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NO. 14.

Spiritual Phenomena.

AN ANCIENT SEANCE, AND WHAT CAME OF IT.

BY ALFRED E. GILES.

Attempts to open communication from the material world into the spiritual spheres have not always and everywhere been as free from persecution as they are at the present time in the United States. It may be well for Spiritualists now-a-days, when efforts are made to introduce Christianity into the National Constitution, to call to mind some of the consequences with which a Christian ruler visited the participants in a spiritual séance fifteen hundred years ago. The story is also interesting, because that, though quite ancient, it contains strong points of resemblance to narratives of certain modern spiritual manifestations. Gibbon alludes to it, but it is presented quite fully in Dr. Nathaniel Lardner's "Testimonies of Ancient Heathens," under the title of "A Consultation and Divination of Heathens in the time of Valens."

The séance was held in one of the Roman provinces, over which Valens held rule. Persecution for religious opinions had long prevailed. The emperor for the time being, be he Christian or Heathen, often endeavored to secure uniformity of religious opinions, by using fire, the rack, and the sword upon such of his subjects as professed a religion different from his own.

Valens was an ignorant man, of a sluggish mind, dogmatic and impatient in his temper. One of his eyes was obstructed by a cataract, but from the other, the cruel spirit within, angrily glared out, rendering more hideous his broad sanguine countenance. The weight of his corpulent body seemed to have bent the bowed legs which sustained it. His type has not yet become extinct, for specimens of it may yet occasionally be seen among the law judges, and doctors of divinity, of modern times. Valens is acknowledged by church historians to have been a Christian emperor, for he helped to overthrow Heathenism and to build up the Christian church.

It was in his reign that eight or twelve men assembled in a secluded apartment to seek from the spirit-world for knowledge of coming events. A desire to foreknow that which is to come has not been uncommon at any time with mankind. All religious grow out of, or are founded on, this principle of human nature. They who then assembled in that retired and silent room were not Christians. They were Heathen, who believed in life after death, in communion of spirits: they loved virtue, they practiced personal goodness, and sought to perfect integrity of character in themselves; but they were not believers in imputed righteousness. The Heathen had already suffered much persecution from the Christians. These men desired to know whether or not, and when, such persecutions would cease. They knew what Valens's treatment of them had been, but what were they and others who held to the ancient faiths, to expect from him, who should be emperor after Valens? If they knew who would be his successor, then they could with some probability judge, whether or not that successor would oppress and persecute them. Such was the information they sought from the spirit spheres.

In the middle of the room where they met together, stood a tripod, made of laurel wood. Under the tripod and upon the floor, lay a broad round dish or platter, around whose rim were marked at equal distances the letters of the alphabet. From the central and under part of the seat of the tripod hung down a thread, so attenuated as to be quite invisible, looped at its lowest extremity to a massive gold ring. Powdered spices had been sprinkled upon and around the tripod and the dish on which it rested. The person who had charge of the scance was completely enveloped from head to foot, in white linen. Fine lawn turbaned his head, but no sandals were on his feet. He carried laurel branches in his hands, gently waving them, as he walked within the circle of his audience, around the tripod, and in low, mellow tones, chanted verses which he there improvised. The smoke of burning incense, the fragrance of costly perfumes filled the air, and various mystic ceremonies served to unitize the thoughts and feelings of the persons there assembled. In answer to their inquiries the prophetic response was, that the successor to Valens would be a powerful and an able man; but they were anxious to learn his name. They desired that its constituent letters should be pointed out from the alphabet which circled the margin of the dish. It was signified in reply, that if they would remain patient and quiet, the name should be spelled out before them, by the movements of the ring indicating the successive letters of his name. The circle was perfected and harmonized; its members watched the ring. No one touched it, or the gossamer thread by which is depended from the tripod. Quiet pervaded the apartment, the spectators were calm, yet their eyes swerved not from the suspended ring.

Near half an hour had passed, and yet the ring hung motionless. A shade of weariness crept over the younger men, but even then-the ring began to move. Yet no hand had touched it. Gently it vibrated and swung from side to side, until it almost bung over one of the letters which margined the dish. Expectation spake from every countenance; then, at its next sweep through the air, the ring appeared to linger over the letter, so near to it, and for so long a time, that every person present felt assured that the first letter of the name had thereby, been pointed out. The ring then hung vertically, but soon, as if of its own energy, it waved to and fro, till it hung over, and pointed out a second letter; then again it became motionless. Anon, as if impelled by a power within itself, the ring pointed out a third letter, and then, in like manner, a fourth was pointed out. Thus had been singled out the let-



THE DEATH OF DIDO.

THE FINE ARTS.

THE DEATH OF DIDO.

Virgil, in the fourth book of the " Æaeid," records the death, by her own hands, of Dido, taken by Guercino for his painting of "The Death thageniaus. of Dido," from which our engraving is taken.

As to whether there was ever a Queen Dido of by a body of emigrants from Tyre; but of the oc- Eucas complies with her request, and Dido in casion and epoch of their emigration we have no more enamored than ever. certain knowledge. The common opinion is, that Utica, also a Tyrian colony, was founded before Carthage, and that the foundation of the latter colony subsequently received fresh accessions of immigrants from the mother country; and it is tertainment of Aneas; and while in the woods, supposed that one of these was headed by Eliza Juno raises a terrific storm, which scatters the or Dido.

learned. At the period of its greatest splendor, Carthage must have been one of the richest and This he secretly prepares to do. finest cities in the ancient world. It was ultimately triumphed over by the Romans through treachery (B. C. 146), and was left in ruins.

About thirty years after its fall, Caius Gracchus, by order of the senate, carried a colony to Carthage—the first that was founded beyond the limits of Italy. Julius Cosar, on his return from Africa, settled in it some of his troops, and a number of colonists collected from the adjoining country.

During the early ages of the Christian era, it was regarded as the capital of Africa. It fell under the dominion of the Vandals, A. D. 419 and under that of the Saracene, A. D. 698, and was by them again destroyed.

Having thus glanced at the facts relating to Carthage, we will now return to the classics for what may be considered the fabulous.

Æneas, we are told, was the son of Auchises and Venus, and a Trojan by birth; but, ultimately, and, at her request, Æolus raises a tempest. One lation, but, in order to conceal her intention from of Dido to Jupiter.

of the ships sinks, and the others, with Eneas, her sister and the retinue attached to her court, the exiles arrive safe at an African port. Venus complains to Jupiter of her son's misfortunes, and the latter comforts her by sending Mercury Queen of Carthage, the subject of which was to procure him a kind reception among the Car-

While going out to discover the country, Æneas meets his mother, in the disguise of a huntress Carthage, we have only the heathen mythology who conveys him in a cloud to Carthage, where by way of authority; for the early history of this he finds his friends whom he had lost, and reonce famous city, the rival of Rome, is involved ceives a kind entertainment from Queen Dido, in the greatest obscurity. All that is certainly who, by the device of Venus, conceives a passion known with respect to it is, that it was founded for him, and desires a history of his adventures

> "Anxious cares already seiz'd the queen; She fed within her veins a flame unseen ; The hero's valor, acts and birth inspire Her soul with love, and fan the secret fire."

Dido next prepares a hunting match for the enhunters, and Æneas and Dido both take shelter Carthage was situate on the north shore of in the same cave. Here they are married; and Africa, in the immediate neighborhood of Tunis; on their return to Carthage, they give way to but her destruction was so complete that its post- luxurious habits, neglecting all affairs of State. tive site was long a matter of dispute with the Jupiter sends Mercury to Æneas to warn him of his danger, and bids him to fly from Carthage.

> "But soon the queen perceives his thin disguise. (What arts can blind a jealous woman's eyes!) She was the first to find the secret fraud. Before the fatal news was blaz'd abroad.

"Base and ungrateful, could you hope to fly, And, undiscover'd, 'scape a lover's eve? Nor could my kindness your compassion move, Nor plighted vows, nor dearer bands of love? Or is the death of a despairing queen Not worth preventing, though too well foreseen?

But good Æness, though he much desired To give that pity which her grief required; Though much he mourned and labor'd with his love Resolv'd at length, obeys the will of Jove: Reviews his forces; they, with early care,

Invoke the sea-gods, and invite the wind." Poor Dido watches all these preparations in

are scattered. Neptune then calms the sea, and she requests a pile to be erected for a sacrifice, "Within the secret court exposed, in air."

When all is prepared, Dido exclaims to the nurse in attendance:

"Go, Barco, call my sister; let her care The solemn rites of sacrifice prepare; The sheep, and all th' atoning off'rings bring, Sprinkling her body from the crystal spring With living drops; then let her come, and thou With sacred fillets bind thy heary brow. Thus will I pay my vows to Stygian Jove, And end the cares of my disastrous love; Then cast the Trojan image on the fire, And as that burns, my passion shall expire.

"Then swiftly to the fatal place she pass'd, And mounts the fun'ral pile with furious hasto: Unsheaths the sword the Trojan left behind (Not for so dire an enterprise designed); But when she view'd the garments loosely spread Which once he wore, and saw the conscious bed She paus'd, and with a sigh the robes embrac'd; Then on the couch her trembling body cast, Repress'd the ready tears, and spoke her last.

"Then kiss'd the couch. 'And must I die,' she said, 'And unreveng'd? 'T is doubly to be dead! Yet ev'n this death with pleasure I receive; On any terms, 't is better than to live. These flames from far may the false Trojan view ; The boding omens his base flight pursue." She said, and struck; deep entered in her side The piercing steel, with recking purple dy'd.

"Her and attendants saw the fatal stroke, And with loud cries the sounding palace shook; Distracted from the fatal sight they fled. And through the town the dismal rumor spread."

Dido's sister soon hears the dreadful news, and rushes to the spot in despair, wishing that the same sword had served them both. She calls for water to bathe the wound, and tears her own garments to stanch the crimson tide; but-

"Thrice Dido try'd to raise her drooping head, And, fainting thrice, fell grov'ling on the bed; Thrice op'd her heavy eyes, and saw the light, But, having found it, sicken'd at the sight, And clos'd her lids, at last, in endless night."

Having thus given certain extracts from Virgil bearing upon Æaeas and Dido, our readers will now readily understand the picture here given, and how far the painter has realized the concepby the unrelenting hate of Juno, he and others despair, and, as a last resource, sends her sister tion of the poet. We may, however, add that the were exiled from the Trojan shore, and they set to induce Æneas to return; but all in vain. Then Cupid in the air is probably the "winged messensail for Italy. Juno's vengeance pursues them, Dido forms her desperate resolution of self-immo- | ger" of Mercury, bearing the news of the death

expired under the cruel torture. All other per-

sons who had been present at the mystic meeting,

were secured and put to death, and their last mo-

ments, by order of the Christian emperor, were

embittered with fearful bodily torments. Simon-

ides, a young man of great learning, not a Chris-

sciousness of honor which the prospect of a cruel

death could not shake, was burned alive because

names besides that of Theodorus whose first syl lables were made up of TH. E. O. D. All persons whose names began with those letters were sought out, even from distant regions, and, for no other reason on their part than having such a name; were, under the orders of this Christian ruler, put to death. Consequently, many persons were destroyed who went by the name of Theodotusor Theodosius, or Theodulus, besides other persons, whose names had a like beginning. The historian, Sozomen, says that "throughout the whole empire, almost all who were eminent for philosophy, and many other men of letters were destroyed." Their books, and heaps of volumes treating of the liberal arts, and sciences, were burned in the presence of the judges, as being unlawful. Literary works of the heathen, and especially books treating of the mystic arts and incautations, were ordered to be brought forth for the purpose of being burnt; and severe penalties were denounced against any and all persons who should conceal them.

By this murder of nearly all the wise men of his dominions, and the almost universal destruction of their literary productions, Valeus helped to establish and strengthen the self-styled Holy Catholic Church. From its beginning, in the time of Constantine, to the present time, the procedure of the Christian Church, Greek, Roman and Protestant, wherever it has secured temporal power. has been one of violence or oppression, to persons who do not succumb to it. It has but a very narrow conception of freedom of conscience.

In finishing this sketch of an ancient seance, it is proper to answer the inquiry which suggests itself, whether or not Valens, after all his efforts. thwarted the oracle, and what was his fate. It has already appeared that the predictions uttered by the Heathen sage Maximus in reference to himself, and to those who had participated in the séance, were fulfilled. He had also declared that Valens would die by an uncommon death, and that his body would have no burial. History records that about five years afterwards, on the 9th of August, fierce Goths, against whom Valens had waged war, surrounded a cottage in which he, deserted by his guards and disabled by a severe wound, bad sought refuge. Having piled up dry fagots around his miserable place of shelter, they set fire to them, and the flames consumed the cottage, the emperor and his attendants. Thus Valens had an uncommon death, and his body had no burial.

A single other inquiry remains to be answered: Who succeeded Valens in the empire? The historian records him as the son of a distinguished military officer, whose brave and skillful conduct had preserved Britain, and recovered Africa to the Roman empire. That son - his name was Theodosius-succeeded Valens. Thus was verifled the truth of the oracle, notwithstanding all the efforts of the christian emperor to annul it, that a person the letters of whose name so far as they were pointed out at the scance, were-TH. E. O. D. would succeed Valens. Boston, June, 1871.

REMARKABLE SPIRIT TEST THROUGH

DR. J. R. DOTY.

BY MRS. FLORA TUTTLE.

On Monday evening, Jan. 25th, at my home in Columbus, Wis., the following test was given through the mediumship of Dr. J. R. Doty, who was then residing in this town. A spirit took control, and announced himself as Mr. Jacob Burson, an old gentleman who lived in Rhinebeck, Dutchess County, N. Y. He stated that he had two daughters living there-Susan Barnes and Sarah Gilbert, and that he had been in the spirit-world six days. He urgently requested us to write to his nephew, Anson B. Dave, LaCrosse, Wis., to inform him of his death and return to earth, which we promised to do, but neglected it for several days.

On the following Sunday evening he again took control of the same medium, and among other things mentioned that we must write soon to his. nephew or he would not get the letter, as he was: about to leave LaCrosse. Being desirous of circulating these truths-if truths they were-or if mere fancies had been presented to us in this, willing to expose them—I that evening wrote to Mr. Dase, (of whose existence none of us had ever heard before,) stating the facts as they had occurred.

On Monday evening, Feb. 8th, through the same medium it was announced that in two days we would have a letter from Mr. Dase, and there would be two "hand-writings" in it; that it would not be mailed at LaCrosse, but some place spelled. with six letters. On Wednesday, two days after, we received the following letter from Mr. Dase, verifying the test beyond the power of denial:

BERLIN, WIS., Feb. 8th.

Mrs. Flora Tuttle: I was somewhat surprised,
upon opening your letter, to see it was from a
stranger, and more surprised to learn its contents. I concluded, however, it was some Spiritnalist humbug until to day, when I received a
line from my cousin informing me of my Uncley
Jacob Burson's death.

Jacob Burson's death.

I send you her letter, and must say that I will see what there is in Spiritualism by investigating its truth, if truth seems to be found in it, as it ap-

pears to be in this case.

Please give me the name of the medium that.

Uncle Jake came through. If there is truth in these things, it ought to be made public.

Yours truly,

A. B. DASE.

"For myself," said the great Spinoza, "I am certain that the good of human life cannot lie in the possession of things which for one man to possess is for the rest to lose, but rather in things which all can possess alike, and where one man's wealth promotes that of his neighbor."

Voltaire's dying "Down with the wretch" undoubtedly referred to the priesthood, and not to Jesus Christ, as the priests asserted. But ecclesiastics seem to delight in putting the worst possibleconstruction upon the words of unbelievers inthom.-Golden Age. .

name of the person who was to succeed Valens in the government of the empire.

increased, as the secret was about to be revealed. nicating that intelligence to him, had thereby Then one of the company, thinking that the letters | ruined him. He foretold that all the persons conalready pointed out, gave a sufficient clue to the cerned in that scance, and many other persons further delay, cried out that the oracle plainly in- also foretold that the emperor Valens, from tended Theodorus. That was the name of a vir- whom the persecution would proceed, would aftuous and well-educated young man of good fam- terwards meet with an uncommon death, and he would not betray his friends, who, after the ily, who at that time held a high position in the that his body would have no burial. Such pre-seance, had then, for the first time, told him of it. office of one of the secretaries of the government. dictions excited further talk. The matter was He was not present at the seance, and had no noised abroad in a wider circle. Rumors of it fate which he had foretold would happen to himknowledge of it, but was well-known to all of the | finally reached the ears of Valens while he was company there assembled. After his name had at Antioch (A. D. 373 or 374). Though he had prothus incautionaly been called out, the circle broke fessed himself to be a Christian, yet neither his up, no further inquiries were made, and the com- | Christian profession, nor baptism, nor admittance pany departed, thinking that Theodorus was the into the church had changed his real, his spiritual

it had been indicated by the ring. passed from one person to another. Among those cease to be emperor; and such a prospect he name, as the name of the next coming emperor. ters TH. E. O. D., in response to the inquiry for the | was gathering around both them and himself. | scance, and therefore was put to the rack, and cle had undertaken to spell out. There were

"The sunset of life gave him mystical lore

And coming events cast their shadows before. The process had been slow, for their anxiety had He assured his informants that they, by commu whole name, already wearied, and, impatient of besides, would suffer exquisite punishments. He tian, but possessed of a personal rectitude and conperson whose name the spirits had endeavored to nature. Valens was indiguant that any one extended his persecutions, and put to death all spell out, although only the first two syllables of should presume to inquire, either of God or man, persons in his dominions, that he could apprehend, Such a secret could not long be concealed. It an inquiry presupposed that he would die, and lieved that the mystic ring had pointed out that

The aged and wise Maximus experienced the self; for he was sent to Ephesus, which had been his former place of residence, and there beheaded. But Valens was not content with slaughtering only all those who had participated in, or who had afterwards been informed of, the scance. He who was to be his successor in the empire. Such who bore the name of Theodorus; for it was be-

of eminence to whom it was whispered was Max- could not patiently contemplate. In his ethics, He resolved to thwart the oracle, to nullify its imus. He was a famous philosopher of great such an inquiry was treason, and the inquirers prediction, and thereby to prove the supremacy age, skilled in occult knowledge and all the learn- were conspirators against him. Instantly he set of the Christian religion over the Heathen reliing of that day. He had been chosen by the wise in motion the whole power of his empire to search gion. Many persons then changed their names Julian, the preceding emperor, as his especial for, and to punish all persons who had attended and rejected the names given to them by their friend and instructor. When some of those per- the scance, and all who, subsequently knowing of parents, because of the imminent danger they sons who had been present at the scance, told it, had not disclosed their knowledge to the mag- were in. But after Valens had destroyed all per-Maximus of it, his prescient eye perceived the istrates. Among the first who were apprehended, sous bearing the name of Theodorus, he surmised lurid cloud, thick with approaching evils, which was Palladius. He had been present at the that perhaps, that was not the name, that the ora-

Written for the Banner of Light. THE UPPER COURTS. BY J. WILLIAM VAN NAMEE.

There's a beautiful clime not far from this, Across the River of Death, Where the weary may rest in perfect bliss, Where the sweet and perfumed breath Of countless flowers floats gently along On the air so light and free, And the angel voices, in sweetest song, Come over the jasper sea.

By the golden mists from the sapphire sky, The light of eternal day-The scattered clouds of the midnight fly, And all gloom is chased away. There numberless rooms are vacant still, And angels guard the door, And only those can enter at will, Who know this life no more.

And only those who have borne the cross Can hope to win the crown-Whose souls have skirted the shore of loss By the river of dark renown. Upborne by the angels' nearly-boats. They float from life's cloudy rim, Where the liquid music softly floats From the harps of the cherubim.

Wa know the souls that have gone before Now walk through the golden street, Behind the pearl and the jasper door, With silver-sandaled feet. We know they wait in the land of light, To welcome the loved ones there-Where never shall come the shades of night, But glory everywhere.

free Chonght.

TO "PHILO."

My DEAR FRIEND - Austin Kent "argues' that " If there be a God of infinite perfections"of infinite goodness - there cannot only be no other being or God like him, but that there would be no room for more goodness, or for evil-infinite or finite. How much less "absurd" is it to talk of adding finites to infinite than to talk of two or more infinites? When you say-"The Perfect Being must create imperfection," does the word create" mean add to, or only a division of himself? The first would make all that is more than infinite, which is impossible. Please not use words loosely. If your God "creates" or forms by dividing himself, how can any of the parts be morally imperfect? Is He infinite in any sense after division? I never argue against any supposed amount of "free-agency," and admit man's accountability to himself and to others, but I assert that if men and fallen angels could be and are the responsible cause of all evil, men and good angels may have been the cause of all good. If finite beings could cause the evil, they could cause the good. There would be no need of a God to account for anything.

Friend "Philo," does it follow that because six ones can be got out of one six, that moral " imperfection" can be found in and result from Infinite Perfection? My "analogy" was good. In your whole article you assume a "God of infinite perfections," and on it you come to the very logical conclusion that "Evil has no real existence in itself. It is negative," &c. If evil-moral and physical-does not exist, if nothing but good exists, your long reply to my article was unnecessary. Your proof of the fact would have been in order and sufficient. I find evil as really and as truly as good, and this fact, to me, makes infinite good impossible. Evil means suffering. Good means happiness. Will you in as short a space as possible write your proof that " Evil does not exist; that it is (always) a negative?" A friend wrote me five sheets in proof that "suffering ultimates in an increase of happiness." I only ask in reply, Does happiness never ultimate in an increase of misery? It does. Another writes-"All is good." Write your proof, brother. I will write under it as good and like proof that all is bad. It will be satire meeting satire. A third, like "Philo," writes saved me from "rushing into print," as I would to the soul's haven. Let not a se me-" Evil is negative to good." I wait for the proof, that I may write under it wherein good is negative to evil. A spirit said in the Religio-Philosophical Journal, "The relative tendency of all things is to good." This makes evil first, and the universe in an eternal improvement. But it implies a badness in the endless past that no sane mind can for a moment admit possible; and nothing is gained by it. For, in that case, as much as the future is to be better than the present, so much the past must have been worse than the present. I speak here of the universe as a whole. It cannot be progressive. An ancient philosopher once taught that "Darkness and evil were infinite and eternal, and light and good were finite." Our opponents are in the opposite extreme, and more than reverse this. The learned Mr. F. E. Abbot writes (in The Index), "The supreme beneficence is surely vindicated, if, from the apparent harshness and roughness of Providence, we are thus able to extract an overbalancing good." Perhaps so, if we can add the evidence that all this "harshness and roughness" is the only or the least bad means possible to the good to be secured. [Joel Moody, in his "Science of Evil," makes the necessity of evil very plain.] But this puts the necessity of evil, of suffering, over good. A friend asks if I would make God a finite simpleton? I reply, Less bad even that than an Infinite Fiend. If a God, with the late Prof. Hare. I must insist on his goodness, though it must detract from his greatness. But I see no one personal God-infinite or

finite.
Will "Philo" or some of his friends prove his position? prove that evil-moral and physicalis not as real, as much an entity as good; that infinite happiness and infinite benevolence are possible in a universe of so much misery; that is, that infinite, intelligent and conscious goodness can look on suffering with no emotions of pity: that moral imperfection can result from infinite moral perfection: that a personal and perfect God (good) can produce imperfect men or semi-devils?

Man is said to be the most perfect work we know. He may or may not be better than I think him. But do any of you find him perfect in the sense in which you assert the perfection of your God? If not, how do you prove the cause to be better than the effect—the Creator better than the created? I do not flud perfection in myself nor in you. Then on what grounds do we boast of a perfect parentage in God? Man is not unmixed | thought, as dissenters, we had suffered one pargood; then why assert the Cause to be unmixed good? How can anything less than perfect effects demonstrate a perfect cause? Do you say, "there can be but one Infinite Perfection"? True; (yet "one" is finite. Let that pass.) But you can no more add finites-add anything to infinite, than you can have two or more infinites. Infinite Perfection can no more create, make more, or add anything or anybody to itself, than it could create or make another Infinite Perfection. All that is may or may not be infinite. Less than all cannot be. If this reasoning is good, I am not responsible for its logical inferences. I confess it brings me to the assurance that mind and matter, good and evil, are eternal. As well talk of a last cause as a first cause. If man or any part of him was ever created, he or that part of him can and must

formed or dissolved. I believe mind and matter ing saved her character and, her cause, I confess are the same thing in different conditions; each is I cannot see it. I, for one, am in hopes she will other. What men call good and evil are eternal, ing will impede her great usefulness in the cause and alike a necessity to be.

When searching for the cause of our existence, does truth, humility or goodness require us to believe such imperfect, such corrupt fruit has grown on an infinitely pure and perfect tree? Possibly when man becomes ripe—more progressed-he may be better than now, but he will never cease to be liable to rot and decay-he will never be perfect-and so can never demonstrate infinite perfection. He will always be a standing demonstration that it has no room in the universe, and so cannot exist. It seems to me that men, when boasting of the greatness and goodness of their Infinite Parent, are really though unconsciously boasting of their own greatness and goodness. What more or less can it mean than "God is great and good, for I am a standing evidence of it." I have wondered why Christians, who seem | ful cannot be silenced by the cavilings of the into prize and desire humility so much, were so seldom really humble. Their idea of God's infinity and perfection, in view of their relation to him, cultivates their pride, and makes humility more beams upon the spirit to quicken it. Spirituality, difficult to obtain, if not next to impossible.

to assume a God of infinite perfections will be no piration, or prayer, is indispensable to spiritual reply to this article. To demonstrate that there is growth, as that is the use or exercise of this no material or moral antagonism in the universe; crowning mental faculty. Its phrenologic locathat an opposite to good does not in any sense ex- tion is suggestive of its relative importance, it ist; that good is an entity, while evil is not; that being the apex, the dome, the "upper chamber" good is always positive, and evil is always nega- into which all the mental faculties must retire to tive; that evil is only the absence of good; in a word, that there is nothing but happiness-nothing but good; that all such words as sickness, pain and misery, whether they refer to the soul or body, have really no meaning, would be a good reply. If any man will cease to use these words verse with us. or others of like import, and permit them to become obsolete in his vocabulary, I will accept that from him as a demonstration that they have no meaning other than good. Till they do this, I have their practical confession that evil is.

