbermann.

I lived on Meridian street, in Boston. I have three sisters and two brothers, and my father would like to know if they who die can come back, and, if they come, if it is according to the law of Moses. I don't know; but I know great and good teachers teach us that it is right to come, and help us to come, and they tell us that all are God's chosen people. My father is a Jew, and my mother is a Jewess. I have been gone since last March. I was nine years old. My father used to do business on East Dover street. I do n't know where he is now; perhaps he is there; I don't know. I am happy, and I don't want to come | Ham. What he has to communicate will be of back to stay. Good-by. Feb. 2.

Emma Barrows.

. .

Fourteen years ago this winter I died at the Hahover street police station. I had numbered troubled; and by a little effort on their part, he for them?

QR.-From your explanation we may infer that there have been epochs in the world's history when mind had reached a higher standard than at present.

A .--- Yes; but at each cycle in the experience of matter and mind, it goes a little higher ere it finishes up its cycle.

QR.-They go hand in hand, then-matter and mind, A.-Certainly. Feb. 6.

John Moore.

I wish to send a few thoughts to my people in England. I came to America in the year 1849. I have been in almost every State in the Union. the law of necessity. I finally died in Indiana. The cause of my death was. I froze one of my feet, and I believe they said that gangrene set in. I would not have it off, so that was the cause of my death. I had been across the mountains to California the year before, and had written home from California. That was the last they heard from me. I have been gone about eighteen months. [Since you passed away?] Yes.

[Did you leave any property?] A little. I left it to a friend who was poor, had a family, and was sick. All I had, I think, after paying for my own sickness, was eight hundred dollars. It helped him a good deal, and I was very glad. Now what I want is to open the way of communication, not so much for myself as for my father. He don't care to come here, but he wants to get home, particularly to Margaret and Wilgreat interest to them, and will take a great trouble from him; so I hope they will give him a chance. The only way to do it is to furnish a subject and await his coming. He is very much

hopes are always blighted-whose every attempt at success in any undertaking, however honorable, proves a failure, or do evil spirits control such destinies?

A,-The terms fate and destiny are synonymous. It has been proved by scholars in the spirit-world that everything, as well as every

soul, is under the absolute control of a power outside of and superior to themselves, and it will guide them whithersoever it pleases, however hard they may struggle against its power. It will lead them, because it is greater than they are; it is the power of the Almighty, and it extends into the most minute conditions of life. Jesus, our brother, must have understood this truth when he said. "Not a sparrow falls to the ground without your Heavenly Father's notice:" meaning more than this: that that same Heavenly Father guides the falling sparrow, directs its course, numbers the hairs of our heads, and counts the seconds of time we are to be here and that we are to be there.

Q .- Yet that does not relieve us from doing the best that we can?

A .- The same power forces responsibility upon us, whether we will or no.

Q.-If spirits, after a period in the spirit-world, lay aside their bodies, and take on new ones more refined and pass on to a higher grade of existence. as stated in the Banner of Jan, 28th, on what principle does the change depend, or by what cause or causes is it produced?

A .- The changes that are taking place everywhere are perpetual. The law of change is inevitable in the destiny of matter; and wherever there is a conscious, acting spirit, there is also matter in some form-not necessarily in the form left at home, at that time, a mother, two brothers of matter which belongs to the crust of this or and three sisters. My mother is with me-the any other earth, but nevertheless it is matter, others remain; and as they have never heard and therefore distinctly separate from soul, anything about my death, and do n't know where from the power that acts upon matter and I am, I thought it might be right for me to come | through matter. Now if this be a truth, then of this way. My name was John Moore. I was necessity souls must lay off bodies, the matter born in London, March 13th, 1816. I have led a through which they act in obedience to the law of roving life since I came to this country; I think I | change, and that of change is in conjunction with

Q.-(From the audience.) Do we leave earth immediately after passing out of the body? A .- Not always. It is sometimes the case, but rarely.

Q.-Do our spirits, when they die, join those who have left before us?

'A.-That being the thing most desired, in all human and divine probability it will take place. Q.-Do spirits change their places, as they do on earth?

A .- They certainly do change their places. It would be a very unhappy state of existence if they did not-a very unnatural state. On the contrary, it is a very natural state of existence. Q.-Is there any sort of government used in the spirit-land?

A.-There is. Q.-Do they make laws for themselves? .

these laws?

