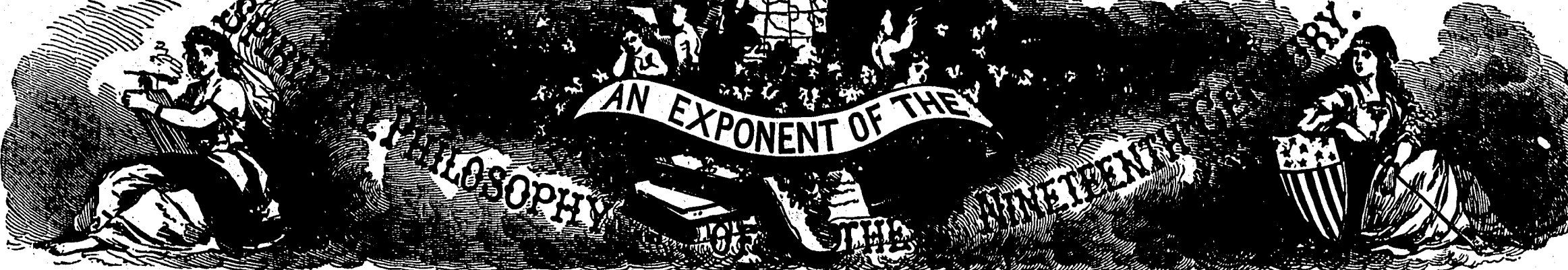


# BANNER OF LIGHT.



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## 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 seance 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 seance 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 religions 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 Heathens, 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 seance 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 utilize 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 it depended from the tripod. Quiet pervaded the apartment, the spectators were calm, yet their eyes averted 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 hung 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. Again, 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 letters TH. E. O. D., in response to the inquiry for the



THE DEATH OF DIDO.

## THE FINE ARTS.

### THE DEATH OF DIDO.

Virgil, in the fourth book of the "Æneid," records the death, by her own hands, of Dido, Queen of Carthage, the subject of which was taken by Guercino for his painting of "The Death of Dido," from which our engraving is taken. As to whether there was ever a Queen Dido of Carthage, we have only the heathen mythology by way of authority; for the early history of this once famous city, the rival of Rome, is involved in the greatest obscurity. All that is certainly known with respect to it is, that it was founded by a body of emigrants from Tyre; but of the occasion and epoch of their emigration we have no certain knowledge. The common opinion is, that Utica, also a Tyrian colony, was founded before Carthage, and that the foundation of the latter took place 1230, B. C. It is probable that the colony subsequently received fresh accessions of immigrants from the mother country; and it is supposed that one of these was headed by Eliza or Dido.

Carthage was situated on the north shore of Africa, in the immediate neighborhood of Tunis; but her destruction was so complete that its positive site was long a matter of dispute with the learned. At the period of its greatest splendor, Carthage must have been one of the richest and 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, Cæsar Gracchus, by order of the senate, carried a colony to Carthage—the first that was founded beyond the limits of Italy. Julius Cæsar, 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 Saracens, A. D. 638, 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 Anchises and Venus, and a Trojan by birth; but, ultimately, by the unrelenting hate of Juno, he and others were exiled from the Trojan shore, and they set sail for Italy. Juno's vengeance pursues them, and, at her request, Æolus raises a tempest. One

of the ships sinks, and the others, with Æneas, are scattered. Neptune then calms the sea, and 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 to procure him a kind reception among the Carthaginians.

While going out to discover the country, Æneas meets his mother, in the disguise of a huntress, who conveys him in a cloud to Carthage, where he finds his friends whom he had lost, and receives a kind entertainment from Queen Dido, who, by the device of Venus, conceives a passion for him, and desires a history of his adventures. Æneas complies with her request, and Dido is more enamored than ever.

"Anxious cares already seized 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 entertainment of Æneas; and while in the woods, Juno raises a terrific storm, which scatters the hunters, and Æneas and Dido both take shelter in the same cave. Here they are married; and on their return to Carthage, they give way to luxurious habits, neglecting all affairs of State. Jupiter sends Mercury to Æneas to warn him of his danger, and bids him to fly from Carthage. This he secretly prepares to do.

"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 blazed abroad."

"Base and ungrateful, could you hope to fly,  
And, undiscovered, escape a lover's eye?  
Nor could my kindness your compassion move,  
Nor plighted vows, nor dearest hands of love?  
Or is the death of a despairing queen  
Not worth preventing, though too well foreseen?"

"But good Æneas, though he much desired  
To give that pity which her grief required;  
Though much he mourned and labored with his love,  
Resolved at length, obeyed the will of Jove:  
Heav'd his forces; they, with early care,  
Unmoor their vessels, and for sea prepare."