AUSTIN KENT. Stockholm, St. Lawrence Co., N. Y., 1871.

"EMMA HARDINGE ON MARRIAGE."

EDITORS BANNER OF LIGHT-I am not one of those who find fault with that gifted woman. Emma Hardinge, for having the ceremonies at her marriage performed by a minister of the English Episcopal Church. I think it was her own business; and if she had merely told her assailants to mind their own business, it would have been, to my mind at least, an all-sufficient answer. Her act required no justification, and I am sorry, as a sincere appreciator of the public services of that talented lady, that she thought it some her "objectionable act." Still more am I account," she has damaged her own cause so la-

I should not have sought to occupy any portion of space in your valuable journal if I was not personally interested in the question, to an extent which I will explain before I close. I feel that I and all other English non-conformists are somewhat stigmatized by the following language in her letter, published in the Banner of Light of April 29th, 1871. I quote:

"And now, my wise and liberal-minded judges, understand that nothing but the fact that I was married by the English Episcopal form—the only form acknowledged in this country—has saved my character, my cause, the peace and happiness of my family, and my husband from expensive law-

I wish to call your attention, and that of your readers, to the words of the quotation which I have italicised. I was in hopes, when I saw Dr. J. K. Bailey's able article in your issue of May 20th, of entry" through which it must come, and inhe would have noticed the expression, and so spiration is the "phantom ship" that conveys it always rather read than write.

I am surprised that a lady of such manifestly superior education, endowments and intelligence -an English lady, and writing in England-should he led to state, as a fact, that the English Episcopal is the only form of marriage acknowledged in England! and this in the seventy-second year of the nineteenth century! No. no! a thousand times no, my dear lady! Backward as our old mother country is in some things, she is not so had as that.

I said I was personally interested in this ques lon. Thirty years ago next month, I and my dear wife were married by a Baptist minister in Leeds, England, in the presence of the legal Registrar of births, marriages and deaths. And now, in the midst of our seven children and seven grandchildren, will the lady dare to tell us that we were not legally married, or that our marriage would not be acknowledged in England? We were by no means the first to avail ourselves of the law making such marriages in every respect as legal and respectable as those performed in the Episcopal Church. In fact, it is not necessary in England to have a religious ceremony performed at all to make a marriage strictly legal. Marriage may be treated entirely as a "civil contract" by those who so view it, and the contract can be signed, sealed and delivered by the high contracting parties at the office of the legally constituted Registrar aforesaid. This law has been in operation so long that I think I am justified in assuming that Mrs. Hardinge is almost inexcusably ignorant of the laws and customs of her own country, as she is certainly incapable of intentionally throwing dust into the eyes of her American friends in order to add force to her justification. The dust has been thrown, however, and it would seem as though Dr. J. K. Bailey had been partially blinded by it, or he would not have said that her private, personal and national reasons were amply sufficient. I honor him for his able defence of the status of Spiritualists in this matter. and I felt compelled to defend the position of the great body of dissenters, secularists, free thinkers and others in England, who have nobly dared to non-conform to the ceremonies of the English Eniscopal Church in this as in many other mattars. Not that there is anything much more objectionable in that particular ceremony than in those now practiced by other churches; but we ticular church to monopolize the sole privilege long enough. And we accomplished this much in 1836, after a long struggle, and in the face of much opposition. May the time speedily come when there will be no dominant church either in Eng-

land or anywhere on the face of God's earth. It is true that at first many lordly bishops and bigots turned up their aristocratic noses at the then new order of things, and talked about "free and easy marriages" and "marriages so called;" but that time has long since gone by; which, by the by, makes this raid of Mrs. H.'s all the more surpris-

I think her "private and personal" reasons are good, and she did right to adopt the Episcopal lation to them. While there are those that think form for the sake of the peace and happiness of they have outgrown the necessity for them, there her family, and to protect her husband from ex \are doubtless many others who, like myself, hav-

be uncreated—what has been formed must be un- pensive lawsuits, if in danger; buths to her haveternally passing from one condition into the be able to explain all satisfactorily, and that nothof spiritual freedom and enlightenment.

Very respectfully, Jonathan Grimshaw. Jefferson City, Mo., May 31, 1871.

PRAYER.

BY DEAN CLARK.

An article from Allen Putnam upon this subect induces me to give a few inspirational ideas in a similar strain. The feeling of reverence or worship is an instinct of man. All races manifest it, and the form of its expression is modified by their degree of intelligence and culture.

It seems impossible that a sentiment so universal can he a mere ennergition, and the heart that yearns to express its adoration of the All-Beautitellect that deals mainly with sensuous things.

The spiritual faculties are the sky-light of the soul, through which the sunlight of inspiration like all other faculties of the mind, can unfold My friend 'Philo' and the reader must see that only through exercise and cultivation; hence ascommune with the Divine.

It is the sanctum sanctorum of the mental temple, where the oracles of celestial wisdom address our spiritual consciousness. It is the Valhalla of the soul, where celestial visitants come to hold con-

True devotion is the going into this sacred closet and shutting the door of the physical senses. that the spirit may commune with the All-Father in secret, worshiping" in spirit and in truth" the highest ideal of perfection. It is the ascension of our spirits upon the Mount, where, like Jesus, we may be transfigured in the white light of heavenly refulgence and receive the baptism of angelic magnetism that sanctifies the body and quickens the "inner man," giving us a foretaste of joys unutterable.

Prayer, as the aspiration for spirit-communion. is the true method of spiritual culture—the best means of a "growth in grace" and a knowledge of divine things; for 't is the vehicle that conveys the soul into Elvsian realms, where the spirit

comes en rapport with all that is holy and divine. If, then, we would become spiritualized so that we can enjoy the rapture of heaven, we must obey the voice of God in the soul, commanding us to "come up higher," and, heeding our spiritual innecessary, even as a "public person," to render a tuitions, go up from "the cellar kitchen" of our 'public account" of what was considered by natures, where the passions revel, into the upper story of the soul's temple, where heavenly guests sorry to find that, in the rendering of that "public can greet us, and where we can receive the sunshine of Divine Love which beams most warmly into our being through the crystal dome of "the house we live in "-called veneration.

As the flowers open their petals to drink in the sunlight and the dews that are distilled in Nature's great laboratory-the air, by which they are fed, so must we open the skylights, the chief avenues through which descend the baptisms that fill the well-springs of our spiritual life.

As the trees put forth their branches into the viewless air, to inhale through their leafy lungs the life-giving elements from invisible sources, so the soul must send forth its feelers-aspirations -to imbibe the spiritual essences that float in the 'universal ether" wafted from ambrosial bowers

As the body draws its sustenance from material sources, so the spirit must feed upon heavenly manna, and the organ of veneration is " the port phy blockade the highway of our spiritual commerce, nor a faithless distrust put an embargo upon the supply of our spiritual food, for the spirit instinctively imployed the Divine Power to "give us this day our daily bread!"

"OBEDIENCE OF WIVES."

EDITORS BANNER OF LIGHT-Your editorial of May 20th, concerning the obedience of wives to Jesus in preference to the wishes of husbands, brings to my mind the case of Mrs. Cornell, wife of Elder M. E. Corneil, who is a prominent Adventist preacher of Battle Creek, Mich.

Mrs. Cornell became converted to Spiritualism few months ago, since which she has been obliged to pass through a rain of flery persecution from her former Adventist friends, who have used all means in their power to turn Elder Cornell against his wife! Their efforts have caused the Elder to labor to reclaim his wife from what he considers the "bewildering influence" of Satan, in the form of Spiritualism. Amid all this. Mrs. Cornell is firm, and more devoted in her love for Spiritualism than ever.

Now comes the hardest trial of all. *He tells her that he cannot live with a Spiritualist, and will not support a Spiritualist. Elder Cornell in his printed address says:

"Spiritualism, ever making its bold advances in the absence of Eld. Cornell from home, had

even stepped over his threshold." Now, the fact is, that Mrs. Cornell became a Spiritualist by first opposing and denouncing it. Dr. J. V. Spencer, a leading Spiritualist, was the attending physician in the family of Mrs. Cornell's parents. During those visits she broached the subject of religion, and the family united in thinking it a pity that so intelligent a gentleman as Dr. Spencer should be led astray by the "delusion" of Spiritualism. Dr. Spencer made it the rule of his life not to thrust his religious views upon any one; but when assailed, to give the best reasons he has for the knowledge he possesses that Spiritualism is true. The result of Mrs. Cornell's effort to show Dr. Spencer his error was to induce her to investigate Spiritualism while at the East. I have understood her to say she visited the Banner of Light Circle while in Boston.

This is the way Spiritualism made its "hold advances" in the "absence of Eld. Cornell from home."

Mrs. Cornell was a prominent Adventist, is intellectual, and ladylike in her demeanor, and treats her Adventist persecutors with uniform kindness. W. F. JAMIESON.

NECESSITY OF PHYSICAL MANIFES-TATIONS.

EDITORS BANNER OF LIGHT-My subscription having nearly expired, I herewith remit in continuation. I cannot do without the Banner.

I am glad that your convictions remain unchanged in relation to the necessity of manifestations—physical and otherwise—and that you continue to receive and publish correspondence in re-

ing no opportunity to witness them, are glad to know that others, who are more happily favored, furnish you with the facts concerning the phenomena they witness, which you, in publishing, add greatly to the interest of the Banner, and increase the faith of the but half converted.

It has been the great desire of my life to know of the hereafter-not to believe, but to know: be lief did not satisfy me.

Mr. Lum says, in your last issue, " that a determined and manly self-reliance is imperatively more to be desired than even a belief in immortality." I agree with him; but a knowledge of immortality is better than both, and tends greatly to increase the former, and entirely absorbs the lat-

Mr. Lum says further, "I cannot but think that faith in man will do far more for the world than faith in spirit." Perhaps so; but will not faith in both do far more still?

Mr. Lum should see that all that is, is for good, if properly used, and that mediumship and manifestation are but the workings of natural laws, which it is both man's privilege and duty to study and understand, despising no phase, not even the least.

Mr. Davis may be none "the less a Spiritualist' because he opposes "circles as injurious and harmful in the extreme," nor Prof. W. D. Gunning, in declaring mediumship detrimental to mental and moral health:" but, yet, if their advice is to be followed. Spiritualism is at an end. so far as any additions to its number of believers are concerned.

But everybody that reads the Banner knows that they are not right—that if there be anything "injurious in circles" and "detrimental in mediumship," it is only in exceptional cases; that the great majority are blessed by the gift, and the recipients of their favor blessed in what they wit ness and receive.

Allow me, then, through the Banner, to earnest ly thank those who, being favored with spiritmmunion through their own mediumship or that of others, relate the facts of their experience through your valuable paper, thus imparting the light they receive. Yours truly, G. W. A. Murray, N. Y., May 31st, 1871.

MISSIONARY RIPPLES FROM WISCONSIN.

BY J. O. BARRETT.

At Madison to day—capital of the State—a beautiful city among the lakes; it is Orthodox, and therefore aristocratic; few Spiritualists. Chief among them are Lyman C. Draper and wife, emancipated from the Baptist church. He was the deacon, and when he struck for spiritual independence, such a furore, such an excitement! Every artifice was tried to hold him and get him bacs, but in vain. He is sound! He is Secretary of the "State Historical Society," and ranks as first among the autiquarian scholars of America. His large antiquarian library is a world-feast of thought. It tied me with all the past. Oh, that I could ponder longer over those ancient volumes! He has an immense assortment of Indian histories

and relics, and of revolutionary days. That library room is a depot for antiquarian spirits. He has now gone South in quest of ancient parchiments. The capitol building is quite an imposing structure, superior to that of Boston, set in a beautiful park. Across one of the lakes is the Insane Asyluma applicable of the capitol and the superior to the capitol and the superior to the capitol and the superior to the capitol and the superior and superior to the capitol and the superior and superior and superior capitol and the superior and superior capitol and the superior and superior capitol and the superior capitol c park. Across one of the lakes is the insane Asylum, a splendid structure, retired, and is said to be well managed. With Bro. E. W. Stevens and Sister Stillman Severance, I am a committee appointed at the last quarterly meeting of the Southern Association of Spiritualists to visit this and all the other public institutions of the State, with view to elaborate reports of their psychological condition and management. So you may expect

condition and management. So you may expect to hear from us in due time. With my brother, O. M. Palmer, rode over this magnificent country. His children are mediumistic. One of his daughters, we all hope, and so do her inspiring angels, will be a public speaker. She is every way qualified. The old veterans begin to retire; who are to take our places when we grow old? "The workmen die, but the work goes on," said Wesley, when passing higher. We should, with angel-superintendence, be earnestly disciplining scores of young speakers. Oh, for a "Prophet's School!"

At Madison are Drs. Harrington and Bancroft,

At Madison are Drs. Harrington and Bancroft, who are following in the steps of the Nazarene, "forgiving sins" by healing the people's sickesses by the laying on of hands. Heaven bless

all such workers.

The churches out West are in a rage, for "Spiritualism is everywhere!" It is a custom in our country for a chosen tool of the church to assail the speakers in our meetings, and then we have whole bushels of slander and abuse. Such brazen audacity you never heard of "Down East." At a loss for an argument, they resort to vituperation and vulgar, coarse blackguardism. When we make replies to such there should always be an appeal to our inspirations, and if the spirit says. "Be silent," then be silent; and if we are moved to speak, then use the "two-edged sword,

By-the-way, a fine thing is told of Sister Hayes, one of our Wisconsin mediums and spoakers. After a good lecture in a town west of Madison, a representative of the church rose, and with ungentlemanly words assailed her and Spiritualists generally. It was nothing but "filthy communications," as usual. Having thus expectorated his vile stuff, Sister Hayes was instantly controlled by her German spirit and there publicly exposed his whole secret and domestic life. He was a whiskey-drinker and abuser of his wife. The spirit gave the facts, and then advised him to "amend his pernicious habits," ere he again attempted to moralize upon Spiritualism. It was rich. The man hid his diminished head, and went home ashamed, as a thievish dog justly whipped, to learn good manners.

MILTON JUNCTION.

At the humble home of Stephen Weston, a veteran Spiritualist. Last evening, after a few hours eran Spiritualist. Last evening, after a few hours notice, gathered a very respectful audience in the schoolhouse. The inspiration was sweet; we all stepped forward toward the "holy of holies."

A book lies beside this paper, entitled "The

Critical and Explanatory Pocket Bible"-a new thing for the "brethren," and very much extolled. Its author is Rev. Robert Jamieson, D. D. Saint Paul's, Glasgow. Purporting to come from a scholarly source and so highly praised, I just opened its pages, expecting to find an improved commentary; but the first page dashed the hope for all the book. Let me quote: "Father, Son and Spirit, who were engaged in the creative work." "Created—not formed from any preëx work." "Created—not formed from any preëx-isting materials, but made out of nothing, the heaven and the earth—the universe." "Made out of nothing!" Glad the question is settled, and that there is plenty of the "nothing" out of which to make other worlds. The author maintains that after a "period of remote and unknown an-tiquity, hid in the depths of ternal ages," God commenced to make the worlds "out of nothing," and it was done just as the Bible says, in six litand it was done just as the Biole says, in six ineral days, of twenty-four hours each. He says "they could have been finished in a moment as well as in six days." Well, why was it not done in a moment, to save loss of time? The author answers: "The work of creation was gradual for the instruction of man." Glad the vexed question of the location of the "Garden of Eden" is also of the location of the "Garden of Eden" is also settled. It was "an extensive park, "in Mesopotamia".—"probably," Ah! why did you use that doubtful word? You should have said, "certainly," and the church would not take it up again. The "rib" referred to is not rib, out of which a woman was made, but she was "from his side," "near his heart," "probably" out of the left ventricle, as that is the stronger side of the heart. The serepart in the tempration into which our first The serpent in the temptation into which our first parents fell is not a baboon, as Dr. Adam Clark maintains, but "a real serpent"; the devil spoke to Eve through him! That's why everybody hates snakes! That fall was terrible, but we are sorry the Bible mentions it, because tyrants have thus excused their oppression, and so the Scripture," by making woman enjoy her curse, as our author says, in "humble subjection!"

est editions" from high authority. The rest is approach that island with the object of unearthing after the same style. So round and round we his treasures has met a sudden death. There, enough! Reader, this is one of the "lat-

go—the same old story! Oh! thank heaven! we Spiritualists are able to clear the tables of all this drift-wood. Contrasting our humble light with ecclesiastic darkness, let us take courage and on to the battle, till all such chains are broken from human intellects!

Milton Junction, Wis., May 13th, 1871.

CONNECTICUT.

Missionary Report.

EDITORS BANNER OF LIGHT-As I have made EDITORS BANNER OF LIGHT—As I have made no report for publication of my missionary work the past winter and spring, I feel obliged once more to intrude upon the columns of your paper for that purpose. And here let me state that, since my return from New Hampshire, January last, I have been rept justly engaged, doing some of the time much more than I was able to. The missionary work has been carried on much as formerly. I have revisited many places, and also found my way into localities where I have never before succeeded in getting a hearing. My time heretofore way into localities where I have never before succeeded in getting a hearing. My time heretofore has principally been spent in the eastern part of the State, there being more Spiritualists and more local societies there than in the western; but this year, thus far, the greater part of my time has been spent west of Hartford.

Collinsville I visited, and some of the clergy was the property of the clergy and the Real No.

Collinsville I visited, and some of the clergy were present at my lectures, and the Rev. Mr. Bowditch distinguished himself by asking a few such questions as the following, viz: "Do Spiritualists worship the devil? if not, why do they pray to him?" making reference to a prayer of Lizzie Doten's, reported in the Banner of Light, in which she addressed her prayer to "Lucifer, &c., as the sun of the morning," and "Why do Spiritualists ignore the marriage relation?" and many other similar ones, not calculated to draw out any intelligence, but rather to prejudice the people against us; and, being fearful lest he had not accomplished what he intended, he gave three discourses to prove it was a delusion, and its advocates immoral and unprincipled.

South Glastenbury I visited, where I was again attacked by a clergyman of the Congregationalist order. Here I, by special request, gave one entire evening to answering questions, omitting the lecture. This had the effect to stir up a terrible excitement. There were very few Spiritualists at this place—a half dozen, I think, would number the whole; but the meetings were largely attended. The Rev. Mr. Rogers came out on Sinday with a sermon on Atheliam and Spiritual-

number the whole; but the meetings were largely attended. The Rev. Mr. Rogers came out on Sunday with a sermon on Atheism and Spiritualism. Not knowing much about either, he said very little then, but spoke at some length on the antiquity of the Bible, denouncing Voiney, Hume, Paine and others who reasoned on it, and fought against its being considered authority. He reiterated all the stories that have been attered by his craft about the death of infidels and the recantation of Paine, assuring his congregation that Spiritualism was only an infidel religion, and Spiritualism was only an infidel religion, and that its mediums were agents of the devil, and, in the future, would be only the companions of fiends.

fiends.

My most grateful thanks are due Mr. Wm Miller and his estimable lady, at whose house I was most hospitably entertained, and although Mr. M. was not a Spiritualist, he was a liberalist in every sense of the word, and in the midst of the excitement that ensued he stood by me, and gave me both protection and encouragement.

Phintulal Lake visited and although there are

Plainville I also visited, and although there are comparatively few Spiritualists there, I was invited to extend my appointments, which I did, speaking there the first Sunday in the month for four successive months, which lectures have been well attended, appreciatively listened to, and liberally sustained

Many other places have been visited, and, as I have reason to hope, with good results.

As to the finances of the Association, I will say that I have collected less this winter than any since I have traveled in the State. The collecsince I have traveled in the State. The collections are about the same, but the individual subscriptions are much less. This movement has been sustained every year by nearly the same persons, who have grown tired of keeping it up, and this year give only one or two dollars where they used to give three or four, so the amount collected each year gradually diminishes, and the collections taken in my audiences are insufficient to sustain the movement without aid from individuals who have the interests of the cause at viduals who have the interests of the cause at heart. I have thought that I would never make heart. I have thought that I would never make another appeal to the Spiritualists of Connecticut, but when I see souls hungering for the bread of life, and our cause languishing for proper support, and know that Spiritualists are paying money to help support Ortholox churches, that are governed more by pride and aristocracy than by the teachings of Jesus, then it is that my whole being revolts. How, I ask, have the Methodists or other seats built themselves up? By naving to other sects built themselves up? By paying to support other denominations? No; but by bringing every available penny into their own treas-ury, to support themselves; and if Spiritualists would have their heaven-born philosophy become

the prevailing religion, they must "go and do likewise." One word before I close, about the discussions that have been carried on through your paper by Bros. Clark, Hull, Graves, etc speakers." The arguments brough The arguments brought up by these brothers for and against settling speakers remind me of blowing bubbles in my childhood. I used to blow them sometimes until they got to be very large, and then they would burst, or hit against some other child's bubble, and all vanish away to nothing. Now, it seems to me that this con-fabbing about settling speakers is a good deal like bubble-blowing, as neither speakers nor so-cieties are likely to be benefited by it. As far as I am concerned, (and I doubt not this is the case with a majority of speakers, whether they be "tenth-rate" or "first-class,") I shall settle from one week to six months or longer, just as it suits my own and the convenience of societies. It does not need any argument to show that we cannot speak for or be employed by societies where both are not satisfied. Let our brothers, then, who enjoy the immense satisfaction of 'first-class speakers" expend their talents on subjects of more significance than wrangling over one's ability to interest or instruct for a longer or

shorter period.

Euclosed is a report of receipts, both by collections and subscriptions, from Jan. 15th to May 1st: J. B. Hinkley, Unionville, \$1.00; Woodard Dean, South Glastenbury, \$5,00; Woulded Dean, South Glastenbury, \$5,00; Dr. Bodyfield, Bristol, \$1,00; A. T. Robinson, do., \$2,00; S. A. Horton, do., \$1,00; John Churchell, do., \$1,00; Mr. Mathews, do., \$1,00; Henry Richards, New Britands (100, Mr. Southern) ain, \$1,00; Mr. Somers, do., \$1,00; total, \$14,00. Whole amount taken by collections in the different places, \$97.42.

People writing to my permanent post office will address me at West Winsted, Conn., instead of Falls Village. E. ANNIE HINMAN,
Agent Conn. Association of Spiritualists

Seymour, Conn., May 23, 1871. Singular Fatality.

Many unsuccessful searches have been made for the treasures supposed to have been buried by the pirate Lafitte on some one of the islands in the Gulf of Mexico, some eighty miles from New Orleans. One of the pirate's men, when dying, gave a family named Newell, who had befriended him, a diagram and written description of the exact spot where this hoard of wealth was buried. Mr. Newell made three attempts to reach the place; but on the first voyage was shipwrecked, on the second his partner was sunstruck, and on the third voyage Mr. Newell himself was taken suddenly ill and also died. But Mr. Newell had a son, then a young man and a printer working in the office of the New Orleans Picayune, who resolved to try to accomplish what his father could not. Therefore, some three years ago, young Newell fitted out a small vessel and made a voyage to within sight of the island, when a violent storm came on and his vessel was wrecked. One year after this he made another attempt to reach the island, but was again wrecked. A month ago he fitted up another vessel, and made a third trial to obtain the golden treasure. A week ago his lifeless body was picked up near the Rigolets, floating in the muddy waters of Lake Pontchartrain, perforated by two bullet-holes. There seems to be a singular fatality accompanying the spot where Lafitte buried his spoils. Every person who has yet attempted to

Written for the Banner of Light. THE VOICE OF SUMMER.

BY MARY HARRIST FIRTH.

I come, I come, with wreaths of flowers To deck my brow in these sunny hours; I come, and the earth is decked in green, I come-then welcome Nature's queen,

I come, I come, to this lovely earth, There's no one here but knows my worth. The children welcome me with their song, And all reloice the whole day long.

I come. I come! there's my banner on high Casting its rays of sun from the sky; Smiling in warmth o'er the dew wet flowers, Bent to cheer by th' higher powers.

I come, I come, in a robe of green. And around me waving fields are seen. My cooling showers revive the trees-Then I breathe again in the gentle breeze.

I come, as the light eternal breaks When the soul to newer life awakes Mid the vernal bowers of that fairer land, By the wings of a deathless Summer fanned i

MASSACHUSETTS.

Semi-Annual Convention Of the Massachusetts State Spiritualist Asso-

clation, keld at Ellot Hall, Boston, Mass., on Thursday, Morning, Afternoon, and Evening, June 1, 1871. Reported for the Banner of Light.

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Morning Session .- Convention called to order by the Pros-

Morning Session. —Convention called to order by the President, Edwin Wilder, 2d, at 10½ o'clock.

A portion of the records of the last meeting were then read by the Secretary, II. S. Williams; after which, it was, on motion of M. V. Lincoln, voted to suspend further reading, and to accept them as a whole.