A.-There are.

Q -Do they make their laws, or are they made

the Bellevue Hospital, in New York. Unfortu nately for her, they were moving her body just as she got in full control here, and she could not bear the strain, as she was not entirely free from itshe was obliged to make an exit as best she could. If she had been free, or even pretty well free, it would have been quite another thing; but as it was, you see, she was obliged to leave.

I lived, when here, in Indiana, and my name is William March. I was an eccentric in my way. I never thought as any one else did, and tried to do as differently from everybody else as it was possible for me to do: and I suppose my friends will say, that if I ever do return, it is only a further exhibition of my odd spirit. I was a capital reader of human nature, and I am so now: so look out, every one of you, for I will read the innermost secrets of your hearts, and if it pleases me, deliver a discourse upon each one of them separately. I was in the babit of doing it when here, much to the annoyance of my friends and my enemies. I was particularly successful with ladies, so that portion of the audience will please take notice. My friends said that I must of course die in some mysterious way, else it would not have been me; so half of them believed I committed suicide, and the other half believed I was poisoned, neither of which theories is correct; and furthermore, they are now exceedingly troubled to know what strange disposal I made of my property. Those who would have been my heirs are the most troubled, of course. I will here take occasion to say that the disposal I made of it I consider a secret safest with myself, and therefore I do not propose to divulge it. I always had an eve to coming events when I was here, and I foresaw if I told my friends what I should do with my property there would be trouble, and I devised means to keep it a secret. The means have been eminently successful, and I doubt not will continue to be so, much to the dissatisfaction of my heirs. They used to say I should find a heaven or a hell especially for me, because nobody else would want to live in just such a place as I would want to live in. There they made a mistake; I have plenty of company, good company, such as suits me better than I ever found here; and my only hope for them is that they will find as good quarters as I have found. Feb. 7.

Séance conducted by Rev. Charles Burroughs, of Portsmouth, N. H.; letters answered by C. H. Crowell.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED, Thursday, Feb. 9.—Invocation; Questions and Answers; Eldridge Fatterson, of Peterboro', N. H., to friends; Marga-ret Weiss, to Daniel Weiss, of Albany, N. Y.; John Henry Chase, of White River Junction, Vt., to his father. Monday, Feb. 13.—Invocation; Questions and Answers; Andrew McIlvaine, of Glasgow, Bcolland, to E. V. Ingram; James O'Reilly, to her mother; Prof. Faraday, to friends. Tuesday, Feb. 14.—Invocation; Questions and Answers; William Harris, of Portsmouth, to friends; Annie Jamieson, of Pittsburg, Penn., to her parents; James Riley, of Boston, to friitsburg, Penn., to her parents; James Riley, of Boston, to friends; Senator William Pitt Fessenden, of Maine. Thursday, Feb. 16.—Invocation; Questions and Answers; George McPharson, of Boston, to his friends in Scotland; Edward H. Unlac; Ellen Townsend, of Keene, N. H., to her Mother.

Edward H. Uniac; Elien Townsenu, or Avenu, A. A., and mother. Twesday, May 23.—Invocation: Questions and Auswers; Jeseph Lyon, of Boston; John Dohorty, of Boston, to his brother; Edward Francie Walker, of Chicago, Ill. Thursday, May 25.—Invocation: Questions and Answers; Marie Roche, to the Sisters of Charity, Boston; Edward Fox, to Mrs. L. B. Wilson; Commodore Mesde, to a friend. Monday, May 29.—Invocation: Questions and Answers; Sidney Whiting, of Franklin, to friends; Sen. Ingalis, of Call-fornia, to his son; Emma Tracey, of New York City.

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THE ORGANIZATION OF LABOR.