"The shouting crew their ships with garlands bind,  
Invoke the sea-gods, and invite the wind."

Poor Dido watches all these preparations in despair, and, as a last resource, sends her sister to induce Æneas to return; but all in vain. Then Dido forms her desperate resolution of self-immolation, but, in order to conceal her intention from

her sister and the retinue attached to her court, 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, Barce, call my sister; let her care  
The solemn rites of sacrifice prepare;  
The sheep, and all the solemn offerings bring,  
Sprinkling her body from the crystal spring  
With living drops; then let her come, and thou  
With sacred fillets bind thy heavy 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 funeral pile with furious haste;  
Unheath 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 consoling bed,  
She pass'd, and with a sigh the robes embro'd;  
Then on the couch her trembling body cast,  
Reproach'd the ready tears, and spoke her last."

"Then kiss'd the couch. 'And must I die,' she said,  
'And unrevenged?' 'Tis doubly to be dead!  
Yet ev'n this death with pleasure I receive;  
On any terms, 'tis better than to live."

"These flames from far, may the false Trojan view;  
The boiling oceans his base flight pursue.  
She said, and struck; deep entering in her side  
The piercing steel, with reeking purple dy'd.  
"Horr 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 Æneas and Dido, our readers will now readily understand the picture here given, and how far the painter has realized the conception of the poet. We may, however, add that the Cupid in the air is probably the "winged messenger" of Mercury, bearing the news of the death of Dido to Jupiter.

expired under the cruel torture. All other persons who had been present at the mystic meeting, were secured and put to death, and their last moments, by order of the Christian emperor, were embittered with fearful bodily torments. Simonde, a young man of great learning, not a Christian, but possessed of a personal rectitude and consciousness of honor which the prospect of a cruel death could not shake, was burned alive because he would not betray his friends, who, after the seance, had then, for the first time, told him of it. The aged and wise Maximus experienced the fate which he had foretold would happen to himself; 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 seance. He extended his persecutions, and put to death all persons in his dominions, that he could apprehend, who bore the name of Theodorus; for it was believed that the mystic ring had pointed out that name, as the name of the next coming emperor. He resolved to thwart the oracle, to nullify its prediction, and thereby to prove the supremacy of the Christian religion over the Heathen religion. Many persons then changed their names, and rejected the names given to them by their parents, because of the imminent danger they were in. But after Valens had destroyed all persons bearing the name of Theodorus, he surmised that perhaps, that was not the name, that the oracle had undertaken to spell out. There were

names besides that of Theodorus whose first syllables 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 Theodotus or 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 incantations, 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, Valens 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 seance, 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, had 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 verified 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 seance, were TH. E. O. D. would succeed Valens.

Boston, June, 1871.

## REMARKABLE SPIRIT TEST THROUGH DR. J. E. 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. E. 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. Dase, 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 Spiritualist humbug until to-day, when I received a line from my cousin informing me of my Uncle 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 appears 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 possible construction upon the words of unbelievers in them.—Golden Age.



another attempt to reach the island, but was wrecked. A month ago he fitted up another vessel, and made a third trial to obtain the gold treasure. A week ago his lifeless body was picked up near the Rigolets, floating in the muddy waters of Lake Pontchartrain, perforated by bullet-holes. There seems to be a singular fatality accompanying the spot where Lafitte buried his spoils. Every person who has yet attempted to approach that island with the object of unearthing his treasures has met a sudden death.







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

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

## Banner of Light.

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### 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, Ohio, has of late tried its hand at the task of denouncing 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 applaud. 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 wall 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 it to discuss that or any other kindred matter, it will be time enough to go at it 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 interruptions into Spiritualism by the castaways of the churches will never be acknowledged as an addition to our fold.

### Grand Picnic 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 avenue.

### 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—Orthodox 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 Gerrit 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 Jensen, 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 moon-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 Superstition." To his mind the greatest mistake of all—and one most prevalent among the superstitious 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-ropes that rang the bell in heaven, but bell-ropes and pump-handles were too uncount 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 respectable 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 several 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 comprehension of man. Superstition was not dead in America. The flashes which the bold Theodore Parker and his associates drew from the murky clouds in our horizon, told of its power and influence. A baleful influence is still exerted by superstitious reverence for dogmas, and this great ignorance and illusion of evil is what the Free Religious Association primarily aims to de-throne.