After some congratulatory remarks by President Wilder, it was, on motion, voted that the Chair appoint a Nominating Committee of three to prepare a list of individuals to act upon the various committees needed by the Association.

De H. R. Stores and Messes N. M. Wilder and E. S. Whoeles Dr. H. B. Storer and Messrs. N. M. Wright and E. S. Wheeler

act upon the various committees needed by the Association. Dr. H. B. Storer and Messrs. N. M. Wright and E. S. Wheeler were so appointed.

The committee having retired to attend to their duty, the President called for volunteer speakers to improve the time. M. V. Lincoln was the first in the list. He referred to evil as being undeveloped good, and said that the consequences of undevelopment in our acts would follow us in the world to come—death not cutting the cord which bound together cause and effect. He counseled the making of the most of our opportunities for gaining physical, mental and spiritual strength, because power in all these capacities was necessary to a full, rounded development.

Mrs. S. E. Warner, from the West, was next in order. She made a sharp and telling speech, reproving the introduction of side issues (too often seen) in our business conventions. She hoped the present body would avoid such conditions, and that God and the angels would give us power to work practically to the end.

Dr. H. B. Storer then reported the following names from the Nominating Committee: On Business and Finance—Prof. J. H. W. Tochey, Mrs. L. A. Sampson, I. C. Ray, Mrs. Sarah Brintail, Dr. A. H. Richardson; on Resolutions—Dean Clark, Rev. Wm. Brunton, Mrs. M. S. Hondley, Cephas B. Lynn and Mrs. W. W. Currier. The report of the committee was accepted. I. C. Ray resigned, and his place was filled by M. V. Lincoln. He thought the female portion of the Convention should be called upon more freely for committee duty. He desired to thank the lady from the West (Mrs. Warner) who had just spoken for the vivacity and sprightliness of her words and thoughts.

Dean Clark, from the Committee on Resolutions, called for all disposed to furnish their thoughts in writing for the consideration of the Committee.

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Rev. Mr. Fairchild, of Stoneham, gave his views concerning modern spiritual manifestations, and some of his experiences also. The fact of spirit communion had always appeared to him to be reasonable, but he never felt called upon to investigate the, matter till shortly after the decease of his little son—his all. Overcome with sorrow, and while absent a from home, on a visit to a relative, the planchette wrote to him giving the boy's name, and some other things which aroused his attention. The lady who had held planchette while it wrote soon discarded the instrument and began writing with the pencil in her hand, till she was gradually developed, so that while talking upon any subject, or interested in observing others, her right hand would write out answers to mental or vocalized questions. The reverend gentleman said he never was one of those who, because they could not account for a thing thought it to be done by spirits—neither had he ridiculed those who did accept that—to him—rather incomplete hypothesis, but he was certain, from evidence which could appeal to his reason, that his boy did communicate to him through this young lady's arm. The proofs given were of a nature to convince him, but might be no evidence at all to others. He traced in them all the individually of his child. All persons desiring to know truly, must investigate the matter individually. To him it was as the privilege of the mail is on earth—a chance of sending a letter, or of receiving one from those who are removed from us only by the barriers of our own poor human senses. He called himself an independent Unitarian minister—a Ohristian minister—a Ohristian minister—a chance of sending a letter, or of receiving one from those who are removed from the sone neveloped in the dark clouds in which

immortality!
M. V. Lincoln, from the Business Committee, then made

immortality!

M. V. Lincoln, from the Business Committee, then made the following report, which was accepted:

Services for the morning session: Conference.
Afternoon Session: To commence at 2½ o'clock. Discussion of Resolutions, and transaction of such business as might legitimately come before the Convention. Speakers limited to fifteen minutes.

Evening session to commence at 7½ o'clock. Written address by Mrs. M. S. Hoadley; speeches from others whose names would be announced in the afternoon.

Prof. J. H. W. Toohey then rose. He referred to the word "miracle." which had been used by a previous speaker, and said that it ought to be expunged from every spiritual lexicon. The supernatural and the supersitious go hand in hand. He decried the belief which held that any power existed outside of Nature, and criticised the idea seemingly enterthined by many in the world, that there was a vast spiritual existence somewhere in immensity which could not come in contact with Nature without becoming defiled thereby. An absolutely outside God was an idol, and would be overthrown by the increasing good sense of general humanity. He spoke of religion (as now existing) as a something which, shut up for six days, was on the seventh turned loose upon us like a mad dog to defile our intellects and studify the growth of our soils. For twenty-five years he had fought ecclesiasticism, and should continue to while he lived. Rev. Mr. Fairchlid then made a personal explanation of the seeming misunderstanding of his application of the

Rev. Mr. Fairchild then made a personal explanation of the seeming misunderstanding of his application of the word "miracle."

J. J. Pettingill made some remarks bearing on the topic, after which the Convention adjourned to meet at 2½ P. M.

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Afternom Session.—Convention called to order at 2½ o'clock—President in the chair.

Dean Clark, from the appropriate committee, as the first thing in the order of business, presented the following:

Resolutions of the Spiritualist Lecturers' Club, addressed to the Massachusetts Spiritualist Association.

Whereas, The advent of modern Spiritualism found an eclipsed faith and a bewildered religious sentiment, the logic and animus of which pointed toward if it did not metaphysically demonstrate the non-immortalism of the mind; and Whereas. The diversified manifestations of the spirits were intentionally adapted to the needs of individuals, rather than the construction of a new religious system;

1. Resolved, That the forms of action by these intelligences and their instrumentalities, like all preceding manifestations and forms of faith and teaching, were for the transition hour and doubting person, rather than for the snalytic and constructive thinker; and being thus adapted, were therefore educational to the era, and corrective of "the conflicts of the ages," the culmination of which subordinates the function of the mere iconoclast, and raises Spiritualism to the plane of fundamental truth and scientific generalization.

2. Resolved, That the further development and future

tion.

2. Resolved. That the further development and future usefulness of Spiritualism require unity of effort for the analyzation of phenomena; the classification of facts and the verification of the Science of the Real and the Philosophy of

verification of the Science of the Real and the Philosophy of the Possible, in order that the progress of the intellect may ultimate in spiritual fraternity, practical coöperation, and a better life.

3. Resolved. That among the varied agencies now educating the popular mind and constructing the science of advancing civilization, we know of few more needed or useful than the Spiritualist Lecturers' Club. Promoting, as its central purpose, the culture of the teacher and the progress of the taught, we consider it entitled to the greatest respect of all speakers and the most liberal support of the public, the better to make it an exact exposition of spiritual sciences, and the means by which the rights of lecturers shall be popularized and secured.

4. Resolved. That as conservative of public and social

and the means by which the rights of lecturers shall be popularized and secured.

4. Resolved. That as conservative of public and social order, and the good of communities and individuals, in view of the character and services of the members of the Spiritualist Lecturers' Club—in common with other Spiritualist speakers'—as well as in consideration of the convenience, interest and self respect of all Spiritualists, we carnestly recommend the Massachusetts Spiritualist Association, and every other State organization which has neglected such needful action, to become legally qualified to give proper persons the requisite authority to recognize and celebrate marriages according to the statutes, and in all ways exercise the privileges conceded by law to the ordained speakers of any class of our fellow citizens.

5. Resolved. That while we are happy to acknowledge the generous activity of very many noble men and women, and repudiate a mercenary spirit in connection with public teaching ourselves, we deplore the personal indifference, irresponsibility, instability and general disorder manifest in many of our local societies; inasmuot as the growth of Spiritualism is hindered and Spiritualists disparaged, while

mediums, authors and speakers are robbed of moral encouragement, and left with a beggarly pecuniary support to endure social estracism and encounter public discrimination, while giving greedy audiences the benefit of their knowledge and inspiration.

6. Resolved. That to reform these abuses we recommend everywhen local expressions.

8. Resolved, That to reform these abuses we recommend everywhere local organizations, under the auspices of legalized Buse Associations, predicated upon a moral and scientific foundation of principles. In pursuance of such action, we call for the open and united cooperation of the influential friends of Spiritualism, to secure good, responsible, intelligent and practical persons as officers of societies, and to support them by their presence, their counsel and their cash, as in duty bound by virtue of their character as progressive and spiritualized men and women.

7. Furthermore and in general, We would insist upon a magnanimous and generous support of all who labor wisely and well for the spread of Spiritualism, and the consequent progress and happiness of humanity. We would demand the eacouragement of culture, the discrimination of criticism, the help of sympathy, and honor to whom honor is due in relation to all such persons. We would urge a morality regulated by a natural and scientific standard, with reference to the needs of human life as an immortal existence. We would extend charity, onlarge freedom, keep peace, feater good will, and evermore aspire for the highest truth, wisdom and love. truth, wisdom and love.

On motion, voted that the report be accepted, and the

truth, wisdom and love.

On motion, voted that the roport be accepted, and the resolutions be taken up **seriatim* for discussion and adoption. Owing to the want of time and the number of speakers present, it was finally, after some discussion, voted to limit the speakers to ten minutes each.

A. E. Gites, Eaq., of Boston, rose to consider the first resolution as read. He referred to the coming of the spiritual revelations along the track of time, and asked, Is there a law by which they come down upon us? "If the law existed —which he thought probable—a knowledge of it was certainly not yet gained by us. He referred to the natural existence of a belief among men of the possibility of spirit communion, and spoke of its being crushed out from heathen life on the coming of Christianity to power under the bloody Constantine. The sword was always the convincing power used by Christianity—for which faith more blood had flowed than for any other—when argument failed, to bring heretics to its "soul-saying" fold.

The first resolution was then adopted, after which the second was read to the assembly.

Dr. H. B. Sterer came forward in support of the resolution. He believed a better life to be the legitimate result of a belief in and living up to the requirements of Spiritualism; if he did not think so, he should not wish to be a Spiritualist. He thought the tendency of its teachings was to bring about conditions favorable to a better life, whatever might be the mental and moral status of those calling themsolves Spiritualists. This consummation, so devoutly to be wished, was sought for by all religions and by all true men; and however the ignorant and superficial might doubt the legitimate tendencies of the spiritual movement, an increased knowledge concerning the laws of our natures, physical and spiritualism and the read proposed and spiritualism and the malicitations which could be found nowhere else, and which could not but result in broader and more comprohensive views, leading in the era of grander lives.

Ed. S. W

Ed. S. Wheeler referred to the intense individualization so strongly marked among American reformers, where each stood up so straight that he leaned backward, and seemed to fear to strike hands with the other lest he should thereby compremise his darling individuality. In Europe, the principles of organization were better understood and put in practice—and good results were flowing therefrom. He believed in organization and unity for the promulgation of our ideas, and every effort that tended to the "conservation of facts." The first Napoleon had said that his brain was compused of a series of drawers, in which were deposited the subjects most interesting to him; when he desired to refer to any matter, therefore, he opened the receptacle containing it. A similar organic arrangement was needed for the benefit of our new revolutions concerning the "science of life." We had explored the ground upon which were built the superstitious prison houses that held men's souls in chains, but to become more theroughly convinced that our the superstitious prison houses that held mon's souls in chains, but to become more theroughly convinced that our only God was the God within—his only revelation that which spoke to us through the phenomena of life—the only saviour that could come to man was the influence of the great souls that have suffered for right in the days gone by, and the consequent encouragement of the spirit to tread with them the higher way. For the upbuilding of this platform the Spiritualists of to-day should unite.

The second resolution was then adopted. The third followed in order.

lowed in order.

Prof. J. H. W. Toohey favored its passage, and gave as the Prof. J. H. W. Toohey favored its passage, and gave as the patent reasons for the wide diversity of thought and the intense individuality among the Spiritualist speakers, the following: First, the early religious education of each differed very materially; and the influence of that training upon the plastic mind of childhood could not be shaken off suddenly, and at will. Second, male and female speakers, with their differing modes of looking at life and its calls upon them, had entered the field. Third, the natural turn of man's brain was to scientific deduction and analysis, and that of the female mind to generalization and the emotional phase—making the normal speakers meetly male, while the trance mediums and poetic improvisatores were mostly female. Fourth, they were all travelers; separated by space and time, and had but little chance to come together in closer association. The present organization was intended to bring about to rome degree the desired unification of ideas and thoughts. The time would come when we should demand of the churches proof of their sanity and truth, as they now demanded it of us.

Prof. William Deuton sympathized with the movement

—to him—rather incomplete hypothesis, but he was certain, from evidence which could appeal to Ais reason, that his boy did communicate to himthrough this young lady's arm. The proofs given were of a nature to convince him, but might be no evidence at all it others. He traced in them all the individuality of his child. All persons desiring to know truly, must investigate the matter individually. To him it was as the privilege of the mail is on earth—a chance of sending a letter, or of receiving one from those who are removed from us only by the barriers of our own poor human senses. He called himself an independent Unitarian minister—a Christian minister—none who believed in the power of truth as it came through the revealings of Jesus Christ. He had nover been enveloped in the dark clouds in which Calvinism and its kindred creeds envelope the minds of their believers—he had always been certain that his boy lived and was happy, before he heard from him—but he could see how the revolations of Spiritualism to such as did believe the partialistic doctrines, must come as a beautiful morning, chasing away the clouds of theologic gloom, and bringing to light life and immortality!

M. V. Lincoln, from the Business Committee, then made Jeans went, but we had a larger and better pitcher than he' in which to bear away the living water. If Spiritualism had done nothing more than to prove that God is alive yet, and that the Book of Revelation has not been closed, it would be worthy of our acceptance and our praise. The Spiritualist advocate could stand on his own feet and preach his own gospel, and when called upon for his proofs could refer to the great volume of Nature—which could not be done in any great measure by the preachers of the old systems. Christianity has given us a God more terrible than the warrior Mars or the heathen furles; but when time would bear it and him to merited oblivion the truth would read in the infinitely better general of the future.

would remain, and the infinitely better gospel of the future would rule!

time would bear it and him to merited oblivion the truth would remain, and the infinitely better gospel of the future would rule!

A. E. Glies objected to the resolution. To his mind it brought up the doubtfully-patriotic but extremely high-priced "John Hook," as he paraded at cortain seasons through the camps of the struggling revolutionary soldlers, bawling hearsely, "Corned beeff corned beeff" He could not see what was meant by that term "popularize!" He hoped no organization would be effected which would come between the speakers and the outside spiritualistic public.

Dr. Storer said the institution was for no such purpose, but was intended to improve the lecturers themselves. To do the work properly a speaker must understand and give his or her time to the subject to be treated, and therefore should live by the labor thus put forth. He thought the vagabond life enjoined by Jesus on his disciples would not do for this "bold, busy and inquiring age," but that speakers must be able to live by their vocation. We propose to give you our best, and we ask your best in return.

Cophas B. Lynn had come from Louisville, Ky., to attend this Convention. He was pleased with what had been said on the subject under consideration. He believed individuality could be so cultivated as to lead his into a cold, formal and almost unspiritual way of living. He rejoiced to know of this Lecturers' Club, which proposed to spread its comforting arms to all willing to acknowledge its influence and join its numbers. He had in his recent "vagabond" tour through Kanasa, Nobraska' and the West and South-west generally, frequently desired a home for the spirit such as this Club proposes to establish, from which encouragement would radiate. Spiritualism was teaching a new theology. We do not believe Jesus Christ to be the only avenue by which we shall rise to immortal glory—there are thousands of people over the whole land who believe as we do, and more who would if the facts could be well presented to them.

Mrs. M. S. Hoadley read a poem entitled "The Mediums." Aris. M. S. Honoley read a poem entitled "The meditums," and made an appeal for sympathy for them in the trials through which they—owing to their poculiar temperaments—were called to pass. This work the Club hoped to perform, and therefore she supported its favorable recognition.

M. V. Lincoln, from the Finance Committee, here issued an earnest call on all to patronize the pecuniary branch of

M. V. Lincoin, from the Finance Committee, here issued an earnest call on all to patronize the pecuniary branch of the Couvention's duty.

Doan Clark spoke of his having been—at the Harwich (Cape Cod) Convention, last year—one of the instruments through whom Achas Sprague and Rosa T. Amedey from their spirit homes recommended the plan of the Lecturers' Club, since organized. The organization was intended to promote fraternization among the various Spiritualist speakers—not to come between them and the people, or to organize them against the people, as had been feared by a previous speaker. To introduce the question of a more uniform and reliable compensation for speaking to the world of common humanity was all that was meant by the phrase "popularizing," as applied to the rights of lecturers. As Paul had said, so he believed—"They which preach the gospel should live by the gospel."

Ed. S. Whoeler said the cry of "corned beef," which the delicate car of a former speaker had detected in the resolution, was a veritable cry, and he should add that a call for a potato or two would be discovered by closer application of the sense of hearing. The question was a practical one with the workers in the spiritual vineyard, many of whom were not in robust health, owing to their nervous organisms, and some of whom had families to support.

Mrs. A. P. Brown, of Vermont, asked if the Club was intended to comprise all speakers, whether in Massachusetts or not; and on being informed that it was open for all who desired membership, she declared her unqualified approbation of it.

desired memorrany, she declared nor unquanted appropriate of fit. W. Toohey reported from the Business Committee the following order of exercises for the evening: Session to commence at half-past seven o'clock. First regular speaker, Mrs. M. S. Hoadley, who would read a written address of thirty minutes duration. Twenty minute speeches would then follow, by Rev. Wm. Brunton, Dean Clark, Mrs. S. E. Warner, Ed. S. Wheeler and others. Accepted.

Mrs. S. E. Warner spoke of the unreliability of business engagements, by which speakers were often led to make long journeys at their own expense, to find some misunderstanding in their appointment, and urged a more generous polloy in the remuneration of lecturers. Spiritualism, to her, meant practical work, and it ought to to all concerned.

cerned.

The third resolution was then adopted, after which Dr. H.

Whereas, Certain Evangelical Christians, of the more superstitious and unintelligent class, are industriously engaged in efforts to obtain an amendment to the Constitution of the United States, by which the Jewish Jehovah and the Christian religion shall be recognized as factors in the organic law of this Republic; be it hereby Resolved. That the members of this Association, commiserating the infatuation which actuates these fellow citizens to attempt the subjugation of religious liberty and the inevitable progress of free thought and unobstructed development, will continue to argue, in all proper places and times the entire independence of the American Government and American prosperity upon the favor or disfavor of the Jowish Jehovah and the ecclesiastical system known as Christianity, and will also strenuously resist any such efforts to tianity, and will also stremuously re-let any such efforts to prostitute the rigis of the American Republic to the protec-tion of sectarian bigotry.

Prof. Wm. Denion had not for a long time heard a resolu-

Prof. Wm. Dentou had not for a long time heard a resolution which conveyed his own idea upon the matter so clearly. The step intended, if successful, would be fatalite religious freedom. Once allow the Jowish Jehovah as the standard, and then in comes Orth-dox Christianity to crush out the last hope of rational religion. That once done, and there rises a bloody star in the heavens of American history which will never set till multitudes of human beings have been slain. We must hold our ground; we must leave the soil of America free as we found it, and all the better for our having lived thereor.

been slain. We must held our ground: we must leave the soil of Amrrica free as we found it, and all the better for our having lived thereor.

At this stage of the proceedings a gentleman somewhat in the rear of the hall called on the President, asking if an explanation might be effored on what he considered au important error. He was invited to the platform, and, on arriving, introduced himself as the Roy. Dr. A. Guinzburg, a Jowish Rabbi. Speaking with a strong foreign accent, he proceeded to reflect upon the leat two speakers, whom he understood as saying that the Jews were trying to get their Jehovah introduced into the U.S. Constitution. The matter was explained to him that it was the Offristians who were trying this, and the torm "Jewish Jehovah" was merely a relative one. He then spoke in terms of glowing enthusiasm of the great amount of religious freedom in America. In all the history of the world there was no nation as glorious as our own—noue had done so much for his people. Not only were the hearts of good men at home made glad at the spectacle of America's success, but the eyes of all Europe, wherever there was want or oppression or a desire for something better, were fixed on this Western World. Eurd all this glery and success was the fruit of religious liberty. And yet, as he had said in a former discourse to his people, certain designing bigots were endeavering to reach the first step toward temporal power, by getting certain points of their belief engrafted upon the Constitution of this free and glorious country. Were these men God's policomen, that they arrogated the right to preserbe, even in a minor degree, what a man should believe? Once unite Church and State, and you destroy the power of the State—it sinks at once to be the handmaid of religious bigotry, and freedom is at an end. History is the best tencher of mankind. What harrible crimes had been committed in the name of God! He thanked the assemblage for their kindly welcome to him, and for the application with which they had greeted on

crimes had been committed in the name of God! He thanked the assemblage for their kindly velcome to him, and for the applause with which they had greeted one who had happened to stroll into their meeting, led there perhaps by some good angel. He hoped all honest men would unte in denouncing this movement of the Church toward political power—a movement which, if successful, would disfranchise nine-tenths of our population, and yield all freedom into the base hands of political trickstors and heartless fanatics.

A. E. Giles, Esq., followed in the same strain. He referred to the prophecies made by Theodore Parker and his follows in the field of religious reform, concerning coming perliging the field of religious reform, concerning coming perliging the field of religious reform, concerning coming perliging the field of religious reform. Concerning coming perliging the severe sentence of William L. Jones, in Australia, for the same offence. The powers of error were moving, and it behooved the disciples of free thought to arouse to a sense of their danger.

of their danger.

I. C. Ray spoke among other things of the manner in which this same spirit of bigotry was manifested by the members of the Young Men's Christian Association, who in all States outside of Massachusetts had caused themselves to be elected on lecture committees, and when there, tabooed all speakers who were in the least tinctured with liberal ideas.

ideas.

Ed. S. Wheeler referred to his experience in Washington, as a pioneer of out-of-door Spiritualist meetings in that city, and their stoppage under the Maryland laws soon after his leaving the place, by the incarnated spirit of bigotry which ruled there in the churches. He called on all to protest against this proposed amendment to the United States Constitution.

ruled there in the churches. He called on all to protest against this proposed amendment to the United States Constitution.

The resolution—denouncing the proposed recognition of Ged in the Constitution by amendment—was then passed with a unanimous "yes," and amid the general enthusiasm. Rabbi Guinzburg, standing upon the platform said, "If I had a thousand volces I would say yes."

This resolution being adopted, the fourth in the regular series followed, touching the ordination of Spiritualist speakers to marry, attend funerals, etc.

Prof. J. H. W. Toohey said it was presiminently necessary that something should be done in this matter. The Spiritualists do not desire to go outside their ranks for these important services. He knew of a popular speaker who had been brought from Illinois to marry a couple in Providence, because they could find no available Spiritualist nearer; and whon he arrived, although Ilcensed by the laws of his own State, there was found an old ecclesiastical law which rendered it impossible for him to perform the service. Here the church had stepped in and monopolized the whole business. On one eccasion, he was invited by a bereaved husband to officiate at the funeral of his wife—a minister coming also, because the wife was not a Spiritualist. But said minister, on learning the sentiments of Mr. Toohey, immediately said, "If that man speaks, I leave the house." Thus was the very quintessence of bigotry shown to fully exist; and he hoped it would be curbed as far as possible, by Spiritualists taking whatever benefits they might from legal enactments.

On motion, voted to adopt the resolution.

Dean Clark, from the Committee on Resolutions, then presented the following:

*Resolved**, That it is the duty of all Spiritualists to stand by the faith they profess: to use all the necuniary means.

presented the following:

Resolved, That it is the duty of all Spiritualists to stand by the faith they profess; to use all the pecuniary means they can spare for religious purposes, for the support of the instrumentalities by which Spiritualism is promulgated; and that these who ald in the support of the various churches, to the neglect of mediums, lecturers and spiritual papers, are unfaithful to their paramount obligations.

Resolved, That Spiritualism tends to purity of thought, holiness of life, and virtuous conduct; and that all who indulge in profanity, sensuality, licentiousness, dishonesty, or uny form of immorality, violate its fundamental principles, and misropresent its legitimate tendencies and plain teachings, and should be held individually responsible for their character and conduct.

their character and conduct.

On motion of M. V. Lincolu, those and the remaining reso-lutions were adopted, after which the Convention adjourned to half past seven o'clock in the evening of the same day.

SPIRITUALIST LECTURERS' CLUB,

A business meeting of the Club was held immediately after the adjournment of the Convention.

The resignation of Judge Ladd, of Cambridge, as its President, was accepted, and I. P. Greenlesf, of Boston, was chosen to fill the vacancy.

A bureau of intelligence was organized in connection with the Club, and all speakers favorable to the movement were desired to send to the Secretary, George A. Bacon, No. 6 Gloucester Place, Boston, their names and address, terms of speaking for Sundays and week day evenings, cost of transportation, locality for which they were willing to engage themselves to lecture, whether East, West or South, etc., that the means of information might be as complete as possible.

The meeting then adjourned, subject to the call of its board of officers.

The meeting then adjourned, subject to the call of its board of officers.

Evening Session of Convention.—Before half-past seven o'clock the audience filled the hall—many being obliged to stand. Promptly on time the President called the meeting to order, and after some preliminary discussion on a matter of business, in which Messrs. John Wetherbee, Dean Clark, Ed. S. Wheeler, H. S. Williams and others participated, the Rev. William Brunton, of England, was introduced,

Mr. Brunton thought it was time that Spiritualists bestirred themselves to a knowledge of the fact that the churches were atealing their treasures; that while the friends of free thought were lying supinely by, the mines of truth were being worked by the enemy to his own advantage. The church gives a black mark to any movement as long as it suits its purpose so to do, and then suddenly turns round, in the light of its increasing popularity, and says. "You are not a new thing at all; you are only a part of Christianity." He urged organization of the forces of Spiritualism, the better to enhance the advancement of this new glory of the nineteenth century. He thought the very existence of Spiritualism as an individual belief depended upon making its mediums wiser and better fitted for their duties as public teachers; and upon the believers reated the responsibility in the premises. He therefore hoped the Lectures' Club would be fully sustained.