Few persons are aware of the extent to which this movement has already gone in Europe, and for a fair and able statement of the matter we refer our readers to the Atlantic Monthly for May, where they will find Richard F. Huston has presented the matter fairly and ably to the readers of that popular magazine, and for which all working-men owe him their thanks at least. The terrible strikes in coal mines and elsewhere, show plainly that something must be done soon in this country to relieve the oppressed laborers. Wages, it is true, have been increased largely in the past few years, but rents and prices generally have increased still more, so that a working-man cannot support a family with as few hours labor now as he could ten years ago, and do it as well. Capitalists become more and more greedy for gain and for excessive wealth, which is now becoming so common as to endanger the liberal institutions. of our country. We see no remedy except in the proper organization of labor and the use of labor as capital, till other means can be produced by which they can carry on the various productive branches themselves, and have the wealth they bestow on a few to divide among the many, by which all can be made comfortable. Our heart is made to ache every day as we see on our streets the poor little half-clad (in dirty rags) girls and hoys carrying old bits of boards on their heads and backs, and carrying the dinners to the workmen, and along the same streets where trip so lightly and so often children of the same ages, clean and clad in garments the make and useless trimming of which would clothe the poor ones, and yet here stand the churches that say they are all of one family-God's children, brothers and sisters. If so, why are the many made to suffer and be deprived of the comforts of life in a land of plenty? We are aware, the answer is often given, "It is liquor." So it is in part, and it is the fault of both Church and State that it is not removed.

There are many cautious steps to be taken by the laborers, but only the temperate can be relied on and trusted in this great work. We have no faith in strikes of any kind, nor in the raised prices they sometimes procure. Cooperation and mutual protection is the only remedy we have faith in, and not in regulating wages, but prices, both of products and necessaries, and by controlling these to secure a proper share or all of the products of their own industry. The most radical minds in this country who have taken this subject up, have foiled their own efforts by attempting too much, by attempting to control and regulate the currency, or legal medium of circulating exchanges. If we attempt to turn over our whole acre at once, we shall not get it ready for a crop, but if we turn one furrow at a time, we can soon have the acre ready and the crop growing. Step by step this great work has grown in Europe, and so it must in this country, although it has not thus far been as successful here as there.

THE RULING PASSION STRONG IN DEATH.

It is among the strongest natural evidences that we have souls within us that do not die with the body, that in the last struggles for life, when soul and body are being divorced forever, the soul clings with tenacity to the object of its strongest passional attraction, however earthly and material or even gross in its character. It has often been noticed that misers grow more and more stingy and penurious as they near the grave, and cling with tenacious grasp to the money bags on the death-bed, and it has often been said that some who have hidden their treasures have watched over and guarded them for years after they left. their bodies, and thus delayed their own spiritual growth as they did on earth. Other passions: foo, such as lust and revenge, do not relax their hold on the soul at death, but, as Swedenborg saw and often recorded, they live in the same horrible conditions after death, which is the hell within them and carried with them through the gate of death. Indeed, some persons would have hardly enough left to maintain an' individuality if the ruling passion of their lives here was extracted from them at death. There would be of course a soul-germ, such as existed in the protoplasm, but the marks of individuality gained in this life would be nearly lost. For a time, when death strips the body off the soul, it must remain in its ruling passions, even though it be the love of rum or tobacco, and, even if it cannot be gratified, the desire and conflict may not be less than when deprived of it here, and we doubt if it is as easy to conquer a bad habit after death as before. If it is not easy to relinquish it with the body in death. it is not probable that it would be easier to turn from it in the weakness and early stages of spiritlife. Man is a curious mixture of elemental and earthy matter, but the passions are in and of the soul and not the body, and hence go with the soul to spirit-life, and not with the body to the grave. How much better it would be for each of us to dispose of our interest in earthly materials and all that pertains to it, so as not to have our passions confine us to earth to attend to what we should have settled before we left the body, for as surely as the ruling passion is strong in death so it is strong after death, as it is of the soul and not of the body, which is only the instrument through which it expresses itself in the earth-life.

the true "divining rods" by which we can find the pure water of life and milk of human kindness that lie buried by the rubbish of the world, often under a heap of slander or rags of poverty. This needle pointing to the true magnet from the ITY," BUT NOT A "UNITY." needle pointing to the true magnet from the hearts of children, has often been the means of discovering honesty and virtue where the overgrown wisdom of the world did not see it.

THE DIVINING ROD.