Prof. William Denton, who had come by special invitation of the Free Religious Association, next arose. The complexion of the audience was clearly to be seen by the long continued applause which swept through the hall, obliging him to wait several minutes before he commenced speaking. The Professor, in opening, referred to the superstitious apprehensions that existed of old among savage men regarding the phenomena of Nature, and the removal of such by the increase of knowledge and the application of science. When science should be applied as freely to the world of religious belief 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, gilded like Buddha in a "Joss house." We should never be free till we could put the Bible by the side of all other books, accepting its truths and utterly rejecting its errors. Some might ask what harm there was in believing in the Bible. Why, the Bible and those who believe in its teachings have been the great stumbling-blocks to scientific advance all along the centuries. Geology, for instance, had been kept back three hundred years by the superstitious opposition of churchmen and bigots. The Bible taught that man came here by a miracle—science demonstrated that he came in the regular order of Nature. He objected to taking the "yoke" which Jesus is represented by the New Testament as trying to put on the necks of the people—he must be free to use his reason in all things.

My friend Frothingham, said Prof. Denton, is afraid of Spiritualism; he is afraid that it will bring in a new superstition to take the place of the old. I am not afraid of any such thing. I do not know of any leading man or woman among the Spiritualists who teaches that spirits are authorities over us, or that anything that comes from them is any greater than that which comes from common, living men and women. [Applause.] I 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 spirit-world, proved to us the possibility of communion 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 CONVENTION 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 Sorosis, Mrs. Celia Burleigh, Mrs. Adele Hazlett, 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:

"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 'nation' 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 women 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 1872.

Resolved, That we rejoice to learn that the women suffragists of Maine are about to organize a State society, auxiliary to the American Woman Suffrage Association, and we hereby pledge them our cordial sympathy and cooperation.

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, Lillian Emerson, Phoebe A. Hanaford, Rhoda Peck, of Providence, Harriet 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 Bartles, 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 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 Beecher Hooker, Hartford; Miss 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, Boston. 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. Fettel vs. the Middlesex Horse Railroad Company, 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 September, 1868, in consequence of alleged negligence on the part of defendants or their agent. The plaintiffs claim that they were passengers in a car belonging to defendants, on the way from Malden to this city, the female plaintiff occupying a seat, and that while the car was running at a fair rate of speed, the rails spread, causing such a jar as to throw her from her seat, and several persons to fall on her, inflicting the injuries complained of.

It was not denied that her injuries were very severe, resulting in a permanent paralysis of a great part of her body. The main legal point of the defence was that Mrs. Fettel could not recover damages because she was travelling on Sunday, and returning from a Spiritualist camp meeting 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 jury that "by the Constitution every one has the right to worship according to his or her conscience," and he told them to determine from all the evidence whether the plaintiff was sincere in her belief in Spiritualism, and also to decide the character of the meeting. A person has the right to travel on Sunday for the honest purpose of attending religious worship, and if the plaintiff was so doing, she was entitled to recover. The fact of an admission fee of twenty-five cents being charged, and of spiritual manifestations being 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 noon, June 1st, and they returned a verdict of \$5000 for the plaintiffs. As this is an important case, establishing a precedent that Spiritualism is a religion, by the authority of the Supreme Judicial Court of Massachusetts, we shall print in our next issue extracts from the able argument of G. A. Somerby, chief counsel for Mrs. Fettel, and also from the Judge's charge, that they may be put on file for future reference.

Beecher says the best prayer for a poor man is a loaf of bread and a few kind words.

### The Indian Chiefs in Boston.

The delegation of Indian Chiefs which came to Washington by invitation of the Government two weeks ago, spent a few days in Boston last 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 will be just to the Arapahoes. There are a great many chiefs listening to what I say to-night, 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 themselves. I think my white brethren I have seen here have made a great talk, and that they mean what they say. [Applause.] That is all I have to say."

Buffalo Good, ("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 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 school-houses built in my land, and would like to see my children 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 people who sought admission last night. The Temple was crowded at an early hour, and many hundreds went away disappointed after an unsuccessful struggle to get within sight of the entrance 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 purpose of the Government to preserve peace with the Indians and protect them with all the power at its disposal. 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 affords terrible proof. It is very certain that until the Government uses its 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 themselves. 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 reassure the Government, if it needs such assurance, that its policy is approved, and will stimulate to a more vigorous and unrelenting exercise of its power in the Indian 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 awakening 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 name, the town, county and State where you wish the paper sent. Address Banner of Light, Boston, Mass.

### Music Hall Spiritual Meetings.

The subscription list for free meetings in Music Hall next season is filling up gradually. The project is so far advanced that it is a sure thing that the doors will be thrown open free at the commencement of the next course of lectures; but more subscriptions are necessary to carry it through the season. The committee's decision that subscribers shall have reserved seats meets 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 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 to.