Some discussion on business matters followed—Ed. S. Wheeler, Prof. J. H. W. Toohey, M. V. Lincoln, H. S. Williams and others participating.

Mrs. M. S. Hoadley then read as original written address on the evils oxisting in the marriage state, and the necessities of a botter understanding of natural law.

At the conclusion of her reading, Dr. H. F. Gardner moved that the thanks of the Association be tendered Mrs. Hoadley for her courage and independence in thus treating of a tabooed theme, and one which was so publicly shunned, especially by the learned professions.

L. S. Richards inquired if, by giving thos

matters.

H. S. Williams moved, as an amendment, that the thanks of the Convention be given also to all the speakers who had, during its sessions, addressed the Convention. The motion

passed as amended.

On motion, voted that Mrs. Hoadley have her essay published in pamphlet form, and that a contribution be taken to assist her in so doing.

Dean Clark was next introduced. His idea of a true religion was that of one which would benefit the race. He thought much that passed for religion to-day was only baptized Paganism. He referred to the glorious example of Jesus of Nazareth in his mortal capacity as a man living among mon—which example was covered from sight by the forms and symbols and fables which the Church had piled between him and the "vulgar multitude." Spiritualized in the true form of religious belief; no bounds circumscribed it—it embraced the entire universe; it was founded upon the great principle of love to all mankind;

B. Storer presented the following for the consideration of the Convention, with a few commendatory words of introduction:

Whereas, Certain Evangelical Christians, of the more superstitious and unintelligent class, are industriously engaged in efforts to obtain an amendment to the Constitution of the United States, by which the Jewish Jehovah and the Christian religion shall be recognized as factors in the organic law of this Republic; be it hereby

Recolved. That the members of this Association commiss.

truth that the highest rule of life is to be true to the light within us.

Mrs. S. E. Warner said we must make ourselves respected by so living as to make ourselves respectable. Spiritualism to her was a proper understanding of horself, and through that, of God and human nature. The work of ameliorating the conditions, for a child born under debasing circumstances would find it hard to tread the path of purity, refinement and delicacy. The root of the matter must be attended to. She did not believe in marking and circumscribing the confines of our faith. Whatever belonged to general humanity, belonged to Spiritualism, otherwise she was not a Spiritualist. We could not be just to others unless we were just to ourselves, and we could not be just to ourselves unless we understood the laws that govern us.

After some further remarks by Dean Clark, it was, on motion, voted to adjourn to the call of the officers.

Adjourned.

IF A MAN DIE?

They drop away, and disappear Like leaves in wild, autumnal nights; They sink, while yet the dame burns clear, Like suddenly-extinguished lights.

But yesterday we grasped their hands, We saw their faces on the street; To-day—on what unearthly strands And constellations fall their feet?

Last night we watched his failing breath, When night had passed its silent noon, And saw, when life went out in death, The rising of the waning moon.

The waning moon, all pale and dim, Rose like a ghost above the hill; Did any Thing rise out of him Who on the bed lay cold and still? We looked. The dead lay still and cold;

We saw no glory in his place; Nor saw, like Eliphaz of old, A Spirit pass before his face! We harkened if a voice might wake, More sweet and clear than silver bell, Like that which in the Spirit spake,

When Ell slopt, to Samuel. Nor voice nor motion could we mark; Our grosser sense was all too slow. Yet Something bright rose through the Dark, Although we could not see it go.

And covers from our waking ken The truth that visions show at night, When deep sleep falleth upon men.

A coarser sense blads up our sight,

Yot lies the Land of Light as near To-day, as when it was unrolled To sleeping Jacob's eye and ear, Prone on his stony pillow cold. And still from out the upper skies

To earth that wondrous ladder bends, And still that host with starry eyes Along the lustrous path descends. Sometimes we feel their nobler powers,

That prompt and save us unawares; The thought that we imagined ours, The saving better thought, was theirs. But most they wield their wise control
When sleep its mystic veil has drawn,
And, striving, hold the wondering soul,
Like Jacob's angel, till the dawn.

Strange things the realm of slumber brings-Bright recognitions, sweet returns
Of those called dead—and hidden things Of which no light of memory burns.

'T is well life's waking hours bring not The memory of the Golden Year! Were not sleep's brighter truths forgot, This life would cease to hold us here. Oh, wondrous world of life and light!

From whose near realm so often swe Bright Forms before that spirit-sight That opens when our bodies sleep! In visions shown to velidd eyes,

When deep sleep falleth upon men, The answer cometh: If man dies. Yet he shall surely live again ! - Hartford Times.

Passed to Spirit-Life: From Fairfield, Me., May 19th, Charles A. Morrill, agos

As years.

Mr. Mr. was an honest man. He was a firm believer in the modern spiritualistic or harmonial philosophy, and this happinging belief sustained him to the very last moment, and he was sappy in the thought that he was soon to meet those of his near and dear frierds who had gone before. The writer of this stood by his bedside but a short time before the separation of the spiritual from the physical, and conversed with him freely on the coming change, and he expressed the fullest confidence in the truth of our blessed finith, expressing a perfect willingness to depart and try the realities of the future bilisful state. His last words to me, as he called me back to utter them, were, "Teach the new doctrine."

His funeral, on Monday, May 22, was strended by a large concourse of people, who were very elequently addressed by our esteemed brother, Rev Charles Hayden, of Farmington, who ably presented our vlews of the change called death and the results of that change. The effect of our ballef was truly manifest in the calm resignation evinced by the circle of mourners, the hereft widow, the aged father and the fostermother of the departed. They look beyond the cell to the happy, bilssful immortality beyond.

E. W. McFADDEN. 13 years.

From Dayton, O, on Sunday, May 21st, at 12 o'clock M., Christopher Snevley, at the ago of 64 years,

Christopher Snevley, at the age of 64 years.

Though he walked the floor not tert minutes before his death, and talked until within three minutes of his last breath, and passed out of the body leaving it in a chair, without moving a hand, foot or so much as a muscle, the event was not unexpected. He had service the save and excepted to live through that day, and sent for his friends to see him pass away. He saw and described the angels in his room, who had come to take him home.

Bro. Snevley had been a Spiritualist for many years, so of course was faily prepared for the change. Being one of the old est Odd Fellows in the city, the Ludges turned out and buried him in the honors of the order. That, together with the vast number of his personal friends and acquaintances, made an unusually large funeral. The writer of this discoursed on "Death and the Life Beyond," The audience, though made up of every denomination, seemed deeply interested. It is to be hoped lasting impressions were made.

Bro. Saevley leaves a wife, sons, daughters and a large circle of acquaintances, all of whom will welcome him to their homes at any time. He is not alone, either, in heaven; three of his children called for him in the "better country." Angels bless and bring his friends on this side safely to him.

Even Baltimere May 224 L Harry Wasyer son of Lay

From Baltimore, May 23d, I. Harry Weaver, son of Levi Weaver, President of the Society of Spiritualists of Baltimore City, aged 30 years.

City, aged 30 years.

This and event that has deprived our brother and sister of a beloved son was occasioned by the explosion of an engine. It is indeed a hard struggle to stand by the bedside of dear children and bid them good-by as they pass away to the better land, but to have them meet so horrible and sudden transition is most heart-rending.

His funeral was attended by a large concourse of our citizens, among whom were the members of the City Council, of which he was a member.

May the truths of our blessed philosophy be the all-sustaining power to the bereaved family, and may they realize that he has not gone from them, but is ever near to bless them, and when the time shall have arrived for them to "be gathered to their fathers," he will be the first to welcome them to the shining shore—a better life beyond.

L. H. B.

From Dansville, Livingston County, N. Y., May 21st, Mrs. Sarah II., wife of Abner W. Howland, aged 66 years. Sister Howland had long been in feeble health, and was ready when the change came to leave loved ones here and join those that had passed on before. She had long been a devoted Spiritualist, and passed to the higher life strong in the faith. Appropriate aervices were performed by Mrs. E. W. D. Allen, of Rochester, N. Y.

From Williamstown, Vt., April 7th, Mr. J. C. Farnham,

aged II years.

Mr. F. was one of the carllest Spiritualists in that town, and engaged the first speaker that was ever employed there to proclaim the glad tidings of Spiritualism. He lived consistent with his belief, and it carried him happily "over the river." Words of hope and comfort were spoken by the angels, through the organism of the writer of this.

MRS. LIZZIE MARCHESZER.

[Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuifously.]

What true American can object to the statement of Mr. Miall, the noble non-conformist leader in England, that" It is the right of every citizen to hold what creed seems reasonable to him. and to belong to any church he likes, or to none. without the least difference being made, on that account, in his relation to any law, or his enjoyment of any political right or privilege."

Henry Ward Beecher says: "You have got to make your interpretation of the Scripture conformable to Nature. Scientific disclosures are the best illuminator that can be given to men. Nature makes commentators that stand. We may as well prepare ourselves to accept this theory of elimination-this growth from the animal to the

Mrs. Henry Wood, the English novelist, is reported to have realized not less than £20,000 by the sale of her sensational stories, which at first | 158 Washington street, Boston, Mass.

LETTERS FROM THE PEOPLE! WHAT THEY THINK

ABOUT DR. STORER'S

VALUABLE MEDICINE, NUTRITIVE COMPOUND!

FEMALE RESTORATIVE, BLOOD PURIFIER.

TONIC AND STRENGTHENING AGENT,

GENERAL RESTORATIVE.

POPULAR FAVOR.

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

MOST POPULAR REMEDY IN AMERICA!

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

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

"Last Fall I sent for a few packages of your 'Notritive Compound,' which I used in my practice, and which I found to prove more than you claim for it. I consider it infinitely superior to all other medicines in the diseases for which it is recommended. In fact, I enterm it a complete panagra for all penagra for the complete panagra for all penagra for a desire to get the medicine as low as possible, on account of many unable to pay, and I wish to benefit the suffering poor, as well as the more equilent."—D. C. D., M. D., Newark, N. J.

"Takes Out the Old Aches and Stiffness," W. Y., of Grand Rapide, Mich., himself 72 years of ago and a magnetic healer, reporting other cares, says: "I am taking some myself, and it takes out the old aches and stiffness consequent upon record childhood, like a charm. After taking it three or four days! makarne more now than I used to in one and a half hours before; hence the more runrication or rite moon through the lungs, besides all the other good work that is going on in the old system."

" Doing Wonders."

"DEAR SIR—Your medicine is DOING WONDERS for my wife. She has taken only two packages of your valuable medicine, and her health is better than it has been for ten years."—G. P. II., Growland, Mass.

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

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

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

"The Very Thing They Want."

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

Forty External Ulcers Cured.

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

"Superior to Anything I Ever Used!" "Dn. Broren-Having tried your Nutritive Compound for myself and family, I desire to say that it is far superior to anything that I erer used, and I do sincerely and strongly urge all sufferers from natural or female complaints to forward \$1 to you for a trial package. My husband, who is a Medicine Agent, recommends your Compound to all who are aufforing from complaints to which females are subject."

—Mrs. C. G. B., Shetbina, Mo.

"All that it Claims to be."

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

A distinguished authoress and lecturer writes, after using

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

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

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

"May blessings and honor be awarded you for its dis-

Connecticut.

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

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

wishes, he is at liberty to publish this."—Letter to the Banner of Light.

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

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

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

THE "NUTRITIVE COMPOUND" IS NOT IN BOTTLES, but packages, which, when dissolved in water, make ONE PINT of Restorative. Full directions for use accompany each package of the

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

DR. H. B. STORER,

Office 69 Harrison Avenue, Boston, Mass. For sale Wholesale and Retail by William White & Co., at the Banner of Light Office,

May 6.

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

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

Bunner of Light

BOSTON, SATURDAY, JUNE 17, 1871.

Office in the "Parker Building," No. 158 WASHINGTON STREET, Boom No. 3, UP STAIRS. AGENCY IN NEW YORK

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

PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, LUTRER COLBY, ISAAC B. RICH.

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

Proving too Much.

When the sectaries, in their pulpits and their journals, set about the work of slandering the Spiritualists and their holy cause, they start off under such a head of the steam of prejudice that they are unaware when they have got through; and so drive on till they betray to everybody's view the evil spirit and the lack of reason by which they are blindly directed. The Methodist Recorder, published at Springfield, Ohlo, has of late tried its hand at the task of dethroning the great truths of our sublime faith, not by directly assailing them, but by an effort to bring odium upon those by whom they are taught. The editor-Rev. Alexander Clark-we should judge by the satisfied turn of his expression, has been trying to see how successful he could be as a humorist, for which in private his reputation is perfectly good; and he opens on Emma Hardinge for defending her marriage according to the forms of the English Church. It is certainly a curious piece of business, for a recognized "divine" to be at. One would suppose it would be the very act in her which he would most readily appland. But instead of that, he morosely refuses to be satisfied with her any way, and, in quoting her explanation and defence of the act in the Banner, written from England, undertakes to spread the belief that the fault-finders whom she criticises are the true exponents and apostles of Spiritualism. Rather than accept Mrs. Hardinge's sharp lecture upon them as proving the moral health of the true spiritual leaders, he pitches into Spiritualism for refusing to be led by the false teachers themselves.

In short, this man's objections to Spiritualism are, that there are connected with it a few men whose ultra teachings are thus openly denounced; and the Banner, which gives publicity to the denunciation, is arraigned for being the organ of such a class of people! We submit that Mr. Clark does not handle the logical tools like a workman, which is the reason he has made such bloody work with his fingers. He tries to prove everything at once, and so really makes out nothing at all. But he is worse than illogical. That is a venial offence, compared with the meanness of which he is guilty in bringing a woman to account for defending her own choice of the mode of marriage. While there are so many members of his own profession, such numbers of clerical persons who are continually hauled over the coals, both in ecclesiastical and civil courts, for utter contempt of the marriage relation—it ill becomes him to set up a sanctimonious wail over the strictest observance of church methods in making that relation sacred. But we do not design to defend the defence of Mrs. Hardinge. That stands for its own sufficient explanation. Nor is the Banner in any sense responsible for the sentiments it contains or the theory it promulgates. We simply open our columns to the reception of communications from all sides, reserving always the right to exercise our judgment whether they are calculated to work public harm rather than good.

And it is the same with respect to our publication of reports of lectures and public discourses. We let all speak for themselves. They find in the Banner a freedom for the expression of their thought which they can find nowhere else. Yet we do not thereby become responsible for their utterances, nor feel called upon to defend or explain them. They are presented as a stimulus to the public thought, and that ends our direct relation to them. If the Reverend Editor of the Methodist. who evidently reads so much of the Banner as suits his personal ends, will be at the pains to read also the standing paragraph over our columns, he will discover that we do not hold ourselves responsible for the sentiments of others, as printed in the Banner. Hence the exceptions he takes to the sentiments of Prof. Denton in Music Hall, in reference to the Jewish Jehovah, are entirely inapplicable to us, and are hereby returned to their too generous owner. When we editorially think fit to discuss that or any other kindred matter, it will be time enough to go at us for the views we may have expressed. Mr. Clark, in his eagerness to make out something or another, proves too much altogether.

As for talking free-love at the Banner, that is simply stupid; and in that particular we are willing to credit the editor of the Methodist Recorder with talent. But let us gently jog his defective memory. The men he denounces for their want of faith in all things, seen and unseen, are generally those who have been previously kicked out of the churches as unfit for fellowship on a rational basis, and so they think they can come over to Spiritualism, reckless in regard to their belief or morals, and take the lead and drive among genuine and original believers. Inasmuch as the Spiritualists reject all such foreign contributions to their galaxy of thinkers and speculators, it is not so plain as yet that they have got off their Orthodox badge and put on a new one. Full and entire faith in the exalted doctrines of present immortality, as testified to every day and hour by a cloud of angelic witnesses, is not specially calculated to make men immoral if they were not positively so before. These stated irruptions into Spiritualism by the castaways of the churches will never be acknowledged as an addition to our fold.

Grand Pienic Excursion.

Dr. Gardner's programme for the first grand union picnic of the season will be found in another column. It will take place at Island Grove, Abington, Thursday, June 29th. The good time is not far off.

Baltimore, Md.

The Spiritualists of Baltimore, heretofore meeting in Correspondent Hall, have rented a new hall, which they have named Lyceum Hall. It is situated on Baltimore street, opposite Post-office

Anniversary Week.

The last Wednesday in May has been famous for years in our city as marking the occurrence of Anniversary week," and during the one just past the various societies-Orthodoxically religious and otherwise—have been assembling their forces and comparing notes. We give below a brief notice of some of the reformatory meetings which occurred—want of space forbidding any extended sketches.

THE MASSACHUSETTS STATE SPIRITUALIST Association, as will be seen by reference to our third page, met in convention June 1st, at Eliot Hall, and was well attended and successful.

THE FREE RELIGIOUS ASSOCIATION CONvened at Tremont Temple, on Friday, A. M., P. M. and evening, June 2d. The sessions were largely attended, and were presided over by Rev. Octavius B. Frothingham, of New York. During the day Rev. John Weiss, of Watertown, read an essay entitled "The Attitude of Science toward Religion;" Mr. Potter read letters from Gerritt Smith, William Lloyd Garrison and Rabbi Isaac M. Wise, of Cincinnati, who could not be present, but who contributed an essay, "A Modern Jew's View of Jesus;" and remarks were offered by Revs. O. B. Frothingham, Henry Iersen, of England, Dr. Cyrus A. Bartol, William H. Spencer, Col. T. W. Higginson, D. A. Wasson and Messrs. John S. Russell and Dean Clark,

Mr. Clark affirmed that he was in full sympathy with the movement, and was also a radical he was glad to hear Col, Higginson say that he was willing to go wherever truth would lead him. He believed in a natural, scientific religion, a religion that was both inductive and deductive. He believed in the spirituality of nature. All the inspiration the world had, had come from personal intelligences. The moss-grown superstitions of the past must be removed to give place to something better fitting the needs of the hour. He was a Spiritualist, and went on to define his position at some length, and hoped the founders of the new movement would recognize all the sources of truth.

In the evening, O. B. Frothingham read his essay on "Existing Evils of Dogmatism and Suparatition." To his mind the greatest mistake of all-and one most prevalent among the superstitions themselves-was a belief that superstition was on the decrease, or at least had lost its ancient power over the hearts of men. It existed everywhere to day, only its presence was not recognized as such. He spoke of the many foolish superstitions in existence among men, from the man who feared to look at the new moon over his left shoulder to the man who thought it wrong to travel on Sunday. The system of prayer as practiced among people generally, was the result of superstition. It was useless to hope to stay the effects of natural law, or to obtain something we could earn ourselves, by supinely resting upon the arm of prayer and asking for that which we must earn before it could come to us. While he did not object to prayer as an aspiration-a seeking for communion with the Divine, that the soul might be uplifted thereby-he could not see the force of the simile whereby a certain writer compared the habit of prayer to the working of a pump; if often used, ready at one stroke, but if seldom used, then many strokes were necessary to bring the water to the surface. Some one else had said prayer was a bell-rope that rang the bell in heaven, but bell-ropes and pump-handles were too uncouth for him, and smacked of superstition he could not see how, comparing the rites and ceremonies of Christianity with those of other religious systems, its believers could look a respect able heathen in the face. To his mind the rite of baptism shows a pure case of superstition; the communion is another instance of unmitigated superstition. The idea that, as the churches seemed to inculcate, God was asleep (as of old) on Sunday, and all the elements suddenly became Orthodox to punish the evil doer on that day, was to him one of arrant superstition.

The lecturer then strained the point of his discourse, that he might give utterance to a sort of "refined" and "cultivated" contempt for Spiritualism and its teachings. In a rapid manner he proceeded to reflect upon those who, having given up their reason to the sport of airy fancies, were reaping their reward. A gentleman of property in New York, whom he knew, had been for soveral years conducting his business wholly by the recommendation of spirits, and the consequence was that he was nearly ruined-another year of the same experience would make him a pauper. If this scheme [Spiritualism] can be carried through, we shall have the ghostly oracular séance instead of the old communion, and the "medium instead of the Church's " Mediator!" He, however, thought it to be classed among the superstitions. which the light of reason and the love of truth would cause in time to fade away from the com-America. The flashes which the bold Theodore Parker and his associates drew from the murky clouds in our horizon, told of its power and in- September, 1868, in consequence of alleged neglifluence. A baleful influence is still exerted by superstitious reverence for dogmas, and this great | The plaintiffs claim that they were passengers in

invitation of the Free Religious Association, next | fair rate of speed, the rails spread, causing such a arose. The complexion of the audience was clearly | jar as to throw her from her seat, and several perto be seen by the long continued applause which | sons to fall on her, indicting the injuries comswept through the hall, obliging him to wait sev- plained of. eral minutes before he commenced speaking. The Professor, in opening, referred to the superstitious lief as it was to natural subjects, the old serpent of superstition would coil himself down in his rocky den to die. Among the other superstitions of the present day was the worship of the Bible which could be seen on every pulpit in the land, side of all other books, accepting its truths and the regular order of Nature. He objected to taking the "yoke" which Jesus is represented by the all things.

My friend Frothingham, said Prof. Denton, is afraid of Spiritualism; he is afraid that it will Judicial Court of Massachusetts, we shall print bring in a new superstition to take the place of in our next issue extracts from the able argument the old. I am not afraid of any such thing. I of G. A. Somerby, chief counsel for Mrs. Feitel, don't know of any leading man or woman among and also from the Judge's charge, that they may the Spiritualists who teaches that spirits are au- be put on file for future reference. thorities over us, or that anything that comes from them is any greater than that which comes from common, living men and women. [Applause.] I a loaf of bread and a few kind words.

have always said that a spirit was only a man with his jacket off-the physical body resigned to decay-and as I would not accept any man, while living, as my master, I will not do it when he has passed the boundaries of my physical senses and entered the spirit-world. While Spiritualists hold this view there is no fear for them. Modern Spiritualism has done more to break up superstition among men than anything else this nineteenth century has seen. [Applause.] Spiritualism has put out hell, rendered useless the fabled plan of salvation, demonstrated the actuality of the spiritworld, proved to us the possibility of communication between that world and our own; Spiritualism has flooded the grave's dark lattice with the beams of a never-setting day, and we know that, as our loved ones live, we shall live also. [Applause.] Remarks were then made by J. Villa Blake and

A. M. Powell, after which the meeting adjourned. THE NEW ENGLAND WOMAN SUFFRAGE CON-VENTION took place on Monday and Tuesday, morning, afternoon and evening, May 29th and 30th, at Tremont Temple. Remarks during its sessions were made by many who are known as lights in this field of reform; among others, Mrs. Julia Ward Howe, Mrs. Isabella Beecher Hooker. Grace Greenwood, Mrs. Lucy Stone, Lucretia

Mott, Mrs. Margaret Lucas, of England, Mrs. Wilbour, President of the New York Scrosis, Mrs. Celia Burleigh, Mrs. Adele Hazlitt, of Michigan, President of the Northwestern Suffrage Association, Mary A. Livermore, Senator Wilson, Rev. Gilbert Haven, Charles W. Slack, Hon. Amasa Walker, Rev. Mr. Bowles, of Cambridge, Henry B. Blackwell, Rev. W. T. Clarke, Stephen H. Foster and Charles Remond. Among other resolutions, the following were presented to the public as the sense of the Convention:

public as the sense of the Convention:

Whereas, "Governments derive" one-half of "their just powers from the consent of the governed" women; and whereas one-half of "all political power resides originally in the people," who are women, "and is derived from them;" and whereas the "taxation" of women "without representation is tyranny;" and whereas, the women of New England are governed without consent and taxed without representation; therefore,

Resolved, That we demand suffrage for the women of New England as their right, and protest against the disfranchisement as a relic of barbarism.

Whereas, article 2 of the federal Constitution expressly provides that "each State shall appoint, in such manner as the Legislature thereof may direct, the electors for President and Vice-President of the United States;" and whereas, the constitutions of the several New England States contain no restriction upon the exercise of this power by the legislatures; therefore,

Resolved, That we call upon the woman suffragists of New England Constitutions of

legislatures; therefore,

Resolved, That we call upon the woman suffragists of
New England to organize without delay for the purpose of
obtaining from our respective State Legislatures, next winter, an act authorizing women to vote upon the same terms
and qualifications as men, in the presidential election of

Resolved, That we rejoice to learn that the woman suffragists of Maine are about to organize a State society, auxiliary to the American Woman Suffrage Association, and we

The following Board of Officers were elected: President - Mrs. Julia Ward Howe; Vice-Presidents - Wm. Lloyd Garrison, James Freeman Clarke, Sarah Shaw Russell, Lucy Goddard, Samuel E. Sewall, Lilian Emerson, Phoebe A. Hanaford, Rhoda Peck, of Providence, Harriot K. Hunt, of Boston, James Hutchinson, Jr., of West Randolph, Vt., Armenia S. White, of Concord, N. H., Louisa M. Alcott, of Concord, Mass., Lydia Maria Child, of Wayland, John Weiss, of Watertown, Ralph Waldo Emerson, Francis W. Bird, Caroline Remond Putnam, of Salem, Rev. Amory Battles, of Bangor; Recording Secretary-Charles K. Whipple, of Boston; Treasurer-E. D. Draper, of Boston.