John Fiske, writing for the Atlantic Monthly, in a long article on the "Descent of Fire," attempts to cover up a scientific fact which he witnessed in public confidence, evidently because he cannot of less consequence than an ox? explain it by any law or principle within his eduand it is this course they follow so tenaciously in | jole you. regard to spiritual phenomena. In this case the by ten or twelve persons, some of them skeptics; turns it over with Planchette, table-tipping, clairlearned men have witnessed, and can attest to

as truth. the fruit hills of Illinois, now covered with vines and see us. and trees by the skill and industry of other hands. The neighbors had no wells, and said we could never have well-water, and we put in a deep cistern and prepared for drouth, but it leaked and dried up, and the son-in-law tried the hazel rod, which pointed to a spot a few rods from the house. where he dug and found abundance of the best persons, but what, if we were the controlling inself-sufficient skeptics as John Fiske. That spirits turn the hazel rod we do not claim, but when such writers deny what they do do, and class this fact with the spiritual phenomena for the same reason, viz., that they cannot control and perform it at will, and explain it by the rules of weight and measure and the seven-by-nine lights of science, we think it is time such writers took back seats, and let those who are not afraid nor ashamed to witness facts and seek for the causes have their positions as teachers. "Facts are stubborn things," it is said, but not more stubborn than mulish wise men who can ignore facts they witness with their own eyes, because they cannot find the causes in the books they study and from which they teach. The writer evidently thinks that what he does not know is not worth knowing, since he reads the dead languages and can tell what dead men wrote and said, but not what they say now. There are plenty of living persons, who never saw the inside of a college, that could give him facts and explain them that he never read of in the classics nor heard of in college exercises. The divining rod turns and tables tip, whether he believes or not

THOMAS STARR KING ON REVIVALS.

The Christian Register of April 1st, quoting from this eminent writer a lengthy and most excellent article on revivals of religion, has, among the items, the following, which we think applies to at least half the popular Christian literature of our family libraries, as well as to the sermons referred to; and we are not sure that a portion of rule:

free Thought.

BANNER

OF

My brother Potter thinks I put him in an uncomfortably hot place in the Crucible. The way he agonizes is enough to draw tears from the eyes of a marble statue. Really, I did not think I was cojoling friend Potter when I said I had a "high regard" for him "as a man and a radical expounder of Spiritualism." I am always desirous of treating those with whom I discuss issues with himself, and which thousands have witnessed, by politeness. If I were a butcher, I think I would mothering it with historical rubbish and ancient mention the good points of the animal before fables, and thus ridicule it out of its proper place knocking it in the head. Should I esteem a man

"Fair play is all I ask, friend Jamieson." You cation. It is a well-established practice among chall have it, Bro. Potter, so far as I am concernthe learned masses of our country to ignore all ed; and please remember that, while I will cudgel facts and phenomena they cannot account for by | your erroneous statements (errors of the head and laws and principles that they are acquainted with, | not of the heart, I believe,) I will continue to ca-

You say the Northwestern Department of the learned writer witnessed the hazel twig turn to Crucible "is under the dictatorship of W.F. Jathe water in the ground while held successively mieson." That is all right, is it not? Theodore Tilton is dictator of the "Golden Age." He has a but as it would not turn in his own hands, he "Free Parliament" Department, like unto the Banner Department of "Free Thought." Both voyance and ghost-seeing, and ringing in a lot papers are better for it. But, my friend, when of old fables to dilute the dose and make it palat- you say I hold a "monarchal sway" over my deable to the prejudices of his readers, attempts to partment, you mislead people. One clause you shufile off the fact which he witnessed, and which overlook: "Articles from writers of whatsoever thousands of as honest and intelligent, if not as opinion on all topics that concern human wellbeing are welcome." These are the words that have stood at the head of my department ever Some years ago we purchased a few acres among | since the beginning of the Crucible. So, come

> Now a few words about mediumship. For several years it has been customary for some Spiritualists to publish that Jamieson is an enemy to mediums; that he denounces them, etc., and that he ignores all physical manifestations, all phenomenal Spiritualism.

I need here only say what I have put in print water ten feet from the surface. This is only what from time to time for years; and that is, I never the tipping-tables and Planchette will do for some have denounced any medium. I never have been, and am not now, an enemy to mediums. I never have igtelligence, we would not do for such self-wise and nored spirit physical manifestations; but, ever since my own mediumship as a "table-tipping" medium, in 1853, I have been a full believer in spirit physical manifestations; and have, in public and private, for eighteen years, advocated phenomenal Spiritualism; and for the last eleven years have devoted all my time to the public advocacy of Spiritualism phenomenally and philosophical-

What, in the name of candor, can possess some spiritualists to be so eager to publish their brothers and sisters as enemies to mediums? There s a difference of opinion among Spiritualists in regard to some phases of Spiritualism, which difference Spiritualists, believing in the right of individual judgment, should not object to. For instance: dark circles afford me no proof of spiritower; and I have detected persons, who claim to be dark circle mediums, in the very act of imposition. The self-constituted defenders of mediums ought to know that if an individual has but one fact of spirit-communication-just one incontro vertible fact—he has a right to base his claim to be a Spiritualist, phenomenally, on that alone.