### 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 spliner in the factory at Rookville [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 misled; 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 170 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. He also keeps a good stock on sale. The Banner 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. 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 Spiritualism 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 oftentimes 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 the minds of incipient Spiritualists—inspire them with resolution to take steps to promote this 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-three. The Journal further says:

"In this sudden and afflictive bereavement, society 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 lessons 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 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 husband, widowed mother, and sister, whom we have just left at the grave-side of the departed. To God and time, the Refuge and the healer, we commit our friends in their unmeasured tribulation."

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 handed to a member of the Committee on Resolutions, expressive of the interest felt in the projected Psychopathic Institution on the plan proposed by Prof. Mead; but, from some inadvertence, it 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. Denton 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 date, 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 the Russian (Greek) Christians of Odessa, to murder 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 by some instrumentally revealed to the Jews, who communicated the information to the authorities, at the same time imploring their protection. Measures were at once taken to defeat the movement by the aforesaid authorities. Verily Christianity has changed much since the time when Jesus said to Pilate: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight."

### Extensive Flood in New Orleans, La.

The daily papers contain accounts of a disastrous break in the levee at a point called Hogan avenue, Friday night, June 2d, by which twenty-five 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 Leekle's, who 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 Seance, and what came of it," by Alfred E. Giles, Esq.; Illustration and Poem—"The Death of Dido," by Mrs. Flora Tuttle.  
 Second Page: "The Upper Courts," by J. William Van Name; "Free Thought—To Philo," by Austin Kent; "Emma Hardinge on Marriage," by 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 Connecticut," by E. A. Hinman; "Singular Fatality," Third Poem—"The Voice of Summer," by Mary Harriet Firth; Semi-Annual Convention of the Massachusetts State Spiritualist Association; Poem—"If a 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, 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 seances 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 picnic at Walden Pond Grove, Concord, Wednesday, July 5. 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—isn't she a maiden vain?"

Claxton, Remsen & Haffelinger, of Philadelphia, have in press "A Treatise on the Law of Fire Insurance," by Henry Flanders, a well-known writer on maritime law, &c. It is a subject of 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 tulle 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 month's work in Putnam, Conn., where, judging from his large audiences, an increased interest prevails in regard to Spiritualism. The Doctor will make engagements for July and August.

Cephas B. Lynn has returned to Massachusetts, and lectures in Fall River June 11th. He will answer calls elsewhere. Address care of this office.

Mrs. H. T. Stearns having closed her labors as State Missionary for Pennsylvania, has been lecturing in Binghamton, N. Y. She has given twelve 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 Michigan State Convention; the 18th he attends the Yearly Meeting at Sturgis, and the 25th, will 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 Hammon-ton, 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 county 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 seances. 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 once.

## Complimentary Benefit to J. H. Powell.

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 Elliot Hall, Elliot 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. F. Gardner will preside.

## Spiritualist Lyceums and Lectures.

Boston.—Elliot Hall.—On Sunday evening, June 4th, Laura Chubbuck, Abbie E. Barlow, Emma C. Quayle, Hattie A. Melvin, M. Addie Morton, Nellie Chubbuck, Bertha Lovejoy, Maria Adams, Alida Hubbard, Cora Stone, and Hattie O. Richardson repeated, to the evident satisfaction of those attending, one of Mr. D. N. Ford's sterling dialogues from life—the occasion being the regular monthly concert for the benefit of the Children's Progressive Lyceum. In addition to the piece above mentioned, Charles W. Sullivan, Edna S. and Minnie W. Dodge, Maria Adams, and Hattie O. Richardson sang; G. D. R. Hubbard, Miss Georgie Cayvan, Belle Bacon, Alida Hubbard and Maria Adams declaimed; Addie Morton and Alice Cayvan gave piano solos; Willie S. French with marked ability recited "The Loss of the Arotto"; and four tableaux were presented 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 audience seemed to appreciate their efforts.

Religio-Philosophical Club.—On Sunday evening, 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 evenings, commencing June 11th, Mrs. Carlisle will give public test seances at Elliot 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 attended. Mrs. Abbie M. Burnham, Mrs. Agnes M. Davis and Sarah A. Byrnes will complete the course.

MARLBORO' AND HUDSON.—Prof. J. H. W. Tooley 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.—Constance 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 numbers seventy members, and each session is well attended.

Lectures were delivered at this hall on Sunday A. M. and P. M., May 14th. At the close a conference meeting was held, and it was voted to effect a permanent organization and hold one meeting at the close of the afternoon service semi-monthly. D. J. Bates was chosen President, Rufus Clapp, Secretary.