THE EIGHT HOUR LEAGUE for the diminution of the hours of labor held a one day's Convention at Horticultural Hall, which was well attended, addresses being made by Hon. Wendell Phillips and others.

WOMAN'S PEACE SOCIETY.-A meeting of ladies interested in the formation of a woman's peace society was held at the rooms of the N. E. Woman's Club. Wednesday, May 31st. Among those present were Mrs. Celia Burleigh and Mrs. Charlotte Wilbour, of New York; Lucretia Mott. Philadelphia; Mrs. Margaret Lucas, England; Mrs Isabella Reacher Hooker Harl Sarah Grimké, Hyde Park: Mrs. Caroline Severance, West Newton; Mrs. Armenia S. White, Concord; Mrs. Mary A. Livermore and Mrs. Samuel Sewall, Melrose; Mrs. P. C. Brooks, Cambridge; Mrs. Dio Lewis and Mrs. Woolson, Bos-

ton. Mrs. Howe read letters from Josephine Butler, Moncure Conway, Prof. Seelye, Minister Washburne, and the American consul at Venice, all encouraging the work, and recommending that a world's convention be held in London as soon as it can be made practicable. Steps were taken to form a regular organization.

Sunday Traveling—Spiritualist Camp Meetings."

Under this and similar headings, the daily press of this city has recently given publicity to the decision in the case of Albert J. and Katie W. Feitel vs. the Middlesex Horse Railroad Company, prehension of man. Superstition was not dead in | tried before Judge J. Wells, of the Supreme Court.

This was an action brought to recover damages sustained by the female plaintiff on the 6th of gence on the part of defendants or their agent. ignorance and illusion of evil is what the Free a car belonging to defendants, on the way from Religious Association primarily aims to dethrone. | Malden to this city, the female plaintiff occupying Prof. William Denton, who had come by special a seat, and that while the car was running at a

It was not denied that her injuries were very severe, resulting in a permanent paralysis of a apprehensions that existed of old among savage great part of her body. The main legal point of men regarding the phenomena of Nature, and the | the defence was that Mrs. Feitel could not recover removal of such by the increase of knowledge and | damages because she was traveling on Sunday, the application of science. When science should and returning from a Spiritualistic camp meeting be applied as freely to the world of religious be- at Malden, which the defendants claimed was a place of amusement, and not devoted to bona fide religious worship. The statute makes all traveling on Sunday for amusement illegal, and any injuries received while so doing would not be the ground of an action. Judge Wells charged the gilded like Buddha in a "Joss house." We should Jury that " by the Constitution every one has the never be free till we could put the Bible by the right to worship according to his or her conscience," and he told them to determine from all utterly rejecting its errors. Some might ask what the evidence whether the plaintiff was sincere in harm there was in believing in the Bible. Why, her belief in Spiritualism, and also to decide the the Bible and those who believe in its teachings | character of the meeting. A person has the right have been the great stumbling blocks to scientific to travel on Sunday for the honest purpose of atadvance all along the centuries. Geology, for in- tending religious worship, and if the plaintiff stance, had been kept back three hundred years was so doing, she was entitled to recover. The by the superstitious opposition of churchmen and | fact of an admission fee of twenty-five cents bebigots. The Bible taught that man came here by | ing charged, and of spiritual manifestations being a miracle—science demonstrated that he came in | conducted in a tent, was evidence for the jury as to the question of the character of the meeting.

The case was given to the jury on Thursday New Testament as trying to put on the necks of noon, June 1st, and they returned a verdict of the people—he must be free to use his reason in \$5000 for the plaintiffs. As this is an important test case, establishing a precedent that Spiritualism is a religion, by the authority of the Supreme

Beecher says the best prayer for a poor man is

The Indian Chiefs in Boston.

The delegation of Indian Chiefs which came to Washington by invitation of the Government week. Tuesday evening an immense audience gathered in Tremont Temple to see them and hear them speak, which they did through an interpreter. These Chiefs represent some of the most powerful tribes, and the influence of their visit may have much to do with the future welfare of their people. Little Raven, Chief of the Arapahoes, Little Robe, Chief of the Wachitas, and Stone Calf, Chief of the Cheyennes, addressed the audience at considerable length. Little Raven closed his remarks as follows:

Once the Arapahoes had a fine country in the West (Colorado), but the white man has driven us from there. I hope some day the white man us from there. I nope some day the white man will do justice to the Arapahoes. There are a great many chiefs listening to what I say, tonight, and I want to say that I only ask for justice. I am growing old, and I may die, but my children will live, and I hope justice will be done to my children if not to myself. God gave this country to the Indian, and God sent the white man here, but I don't think God sent the white man to do injustice to the Indian always [Applause.] When I get home I shall talk to my young men, to any of them that are disposed to do wrong, and tell them to hold on and to behave nlause.] have to say.'

Buffalo Goad, (" Little Robe,") after reciting the injustice practiced toward the Indians, said:

'I and my brother represent five different tribes who have always been friendly, and who wanted to be friendly to the whites, but because we do not fight, Washington takes away our lands, and gives them to the tribes that are fighting them all the time. My people are grieved at this, and when the time. My people are grieved at this, and when I left home, they told me to preach hard and get some satisfaction in regard to our country; but, when I return, it will be with my hands before my eyes, and my head cast down, for I can tell them nothing new. They knew it all before I left. I, too, am getting along in years. I can't live forever, but I would like to see churches and schoolchildren educated before I die. [Applause.] For the white men have driven the buffalo off, and now we have got to live like white men, and so I want my white brothers to help me."

The Daily Advertiser speaks of the meeting and the obligations of the Government, thus:

"If Tremont Temple had been twice as large as it is, it would not have contained the throng of three. The Journal further says: people who sought admission last night. The "In this sudden and afflictive be people who sought admission last night. The Temple was crowded at an early hour, and many hundreds went away disappointed after an un-successful struggle to get within sight of the en-trance to the hall. The great audience remaining was heartily in sympathy with the objects of the meeting, and responded with earnestness and enthusiasm to every sentiment recognizing the entinesism to every sentiment recognizing the purpose of the Government to preserve peace with the Indians and protect them with all the power at its command. That there is need enough for the exercise of its power, not only for the sake of the Indians themselves, but for the honor and self-respect of the nation, the cruel massacre at Camp Grant in Arizona effords arrible proof. It Camp Grant in Arizona affords terrible proof. It is very certain that until the Government uses its great power to carry out its pledges in good faith, and shields from invasion the tribes whom it has taken under its safeguard, it is in no position to make new exactions from the Indians them-selves. The spirit manifested by the chiefs who have been our guests for the last few days shows how earnestly the better class of Indians desire to cultivate amity and good will with the white race, with which they know from a bitter experience it is disastrous to contend. We trust that the meeting last night, and the similar meetings held in New York and elsewhere, will serve to reässure the Government, if it needs such assurance, that its policy is approved, and will stimu-late it to a more vigorous and unrelenting exer-cise of its power in the Iudian country, in order that its authority may be a terror to evil doers, to whatever race they may belong.

It now looks as though the people all over the country were awaking to a sense of the injustice which has so long been perpetrated on the Indians. For years the Banner of Light has been pressing this important subject on the public ear. and to-day we rejoice that its labor has not been in vain.

The Banner of Light for Three Months on Trial.

On receipt of seventy-five cents we will send the Banner of Light three months, on trial, to all new subscribers who remit the above sum; and will also mail to their address, free of charge, one copy of Warren Sumner Barlow's grand poem, entitled The Voice of Prayer." The book contains thirty pages, is elegantly printed in large, clear type, on fine tinted paper, and bound in white enameled covers.

We are impelled to offer these accommodating terms to meet the generally-expressed desire on the part of many who wish to take the Banner a short time on trial. We give the book as an additional inducement to subscribe for the oldest established paper in the world advocating and demonstrating the Spiritual Philosophy.

Friends, now is the time to lend the Banner a helping hand, and spread broadcast the great truth of spirit communion and a general knowledge of Spiritualism.

P. S.-Be particular in writing plainly your

Music Hall Spiritual Meetings. The subscription list for free meetings in Music

project is so far advanced that it is a sure thing commencement of the next course of lectures; with general approbation. Ten dollars is the price of a reserved seat. Those wishing to renew the seats held last season can do so by applying to Mr. Wilson, at the Banner of Light office, as Extensive Flood in New Orleans, La. soon as possible, as the seats are being assigned to parties desiring them. All others who are willing to help defray the expenses of the free meetings can secure a reserved seat if they wish

A Clairvoyant Consulted.

The Boston Journal of June 2d reports that, a few days since, a little boy five years old, son of Mr. Wheeler, a spinner in the factory at Rockville [in Medway, Mass.], in imitation of the habit of his father to fish in the Charles River, took a rod and line, and went in quest of game. He was missed; and after a fruitless search, friends of the parents proceeded to a neighboring town and consulted one of the modern seers [Dr. Pratt, of Milford], who advised them to look for the body of the child near a certain stone wall and bank on the river, where, at dawn of the following day, the body of the child was found, just as the clairvoyant predicted it would be.

Brooklyn, N. Y.

Our good friend, Henry Witt, Librarian of the Spiritualist and Progressive Circulating Library, has removed from 4th street to 179 South 4th street, a few doors round the corner from his old stand, Brooklyn, E. D. His Library contains a large variety of all the liberal books of the age. of Light can always be obtained of him.

Spiritualism in England.

The London Medium and Daybreak, of May 19th, in alluding to the lecturing tour of Mrs. two weeks ago, spent a few days in Boston last | Emma Hardinge, says: "We earnestly wish that Spiritualists throughout the length and breadth of these islands could read the hearty sentiments of satisfaction received from the districts where Mrs. Hardinge has lectured. Our space forbids us saying more than we do, and to give all the private letters and gossip would look too much like overdoing the subject. At the same time we feel it our duty to let all know exactly how things stand-or, rather, move forward-as this tour by Mrs. Hardinge is the one great event of the kind that has occurred in the history of Spiritualiam in our country. And again, Spiritualists need encouragement. Though they have in their keeping the most glorious gospel which was ever entrusted to man, they are ofttimes miserably ashamed of it, and culpably distrustful of its value and merits. Like Peter of old, they scruple not to deny their Divine Master; and, like others of the Twelve, they do not fully understand the nature and mission of the glorious light which has reached their awakening spiritual consciousness. Such being the case, it is our work to instill more confidence, trust, respect and devotion into themselves. I think my white brethren I have the minds of inciplent Spiritualists—inspire them seen here have made a great talk, and that they mean what they say. [Applause.] That is all I blessed movement, and utilize the heaven-sent blessed movement, and utilize the heaven-sent agencies that exist in their midst. We therefore herald with real enthusiasm the grand success achieved by Mrs. Hardinge in the provinces; and we rejoice to find that the longer she labors in this broad field, the results accrue with accumulating force. The interest developed passes from town to town: and if our eloquent and inspired friend could devote a few seasons to us. Spiritualism might be the most powerful religious agency in Britain. We little know the prize we hold so carelessly, nor do we estimate our traitorous culpability when we allow one opportunity to pass without taking full advantage of it in bringing Mrs. Hardinge face to face with the people."

In Memoriam.

Fannie E., wife of Hon. Geo. H. Slaughter. passed on May 14th—so we are informed by the Austin (Tex.) Daily Journal—at the age of twenty-

"In this sudden and afflictive bereavement, so-"In this sudden and amictive bereavement, so-ciety loses one who adorned it; virtue, gentleness and affection, a pattern; and a devotedly fond husband, widowed mother, and sister, a darling that bound all together in family love and harmony

The deceased was born in Ohio. Her father removing to Texas, and dying, left the family in necessitous circumstances, so that the daughter was obliged to make use of her musical attainments in Austin as a means of support. We are told:

"For a time she gave music lessous in the Blind Asylum. No duty or task could have been more delicate, or required more discretion and varied talent. Her success was very marked and varied talent. Her success was very marked and gratifying in that dark realm where every ray of sunshine is a blessing. Long will her ministrations as a teacher of music and promoter of happiness among the groping subjects of blindness be remembered. It was in this angelic mission that she was first seen by Col. Slaughter, who was charmed by her happy manners and admirable labors and duties. * * * We have no words to offer to assuage the tide of sorrow, to stanch the wounds of the bleeding heart of husstanch the wounds of the bleeding heart of husstands the wounds of the bleeding heart of aus-band, widowed mother, and sister, whom we have just left at the graveside of the departed. To God and time, the Refuge and the healer, we commit our friends in their unmeasured tribula-

With a heart full of sympathy, we would add, may the consolations of a knowledge of an inseparable reunion with the loved one beyond the gates of the grave be with the stricken ones.

The Psychopathic Institution.

During the recent Massachusetts Spiritualist Convention, held in this city, a resolution was anded to a member of the tions, expressive of the interest felt in the projected Psychopathic Institution on the plan proposed by Prof. Mead; but, from some inadvertence, t was not brought before the Convention. It was considered a proper means of making its claims and merits more fully known to friends of the cause at distant points, and the Chairman, Bro. Dean Clark, and many sympathizers subsequently expressed their disappointment at the mishap. The need of this institution is becoming more and more apparent, and it should be opened at the earliest possible day, that its blessings may be diffused throughout the land. Friends, send your subscriptions to this office, or to P. E. Gay, 1142 Washington street, or Allen Putnam, 426 Dudley street, Highlands. No money will be called for until a sufficient sum is subscribed to insure the undertaking.

Christianity versus Judaism.

As we go to press the telegraph announces that a vast conspiracy has just been discovered among name, the town, county and State where you wish the Russian (Greek) Christians of Odessa, to murthe paper sent. Address Banner of Light, Bos- | der the entire Jewish population of that city. The conspirators were to assemble, armed and in force, on a given day, and, at a preconcerted signal, were to fall upon the defenceless Jews and put them to the sword without mercy. The plot was Hall next season is filling up gradually. The by some instrumentality revealed to the Jews, who communicated the information to the authorthat the doors will be thrown open free at the ities, at the same time imploring their protection. Measures were at once taken to defeat the movebut more subscriptions are necessary to carry it ment by the aforesaid authorities. Verily Christhrough the season. The committee's decision tianity has changed much since the time when that subscribers shall have reserved seats meets | Jesus said to Pilate: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight."

The daily papers contain accounts of a disas-

trous break in the levee at a point called Hogan avenue, Friday night, June 2d, by which twentyfive hundred houses were inundated, and a loss incurred of half a million of dollars. The waste of waters extended as far as the eye could reach, broken only by the tops of trees and lines of houses and streets. The marine hospital and the Hotel Dieu, with the patients, were surrounded by water. The inhabitants of the inundated portions suffered not only from water but from thieves. A committee is collecting aid now. The canal company, which is represented as having given the right to certain parties to remove earth from the levees to fill up vacant lots, will be sued for damages. The break was stopped on the 5th of June.

New Book by Mrs. Adams.

Our readers will be gratified to learn that Mrs. J. S. Adams has in preparation a new work designed expressly as a gift book. No care or expense will be spared to present it to the public in an exquisitely beautiful style. It will be ready in ample time for the holidays.

The spirit messages on our sixth page are interesting, especially little Andrew Leckie's, who He also keeps a good stock on sale. The Banner recognized a lady in the audience who had known and befriended him when in Scotland.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. First Page: "An Ancient Séance, and what came of it," by Alfred E. Giles, Esq.; Illustration and Poem—"The Death of Dido;" "Remarkable Spirit Test through Dr. J. R. Doty," by Mrs. Flora Tuttle. Second: Poem-"The Upper Courts," by J. William Van Namee; Free Thought—"To Philo," by dialogues from life—the occasion being the regu-Austin Kent; "Emma Hardinge on Marriage," by | lar monthly concert for the benefit of the Chil-Jonathan Grimshaw; "Prayer," by Dean Clark; "Obedience of Wives," by W. F. Jamieson; "Necessity of Physical Manifestations," by "G. W. A."; "Missionary Ripples from Wisconsin," by J. O. Barrett; "Missionary Report from Connectiout," by E. A. Hinman; "Singular Fatality." Third: Poem-"The Voice of Summer," by Mary Harriet and Alice Cayvan gave piano solos; Willie S. Firth: Semi-Annual Convention of the Massachu- French with marked ability recited "The Loss of setts State Spiritualist Association; Poem—"If a the Arctic;" and four tableaux were presented Man Die?" Obituary Notices. Fourth and Fifth: Leading articles on interesting matters, Items, etc. Sixth: Message Department; Spiritual Meetings; Calls for Conventions and Grove Meetings, for Indiana, Vermont, Michigan, Oregon, Maine, audience seemed to appreciate their efforts. and Pennsylvania. Seventh: Business Cards. Eighth: Warren Chase's Correspondence; "Intemperance and the Liquor Traffic," by Cephas B. Lynn.

Charles H. Foster, the celebrated test medium, is in Boston, and will hold scances during June at No. 18 Bulfinch street.

We thank our friend W. U. D, for informing us of the change of hall and hour of meeting of the New York Spiritualist Society. When officers of Societies neglect so important a matter, it is gratifying to know that the laymen are not so thoughtless. We publish the list of meetings gratuitously, and only ask the officers to keep us correctly posted in regard to changes, &c., so the list may be reliable.

The Michigan Association of Spiritualists held their Semi-Annual Meeting at East Saginaw. last Friday, Saturday and Sunday, June 9th, 10th and 11th. We regret that the notice of the meeting reached us too late for insertion in our last issue. From the number of prominent speakers announced, we judge a rich intellectual feast was offered to the people.

Thanks to Mrs. Otis Smith and Mrs. M. W. Wellman, of Stoughton, Mass., Mrs. Henderson, of Everett, Mass., and Mrs. T. Bell, of Woonsocket, R. I., for bouquets.

Dr. A. H. Richardson and J. S. Dodge have announced their first pionic at Walden Pond Grove, Concord, Wednesday, July 12. Their camp meeting will commence in the same grove, August 15.

An old bachelor says: "We are told there is nothing made in vain. But how about a pretty young girl—is n't she maiden vain?"

Claxton, Remsen & Haffelfinger, of Philadelwriter on maritime law, &c. It is a subject of course. growing importance, and the book will be looked for with interest.

IN THE EXACT SCIENCES-Can a homely woman with a Grecian bend be accurately described as an "inclined plain?"

A New York dressmaker died lately of arsenic poisoning from making up a green tarletan dress.

Movements of Lecturers and Mediums. Dr. H. P. Fairfield, on his way to Plympton.

made us a brief visit last Saturday. He looked 'hale and hearty," and is capable of much more good work. He lectures alternate Sundays in the neighboring towns of Plympton and Middleborough, Mass., during June. He has just finished a months' work in Putnam, Conn., where, judging from his large audiences, an increased interest will make engagements for July and August.

Cephas B. Lynn has returned to Massachusetts, and lectures in Fall River June 11th. He will A. M. and P. M., May 14th. At the close a conferanswer calls elsewhere. Address care of this ence meeting was held, and it was voted to effect office.

Mrs. H. T. Stearns having closed her labors as State Missionary for Pennsylvania, has been lec- ly. D. J. Bates was chosen President, Rufus turing in Binghamton, N. Y. She has given twelve Clapp, Secretary. lectures to good audiences, besides visiting the neighboring towns. The interest in Spiritualism is on the increase in that section.

Moses Hull has just closed a lecturing season in Dayton, Ohio. He writes that "our cause in that city is onward, and so in fact through the entire West." June 11th he speaks at the Michi- good Christian brethren here, some of whom are gan State Convention; the 18th he attends the greatly exercised. Several clergymen have felt Yearly Meeting at Sturgis, and the 25th, will it their duty to "scourge" those who believe "in speak in Battle Creek.

Mrs. Maria M. King, the well-known inspirational writer, has announced her willingness to enter the lecture field. Her address is Hammonton, N. J.

Daniel White, M. D., has removed from St. Louis to Du Quoin, Ill.

J. Madison Allen has just completed a very successful tour down Cape Cod, speaking in the following places: Wareham, Agawam, Monument Sandwich, Barnstable, Dennis Port, Harwich Port. During the last eight days of his tour he gave nine discourses. He speaks in North Hanson, Sunday, June 18, and will make further engagements. Address, East Bridgewater, Mass.

A. S. Hayward, psychopathic physician, will during the summer months visit country towns when desired. Apply by letter to 602 Seventh street, South Boston.

Mrs. Clara A. Field will lecture at Washington Hall, No. 16 Main street, Charlestown, on Sunday evening, June 11th.

Prof. J. W. Cadwell has settled in North Reading. Mass., as his permanent residence, but will continue to travel wherever his services seem to be desired, giving evidence of his powers as a psychologist, etc. His recent entertainments at Reading, Woburn and Winchester were well attended and highly enjoyed by the people of these towns.

Mrs. Belle A. Chamberlain, of Medford, Minn., a semi-trance and test medium, has been laboring in Minnesota for the past five months with efficiency. She has in that time visited nineteen towns and delivered ninety-seven lectures, and held fifty public séances. Through her mediumship many people have become acquainted with and others firm believers in Spiritualism. Such a valuable worker should be kept constantly in the field, and no doubt will be. Those desiring her services should address her as above at ence.

Complimentary Benefit to J. H. Powell.

F. Gardner will preside.

A Public Test Circle, by Mrs. Mary M. Hardy, for the benefit of J. H. Powell, who is about to return to England to recruit his health, will take place at Eliot Hall, Eliot street, Boston, on Monday evening next, June 12th, on which occasion Mr. Powell will pronounce his valedictory to his Spiritualist and radical friends. Prof. Denton will be present and address the audience. Dr. H.

Spiritualist Lycoums and Lectures. BOSTON.-Eliot Hall.-On Sunday evening, June

4th, Laura Chubbuck, Abbie E. Barlow, Emma C. Quayle, Hattle A. Melvin, M. Addie Morton, Nellie Chubbuck, Bertha Lovejoy, Maria Adams, Alida Hubbard, Cora Stone, and Hattle C. Richardson repeated, to the evident satisfaction of those attending, one of Mr. D. N. Ford's sterling dren's Progressive Lyceum. In addition to the piece above mentioned, Charles W. Sullivan, Edna S. and Minnie W. Dodge, Maria Adams and Hattle C. Richardson sang; G. D. R. Hubbard, Miss Georgie Cayvan, Belle Bacon, Alida Hubbard and Maria Adams declaimed; Addie Morton under charge of Mrs. David Adams, of Boston, and Mrs. Perry, of Chelsea. Though the weather was extremely sultry, those taking part entered with interest into the entertainment, and a good

Religio-Philosophical Club. — On Sunday even ing, June 4th, in the lesser hall, this organization convened for a consideration of the question. "What is morality?" Dr. H. B. Storer opened the discussion, and was followed by George A. Bacon, H. S. Williams, N. M. Wright and Mr. Campbell, after which the Club adjourned.

Notice is given that hereafter on Sunday even ings, commencing June 11th, Mrs. Carlisle will give public test scances at Eliot Hall-proceeds for the joint benefit of the Lyceum and Andrew Hall Societies.

Mrs. Bowditch will give test circles for the pecuniary benefit of the Lyceum, at this hall, on Friday evenings, till further notice.

The regular Tuesday evening social gatherings (not the dancing assemblies) have been recommenced, and will be carried on for the present at this hall. A small admittance fee is charged for current expenses.

Hampshire Hall, 538 Washington street.-We have received the following notice:

A progressive meeting was held at this hall at 3 P. M., Sunday, June 4th. Mr. E. W. Locke spoke upon the prejudices of the present day against Spiritualism. Miss Grover followed with some remarks on the battle that Spiritualists must wage, and the necessity of being well armed for the conflict. Mr. Cash recited a poem entitled The Different Sects." Closed with a poem entitled "Aspiration." Friends of progress are invited to sustain these meetings. Helen Grover, Conductor.

NEW BEDFORD.-Music Hall.-The Spiritualist meetings which have been so successfully carried out at this place will close for the season with the present month, to be reopened in September. Dr. John H. Currier, of Boston, spoke there on Sunday, June 4th, his lectures being well attendphia, have in press "A Treatise on the Law of Fire ed. Mrs. Abbie M. Burnham, Mrs. Agnes M. Insurance," by Henry Flanders, a well-known Davis and Sarah A. Byrnes will complete the

> MARLBORO' AND HUDSON. - Prof. J. H. W. Toohey addressed the Spiritualists of these localities, on the afternoon and evening of June 4th, to good acceptance. He will speak there again Sunday, June 11th.

NORTH SCITUATE .- Conthasset Hall .- A correspondent writes that the Children's Progressive Lyceum held its annual meeting for choice of officers on the 21st of May, with the following result: D. J. Bates, Conductor; Deborah N. Merritt, Guardian; Mandana C. Morris, Secretary; J. W. Morris, Librarian; Hannah E. Morris, Musical Director; Silas Newcomb, Charles L. Bradford, Guards; Rufus Clapp, Leader Liberty Group; Amelia Bradford, Excelsior do.; Sarah J. Marsh, Star do.; Caroline Bradford, Banner do.; Abbie A. T. Morris, Beacon do.; Ellen M. Bates, Shore do.; Mary B. Bates, Ocean do. The Lyceum prevails in regard to Spiritualism. The Doctor numbers seventy members, and each session is well attended.

Lectures were delivered at this hall on Sunday a permanent organization and hold one meeting at the close of the afternoon service semi-month-

Letter from Portland.