There are many Spiritualists who have felt it to be their duty to separate genuine from false in mediumship, as well as elsewhere.

It is still fresh in our memory how one of these defenders of mediums" made himself ridiculous by publishing in the "Spiritual Monthly" the sensational announcement: "Mediums, martyrs of the nineteenth century, A. J. Davis is no longer with you, but against you." The Spiritualist public have become cloyed, disgusted with such 'defences." What could have caused this "dethe Bible would not be condemned by the same fender," Powell, to publish such a thing about Mr. Davis? He needed " humbug on the brain," a "diswhen it has become "chronic, which, leaves the patient with a stock of common sense sufficient to inoculate a whole neighborhood of unfortunates afflicted with brain-softening creduli-

"See in what Peace a Spiritualist can Die."

LIGHT.

EDITORS BANNER OF LIGHT-On May 22d, my mother, Catharine H. Fenno, bade farewell to earth at the ripe age of eighty-six, saying to me that "her mission was ended," and almost her last words were, "let me go home."

It is said that Addison, on his death-hed, sent for a profligate young nobleman and said to him, See in what peace a Christian can die." I might say of the death-bed of my mother, " See in what peace a Spiritualist can die;" but I do not wish to intimate that there is any essential difference between Spiritualism and true Christlanity. She had been coufined to her bed but a short time. living to the last an active and useful life, as in days gone by, when as "Aunt Katy" in the "Old Cornhill Coffee House" she was the oracle of the politician and a "strong-minded woman" of the best ype. Her memory was remarkable, extending far back to the days of Washington and Jefferson, and on all the great political questions of the day her excellent judgment led her to correct conclu-

She explored theology through all its turns and windings, beginning with Universalism, under Old Father Ballou " in School street, indulging in Romanism, in Franklin-street Church, and gravitating to Spiritualism, where she found sure anchorage. She was a constant reader of the Banner and spiritual literature, and in her last sickness, when asleep and apparently unconscious, extended her hand as if shaking hands, and repeating the names of her children gone before. She retained her faculties to the last, and passed away as peaceful as an infant.

The Old Cornhill Coffee House was the resort of our solid merchants, as well as the young students of Harvard, who immortalized "Aunt Katy" in their Latin verses, also distinguished artists. popular actors-in fact, a beefsteak at " Billy Fenno's" was a Boston institution, and over the culinary department she reigned presiding genius.

In all the relations of life, as wife, mother, friend and neighbor, she was a true woman and a good Samaritan-her charities shed light into many a darkened dwelling; in fact, her life was as noble as her departure was peaceful and happy; and if we can believe the assertion since of an eminent medium, she was attended by a band of bright and glorified spirits. I will not say to her dear spirit, Requiescat in pace, for her life was too useful here for her now to enter an idler's heaven, and she will find that as long as she can influence those left behind to good deeds and pure thoughts her "mission is not yet ended."

Yours truly, A. W. FENNO.

Swampscott, Mass., 1871.

Married:

In Charlestown, May 28th, at the residence of the bride's father, by the Rev. J. B. Miles, Mr. Henry L. Torrey of Bos ton to Miss Emma S. Wing of Charlestown.

May 27th, at Newburyport, Mass., by Rev. Joseph May Charles II. Hurd and Sarah A. Lowell, of Saco, Mo.