## 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 good Christian brethren here, some of whom are greatly exercised. Several clergymen have felt it their duty to "scourge" those who believe "in 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 come.

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 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 rose-bud, 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

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 spiritualism, to whom we exhibited the picture, under 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 not believe it. There must be some trick—some deception about it." But this kind of unbelief must be expected. As those who know 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 eyes and hear with their ears, and should understand with their heart, and should be converted."

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 EXETER LITERATURE, Vol. I, compiled and prepared by Francis H. 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 all 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 treating 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 frequent reading.

ADELPHI OUTCAST is the title of another of the striking tales of the powerful and popular novelist, George MacDonald, 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 MacDonald give a new phase to his original and undoubted power.

ORTHODOX CONGREGATIONALISM AND THE SCOTS 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 ecclesiastical history it is of 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. Louise Shepard is the author of a little book called DIALOGUES AND RECITATIONS, adapted to the Children's Progressive Lyceums. It is a happy plan of the devoted author, who has aimed in all sincerity, and we judge with success, to present the great and lasting truths of Spiritualism to the child's mind in simple form and an impressive phraseology. Among the topics handled in these Dialogues and Recitations are, What are we Laboring For? What Makes us Beautiful? Goodness; Doing your Prayers; Spiritual Freedom; Benevolence; and The Necessities of Life.

MARRIED BY BOTH WOLVES 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 passages of decided pathos. The idea of invisible spirit presence is the main thread incalculable, and it is done effectively throughout the story. As a lesson of devoted affection and Christianlike goodness, it deserves a wide perusal. Mrs. Porter is an excellent writer, as our readers are well aware.

NATURE BY THE BRILL is a pamphlet from the Cosmopolitan Publishing Co. of Chicago, translated from the German by Julius Silvermaster. It is a free and bold outline of popular and comprehensive studies on the precepts and teachings of the Bible, and belongs to the liberal-thinking class of books.

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 Men? They are both thoughtful and searching productions, and their general interest will now broadcast the good seed of Spiritualism for a full harvest.

Peterson & Brothers publish Vol. 6 of Charles Lever's novels, entitled ARTHUR O'LEARY; and SIBON, 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; W. E. Morley, two; C. B. Lynn, two; D. S. Maynard, two; W. N. Vaughn, two; A. Bradish, 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; B. 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. McKinnay, one; W. Mansfield, one; J. Short, one; R. H. Murray, one; D. D. Olive, one; L. Griffin, one; J. W. Conkling, one; N. M. Strong, one; C. T. Griffin, one; J. Winton, one; M. D. L. Remington, one; M. R. Adams, one; Chas. Boyd, Esq., one; Dr. E. B. White, one; J. Williams, one; Geo. Hutchins, one; C. H. Smith, one; C. S. Rowley, one; Mrs. F. 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. G. Bolles, one; L. S. Bailey, one; E. C. White, one; Mrs. A. G. Brown, one; L. W. Ford, one; J. Richards, one; G. M. Walker, one; Mrs. E. E. Stone, one; J. Matson, one; A. S. Currie, one; P. G. Cook, one; J. E. Ellis, one; E. S. Frost, one; C. O. Outling, one; W. Crosby, one; A. M. Allen, one; Dr. C. Noble, one; Mrs. R. Dunn, one; T. M. Arrington, one; A. W. Justice, one; W. F. J. Thiers, one; E. F. Mansfield, one; N. Up-ton, one; T. Kerr, one; S. P. Burr, one; Mrs. H. L. Mallory, one; E. E. Stone, one; W. E. Bond, one; Friend, one; M. R. Burns, one; R. B. Melvin, one; T. Williams, one; S. Vauburgh, one; T. M. Crawford, one; S. B. Nye, one; Mrs. C. O. Warren, one; Dr. A. T. Schryver, one; J. A. Miller, one; D. G. Carroll, one; E. Whipple, one; Alida E. W. Sackett, one; George Loman, one; M. F. Foster, one; E. C. Amer, one; J. L. Blodgett, one; S. Harper, one; William F. Hudson, one; J. H. Fryer, one; A. Southworth, one; E. Rider, one; Wm. A. Thompson, one; Mrs. B. Jones, one; A. V. Melick, one; George Loman, one; M. F. Foster, one; E. C. Amer, one; J. L. Blodgett, one; S. Harper, one; William F. Hudson, one; J. H. Fryer, one; A. Southworth, one; E. Rider, one; Wm. A. Thompson, one; Mrs. B. Jones, one; A. V. Melick, one; B. D. Brigham, one; Mrs. P. O. Wilcox, one; H. N. Pool, one; D. White, one; W. T. Vance, one; A. H. John, one; J. J. Hollet, one; T. Macdonald, one; J. Robinson, one; F. Dowd, one; A. Joslin, one; Mrs. J. McDowd, one.