THE CHURCHES EXERCISED—SPIRIT PAINTING-UNBELIEF.

DEAR BANNER-For some reason there seems to be a new-born fear of Spiritualism among our their synagogues;" and in one instance, a man who is honored by a seat on the bench in our courts has felt constrained to utter his protest against the coming of the angels. But still they

A few days ago, we had the pleasure of meeting that excellent medium, Mrs. E. A. Blair. of Vermont, who is stopping for a brief season with our good Bro. Blake, corner of Cumberland and Hanover streets, in this city. At the commencement of the seance, we seated ourselves at the table, on which were saucers containing colors, brushes, and other appliances for painting. We saw Mrs. B. securely blindfolded by placing pads of cloth, wet, over her closed eyes, over which was tied a handkerchief. We were satisfied that it was a physical impossibility for her to see with her natural organs of vision. As soon as this was done, we purposely misplaced the colors that were to be used. When this was done, she was controlled by an Indian spirit, who replaced the colors, taking them in the exact order that we moved them. And now comes, to us, the most wonderful part of the manifestations. While one intelligence controlled the brain and vocal organs of the medium, giving his name as "Black Eagle." another-an Italian painter, whose name was given, but which we do not now recall-controlled the hand, and very methodically proceeded to prepare the brushes and materials for painting a picture. We were informed by the one that our guardian spirits would bring each a bud or a flower, which the other would copy or reproduce on the cardboard, thus presenting the singularly interesting phenomenon of two entirely distinct intelligences controlling one physical organization, and opening to us a new source of thought, a new theme for study. It should also be re-

of the communion with the angels. While the painter was engaged in his work with the hand. the other talked with us, and, among others, saw and described one who, he said, stood by our side giving us words of encouragement, and who said his name was "Jabez."

On our way home with the picture, we met a prominent official and determined opponent of spirituality, to whom we exhibited the picture, un- upon the rostrum. der which we had written these words: "Painted Friday, June 2d, 1871, by Mrs. E. A. Blair, with but one hand, while securely blindfolded, in twenty-five minutes." He said, "Did you see this done?" We replied, "We did;" when he summarily and characteristically disposed of the fact by saying, "I do n't believe it. There must be some trick-some deception about it." But this kind of unbelief must be expected. As those who saw Jesus after he had risen from the dead, doubted, so the scribes and Pharisees of these modern days will not believe, though millions rise from the dead and open the doors of heaven to us poor mortals. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eves and hear with their ears, and should understand with their heart, AND SHOULD BE CON-VERTED."

Mrs. Blair will remain here but a short time longer. We hope our skeptical friends will avail themselves of the opportunity to test her remarkable and truly wonderful powers. We cordially commend her as a worthy woman and a very superior medium. "Strike, but hear us." Condemn, if you will, but be sure you know what you are condemning. JOSEPH B. HALL.

Portland, Me., June 5, 1871.

New Publications.

One of the most substantial books of the season from the prolific press of Lee & Shepard is A HAND-BOOK OF ENGLISH LITERATURE, Vol. 1, compiled and prepared by Francis II.
Underwood, for the use of High Schools, and also intended as a companion and guide for private students and general readers. It is devoted entirely to British authors; the Second Volume will include only American authors. We have not the space to repeat the several literary periods which Mr. Underwood has carefully gone over for his present selections, but must content ourselves with saying that he gives the student and general reader so clear and complete an idea of our sound English Literature, that to follow him with painstaking along his course will result in an education on the important themes of which he treats. No compacter form of tasting the essence of English Literature, and even of domesticating it in the mental nature, has fallen under our notice than we find in this excellent volume, It richly deserves a place in all general libraries, and a fre-

ADELE CATROART is the title of another of the striking ales of the powerful and popular novelist, George Mac-Donald, which Loring has presented to the public in attractive form. There are pictures of the pure domestic life sketched in it, whose influences can be no other than healthy in the extreme. The heroine of the story lacks all purpose in life, and so begins to pine away; but her friends unite to bring her back to health by adopting the plan of reading stories in her hearing, and inventing a variety of amusements. It is these stories that make the jewels of the book. The author depicts characters who have been tested by suffering and become strong thereby. He possesses a rare talent for depicting this kind of experience, which he clothes with an atmosphere of the utmost purity and content. The grace and sweetness of George MacDon ald give a new phase to his original and undoubted power.

ORTHODOX CONGREGATIONALISM AND THE SECTS IS a historical monograph by Rev. Dorus Clarke, from the press of Lee & Shepard, which was read before the Suffolk North Association to their unqualified satisfaction. Its intent is to present a comprehensive and correct view of the polity of Congregationalism, and of its relation to other Evangelical denominations. As a piece of ecclosiastical history it is o interest to the general reader, who, if of liberal tendencies of thought, will find that reason is made the rock on which Orthodoxy rests its claims, while it forbids us the exercise of our reason beyond the set limitations of the Institutes, Platforms and Catechisms. The book is published in Lee & Shepard's neatest style of typography and binding.

Mrs. Louisa Shepard is the author of a little book called DIALOGUES AND RECITATIONS, adapted to the Children's Progressive Lycoums. It is a happy plan of the devoted author, who has aimed in all sincerity, and we judge with sucto present the great and lesting tent to the child's mind in simple form and an impressive phraseology. Among the topics handled in these Dialogues and Beautiful? Goodness; Doing your Prayers; Spiritual Free dom : Benevolence: and The Necessities of Life.

MARRIED FOR BOTH WORLDS is the title of Mrs. A. E. Porter's new story, from Lee & Shepard's press, and its aim is to picture a record of consecrated love-a love that outlasts time, and continues beyond the limits of this earthly life. The dialogue is animated and characteristic, and in presence is the main truth inculcated, and it is done effectually throughout the story. As a lesson of devoted affection and Christlike goodness, it deserves a wide perusal. Mrs. Porter is an excellent writer, as our readers are well aware.

NATURE VS. THE BIBLE is a pamphlet from the Cosmopolitan Publishing Co. of Chicago, translated from the German by Julius Silversmith. It is a free and bold outline of popular and comprehensive studies on the precepts and teach ings of the Bible, and belongs to the liberal-thinking class of

We have on our table two published Addresses, by George A. Lathrop, M. D., before the Society of Spiritualists of East Saginaw, Mich., on the Twenty-third Anniversary of Spiritualism, and the question, What Benefit is Spiritualism to Man? They are both thoughtful and searching productions, and their general perusal will sow broadcast the good seed of Spiritualism for a full harvest.

Peterson & Brothers publish Vol. 6 of Charles Lover's novels, entitled ARTHUR O'LEARY; and SIMON, A Love Story, by George Sand. They are in the approved Peterson style of their published romances for the million.

New Subscribers.

We have received, since our last report, the names of one hundred and forty-nine new subscribers, forwarded by our old patrons, as follows: A. K. Carpenter sent eight; Dr. J. H. Currier, three; E. B. Holden, two; George W. Morrill, two; E. W. Morley, two; C. B. Lynn, two; D. S. Maynard, two; W. N. Vaughn, two; A. Bradlsh, two; J. O. Barrett, two; P. Holton, two; R. H. Ober, two; Mrs. W. G. Hanson, one; B. F. McCollister, one; Mrs. L. A. Thompson, one; Miss S. B. Smith, one; D. S. Sloan, one; Mrs. N. R. Mason, one; E. Lewis, one: D. Hayward, one; C. E. Kreische, one; M. L. Knapp, one; George A. Oakes, one; N. Turner, one; George R. Draper, one; S. D. Coon, one; H. D. Marcy, one; C. A. Southworth, one; J. F. Hinkson, one; J. Spencer, one; P. M. Pillsbury, one: J. R. Pierce, one: William L. Walker one; Mrs. E. Snow, one; A. McKinney, one; W. Mansfield one; J. Short, one; R. H. Murray, one; D. D. Olive, one; L Goodman, one: J. W. Conkling, one; N. M. Strong, one; C T. Griffin, one; J. Vinton, one; M. D. L. Remington, one; Mrs. M. Adams, one; Chas. Boyd, Esq., one; Dr. E. B. Whee lock. one : J. Williams, one ; Geo. Hutchins, one ; C. H. Smith one; C. S. Rowley, one; Mrs. P. W. Bowker, one; A. S. Hayward, one; E. Paton, one; J. E. Roberts, one; C. L. V. Tappan, one; Geo. W. White, one; A. W. Winand, one: J. C. new theme for study. It should also be remarked that Mrs. Blair has but one hand, and we are assured that, in her normal condition, she knows nothing of drawing or painting.

Now, while "Black Eagle" was familiarly conversing with us, telling us of our spirit friends and giving their names, the Italian artist commenced his work, painting first a lily, then a rosebud, now a pansy, and now a sweet mountain flower, until a complete and beautiful bouquet of buds and flowers and leaves grew upon the paper in the incredibly short space of twenty-five minutes.

Not a single mistake of movement or color was made; and we were convinced that he who wielded the brush knew what he was about and could see his work. Test after test was given, so easily and so naturally that we felt the solemnity

Bolls, one; L. S. Balley, one; E. C. White, one; M. Walker, one; Mrs. E. E. Stone, one; J. M. Walker, one; Mrs. E. E. Stone, one; J. M. Allen, one; Mrs. A. C. Outting, one; Mrs. R. Dunn, one; T. M. Arrington, one; A. W. Alten, one; Mrs. R. Dunn, one; T. M. Thiers, one; E. P. Mansfield, one; Mrs. R. Dunn, one; T. M. Arrington, one; Mrs. H. L. Mallory, one; W. B. J. Thiers, one; E. P. Mansfield, one; Mrs. R. Dunn, one; T. W. H. Alten, one; Mrs. H. L. Mallory, one; W. B. B. B. B. B. Wye, one; Mrs. H. L. Mallory, one; T. M. Orawford, one; S. B. Nye, one; Mrs. B. W. Sackett, one; T. M. Orawford, one; Mrs. B. W. Sackett, one; George Loman, one; Mrs. B. W. Sackett, one; H. Hropson, one; Mrs. P. O. William F. Hudson, one; J. A. Whetcafi, one; Dr. T. Doolin, one; I. C. O. Wilcox, one; H. N. Pool, one; D. William, one; W. T. Vance, one; A. H. John, one; J. J. Hollett, one; T. Maclear, one; J. Robinson, one; F. Dowd, one; A. Joslin, one; Mrs. J. McDowdle, ene. Bolles, one; L. S. Balley, one; E. C. White, one; Mrs. A. G.

A Card from Mrs. King.

Наммонтом, N. J., May 30, 1871. EDITORS BANKER OF LIGHT-Will you have the kindness to allow me to inform the public, through your columns, that I have decided to enter the lecturing field for a season I am, and have been for some time, gathering thoughts from the inexhaustible fountain of insultation in the quiet of home-where they come the purest, the freest from the dross of disturbing influences-and recording them for use

Besides subjects relating particularly to the Spiritual Philosophy, I have carefully prepared lectures on "Marriage and Divorce," "Woman-Her Relations to Boclety," "Religious Liberty vs. 'God in the Constitution,' " "Religious

My business will be to treat all questions relating to reform in connection with Spiritualism, and to adapt myself to the wants of any community in which I may be called to

I write lectures because the law of mediumship proclaims to me that I can do the best for the spirit who tenches through me, and therefore best for the people, in this way yet I can adapt my mediumship to circumstances, and it will serve me as a treasure from which to draw on all occasions and under all circumstances, as I need.

I favor settled speaking, yet will make short engagements for the present.

Address Mrs. Maria M. King, Hammonton, N. J.

Matters in Europe.

The cloud which has for so long brooded over unhappy France seems to be breaking away-at least, the conflictin elements are resting from their stormy strife. Paris again begins to look cheerful. The influx of people into the city is enormous: 400,000 persons have entered since Saturday, June 3d, including a large proportion of former citizens. Business is quickly reviving, and the streets present a live-

Business is quickly reviving, and the streets present a livelier appearance.

The scenes which followed the conquest of the Commune
by the Versaillists, though shining with a lurid, bloody
light to us living in peace, were mainly attributable to the
stern hand of long-delayed justice. The wholesale murder
of Archhishop and priest, the obseene insults of drunken
National Guards to the refined and delicate women who flew
to the alters of the churches in their hour of despair, the
flendish effort to burn the whole city because it could no
longer be ruled by them, removed from the Commune sympathy which in some quarters was accorded them. It was
indeed an ill omen for the "reds" that their revolution ended in the graveyard of Père la Chase on Sunday, May 28th,
lifty to one hundred insurgents were shot at a time at Satory by their exasperated countrymen, till it was ordered that
for general executions the terrible mitrailleuse should be
used. Nearly overy member of the Communal Committee
is supposed to have suffered doath.

Accounts vary as to the comparative chances of Napoleon, the Orleanists or the Sourbonists for the throne, no one
seeming to expect the Versailles government to continue in
power for any length of time. Let us hope that the universal desire for peace manifested by the general people of

power for any length of time. Let us hope that the universal desire for peace manifested by the general people of France may be attained.

Grand Picnic.

The First Grand Union Picnic of the Spiritualists of East. orn Massachusetts for 1871 will be held at Island Grove, Abngton, on Thursday, June 20th. All Spiritualists and Radicals are invited to attend and participate in the festivities of the occasion. Prominent speakers will address the multitude.

Special Trains will leave the Old Colony Depot, Boston at 8:45 and 12 o'clock precisely, for the Grove. Fare from Boston and return, including Dancing-Adults \$1,00; Chil-

dren 50 cents. The friends from the following way stations will take the regular trains to and from the grove at the following rates:

Harrison Square.	Adults,	70 (centa (Children,	40	cent
Neponset.	**	0.5	"	**	3.5	. **
Ouincy.	**	(k)	**		30	•• .
Braintree.	••	50	41 .	**	2.5	••
South Braintree,	41	45.			25	**
Taunton.	**	105	`. **	4.	55	••
Dighton,	. 41	145	**	"	75	••
North Bridgewater,	**	75	**	41	40	**
East Bridgeweter,		41)		••	20	••
Bridgewater,	**	55	44		30	**
Middleboro',	**	70	"		35	41
Hanson,	**	35	**	**	20	**
Hallfax.	"	50	**		25	**
Plympton,	**	50	** .	••,	25	**
Plymouth,	41 .	75	**	"	40	**
Tickets for Danci	ng, &c.	extra				

No exhibitions allowed on the grounds. Tickets to be obained at the stations. Be sure and ask for Excursion Tickets.

If the weather is pleasant it is anticipated that this will be one of the largest and most interesting gatherings ever assembled in this famous grove. Come one and all, and bring the children, that they for one day may enjoy the fresh air and sunlight of the country.

H. F. GARDNER, M. D., Manager. Boston, June 1st, 1871.

Form of Bequest.

We are in receipt of letters from friends in difquests be made to the Banner of Light, and also letters containing the agreeable information that Recitations are, What are we Laboring For? What Makes us 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 passages of decided pathos. The idea of invisible spirit to strengthen us in the maintenance of our great and glorious cause, can do so in the following language:

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

Notice to Subscribers.

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

Basket Grove Meeting.

Hasket Grove Meeting.

There will be a Meeting in Franklin Grove, Lee County, Ill., on Saturday and Sunday, the 24th and 25th of June. The triends in that place will make arrangements for lodgings, but all who can are requested to bring their provision baskets. Mrs. H. F. M. Brown and other speakers will be present. The Committee will meet at the realience of C. B. Bill as early as convenient.

By order of the Committee.

Married:

In Boston, June 3d, by Mrs. R. E. Warner, Albert Morton to Mrs. E. C. Littlejohn.

Spiritual Periodicals for Sale at this Office:

THE SPIRITUAL ANALYST AND SCIENTIFIC RECORD. Pub-

lished in Boston. Price 20 cents.

THE LONDON SPERITUAL MACAZIME. Price 30 cts. percopy.

HUMAN NATURE: A Monthly Journal of Zoistic Science
and Intelligence. Published in London. Price 25 cents.

THE MEDIUM AND DAYBERAK. A weekly paper published
in London. Price Science. in London. Price 5 cents.

THE RELICIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq.

Price 8 cents.
THE PRESENT AGE. Published in Chicago, Ill. Price 8 ents.
THE LYCHUM BANNER. Published in Chicago, III. Price

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 5 cents.

THE CRUCIBLE. Published in Baltimore. Price 5 cents.

THE HERALD OF HEALTH AND JUDINAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

Notice to Subscribers of the Banner of Light.

—Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires: i. c., the time for which you have paid. When these figures correspond with the number of the volume and the sumber of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper costinued, should renew their subscriptions at least as early as three weeks before the receipt-digures correspond with those at the left and right of the date.

BUSINESS MATTERS.

MRS J. H. FOSTER, Business and Test Medium, 156 Elliot Piace, Brooklyn, N. Y. 7w*.M13.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth avenue, New York. Terms, \$5 and four three-cent stamps. A1.

SEALED LETTERS ANSWERED by R. W. Flint, 105 East 12th street, New York. Terms \$2 and 8 stamps. Money refunded when not answered.

SPECIAL NOTICES.

JUNE. Bweet June! the beauteous month of flowers, How pleasantly we pass its hours: With praise all Nature doth resound, And joy doth everywhere abound-The birds are early on the wing, The birds are early on the wing,
And in the morning sweetly sing;
The girls are out in costume gay,
The Boys with but and buit to play.
Each clad in nice new Summer Clothes,
Which he has bought at Gronce Fenno's,
Coat, Pants, Vest, Hat and Shoes complete,
Corner of Beach and Washington street
June 17.—Iw

HERMAN SNOW,

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J. BURNS

PROGRESSIVE LIBRARY, 15 Southampton Row, Bloomsbury Square, Holburn, W. C., London, Eng. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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Each line in Agate type, twenty cents for the irst, and Afteca cents for every subsequent in-Grst, and assect comments of the section.

SPECIAL, NOTICES.—Thirty cents per line for first insertion and twenty-five cents for subsequent insertions.

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Payment in all cases in advance. Por all Advertisements printed on the 5th page, 20 cents per line for each insertion.

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

GEORGE P. ROWELL & CO., 40 PARK ROW. S. M. PETTENGILL & CO., 37 PARK Row, Are our authorized Advertising Agents in New York.

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Dialogues of Kreeshna and Arjoon;

In lighten lectures, with notes. Translated from the original in the Sunstreet or ancient language of the Brahmans. By CHAILES WILKINS. Reprinted from the London e tition of 178, of which only 261 copies were published, and sold by subscription at an enormous price. Printed on extra heavy tinted paper, and cieganity bound in cloth. Price, \$1:25. The trade supplied at liberal rates by the Publishers, THE RELIGIO-PHILOSOFIHICAL. PUBLISHING HOUSE, 187 and 189 South Clarkstreet, Chicago, Ill. 3w-June 17.

SNOW'S PENS.

A box of Snow's School Pens—Fine—sent by mail upon receipt of price, \$1,00, and postage, 12 cents.

Snow's Pens have been before the public a long time, and have earned the reputation of being always good.

For sale by WM. WHITE & CO., at the BANNER OF LIGHT OF FICE, 138 Washington street, Boston, Mass.

Mar. 25—cow

PLANCHETTE OUTDONE!

TLANCHETTE UUTDUNE!

Wave you seen the Electro-Magnetic Disc?

DERSONS may, by the ald of this valuable combination of metals, as eriain who are mediumistic, and all the remarkable manifestations of Electro-Psychology may be induced. The Electro-Magnetic Bise is in common use by professors throughout Europe. It can be obtained only by addressing B. W. WALLACE, 168 summer street, East Boston, Mass., by enclosing 50 cents and 3 3 cent stamps. Wholesale price, 45,00 per dozen.

[w*—June 17.

NCLOSE 82,00 lock of hair and handwriting, with are and arex of patient, for clarroyant examination and prescription. Address RACHEL LUKENS MOORE, care Warren Chase & Co., 501 North 5th street, St. Louis, Mo. June 17.—tf

D. S. CADWALLADER

MAKES Psychometrical Diagnosis of Diseases, and pre-Scribes Hygicaic Treatment; fee \$2.00. Delineation of Character, \$1,00 and stamp. Send lock of hair, with age and sex, to 1005 Race street. Philadelphia, Pa. 3w—June 17.

MISS BLANCHE FOLEY, Clairvoyant, Trance and Writing Medium, 634, Third avenue, between 40th and 41st streets, New York. APlease ring first bell.) House, from 9 A. M. to 5 P. M. Terms: Ladies, \$1,00, Gents \$2,00.

June 17.—

MASTER HENRY C. LULL, Business, Test and Circle Medium. Also examines for disease. Office No. 18 F street South Boston. Hours from 9 to 12, and from 1 to 6. Private sittings, terms 41. N. B.—Will answer calls to attend circles in lieston and vicinity. THE COMMUNIST is a monthly paper devoted

to Social Reform and Liberal Communism Fifty cents a year—specimen copies sent free Address, ALCANDER LONGLEY, 23 S. 8th street, St. Louis, Mo. lw-June 17. MRS. M. CARLISLE, (formerly of Charles-town.) Test and Clairvoyant Medium. 94 Camden street, Boston. Will attend calls at private residences for circles evenings. 4w*—June 17.

MRS. M. A. PORTER, Medical Clairvoyant, No. 8 Lagrange street, Boston. Rooms will be open only on Mondays, Toeslays, Thursdays and Fridays after June 1st.

JO INVALIDS.—A remarkably healthy place in New Jersey, where seek people get well without medicine. 200 acres and good buildings, for sale or to let. B. FILANKLIN CLARK, 55 Liberty street, New York. B. FILANKLIN 1w*-June 17. BOARD AND ROOMS at MIS. WRIGHT'S, 2w-June 17.

SPANISH MAGIC SALVE. A 5K for it at the Druggists'. If they have not got it, address C. WILLARD SIMMONS, Bouth Boston, Mass. Price 25 cents. Agents wanted 3mis*—May 20.

WORMS. MY WORM POWDERS are the safest they destroy app and all other worms of the human system. Doso very small and almost tasteless. Price 35 cents per package, or 3 for 31, by mail. Address JAMES COOPER, M. D., Bellefontaine, Ohio. 13teowis—Apr. 22.

PATENTS. AMERICAN AND EUROPEAN

MUNN & CO. CONTINUE to give opinions in regard to the Novelty of Inventions, Free of Charge, make special Examinations at the Patent Office, prepare Specifications, Drawings, Cavents, and Ansignments, and prosecute applications for Letters Patent at Washington, and in all European Countries. They give special attention to the prosecution of Rejected Claims, Appeals, Extensions and Interferences.

The Pamphlet of the New Patent Law for 1870 furnished Free. Address,

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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. Conunt, white in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undevisioned state, eventually progress into a higher condition. We sak the reader to teceive no dectrine put forth by spirits in these columns that does not comport with his or her reason. All appraise a manifest of the columns that does not comport with his or her reason. . All express as much of truth as they perceive

The Banner of Light Free Circles.

These Circles are held at No. 158 Washington Street, Room No. 4, (up stairs,) on Monday, Tursday and Thursday Afternoons. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Scats reserved for strangers. Donations solicited.

Mes. Comant receives no visitors on Mondays, Tuesdays,

Wednesdays or Thursdays, until after six o'clock r. m. She gives no private sittings.

Donations of dowers for our Circle-Room are solicited. The questions answered at these Brances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in hy correspondents.

sent in by correspondents.

Invocation.

In thy name, oh, Past, Present and Future Good, we are here assembled, praying for the descent of that hely spirit which shall lead us into all truth; praying for a baptism which can alone come from thee, nourishing our souls for eternity; asking that we may be led nearer to thee; that we may lose something of our darkness and gain something of thy light; asking that as the way of life hath been opened unto us, our feet may be sandaled with power, so that we may not stumble in the way. And we would praise thee, oh, God, for the blessings which thou hast perpetually bestowed upon us; for that greatest of all blessings -life, the gift of being, that immortality with which thou hast crowned the soul. And for these mortals we ask that when the windows of this life become darkened to them there may be a light in the window of the other life that shall assure them of their immortality, of thy love and protecting power over them. Be with us consciously this hour, and bless us according to our needs.

Questions and Answers.

CONTROLLING SPIRIT.-If you have questions, Mr. Chairman, I am ready to answer them.

Ques.-(From a correspondent.) Is that article of Solomon Jewett's true, published in the Religio-Philosophical Journal of Jan. 28th, 1871, entitled "The Rain God," claiming for an Indian the power to produce rain at his will?

Ans.-Since we know nothing concerning the article, it is not to be expected that we can give an intelligent answer thereto. Therefore we de-

CHAIRMAN.-We have received the following letter, which I will read: "Messrs. Editors-Dr. A. Johnson asks for replies, from the spirits of your circle, to the following questions, to which the spirit coincides, and replies very ingeniously to each section, while it withholds the answer. The questions were the following: The dual nature of man. It is a well established fact that the spirit does communicate, independent of the animal senses, which indicates two entities. The animal nature has its experiences, while we are informed that the spirit is as pure as God. If the above is true, what becomes of the animal life when it leaves the body? and what will be its future mission? As the spirit has its experiences in the spiritual world, which cannot become reconciled with the external consciousness, so also the external faculties have their experience in the external world, which indicates two distinct natures, of which I wish an explanation from our invisible friends. I know of no question of more importance than the above, and I consider an answer of the utmost importance to humanity.