Passed to Spirit-Life:

From Swansea, Mass., Feb. 18th, Mason Chase, aged 54

From Swansea, Mass., Feb. 18th, Mason Chase, aged 54 years 6 months 6 days, Bro. Chase was in his life a firm and consistent Spiritualist -knowing for himself whereof ho affirmed of a life to come and its conditions, as the faith of his earlier life had ripened into a knowledge of immortality, and that immortality demon-strated to his outward senses; and most truly could he say that he had passed from darkness into the light-iron theologi-cal bondage to the freqdom of the spirit, which "maketh allve." In this new-life of the spirit, which is arguent in the saw life of the spirit he lived the last years of his earth-life, and in its glorious lilumination passed most trumphantity to his home with the angels And in his passing on he has not left his family to mourn his absence as those that have no hope only in this life, but to them also is it a knowledge that ho still lives and loves, and will watch and care for them still with a loving husband's and father's care. And may each one fully realize daily in their home the pres-ence of him they loved, and may that knowledge and presence cheer them through the other dat. They may all meet on the shores of the better land. Functal services were attended by the writer, assisted by Bro. Kitridge, Unitarian minister of Digition, in the Bantist church, where Bro. Chase was formerly an honced momber. In his life he was honored, and in his departure he will not be forgotten. Nav light, Mr. John A. Libbry, of Somerville, aged 81 years

May 16th, Mr. John A. Libby, of Somerville, aged 81 years Beautiful paper, fine press.work, superior binding. Price only 81,00, postage 16 cents. months, after a long and severe sickness, produced by cancer.

Illustrated with One Hundred and

JUNE 10, 1871.

One Hundred and Forty-two Illustrations In order to supply the demand for ANDREW JACKSON DAVIS'S LATEST BOOK. ENTITLED, "THE FOUNTAIN: With Jets of New Meanings,"

FOURTH EDITION NOW BEADY.

We have just published the FOURTH EDITION, which fact is enough to prove the popularity of "JETS;" and the effect exerted by the "impressions" and principles of the "Foun-tain" may be inferred by the following brief extracts from correspondents and

Notices of the Press.

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

ussure. It is deep and thoughtful in its character and elevating in is tendency.-Iconoclast, Washington, D. C.

I have been reading "The Fourtain," A. J. Davis's new Jook, 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, -North Carolinian.

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

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

ligator, 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 Spirit-ualism.—National Standard, New York.

ualism. --National Standard, New York. "The Fountain" is as grand a book as Mr. Davis has writ-ten, and is beiter adapted to the average intellect than any of his other writings.-Dr. S. W. L., in Banner of Light. The impartiality and vigor with which Mr. Davis uproots popular prejudices, inside as well as outside of Spiritnalism, is as commendable as it is needed --The Present Age, Chicago, "The Fountain," Andrew Jackson Davis's new book, is valuable as containing the present view of Spiritualism held by its greatest exponent.--American Bookseiler's Guide, New how a lust read with which interest and creatification Mr.

New Pork. We have just read with much interest and gratification Mr. Andrew Jackson Davis's latest work. "The Fountain: With Jets of New Meanings." In this volume we have Mr. Davis's view of what is called Bpiritualism. He has here uttered the most searching and faithful rebuke of its absurdities, perversions and mischlevous delusions that has yet been given to the world.—The Liberal Christian, New York.

Some persons think it a sign that Mr. Davis is going back a Spiritualism to have his books commended by the religious papers, but we do not discover the least tendency in him to that course.- W. O., in Banner of Light.

that course.--W. O., in Banner of Light. Probably we never should have read this work, had the re-port not been so universally spread that in it was the evidence of A. J. Davis's recentation and apostacy from Spiritualism. Would that the world were filled with just such apostates. Wo read "The Fountain" with great care, and here permit us to say, we endoise every word offt. If that is recantation, put us in the same boat. Send for the book; you will find, heade his remarks on Spiritualism, a rich mine of useful knowledge.-Crucible.

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

God knows there are plenty of them.—Banner of Light. Androw Jackson Davis has fallen from gracel "He ob-jures," we are told, "the term medlum, with all its kindred, as applicable to himself, and claims that his revelations shall be accepted as having been made to him solely through clair-voyaace." This is terrible, and is only to be explained on the theory of a writer in the Spiritual Monthly, that Androw has been made the sport of spills.—Rochester Union and Dem. The insinuation that Mr. Davis ignores the term of medlum, and substitutes clairroyance to escape martyrdom, is too ab-aurd and unworthy a spiritual magazine to need a notice.— L. C. W., in the Chicago Tribune. Having had a superior medium in my family for years, I am convinced that Mr. Davis is in great error upon many points that he attempts to elucidate -E. W. II. B., in the American Spiritualist.