## A Card from Mrs. King.

HAMMONTON, N. J., May 30, 1871.

Editors BANNER 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 inspiration in the quiet of home—where they come the purest, the freest from the dross of disturbing influences—and recording them for use upon the rostrum.

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

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 labor.

I write lectures because the law of mediumship proclaims to me that I can do the best for the spirit who teaches through me, and therefore best for the spirit 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, Hammon-ton, N. J.

## Matters in Europe.

The cloud which has for so long brooded over unhappy France seems to be breaking away—at least, the conflicting 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 livelier appearance. The scenes which followed the conquest of the Commune by the Versailles, 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 Archbishops and priests, the shameful insults of the National Guards to the refined and delicate women who flew to the altars of the churches in their hour of despair, the frenzied 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 "red" that their revolution ended in the graveyard of Père la Chaise on Sunday, May 28th. Fifty 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 maitre-lieu should be used. Nearly every member of the Commune Committee is supposed to have suffered death.

Accounts vary as to the comparative chances of Napoleon, the Orleans or the Bourbons 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 France may be attained.

## Grand Picnic.

The First Grand Union Picnic of the Spiritualists of Eastern Massachusetts for 1871 will be held at Island Grove, Abington, 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; Children 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 cents; Children, 40 cents. Neponset, " 60 " " 35 " Quincy, " 50 " " 30 " Braintree, " 40 " " 25 " South Braintree, " 45 " " 25 " Taunton, " 105 " " 55 " Dighton, " 145 " " 75 " North Bridgewater, " 75 " " 40 " East Bridgewater, " 55 " " 30 " Bridgewater, " 50 " " 30 " Middleboro', " 35 " " 20 " Taunton, " 60 " " 25 " Hallowell, " 50 " " 25 " Plymouth, " 50 " " 25 " Plymouth, " 75 " " 40 "

Tickets for Dancing, &c., extra.

No exhibitions allowed on the grounds. Tickets to be obtained 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 greatest 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.

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

## Form of Request.

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

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

## 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 Meetings.

There will be a Meeting in Franklin Grove, Lee County, Ill., on Saturday and Sunday, the 24th and 25th of June. The friends in that place will make arrangements for lodging, but all who are desirous of attending these figures should write to Mrs. H. F. Brown and other speakers will be present. The Committee will meet at the residence of G. H. Hill as early as convenient.

## 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. Published in Boston. Price 20 cents.  
 THE NEW JOURNAL OF SPIRITUALISM. Published in New York. Price 10 cents per copy.  
 HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.  
 THE MEDIUM AND DAYBREAK. A weekly paper published in London. Price 5 cents.  
 THE RASTRO-PSYCHOLOGICAL 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 cents.  
 THE LYONIAN BANNER. Published in Chicago, Ill. Price 5 cents.  
 THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 5 cents.  
 THE ORACLE. Published in Baltimore. Price 5 cents.  
 THE HERALD OF HEALTH AND JOURNAL OF PHYSIOLOGICAL 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 our names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires: i. e., the day, month and year. If you wish to continue your subscription, please send the number of the volume and the number of the paper itself, then know that the time for which you paid has expired, and you are requested to bring these figures correspond to send receipts. Those who desire the paper continued, should renew their subscriptions at least as early as three weeks before the expiration of their present subscription, so that the figures correspond with those at the left and right of the date.

## BUSINESS MATTERS.

Mrs. J. H. Foster, Business and Test Medium, 150 Elliot Place, Brooklyn, N. Y. 7\* M13.

JAMES V. MANFIELD, 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 3 stamps. Money refunded when not answered. M20.

## SPECIAL NOTICES.

JUNE.  
 Sweet June! the beautiful month of flowers,  
 How pleasantly we pass its hours;  
 With prairie all Nature doth re-echo,  
 And joy doth every where abound—  
 The birds are early on the wing,  
 And the morning sunbeams bring  
 The girls are out in costume gay,  
 The boys with ball and bat to play,  
 Each clad in nice new Summer dress,  
 Which he has bought at GEORGE FARMER'S,  
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 Corner of Beach and Washington street  
 June 12—1W

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## ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Thirty cents per line for first insertion and twenty-five cents for subsequent insertions. BUSINESS NOTICES.—Thirty cents per line for first insertion, set in Minion, measured in Agate. Payment in all cases in advance.