A SINCERE SEEKER AFTER TRUTH." A.-I am at a loss to determine what the question is. Your correspondent has gone over a great deal of ground, and has come to nothing. If he has a question to ask let him send it in a concise form-one that can be understood. That which we have just listened to might mean one thing, and it might mean quite another. It is impossible to tell what it does mean. At one point it seems to ask concerning the dual nature of man; at another it entirely abrogates that question. So we do not know how to answer it, and therefore de-

Q.-(From the audience.) Has any disaster happened to the "Tennessee," of the San Domingo commission? A .- We do not know.

Q.-Is the theory which has been taught in years past, in reference to the resurrection of the

body, a correct one? A .- No, it is not. All Nature proves to the con-

trary. The science that relates to mind and that which relates to matter says no. Q.-What are we to understand from the passages which are usually quoted in support of that

theory?

A .- You are to understand, of course, what you please, but they really mean nothing more or less than the embodiment of ideas which had their, source in Egyptian mythology. The ancients believed in the doctrine of metempsychosis, but they made a very wrong application of the idea. Instead of understanding it to mean—what it really does-that the soul, after having lived through one earthly existence, in one earthly physical body, may and under most circumstances must return and live out another experience—perhaps many—but not in the same body, yet in a physical body, but not in the same that they left off at death - the ancients, not understanding the truth, conceived of the idea that the physical body, which they had left off at death, should be taken up again by them when they should return to earth; and that, through certain processes of Nature, that body would be revived, purified, made better-better adapted to their needs as a more advanced spirit than when they occupied it before. There is a measure of truth in this belief, but it does not exist in the idea that we shall take up the bodies that we have laid down at death to become acting spirits through them again. No, no, my friend; the doctrine of the resurrection of the body is only true in this sense: it rises in grass and grain and flowers and trees, and goes from them into animal life, and, through that life. may become absorbed by human beings. In this sense, and in this sense alone, Nature declares that the doctrine of the resurrection is true.

Eldridge Patterson.

My name was Eldridge Patterson. I was born in Peterboro', N. H. I died while working a claim in Colusa County, Cal., in 1854. My relatives have always supposed that there was something wrong about my death. Well, I died a natural death - hemorrhage of the lungs; but the man who shared my cabin, instead of sending to my folks what he should have sent, sent only aabout one hundred and fifty dollars. He should thing more powerful, more subtle and more use. This is the first time I have had the power to at 10 A. M. and 7% P. M., in Weisiger Hall, 4th street.

have sent over four thousand dollars; but the ful. While steam is a most excellent servant temptation, it seems, was strong, and he yielded, in the hands of a wise operator, under the direcand kept it himself. Now, by a lucky chance, I have learned that he has become interested in spiritual matters, and that he is a constant reader of your good paper; so, without calling his name, I will suggest the propriety of his clearing his conscience of that matter, now that he is amply able to, by sending to my folks what is justly their due, and what they are in great need of. It will be all the better for him, both in the world he now occupies and in the one unseen by him. I have no condemnation-I nity the weakness which forced him to commit the crime; and if he desires to rid his soul of that which has made him truly miserable. I will help him do it: and no one of either his friends or mine need be any the wiser concerning his identity, for his friends who were with us at that time, and mine, are not in the way of receiving this message. So it will be rather a thing between ourselves-between him and his God. Good-day, sir.

Margaret Weiss.

I wish to communicate with Daniel Weise, of Albany, N. Y. I wish him to know I am happy, and satisfied with the change. I suppose some accident happened—I do n't know—I do n't know. My name—Margaret Weiss, his wife. [What do you remember last?] A collision and a falling, and suffocating to death. [Do you know where you were?] I was in the cars. [Where from?] was from Albany. I am but barely conscious in the spirit-world. He is an infidel. Mother is a Spiritualist.

I live, that is certain; but where, I cannot telldo not know. [You say you have hardly been made conscious in the spirit-world?] I am conscious, but I do not know whether I am here upon the earth, or where I am. I know I have passed through death-it is about all I do know. [Who you were on the train from New York City to Albany, Monday night.] Monday? It was Monday night. Well, what was it? [I believe the accident was caused by coming in contact with a car off the track, and on a bridge which fell through. I was alone, and I do n't know.

Well, tell mother her faith is true, and it will give her a great deal of comfort. [What was your mother's name?] Hill-Margaret Hill.

John Henry Chase.

[How do you do?] Oh, I am well. I was never sick; I got drowned. [Where were you drowned?] In Lake Champlain. I belonged in know that you would come here. I expected you White River Junction. My name was John would come to me in private.] I have sought for Henry Chase. I was eleven years old; and I vou all over Scotland, and I've sought for you in want father to know I am all right. Tell him I England, and I sought for you in Germany, and have found mother, and Uncle Isaac, and grand- now I have come here to America to find you. [I father, and a good many others that I don't know am very glad you have come.] Oh, lady, I wanted that I never saw here. I am glad that I have so much to see you! I wanted to tell you that I got clear of this world - always having to do | waited for you three whole days after I was ready something here you do n't want to-always get- to go-I wanted so much to see you; I wanted to ting into trouble; and I am glad I have got clear | tell you how bright it was. [I have never ceased of it, tell father.

am glad I have got clear of going where he was would only come, you would tell me about them. going to send me. [Where was he going to send And I stayed for three days waiting for you, and you?] Oh, he was going to send me to a military | the angels kept me, because they saw I wanted it school. I never should have done well. I should so much, I always hoped you would come; my not have liked it; I know I should not have done mother will tell you so. But, lady, why did n't well. Am glad I got clear of it. [How did you | you tell me about this beautiful faith when you happen to get drowned?] Boat upset. [Were used to teach me so many beautiful things? [I you sailing?] Yes, sir. They said I did n't try did not know of it myself then.] Oh, you did n't! to save myself. I did. I was a good swimmer; [It is not very long since I knew that angels hard enough to, but I could not; I sank. I am knew more than I did before you went away, but Feb. 9. glad I did. Good-day.

letters answered by William Berry.

Invocation.

of souls and nations, of worlds and of atoms, one of my little favorites; you will come and see and art within us and around us, yet not under- me again?] Yes; and when you go to Scotland, stood by us, we this hour commit ourselves unto thee, believing in thy power to save us in thy be once again in Scotland, and if your mother is love, and finally restore us to that perfect state in any part of Glasgow I will find her out and tell from which the soul came. We praise thee for her about her little boy.] And tell her that I the power of communication with our kind, which have often come to her in dreams, but she did n't thou hast not withheld-no, not even by reason know it was me, and I'll go to her again and tell of death. Wherever there is a living soul, there her in a dream that I have found the lady, but she every other soul can go and commune with that will think that you are dead. [I will tell your soul. We praise thee for these wonders of thy mother all that. Here are some flowers which I love and thy power and thy wisdom; and we ask, have brought, as I hoped to meet you here to-day; oh Infinite One, that we may ever be so faithful you will take them with you; they are for you.] to our understanding of thee and thy way as Thank you. never to murmur against thy decrees. We thank thee for the light we have received; for that I thought the time would never come when I which came to us in our earthly life, and that which has come to us in our spiritual life. And for these mortals we ask that the blessing of the presence of the angels may be recognized by them. May the darkness which may have clustered around their souls give place to light; and may the shining shore of the better land come so near to them that they shall feel drawn there, drew as one of the little ones I used to gather and lift up their hearts in thanksgiving to thee. Feb. 13.

Questions and Answers.

Ques.-Please explain why all the sealed letters placed on the table are not answered intelligibly.

so we can read them? Ans.-First, then, we shall be obliged to ask why the questions contained in these envelopes are not given intelligently? why they are sometimes not directed to any one at all-no one knows from whence they have come, or who they are intended for. And, again, many of them are written without the signet of the soul upon them. By this we mean, that the writer's mind was anywhere but harmoniously centered upon the object in question; and unless this condition is complied with, it is rarely possible to receive an intelligent answer. These questioning reasons are the only

ones we have to give. Q.-The idea seems to prevail among mechanics and scientists, that there is yet to be a force or power discovered and applied, which will super-

sede steam. Can the spirits enlighten us upon the subject? A .- That there is such a power to be brought into manifest existence, is an indisputable fact: not only such, judging from analogy, but from positive observation and experience. Compressed and condensed water, known as steam, is now doing a mighty work; sending thought from continent to continent; transporting your merchandise to all parts of the earth's surface; performing wondrous works for humanity. But when it shall be known that the air you breathe contains within itself a power as much superior to steam and the application thereof as steam is superior to a three-legged horse power, then scientists will begin to bestir themselves in this direction; will begin to put in an organized form that which is unorganized, waiting for the intelligence of men to harness it for use. Everything grows, and so these various powers by which the human body is saved of labor, grow in correspondence with the earth's growth, with the march of intel-

tion of a foolish operator it becomes a terrible scourge. There is less of this difficulty to contend with in the use of compressed air. Scientists of our life have determined that at least one-half of the 'danger is dispensed with-something is gained then on that score-and that it can be brought into use at about one third the expense by which steam is brought into use. It is only necessary that the machines be constructed on a little different plan; be gotten up a little more elaborately, be a little finer, so that they shall work with a little more accuracy than those which are in the market to day.

Q .- (From the audience.) Can air be used as well in stationary power as in locomotive?

A .- Compressed air will do all that steam can do, and a great deal more. Q.-How can it be accumulated in a form to be

applied? A .- By the use of proper machines, of which there are none on earth at the present day.

Q .- Will there be traveling in direct lines through the atmosphere, as we now travel on the earth? A .- Scientists here tell us that there will be.

Q.-Will baggage also be transported in that way?

A. - Yes; because persons in the cumbrous physical form are not much more than baggagebaggage containing a living soul, to be sure, but baggage after all. You will speedily learn that these bodies you lay off on the bosom of Mother Earth have been but baggage that the soul has been toting about with it through all its experience with matter. Feb. 13.

Andrew Leckie.

(As the spirit took possession, the medium gradually turned to a lady seated on the platform, and brought you here?] I do n't know. [I suspect after looking inquiringly for a moment, said impulsively:)

Don't you know me? I am Andrew Leckie. [LADY.-Yes, I remember you; you are little Andrew. I have never forgotten you. You got my message?]

(The controlling spirit held out both hands. which the lady took in hers, and he drew her close up to him; she stood bending over the figure before her, one arm encircling the medium and still grasping the right hand. The young anxious spirit thus seemed to be assured of welcome, and said rapidly:)

Oh, lady, I have tried so hard to find you. [Yes, I have heard of it. I am so sorry, but I did not to regret that I had not seen you before you went And tell him I like everything where I live. I away.] I saw the angels, and I thought if you but, somehow or other, I could not swim. I tried | could come and speak with us mortals. You I gave you the best I had.] Oh, yes, you told me Scance conducted by Father Henry Fitz James; so much; you told me about the angels and about Jesus, and I found it all true.

[But you are happy, are you not, Andrew?] Oh, yes, so happy! I am only crying because I am so glad to have found you, for I loved you so much.] Oh thou Eternal One, who guidest the destinies I have always borne you in my heart; you were you'll find out my mother, and tell her? [I may

I have a beautiful home; I am very happy; but would find you. [But I am still your friend, Andrew dear, and I wish, when you go back, that you inquire for my papa, and he will be a friend to you on that side; and say to him, with my love, that I wish him to take you to see my mamma, and tell her about yourself, and she will remember you, for she heard me often speak of little Anabout me; and she also will be a friend to you.] You will not forget to find my mother, will you? [Certainly not.] And I will bless you in heaven. [Now that you have come once, you will be able to come again?] Y-e-s. Feb. 13.

James O'Reilly.

I used to hear, before I went to this new life, that there was no coming back, but we very soon find out a way, and I am thinking, mister, that I don't know whether it was a Yankee or an Irishman that found it out, but as the Yankees claim to, I suppose they ought to have the credit of it, but we are all very glad to avail ourselves of it. Now I come back here just to say a word to my daughter. Her name is Margaret O'Reilly-my name, James O'Reilly-and I want her to know, first, that I am well off in the other life, and that it makes no sort of difference whether I died on sea or land, or whether my body rests on consecrated ground or any other ground; it is all the same. She is troubling herself because I was drowned; and then she heard I was not much of a Catholic, and that it can't be very well with me on the other side. Well, you see, I was a good Catholic, and if I had n't been it would not have made any difference. That is the truth of it; but I was. I found plenty to help me along when I got here on this side. And now my father has lately come to the spirit-world from Ireland, and there is something to come to my daughter. It was belonging to me, you know, and it descends to my daughter, and I want her to go to Mr. Collins-she knows who he is-he befriended me when I first sent for her-and get him to look up the matter for her, and get what there is. She is not to go herself-not unless it should be necessary. And I want her to do all the good she can in this world-make herself as happy as she can, and trust to the great good God who takes care of us all for a better life after this. Feb. 13.

Minnie Lawrence.

Mother said, "If God permits it, come back to me." I have been gone five weeks from here.

come. My name was Minnie Lawrence. I died in Chicago, of lung fever. I was thirteen years old. Mother thinks if I had been treated differently during my sickness I should have lived; and I want her to know that my time had come, and it was best I should go at the right time-no one can commit any mistake-it was all right. And the medicine which was given in an overdose did n't harm either my spirit or my body, but it assisted my spirit in gaining its freedom from the body perhaps a little sooner, that was Feb. 13. all. Good day, sir.

Professor Faraday.

A small company of investigators, who intend to make a study of this spiritual revelation of the present century, have called upon me, requesting that I should-if Spiritualism be true-become their spiritual leader in their investigations. I assured them some five evenings since—five evenings? Yes, five—in London, Eogland, that I should be most happy to serve, but I did not consider myself competent to conduct their investigations, or to bring them manifestations such as would be conducive to their well being, to the furtherance of their knowledge of spiritual things as related to this world. I therefore suggested that they make application to some one better fitted than myself, but they at once declared that that did not seem like me. One of my friends—my personal friends—being among the number of the investigators, said that could not have come from me, because it seemed too much like having started on a line of investigation, and suddenly hardless a line of investigation in the first and conference at 72 p. M. H.B. Brown, M. D., President. And 118 has and light as sudding the second and last Sunday in Leading the second and last Sunday their spiritual leader in their investigations. I started on a line of investigation, and suddenly beholding a lion in the way, refusing to go any

Now it was not because I saw any lion in the way, except the lion of my own ignorance, but because I thought that some one else better adapted should be selected. In order to convince them. as far as it is possible for me to, that it was I who talked with them five evenings ago, in London, I talked with them five evenings ago, in London, I have come here; and they will know that there could be no collusion in the matter, because their transc on list street, every Sunday. Conference at 2 r. M. Lecture at 74 r. M. Admission free. Mrs. Laura Smith, regular speaker. investigations are conducted with the utmost se- lar speaker. investigations are conducted with the utmost secrecy and caution. But I here state that if they feel that I can serve them better than any one else, I am ready to serve them—to do my best to bring lam ready to serve them—to do my best to bring before them such evidences of the truth of modern Spiritualism as their cases require. Promising nothing, I shall do all I can. Professor Faraday. A. M.

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

MESSAGES TO BE PUBLISHED.

Tuesday. Feb. 14 —Invocation: Questions and Answers; William Harris, of Portsmouth, to friends; Annio Jamieson, of Pittsburg, Penn., to her parents; James Riley, of Boston, to friends; Senator William Pitt Fessenden, of Maine.

Thursday, Feb. 16.—Invocation; Questions and Answers; George Bielliarson, of Boston, to his friends in Scotland; Edward II. Uniac; Ellen Townsend, of Keene, N. II., to her mother.

mother.

Monday, Feb. 20.—Invocation; Questions and Answers;
Alice Dilloway, of Baltimore, Md., to her mother; Horatio
Harris, Jr., of Boston Highlands, to friends; Scnakor Lane, of
Ohlo, to friends; Katie Stutghardt, of Windsor, Conn.

Monday, Feb. 27.—Invocation; Questions and Answers;
Henry Wisner, of Albany, Oregon, to friends; Ella Estella
Libby, of Hoston, to her mother; Andrew Gray, of Portsmouth, N. It., to his mother; Mary Gothe, Sister of Charity
of the order of St. Joseph, New York City.

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

A. Frazier, of Doson, to see incorer; commy damend, to mr. White.

Tuesday, May 23.—Invocation; Questions and Answers; Jeseph Lyon, of Hoston; John Doherty, of Boston, to his brother; Edward Francis 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 Meade, to a friend.

Mondau, May 29.—Invocation; Questions and Answers; Sidney Whiting, of Franklin, to friends; Sen. Ingalls, of Callfornia, to his son; Emma Tracey, of New York City.

Thursday, June 1.—Invocation; Questions and Answers; Capt. E. A. Strong, of West Newbury, Jasss.; John Riley, of Boston; Mary Scarle, of Townsend; Alice Appleton, of Scranton, Penn., to her mother.

ton, Penn., to her mother.

Monday, June 5.—Invocation; Questions and Answers;
Mary Wier, of Nantucket; George D. Prentice; Lily Knox, to
her grandmother Tubbs, San Francisco, Cal.; Henry C. Wright.

SPIRITUALIST MEETINGS. PUBLISHED EVERY OTHER WEEK.

Ancora, N. J.—The "First Spiritualist Society of Ancora" hold meetings each Sunday at 4 P. M. H. P. Fuirfield, President; J. Madison Allen, Corresponding Secretary. Children's Progressive Lyceum meets at 104 A. M. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian. ADRIAN, MICH.—Regular Sunday meetings at 10% A. M. and 74 P. M., in Odd Fellows' Hall, Main street. Children's Pro-

Andover, O.—Children's Progressive Lyceum meets at Morley's Hall every Sunday at II M. M. J. S. Morley, Conductor; Mrs. T. A. Andpp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

ductor; Mrs. T. A. Kinapp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

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

John A. Andrew Hall (formerly Dr. Adams's Church).—
Test circle in forencom at 10½ o'clock, by Mrs. Mary Carlisle, medium. Speaking in the afternoon at 2½ o'clock, by Mrs. S. A. Floyd; music by Miss Minnie Prouty. Seats free.

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

Hampshire Hall.—The Boyiston-dtreet Spritualist Association meetings, Sundays, at 3 p. M. Miss Helon Grover, Conductor.

BALTIMORE, MD.—Lyric Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings. Children's Progressive Lyceum meets every Sunday at 10 A. M.

Lyceum Hall, Baltimore street, opposite Post-Ofice avenue, The Maryland State Association of Spiritualists hold meetings in this hall. Levi Weaver, President; Jacob Weaver, Vice Pres.; George Broom, Secretary; Wm. Leonard, Treasurer, Children's Progressive Lyceum Mo. I meets every Sunday morning at 3½ o'clock, and every Thursday evening. Levi Weaver, Conductor; Mrs. Rachel Walcott, Gaardian; Mrs. Elizabeth J. Wilhelm, Librarian; George Broom, Musical Director.

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

cal Director.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets at Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 102 A. M. J. A. Wilson, Conductor; A. G. Kipp, Assistant Conductor; Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 3 P. M. by Mrs. E. F. Jay Bullene.

Bullene.

Baidgrobt, Conn.—Children's Progressive Lyceum meets
every Sunday at 1 p. n., at Lyceum Hall. J. S. Shattuck,
Conductoe; Mrs. J. Willson, Guardian; Dr. Porter, Librarian; Edgar G. Spluning, Musical Director.

BATTLE CREEK, MICH.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 10% A. M. and 7.8 F. M. A. P. Averill, President; J. V. Spencer, Secretary; William Merritt, Treasurer.

tary; William Merritt, Treasurer.

CHARLESTOWN, MASS.—The Children's Progressive Lycoum meets in Wasnington Hall. No. 16 Msin street, at 10½ A. M. every Sunday. Benj. A. Fisher, Conductor; C. A. Abbott, Assistant do.; Mrs. C. Carr, Guardian; Miss Carrie F. Cutler, Assistant do.; W. M. Dinsmore, Musical Director; Miss Gertrude Carr, Assistant do.; John G. Abbott, Jr., Librarian; Charles Cutler, Assistant do.; John G. Abbott, Mrs. Cutler, Mr. and Mrs. John Kichols, Guards. All communications should be addressed to Benj. A. Fisher, Secretary.

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

tain, Guardian.

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

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

CHICAGO, ILL.—The Spiritualists hold meetings every Sun-

CHICAGO, ILL.—The Spiritualists hold meetings every Sun-lay in Crosby's Music Hall, at 10% A. M. and 7% P. M. Ohli-iren's Progressive Lyceum meets in the same hall immedi-tely after the morning lecture. Dr. S. J. Avery, Conductor. DORCHESTER, MASS.—Meetings will be held in Union Hall Joham's Corner, every Sunday and Thursday evening, at it clock. Mrs. Floyd, regular speaker.

DEANSVILLE, N. Y.—Spiritualist meetings are held the first and third Sunday of every month. Mrs. E. A. Williams is en gaged to speak until the first of March.

Du Quoin, ILL.—The First Roclety of Spiritualists hold meetings in Schrader's Hall, at 10 o'clock A. M., the first Sunday in each month. Children's Progressive Lyceum meets at the same place at 3 o'clock each Sunday. J. G. Mangold, Conductor: Mrs. Sarah Piev, Guardian. Social Leves for the benefit of the Lyceum every Wednesday evening. GREAT FALLS, N. H.—The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall.

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

Hingham, Mass.—Children's Lyceum meets every Sunday afternoon at 2 o'clock, at Temperance Hall, Lincoln's Build HINGHAM, MASS.—Children's Lycoum meets every sunday afternoon at 2 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian. Houlton, Ms.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings.

Lynn, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 P. M., at Cadet Hall.

Lowkll, Mass.—The First Spiritualist Society meets in Wells Hall. Lectures at 2½ and 7P. M. Jacob Nichols, Presi, dent; J. S. Whitney, Corresponding Secretary; N. M. Greene Treasurer. Children's Progressive Lycoum meets at 10 % A. M. George B., Goodale, Conductor; Mrs. Caroline M. Smith, Guardian.

Long Lake, Minn.—The "Medina Society of Progressive Spiritualists" hold meetings in the North School-House the fourth Sunday of every month, at 10 1 1 M. and 2 P. M. Mrs. Mary J. Colburn, speaker.

Mary J. Colburn, speaker.

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

Marlboro', Mass.—The Spiritualist Association hold meetings in Berry's Hall the last Sunday in each month, at 19 P. M. James Lowe, President; Mrs. Sarah S. Foster, Secretary.

Milbord, Mass.—Children's Prograssive Lyceum.

MILFORD, MASS.—Children's Progressive Lyceum meets at Washington Hall, at 11 A. M. J. L. Buxton, Conductor; Mrs. Cordella Wales, Guardian; Mrs. Mary Bacon, Musical Director; H. S. Bacon, Corresponding Secretary.

MIDDLEBORO', MASS.—Meetings are held in Soule's Hall avery other Sunday at 12 and 62 P. M. MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday atternoon and evening, at Lyceum Hall. Stephen Austin, President: F. H. Saunders, Sec y. MILWAUKEE, Wis.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall. Social conference at 2 P. M. Address and conference at 72 P. M. H. S Brown, M. D., President.

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

Osseo, Minn.—Children's Progressive Lyceum meets at Singer's Hall every other Sunday, at 10 A. m. Mrs. Mary J. Colburn, Conductor; Mrs. Susio Thayer Curils, Guardian of

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday at 12 P. M. Progressive Lyceum at 102 A. M.

Bunday at 12 P. M. Progressive Lyccum meets Sundays at 10 A. M. A. G. Smith, Conductor: Mary E. Dewey, Guardian. PLYMOUTH, MASS.—The Spiritualist Association hold meetings every Sunday in Leyden Halt. L. L. Bullard, President; Alice B. Sampson, Treasurer. Children's Progressive Lyccum meets in the same hall. L. B. Bullard, Conductor; Alice B. Sampson, Guardian; Clara Robbin, Librarian; Mrs. Lydia Benson, Musician.

Lygia Benson, Musician.

PHILADELPHIA, PA.—The First Association of Spiritualists hold meetings each Sunday at Harmonial Hail, corner lith and Wood streets, at 164 A. M. and 8 P. M.—Childron's Progressive Lyceum No.1 will meet in the same hall every Sunday at 24 P. M.—Lyceum-No. 2 meets at Thompson-street church, at 10 A. M. each Sunday.

PROVIDENCE, R. I.—Meetings are held in Musical Institute Hall; a conference in the morning, at 103, and a lecture in the afternoon, at 3 o'clock. RENSBELAER, IND.—"Society of Progressive Spiritualists" meet every Sunday, in Willey's Hall, at 102 A. M. I. M.

meet every Sunday, in Willey's Hall, at 102 A. E. 1. M. Stackhouse, Secretary.

Srringfield, Mass.—Spiritualist Association hold meetings every Sunday in Franklin Hall, at 2 and 7 P. E. Speaker desiring to address said Society can write to Harvey Lyman. SAN FRANCISCO. CAL.—Spiritualists and other Liberal rhinkers meet for conference and discussion every Sunday afternoon at 2 o'clock, at Dashaway Hall, on Post street.

afternoon at 2 o'clock, at Dashaway Hall, on Post street.

SAOBAMENTO, CAL.—Spiritualists hold meetings every Sunday at 2 o'clock, in Ploneer Hall, ith street. Mrs. P. W. Stephens, speaker.

SALEM, Mass.—The Spiritualist Society hold meetings every Sunday at Lyceum Hall, at 23 and 7 P. M. Walter Harris, President; Henry M. Robinson, Secretary; Mrs. Abby Tyler, Treasurer.