Spirituatist. This latest work of Andrew Jackson Davis, published in Boston by Wm. White & Co., seems destined to be as cole-brated a book as "Divine Revelations." One thing is certain: the work is selling randidy, and no doubt will run through many editions.—*Hon. Consul Digby.*

and work is solund into the second with the through many editions.—Hen. Consult Digby.
 Mr. Davis is abundantly competent to speak for himself. The book from which Mr. Powell has drawn his conclusions, and got up such a gloriflection by the devotees of Old Theology, through the reliations and secular press, is known as the "Fountain," and we will send it by mail, post paid, to any one who will send us one dollar and streen cents.—Hon. S. S. Jones, in the Religio-Philosophical Journal, Chicago. III. The contents of "The Fountain" are of that varied nature that we find some to high to be pleased with, some to be instructed by, some to demur at, some to deny and some to regret.—"E. S. W.," in the American Spiritualist.
 The thanks of every independent Bpiritualist are due to A. J. Davis for his challenge to further investigation. The nine errors points do ut by him are mainly the product of theological training. The wonder is that we have not more of them.—Time size-tie, a Spirit, through J. J. Morse, London, Eng.

In conclusion, we repeat with renewed emphasis-Read Jets! Read Jets! Read Jets!

WHOM CHILDREN LOVE.

GEORGE W. CURTIS says, "He is not bad whom children love." This is truly a more reliable magnet than public opinion, popularity or success in business, elections or preaching. The natural instinct of children and domesticated animals leads directly to interior goodness of heart more than the popular applause, which is often attracted by success, and not unfrequently by success obtained by fraudulent means. We are gregarious, and often follow some " hell weather' of a leader without merit, except in the bulk of praise bestowed; and how often the children will shun such persons and shy away and cling around some poor and obscure individual that is passed by on the street as not worthy of notice or salutation. These little native hearts feel the true affinity of soul for soul where goodness lives. even though the form be covered with rage, or soiled with popular abuse. We can trust those the children love, and even those the cats, dogs and horses are familiar with, sooner than those who have the world's applause. But, above all, give us for companions and friends those the spirits love and sympathize with and aid in the struggles of life.

The love of children and sympathy of angels are prietors of the paper.

REVIVALS CORRUPT YOUTH .- Not long ago, I read a volume containing twenty five sermons recently preached in New York and Brooklyn, with reference to the revival, by the most distinguished ministers of those cities. Some of the most powerful of the discourses I read in my li-brary till past midnight. The air at last seemed full of infernal terrors and wee, and I shut the dreadful book. In a room up stairs my little daughter, six years old, was sleeping, with whom I have often the most sweet conversation on God and Christ and the life hereafter. But I said to myself, then, in excitement of soul, what I will say here with seriousness and deliberation—that, ology of the average of that book stamped upon ber heart, I should unspeakably prefer that she should grow up an atheist. As an atheist, the hest currents of human nature would not be corrupted in her. Believing what hat book teaches, and having her whole nature cramped and dis-torted into its mold, it would not be possible that her spirit could have any religious beauty, cheer or peace.'

ST. LOUIS, MISSOURI AND THE WEST.

We are glad to learn that a new and larger edition of L. U. Reavis's excellent book is to be issued, containing the most valuable and reliable information on this central portion of our country. This book-"The Future Great City "-has given new life to St. Louis, and drawn more attention to and comments on St. Louis than anything else which has emanated from the Missia-sippi Valley. Two editions have been issued and circulated, and now twenty thousand more copies are ordered, and our esteemed friend Reavis i working on some improvements which he thinks will add to its value. We can still supply copies by mail, on receipt of twenty five cents, which is or one-half the cost of twenty ive cents, which is a part of which is made up by appropriations from the county. Address, as before, 601 North 5th street, St. Louis, Mo.

The Herald of Health comes to us monthly, freighted with the most important truths relating to health and the treatment of children. invalids and people generally. It would be difficult to find a magazine in this country as valuable in a family and one deserving as much patronage. We are sorry this " JOURNAL OF PHYSICAL CUL-TURE" has not a more general circulation and generous support in the West, where its advice is so much needed. It is on the right side in all great reform questions, and does a good practical work for temperance and good health, and its contributors are among the soundest minds in our country. It is published by Wood & Hol-brook, 13 and 15 Laight street, New York, at two dollars a year, and we can assure many people that they will find more than the yearly price often in a single number, if they will take the ad-vice it gives relating to "health by good living."