Message Department.

Each Message in this Department of the Banner of Light was taken by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conant.

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

The Banner of Light Free Circles.

These Circles are held at No. 138 Washington street, Room No. 4, (up stairs), on Monday, Tuesday 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. Seats reserved for strangers. Donations solicited.

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

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

Invocation.

In thy name, oh, Past, Present and Future Good, we are here assembled, praying for the descent of that holy 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 sanctified 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. Amen.

Questions and Answers.

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

Q.—(From a correspondent.) Is that article of Solomon Jewett's true, published in the Religious-Philosophical Journal of Jan. 25th, 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 decline to answer it.

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 decline.

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 contrary. 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—that 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 a few good-for-nothing articles of clothing and about one hundred and fifty dollars. He should

have sent over four thousand dollars; but the temptation, it seems, was strong, and he yielded, and 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 pity 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 Weiss, of Albany, N. Y. I wish him to know I am happy, and satisfied with the change. I suppose some accident happened—I don't know—I don'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?] I 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 tell—I do 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 brought you here?] I do not know. [I suspect 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 not 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. Feb. 9.]

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 White River Junction. My name was John Henry Chase. I was eleven years old; and I went father to know I am all right. Tell him I have found mother, and Uncle Isaac, and grandfather, and a good many others that I don't know—that I never saw here. I am glad that I have got clear of this world—always having to do something here you don't want to—always getting into trouble; and I am glad I have got clear of it, tell father.

And tell him I like everything where I live. I am glad I have got clear of going where he was going to send me. [Where was he going to send you?] Oh, he was going to send me to a military school. I never should have done well. I should not have liked it; I know I should not have done well. Am glad I got clear of it. [How did you happen to get drowned?] Boat upset. [Were you sailing?] Yes, sir. They said I did not try to save myself. I did. I was a good swimmer; but, somehow or other, I could not swim. I tried hard enough to, but I could not; I sank. I am glad I did. Good-day.

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

Invocation.

Oh thou Eternal One, who guidest the destinies of souls and nations, of worlds and of atoms, and art within us and around us, yet not understood by us, we this hour commit ourselves unto thee, believing in thy power to save us in thy love, and finally restore us to that perfect state from which the soul came. We praise thee for the power of communication with our kind, which thou hast not withheld—no, not even by reason of death. Wherever there is a living soul, there every other soul can go and commune with that soul. We praise thee for these wonders of thy love and thy power and thy wisdom; and we ask, oh Infinite One, that we may ever be so faithful to our understanding of thee and thy way as never to murmur against thy decrees. We thank thee for the light we have received; for that 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, and lift up their hearts in thanksgiving to thee, Amen.

Questions and Answers.

Q.—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 intelligibly? 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 supersede 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 intellect, with the necessity for greater power—something more powerful, more subtle and more use-

ful. While steam is a most excellent servant in the hands of a wise operator, under the direction 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 cumbersome physical form are not much more than baggage—baggage 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.

Andrew Leckie.

(As the spirit took possession, the medium gradually turned to a lady seated on the platform, and 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 know that you would come here. I expected you would come to me in private.] I have sought for you all over Scotland, and I've sought for you in England, and I sought for you in Germany, and now I have come here to America to find you. [I am very glad you have come.] Oh, lady, I wanted so much to see you! I wanted to tell you that I waited for you three whole days after I was ready to go—I wanted so much to see you; I wanted to tell you how bright it was. [I have never ceased to regret that I had not seen you before you went away.] I saw the angels, and I thought if you would only come, you would tell me about them. And I stayed for three days waiting for you, and the angels kept me, because they saw I wanted it so much. I always hoped you would come; my mother will tell you so. But, lady, why did not you tell me about this beautiful faith when you used to teach me so many beautiful things? [I did not know of it myself then.] Oh, you did not! [It is not very long since I knew that angels could come and speak with us mortals. You knew more than I did before you went away, but I gave you the best I had.] Oh, yes, you told me 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. I have always borne you in my heart; you were one of my little favorites; you will come and see me again? Yes; and when you go to Scotland, you'll find out my mother, and tell her? [I may be once again in Scotland, and if your mother is in any part of Glasgow I will find her out and tell her about her little boy.] And tell her that I have often come to her in dreams, but she did not know it was me, and I'll go to her again and tell her in a dream that I have found the lady, but she will think that you are dead. [I will tell your mother all that. Here are some flowers which I have brought, as I hoped to meet you here to-day; you will take them with you; they are for you.] Thank you.