SPRINGPIELD, ILL.—The Children's Progressive Lyceum meets every Sunday morning at 8 o'clock in Capital Hall, southwest corner Fifth and Adams streets. W. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

STONERAM, Mass.—Children's Progressive Lyceum meets

Conductor; Mrs. E. G. Planck, Guardian.

STONEHAM, MASS.—Children's Progressive Lycoum meets every Sunday at 10½ A. M. E. T. Whittier, Conductor; Ida Herson, Guardian.

TROY, N. Y.—Progressive Spiritualists hold meetings in Apollo Hall, corner of River and Congress streets, at 10½ A. M. and 7½ P. M. Children's Lycoum at 2 P. M. Benj. Starbuck, Conductor.

Duck, Conductor.

VINBLAND, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10\frac{1}{2}\text{A.M.,} and in the evening. President, C. B. Campbell: Vice Presidents, Charles Butler, Susan P. Fowler; Recording Secretary, H. H. Ladd; Corresponding Secretaries, John Gage, D. W. Allen; Treasurer, S. G. Sylvester. The Children's Lyceum meets at 12\frac{1}{2}\text{F.M.} Dr. D. W. Allen, Conductor; Mrs. H. H. Ladd; Guardian; C. B. Campbell, Musical Director; Lucius Wood, Assistant do.; B. F. W. Tanner, Literarian; Henry Wilbur, Assistant do. Speakers desiring it address said Society should write to the Corresponding Secretary.

Wasunday D. C.—The First Roclety of Progressive

Should write to the Corresponding Secretary.

Washington, D. O.—The First Society of Progressive Spiritualists hold regular meetings in Harmonial Hail, Pennsylvania avenue. Conference meeting every Saturday evening: Sociables every two weeks through the lecture season. John Mayhew, President.

WORGESTER, MASS.—The Spiritualists hold meetings every Sanday, afternoon and evening, in Horticultural Hall.

Indiana Sinte Spiritual Association.

To the Spiritualists of Indiana, Greeting: We would an nounce to the friends of the harmonial philosophy throughout the State, and elsewhere, that the fifth annual Convention of the Indiana State Spiritual Association will be held at Masonic Hall, in the city of Indianapolis, commencing Friday, June 16th, 18fl, at 10 o'clock A. M., and continue in session over Sunday. Each local Liberal Society within the State will be entitled to three delegates, and one additional delegate for each ten members over twenty, and each county where no society exists will be entitled to three delegates. The friends of the cause generally are cordially invited to be oresent and assist in making this Convention a pleasant and profitable one. Indiana State Spiritual Association.

profitable one.

Good speakers will be procured for the occasion. A noted test medium is expected to be present, to add to the interest of the Convention. Half fare arrangements will be effected with the railroads,

Half fare arrangements will be checked.

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

By order of the Board of Trustees.

Attest:

Sec'y of Indiana State Spiritual Association.

Indianapolis, Ind., April, 1871.

Vermont Convention.

The Vermont State Quarterly Convention for June will be held at Stowe, commencing Thursday, June 22d, and continuing four days. It is designed to spend one day upon Mount Mansfield—the highest in the State—and there meet the celestial messengers and renew our vews for humanity against all error and injustice. The stage will carry from Waterbury twice a day, on the arrival of the cars from the north and south—9 a. M. and 4 P. M.—for fare one way. Fare at the Mt. Mansfield Hotel. \$1,25 per day. Fare by stage to the top of the mountain and back to the hotel, \$1,75. The usual courters of half-fare on the Vermont Central Railroad is expected. Public speakers from all parts of the State and pioneers in the cause will be cordially welcomed. There is much interest in Spiritualism in the vicinity of Stowe, and a full attendance is expected. The filends there hope to make this the best Convention ever held in Vermont.

V. P. SLOCUK. President. GEORGÉ DUITON, Sec. Vt. State Spiritualist Association.

Indiana. The First Religio-Philosophical Society of Hillsdale County, will hold their Fifth Annual Festival on Saturday and Sunday, the 17th and 18th of June, at Bloomer's Grove and Hotel, Clear Lake, Indiana. Speakers engaged—Mrs. M. J. Fowler, Prof. D. M. Farr, of Minnesota, and others, are expected to occupy our free platform. Mr. St. Lawrence's Brass Band and Cnoir will enliven the meeting with choice music. All are invited to meet with us and enjoy a "feast of reason and a flow of soul." Ample provisions are made for friends from a distance. A grand set dance will be held at Bloomer's spacious hall on Saturday alternoon and evening. Carriages will be at the State Line Static n to convey passengers from the cars to the grove or hotel free of charge. will be at the grove or hotel free of charge.

WILLIAM BRYAN, President.

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 Sturgs, lays of June, at the Free Uniform the Village of Sturgs, sommencing at 10 o'clock A.M., on Friday the 16th, and continuing until Sunday evening. Able speakers from abroad will be in attendance to address the people. Ample provision will be made to accommodate strangers from abroad who uttend the meeting. A general invitation is given to all to be with us on this occasion to discuss questions that concern numanity at large.

By order of Executive Committee.

Sturgis, Mich., May 8th, 1811.

Grove Meeting.

The Spiritualists of Oregon will hold a four days' meeting at Halsey 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, especially speakers and mediums.

By order of Committee,

By Order of Committee,

R. V. Short.

Convention in Maine.

The Spiritualists of Hancock County, Me., will hold their Third Semi-Annual Convention in Ellsworth, Me., baturday 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 24th and 25th of June. Mr. and Mrs. A. C. Woodruff and George W. Taylor, speekers.

May 21d, 1871.

JUNA STEVENS,

MRS. A. J. ALLEN,

MRS. E. M. HERRING,

Committee.

Mediums in Boston.

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May 77.

ALBERT MORTON, SPIRIT ARTIST. Portraits of Spirit Friends in Pencil or Crayon. MRS. ALBERT MORTON,

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*AT NO. 450 Manhaboth A Part II, 1905 Days

- Apr. 1.

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the
Lungs, Ridneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 4w.—May 27.

MRS. N. J. ANDREWS, ELECTRO-MAGNETIC PHYSICIAN, (Room No. 7.) Pa-villon, 57 Tremont street, Boston. 3m*-Apr. 15.

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MRS. BELL BOWDITCH, Business, Test and Medical Medium. Scances Sunday and Thursday evenings at 72 o'clock. Residence, 16 Sharon street, Boston. June 10.—4w* MRS. M. E. CATES. Healing, Developing and Writing Medium, No. 21 Charter street, Boston. Hours from 9 A. M. to 9 P. M.

MRS. M. A. CHARTER, Cinirvoyaut, Business and Test Medium, 17 Central Square, East Boston.

SAMUEL GROVER, HEALING MEDIUM, NO. 23 Dix Place (opposite Harvard street). 3m*-June 10.

Miscellaneons.

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Miscellaneons.

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"THE HOLLOW GLOBE."

We have received the remarkable and anticipated book with the above title, and a kind request to read it, from the author, who took umbrage at our notice of his circular sometime ago. The work is mechanically finely executed by Bro. Jones, of the Religio-Philosophical Publishing House, Chicago, and contains four hundred and fortyseven pages. The introduction is mainly an urgent request for the reader not to stop there, but to pursue the work and form a judgment on its merits. The first fifty pages are devoted to a brief review of history and the introduction of great events at their appointed time, closing with the opportune purchase of Alaska and the discovery of the thermometrical gateway to the poles of the earth, which are yet, however, only on maps and in the heads of a few navigators, but of which we have no doubt, after seeing the maps and hearing the lecture of Mr. Bent, of St. Louis, one year ago. We confess we never could see the wisdom in. purchasing the snows and iceberg tof Alaska until this book revealed it-if it has, and if it is to be made the great highway over which railroads are to be chartered to the juside of our globe. We are of opinion there will be no objection to a wide margin in land grants for such roads.

Chapter II, very ably reviews the theories of an open polar sea, accepting the fact and accounting for it on a more rational basis than any other theory we have seen. It reviews the road-way theories of Capt. Bent, Commodore Maury, &c., and we confess it is a most rational examination of the whole subject, including the coral beds of the North and the maelstroms of the Norway

Chapter III. is devoted to the nebulous theory of geology and the internal fires, which the author attacks with the same arguments he uses against hell fire, but, we think, not as successfully. The uselessness of the fires is his strongest argument. and that is not a scientific one. His argument of cold water in deep sea soundings is no new one as it has been met and overcome by the ablest geologists, and does not disprove the internal fires by any means; and his most reliable objection in the Artesian well of St. Louis, which, he says, found its borings two degrees colder below the three thousand feet than at that point, is of little importance, since the thermometric reports from that well were not made for scientific purposes, nor with sufficient accuracy to establish or refute any theory, and they are not considered of any importance by the advocates of the nebulous theory, who were aware of all the author of this book has gathered from them. As he has no other scientific argument or evidence, we are compelled to adhere to the igneous theory, notwithstanding the waste of material and time in condensing the surface matter for the use of man and beast. Chanter IV is devoted to volcanoes, and although the attacks upon the igneous theory are of little account, and mainly shifts of argument, yet the anthor has one important objection (the quality of fuel), and he has certainly a more plausible theory of volcanoes than that heretofore adopted, which may be true even with the nebulous or igneous theory. The study of volcances is one of exciting interest, and, as yet, no satisfactory conclusions have been reached as to their causes. Chapter V. is a very well written treatise on earthquakes, with a surplus of useless and pointless attacks on the igneous theory, toward which the author seems to have a particular spite, evidently feeling that it must be battered down by argu-

Chapter VI. is well filled with close, clear and cogent reasoning on the forces in Nature, and, as the author has no theory to attack, he makes his subject interesting, although he offers little that is new except the idea that the aurora borealis may be the social dance or war dance of spirits in a brighter light than our atmosphere, and, as nobody knows what they are, we cannot say he is not right.

The next thirty pages are devoted to gravitation, and although the reasoning is good and argaments quite sound, there is nothing new to us in it, and the subject is left just where it was taken up, in obscurity, except so far as it is at tributed to spirit or spirit forces

Chapter VIII treats of the sun and solar light and heat, and of course finds a theory that will supply the inside of our " hollow globe," since the author, in this chapter, introduces the hollow for the purpose of lighting it. We confess the theory has a beauty in it as well as an economy, and if, Columbus-like, some navigators can sail in there and return with trophies, we have no doubt that a colony can soon be found to emigrate and settle on the public lands inside our globe.

The remaining half of the book is a well written argument in favor of the author's new theory of an inhabited inside to our earth, and the theory is as well sustained without facts and discoveries as was the Copernican or any other theory before being proven by discoveries. We are not so sure that our earth is not a great whale with many Jonaha in his belly, and spouting the aurora borealis from his North Pole nozzle; and may be that Dr. Franklin and his crew have gone in and are yet exploring the inner seas and islands of this living monster, which has light and heat, soil and foliage on his inner surface. We can safely venture the assertion that if this book is extensively read, as we hope it will be, some enterprising Yankee sailors will soon seek the snout at the North Pole, and sail in if they can, whether they return or not. On the whole the book is well worth reading, and has much good sound sense and clear reasoning, although entirely critical and theoretical, attacking others and defending its own theories.

SEVERAL QUESTIONS FOR CHRIS-TIANS.

Since this is nominally a Christian country, and claimed to be such by Christians generally, who also claim the benefits of civilization, we feel disposed to hold them to account for the moral and social condition also. Hence we ask them why the carriage horses in our large cities are so much better housed, fed and cared for than the children of the poor, when the latter are claimed to be all God's children in a family of one parentage and heirs of salvation, or may be if proper efforts are made to save them by the churches? Why are the children of the poor so grossly neglected, while the children of the rich are as frequently ruined by luxuries that would amply supply the former with all the comforts of life, and make them vastly more moral and religious? Why are the multitudes of worthless dogs in our great cities allowed to devour the food the poor children need for support of life? Why do the

churches pander to the pride and folly of the rich. and neglect the welfare of the poor, whose souls are as precious in the sight of God? Why is so much money sent off and wasted on the foreign heathen, when we have so many heathen among us? Why do not the churches unite and remove intemperance, tobacco and poverty, which are the chief causes of crime, and are mainly the causes of so many souls being lost, as they represent, in this life and the next. If they have no power to do it with God and religion on their side, then certainly Christianity is a failure, and needs to be superseded. If they have power and do not use it, then they are unfaithful servants, and should be set aside. By attending to these few items the moral and religious standard could be raised five hundred per cent., and crime nearly blotted out of the land. Instead of doing this practical work, the churches seem to us to be wasting their substance in riotous living, and in seeking a selfish prices; while the value of all the flour, cotton and elevating a foolish and wicked standard of morals and religion, that is a curse instead of a blessing, stimulating selfishness, and neglecting the welfare of the morals and religion that is a curse instead of a blessing, stimulating selfishness, and neglecting the welfare of the morals and religion. morals and religion, that is a curse instead of a by drinking, cost of crime, pauperism, litigation, blessing, stimulating selfishness, and neglecting arc., would make the total expense at least the welfare of the poor and needy. If the poor \$1,250,000,000 The civil and diplomatic expenses children were cared for, even as well as the pet for 1863 amounted to \$11 066 138 14. Thus the peoanimals of the rich, we should soon see the benefit in the lessening of crime and improved moral ordinary times. It is estimated that there are tone of society. Intemperance could be stopped at once by the churches if united.

180,000 licensed rumsellers; which, at twenty customers each, would make 2,807.200 tipplers. One at once by the churches if united.

in this country devoted to Christianity, has a ser- which would form a column, in regular marching mon translated from the French of Voltaire in a late number, from which we clip the following York Prison Association show that in that State brief and truthful extract, and hope soon to see some equally truthful extracts from Thomas there were at the same time about 6750 churches.

worship was provenied.
sent God under the figure of a man, our wretched imagination, which stops at nothing, attributed to him all the vices of men. We regarded him as a powerful ruler, and we charged him, immediately, with the abuse of power. We extolled him as proud, jealous, wrathful, vindictive, capricious, a pitiless destroyer, stripping one to reward another, without any reason but his own desire. All of our ideas are only approximate; we conceive of scarcely anything except by similitudes. Thus, when the earth was covered with tyrants. we made God the first of tyrants. This was better, it is true, than when the Delty was represented by emblems drawn from animal and veg-etable worlds. God then became ox, serpent, crocodile, ape, cat and lamb, browsing, hissing, bellowing, devouring and being devoured.

Superstition has been so terrible among all naisting, we could scarcely believe that which is related concerning it. The history of the world is the history of fanaticism."

The Religious Free Press, is the title of a new religious paper sent out from Cincinnati, which city certainly needs it, if any one does since it is Bible-bound even in its schools through the sectarian influences of the judges of its courts of law. The editor says while he is a Christian, his paper will be rather a religious than a Christian paper, and open to the honest opinions of all parties on religious questions without apology. This is certainly a step in advance of any and all Christian papers with which we are acquainted, and we sincerely hope it may be able to maintain this advanced position and be a truly religious paper, and not a Christian paper at all, for certainly, if there is any term in religion that is wholly sectarian, it is Christian, which distinguishes the believers in Christ, of all grades, from other religious persons. The Christians have not till very lately been willing to admit that any person could be religious who was not a Christian, but this new paper comes boldly up to the standard of The Index on this point. Success to

After a brief suspension the PRESENT Age comes back to us laden with good things. and rich in promises of future punctuality. The back to his native element," do you? We should d in too good a namer to die o hua prematurely, and we hope it has at last reached stands the era of his sobriety. When there, he a sure and substantial basis, so it can do the work for which there is so much need, and which no other can do for it. There is room enough and work enough and time enough for us all, and we welcome with joy every good and faithful worker in the field. We always most heartily endorse the Woman's Rights part of the Age, and we are glad to see its unwavering endorsement of the great reforms of the age, in all of which we feel a deep interest, and most especially in this one of righting the wrongs of woman, and removing the restrictions that have so long circumscribed her sphere.

TESTIMONY FROM THE OTHER SIDE.

An able Christian writer, in a letter to a Chris tian paper, writing from Michigan, savs:

"The revival, which two months ago was so "The revival, which two months ago was so noisy in this State, has quite subsided, and already the so-called converts are returning to the world, and forgetting, in their secular interests and joys, their days of hallucination. The liberal Orthodox ministers generally kept clear from the excitement, and discouraged it. They will be likely to reap its best harvests, as the people find how vain and needless was all the strong crying, and how baseless the fulmination and the bigotry."

Our younger brother, and long a fellowaborer in the spiritual field, F. L. Wadsworth, in his note withdrawing his name from the lecturers' list, says business utterly precludes his attending to outside lecturing, etc. We have always supposed this was inside lecturing: but his excuse reminds us of several we read in the New Testament, where marriage and other causes prevented certain persons from attending to more important matters; and we fear Bro. W. will some day find he has got into the wrong boat or out of the right one.

The following is a specimen of the slurring and scandalous manner in which the Missouri Democrat speaks of any effort of woman to attain to an traffic in intoxicating liquors, and the use of the equal and equally responsible position with man, and yet it will often claim to be in favor of wo the sixth National Convention this ground was man's rights:

"Linn county has a new-fledged doctor in petticoats, Miss Mary A. Wattles, M. D. She flaunts a New York sheep skin in the faces of 'brute' members of the profession."

SUMMER.

The summer, the divinest summer burns, The summer, the divinest summer burns,
The skies are bright with azure and with gold;
The mavis and the nightingale, by turns,
Amid the woods a soft enchantment hold;
The flowering woods, with glory and delight,
Their tender leaves unto the air have spread;
The wanton air, amid their alleys bright,
Doth softly fly, and a light fragrance shed;
The nymphs within the silver fountains play,
The angle on the golden better relief. The angels on the golden banks recline,
Wherein great Flora, in her bright array,
Hath sprinkled her ambrosial sweets divine;
Or, elsa, I gaze upon that beauteous face,
Oh Amoret! and think these sweets have place!

When you see a man with a great deal of religion displayed in his shop window, you may depend upon it he keeps a very small stock of it within.

Marrying a woman for her beauty is like eating a nightingale for its singing.

INTEMPERANCE AND THE LIQUOR TRAFFIC.

BY CEPHAS B. LYNN.

Seers, inspired thinkers and illumined intuitionists may continue to affirm that no such thing as evil exists; and yet we are confident that, so far as this earthly life is concerned, sin, in divers forms, is a positive potency-a reality. One of the most palpable phases of evil in the world today, and one to which a greater number of sins are subordinate than any other, is intemperance.

Few people have any idea of the vast amount expended annually in this country for "drinks." What a fearful revelation the following "statistics" contain:

"In 1860, there were 88,002,797 gallons of spiritu-

ple tax themselves \$728 000 000 more for liquor than the cost of the United States government in out of thirty every year becomes a confirmed drunkard; hence 93 574 confirmed drunkards are The Liberal Christian, one of the ablest papers annually manufactured in the United States, "But the emblems of the Delty were one of the first sources of superstition. From the moment that we made God in our own image, the Divine worship was prevented. Having dared to sent God under the country. This is equal to one half the antire country. value of all the church property in the United States. Mr. Delavan estimates the total value of intoxicating drinks in France, during the year 1865, equal to \$1,516 546,000. Careful estimates in the United States show that 60,000 persons annually fill the drunkard's grave; 100 000 men and women are sent to prison; 200 000 children to poorhouses and charitable institutions. The army of 600 000 drunkards would make a procession of over 10,000 miles long, or nearly one half the cir-cumference of the globe. This immense army annually receives 60,000 new recruits from the ranks of the moderate drinkers."

References, how do you deal with such a terrible scourge? Do you treat persons addicted to the excessive use of intoxicating liquors kindly? Do you recognize them as brothers and sisters? Or do you flee from them as though they were demons?-or do you treat them contemptuously, and denominate them fools?-or do you go from contempt to anger—as perhaps you changed from pity to contempt - and violently denounce the occasional inebriate, even, as a villain, who is a disgrace to society, and who has no claims upon generous hospitality, or tender regard, or any-

thing like true love? Come, give us some information; tell us all about it. Do you "grade" drunkards? Do you have the "bad," the "very bad," and the "not very bad "? Is the individual who goes without drinking six, seven, eight or nine months, and then, in consequence of ennui, or something else, falls into two or three weeks' dissipation—is he put down in the same category with the man who flounders in the awful miasm of intemperance week after week, month after month, and year after year? Do you think it instifiable to hurl the venomous epithet, "hypocrite," at yonder young man, because, after ten months of pure life, exalted aspirations, and really meritorious labor, he happens (for the want of a sweet, peaceful home, perhaps, or because there is a lack of reciprocation of friendship or love from certain quarters) to get intoxicated, and then rouses up from his sin, and esolutely seeks the better way?

If this young man stays down in the slime, you do n't think it right to say, "There! he has gone think not; for there, in characters of living light was himself; when there, he was in the "element" ordained by God. Then, according to this idea, the rousing up from dissipation, the reaffirming of allegiance to the good, the beautiful and the true, is, instead of being indicative of 'hypocrisy," a manifestation of the Spirit that should elicit smiles and benedictions rather than frowns and half-smothered curses.

Were drunkenness confined entirely to the low. he vulgar, and willfully vicious, the problem of a cure" would be easier of solution. But it is not so. Among the educated, the highly cultivated, and the really spiritually minded, can be found those who do have seasons when an unrestrained resort to alcoholic stimulants seems a necessity. Now it will not do to cry "fool," "criminal," and hypocrite," to a class of minds that give the causes for nearly all the phenomena known to man; that mount up to starry worlds, and reveal the mighty secret of the aerial march of stellar systems. No! vile epithets do not cover the ground, under such circumstances.

From all humane minds, persons under the influence of liquor receive a pitying look and a kind word.

THE CURE.

Professedly, the Christian Church is the custodian of the charities of the country, and the centre from which reforms should emanate. But we look in vain for haughty, sleek, oily, well-fed priests to buckle on the armor of martyrdom and introduce something new. We look in vain to Temperance Conventions for some plan to assist those who have fallen into the abyss of intemperance.

The first National Temperance Convention was held in Philadelphia, in May, 1833. Twenty-one States were represented, and four hundred delegates were in attendance. Chancellor R. H. Walworth presided. The Convention decided that the same as a beverage, was morally wrong. Up to affirmed and reaffirmed.

Gough's style of preaching Temperance is on an emotional basis, the same as Orthodoxy. At first, Gough was successful in making converts; so was Orthodoxy. In time, Gough's sensational stories, repeated so often, lost effect; the audiences have been appealed to in that way too long, consequently no moral result is secured, and lo! our fast young man walks from the temperance lecture direct to a bar-room. Just so with Orthodoxy! Once it thrilled men-the tale of Jesus's suffering-but now they go out and sin with his history ringing in their ears.

Wild harangues will not answer the purpose

now, in any reformatory movement. The Sixth National Temperance Convention was held in Cleveland, Ohio, in July, 1868; Hon. W. E. Dodge, President. Here, for the first time, the demand for legislation upon the subject was persistently made.

Prohibition is a stupendous failure; and not only that, it is a stupendous swindle, also.

Where, then, is the cure for drunkenness? You cannot convert the intemperate man by imitating Orthodoxy, and getting up revivals, and, in the

wild ecatacy of the moment, influence some poor fellow to sign the pledge, only to break it within the next hour; nor can you drive intemperate people into sobriety, as you would drive a herd of cattle from one enclosure into another.

Modern prohibition creates drunkards, instead of reforming any. Every regular drinker will have his usual supply anyhow, and that multituare forbidden, will drink out of spite, sheer spite. No! neither sensational lecturing nor prohibabout" science" with all humility.

Gough laughs about English gentlemen asking him to show the effect of liquor on the "tissues," etc. Gough may laugh, but that "tirsue idea" strikes at the very root of the matter. Science, by the slow, minute and precise processes of induction, demonstrating to the inshriate the deleterious and fundamentally destructive results of an excessive use of liquor on the system, will exhaustive but rather suggestive in its treatment of them.

— York a reform that nothing also ever can And — York Copinian. work a reform that nothing else ever can. And bow? You must come to his moral, his emotion- al nature at last, before a cure can be effected, make it no less pleasing to many grown-up readers.—Commonwealth, Boston. says one. True. But when it is fact first, cold, hard, tangible fact, devoid of emotionalism; when the emotionalism is evolved by the contemplation of this fact, then the result is permanent, and the man is saved.

What do we learn from science relative to drunkenness? Science blesses us in this matter, as she does in everything else. We learn first, that drunkenness, with the great majority, is a disease, and not a crime; and second, that instead of contumely and barsh treatment, the drunkard needs medications and tender care.

Science leads us on still; and why not cooperate with her? Why not have confidence in that system by which, through physiology and anatomy, we understand the mysteries of our physical bodies, even to the very processes of digestion? And more wonderful still, we are learning all the time, day by day, concerning the distribution and re-distribution of the nervous forces of our exter-

It is a scientific fact that when arsenic, antimony, or any other poison in small quantities is taken into the stamach, an adventitions or false incumbrance is created by Nature, in order to protect the delicate mucous membrane of that organ. The use of liquor is followed by the same result: and this false membrane, all inflamed. and, in extreme cases, covered with sores, causes a continued thirst to torment the individual, and so he drinks, and drinks, and drinks,

Now what must be done? Why, restore the stomach to its natural condition! Can it be done? It can. How? By destroying this false membrane. How is that done? By medicine? Who has the medicine that will accomplish such a result—do you know? We do. His name is

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