F Henry Hosenbry, of 165 East Broadway, New York City, writes us that he received a test in an answer to a sealed letter through Mattie K. Cassien, of Newark, N. J., from a brother in spirit-life, that not only convinced him of spirit intercourse, but saved him from a loss of seven thousand dollars. We hope he will not forget the medium who was the humble and deserving instrument that saved him so much; but we have known many instances where mediums that have been great benefactors to those that were rich have been left in poverty and neglect. Some people think if they tell of it, that is reward enough to feed and clothe the medium; and most persons do not understand that if there is any compensation to a medium in a notice of tests published to call attention to them, the person thereby shifts the payment over on to the pro-

ty. Mr. Davis's own words, in a letter published in the American Spiritualist will show what "defenders" consider opposition to mediums:

"The idea lately circulated, that I have 'recanted, or wish to exalt clairvoyance at the ex-pense of mediumship, is wholly erroneous. My recent effort was directed toward the abuses and misapplications and absurd doctrines which prevall among people who have absorbed the won-ders and delights of Spiritualism, and omitted the great ideas and rational principles upon which alone the world can ever accomplish much religious progress."

" If this is recantation," says Lyman C. Howe 'count me among the recanters." "And," says Moses Hull, "count me." And I say, "count me;" and there are a host of other Spiritualists ready to be "counted" in the same way.

Now Brother Potter asserts that Mrs. Ballou is

against mediumship. Well, we will have Mrs Ballou speak for herself, as Mr. Davis has spoken for himself:

"I am ever a true friend to all mediums,"-Addie Ballou, American Spiritualist, April 22d, 1871. Mrs. Ballou says she "tested" the manifestations that she decided were imposition. Mr. Potter says that it is only a "belief" on her part. He declares we excommunicate mediums upon "belief alone." In another place he says we condemn mediums as "humbugs upon belief only." I deny it. I have never condemned any person who claimed to be a medium, until I had tested and positively proved him or her to be an impostor. Says Bro. Wheelock, in the Spiritualist:

"We don't belong to the one-sided class. The

truth is what we want. Our firm conviction is, that the fullest expose of diskonesty and trickery upon the part of any medium, by Spiritualists, will all the more establish and advance the cause of Spiritualism. No mediums need fear exposure only when they are dishonest: and to all such we shall do everything in our power to publicly bring their fraud and trickery to light."

In the Spiritual Reporter, 1867, I used this language:

"Spiritualists are the proper persons to lay "Bpiritualists are the proper persons to lay have the impositions practiced in its holy name [mediumship]; and to the glory of many of them, it can be said that they have shown as much readiness to have falsehood exposed, even though it wore the guise of mediumship, as when found it who dittains annuch excliden " if the face in the glittering apparel of religion." "It is for the protection of true mediums that the thankless task of exposing falsehood and deception rests upon every truth-loving Spiritualist."

W. F. JAMIESON. East Saginaw, Mich., May 18th, 1871. [This discussion has run long enough. Our

readers are tired of it,-ED.]

Texas.

EDITORS BANNER OF LIGHT-As there are peraps a good many of your readers who are think. ing of moving to Texas, I desire to bring to their notice a little work which is published here for the benefit of immigrants to Texas. It is called "The Texas Almanac and Immigrant's Guide," is a work of nearly three hundred pages, and con-tains an immense fund of valuable information to those wishing to seek homes in Texas. Any of your readers who may desire a copy of the work can have it forwarded by mail, free of postage, by sending me a P. O. order on Jefferson, Texas, for one dollar. Address me as follows: ALEX. KING, Linden, Texas.

cancer. He bore his pain with true Christian fortliude, ever trust-ing in the truths of Spiritualism. He remained patient till at the twilight hour he lay off the worn out ga ment, the natural bors, and took the spiritual, never more to die. May his aged companion feel that he is still watching over her, and that she and her children will all ere long meet with the husband and father in that home where sickness and death are no more Known. SANUEL GROYER. SANUEL GROVER. Boston, May 24th, 1811.

THIRD EDITION. REVISED AND ENLARGED, JUST PUBLISHED.

" DEATH AND THE AFTER-LIFE."

BY ANDREW JACKSON DAVIS.

With an illustration representing the formation of the

iritual body.

The following synopsis of contents will convince the reade that this little book is at once original, spiritual, entertaining and instructive.

SYNOPSIS OF CONTENTS:

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