I have a beautiful home; I am very happy; but I thought the time would never come when I 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 Andrew as one of the little ones I used to gather about 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?] Yes—s.

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 I can't be very well with me on the other side. Well, you see, I was a good Catholic, and if I had not 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.

Minnie Lawrence.

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 not 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 all. Good day, sir.

Professor Faraday.

A small company of investigators, who intend to make a study of this spiritual revolution 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, England, 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 beholding a lion in the way, refusing to go any further.

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 have come here; and they will know that there could be no collusion in the matter, because their 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 before them such evidences of the truth of modern Spiritualism as their cases require. Promising nothing, I shall do all I can. Professor Faraday.

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

MESSAGES TO BE PUBLISHED.

Tuesday, Feb. 14.—Invocation; Questions and Answers; William Hall, Portland, Me.; to friends: Anna James of Pittsburg, Penn.; to her parents: James Riley, of Boston, to friends: Senator William F. Fessenden, of Maine. Thursday, Feb. 16.—Invocation; Questions and Answers: George Thompson, of Boston, to his friends in Scotland; Edward H. Union; Ellen Townsend, of Keene, N. H., to her mother.

Monday, Feb. 20.—Invocation; Questions and Answers: Isaac Dillmore, Me., to his mother: Horatio H. H. of Boston Highlands, to friends: Senator John W. Foster, of Ohio, to friends: Katie Stoughton, of Windsor, Conn. Thursday, Feb. 23.—Invocation; Questions and Answers: Henry Winsor, of Albany, Oregon, to friends: Eliza Estella Libby, of Boston, to her mother: Andrew Gray, of Portland, Me., to friends: Mary Goble, Sister of Charity, of the order of St. Joseph, New York City.

Tuesday, Feb. 28.—Invocation; Questions and Answers: Capt. E. A. French, of New York, to friends: Eliza A. Frazier, of Boston, to her mother: Johnny Garfield, to Mr. A. Frazier.

Thursday, May 23.—Invocation; Questions and Answers: Joseph Lyon, of Boston; John Doherty, of Boston, to his mother: Francis Walker, of Chicago, Ill. Thursday, May 25.—Invocation; Questions and Answers: Marie Roche, to the Sisters of Charity, Boston; Edward Fox, to his mother: Commodore Meade, to a friend.

Monday, May 29.—Invocation; Questions and Answers: Sidney Whiting, of Franklin, to friends: Sen. Ingalls, of California; George Tracy, of New York City. Thursday, June 1.—Invocation; Questions and Answers: Capt. E. A. French, of New York, to friends: John Riley, of Pennsylvania; John Scarfo, of Townsend; Alice Appleton, of Boston, Penn., to her mother.

Wednesday, June 7.—Invocation; Questions and Answers: Mary Wier, of Nantucket; George D. Prentice; Lily Knox, to her grandfather: Tobias, San Francisco, Cal.; Henry C. Wright.

SPIRITUALIST MEETINGS.

PUBLISHED EVERY OTHER WEEK.

ANCONA, N. J.—The "First Spiritualist Society of Ancona" hold meetings each Sunday at 4 P. M. H. P. Fairfield, President; J. Madison Allen, Corresponding Secretary; Olin H. Bond, Secretary; Mrs. Emmeline E. S. Wood, Guardian.

ANDOVER, O.—Regular Sunday meetings at 10 A. M. and 7 P. M. H. Hall, Main street. Children's meetings at 10 A. M. and 7 P. M. Mr. C. Case, President.

ANDOVER, O.—Children's Progressive Lecture meetings at 10 A. M. and 7 P. M. H. Hall, Main street. Children's meetings at 10 A. M. and 7 P. M. H. Hall, Main street. Children's meetings at 10 A. M. and 7 P. M. H. Hall, Main street.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings. Children's Progressive Lecture meetings every Sunday at 10 A. M. and 7 P. M. H. Hall, Main street. Children's meetings at 10 A. M. and 7 P. M. H. Hall, Main street.

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LOWELL, MASS.—The First Spiritualist Society meets in Wells Hall, Lowell, at 7 P. M. Jacob Nichols, President; J. S. Whitney, Corresponding Secretary; N. M. Greene, Treasurer. Children's Progressive Lecture meetings at 10 A. M. and 7 P. M. H. Hall, Main street. Children's meetings at 10 A. M. and 7 P. M. H. Hall, Main street.

LYNN, MASS.—The "First Spiritualist Association of Progressive Spiritualists" hold meetings in the North School-House, the fourth Sunday of every month, at 10 A. M. and 7 P. M. Mrs. J. C. Colburn, speaker.

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