VOL. XXIX.

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BOSTON, SATURDAY, APRIL 22, 1871.

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NO. 6.

Original Essay

IS SPIRITUALISM ATHEISTIC? PART SECOND.

BY APOLLONIUS.

There are not a few persons of naturally acute intellects, who, in treating the great question which underlies all others, that, namely, of the existence of God, spend a vast deal of unnecessary time and labor in raising objections and elaborating arguments older than Aristotle or Lucretius. Not having realized the importance of acquainting themselves thoroughly with the history of the controversy, they resort to the use of weapons which were wrested centuries ago from the hands that wrought them, and which were flung aside long since as worthless.

The tedious atheistic disquisitions which have appeared of late in certain Spiritualist journals give ample evidence of this liability on the part of writers who trust chiefly to their own reasoning powers, independent of a wide and catholic culture. I see in these disquisitions the resuscitation of arguments that were old in Plato's time, and had been answered by the most gifted of the Greek philosophers. Some of our modern atheists, again, have perhaps a certain faculty belonging to mediums, and are to some extent merely the scribes of a class of spirits who influence them; for atheism may be held by supra-mundane as well as by mundane spirits, and the great question may be one the discussion of which will be continued in other stages of being.

There was an ancient Roman maxim in these words: "Si divinatio est, dit sunt" (If there is divination, there are gods). And to this I might add "Si dii sunt, Deus est" (If there are gods, then God is). For how can any Spiritualist deny that, if there are spirits, there may be one Supreme Spirit, to whom all others are in comparison as the finite to the infinite? The attempt to identify Spiritualism with Atheism or Pantheism is the most illogical of efforts; born, not of spiritual analogy, but of a spurious human science.

I am not disposed to fall back upon the authority of great names to sustain a truth which appeals so directly to the pure reason and the heart. I will not say, with Bacon, that a little learning leads to atheism, while a more extended knowledge leads away from it. I will not argue that the three great minds that revolutionized science -Copernicus, Kepler and Newton-were devout theists, and believed that their august discoveries did but add infinitely to the proofs of a conscious and benevolent God. There have been great minds, also, that were atheistic; and of this class notions of a God, omnipresent and omnipotent, was Humboldt. He discredited not only Deity, but the fact of a future state of existence. He vance of the human mind, the theistic question died long after modern Spiritualism had dawned must always possess an interest beyond that of upon the world; but, not so fortunate as Elliot- any other outside of our material wants and nefailed to catch the kindling radiance which has illumined so many souls. A scientific education had made him, like Faraday, too arrogant in regard to spiritual possibilities.

Some of the hypotheses of science may, in their first aspect, seem antagonistic to belief in a conscious Deity; but to say that the facts and phenomena of Spiritualism lend support to atheism is what few profound students of the subject have been able to see, notwithstanding there may have been atheistic and pantheistic communications from the spirit-world, showing a scientific method and some intellectual acumen.

The great social philosopher, Charles Fourier never manifested his powers of insight in a more wonderful manner than in deducing from the scientific truths he had established conclusions which modern Spiritualism has verified. Yes, from scientific data, Fourier, as far back as Dec. 3d, 1826, anticipated the facts of Spiritualism.

In a letter of that date addressed to M. Muiron, he writes: "It appears that MM. G. and P. have given up their work upon magnetism. I would bet that they do not make use of the fundamental argument, which is, that if everything is connected in the system of the universe, there must exist a means of communication between the creatures of the other world and those of this-I mean a communication of faculties, a temporary and accidental participation of the faculties of the ultra mundane or deceased, if not a communication with them. This participation cannot take place in the waking state, but only in a mixed state, like sleep or some

How accurately here Fourier anticipates the state of our mediums! And then he goes on to its secrets, keeping pace with its developments, prefigure some of those subtle conditions which and impressing its own intelligence on its operaare the stumbling-block of so many scientists, but which Fourier knew how to harmonize with his own discoveries in human science.

"Have the magnetizers," he asks, "found this state? I do not know; but in principle I know that it must exist; and if it is the state of artificial somnambulism, they will not be able to take advantage of it so long as they are not acquainted with the formula of the sympathies of character 'in identity and contrast. For want of assorting the magnetizers and magnetizees, according to this theory, they will meet with twenty failures for one success; which will give the superiority to skeptics and detractors!"

How many of the failures in spiritual experiments through mediums have resulted from the good and exalting in the human and derived presence of uncongenial parties! And what a handle for ridicule and unbelief has the assertion of this fact given to skeptics and detractors! Yet Fourier inferred the fact scientifically from the data he had accumulated in his physical re-

Although no believer in revealed religion, Fourier was from scientific conviction a theist, as well as a Spiritualist.

"Atheism," he writes, "is a moral disease which prevails among those very persons who think themselves most exempt; for all those pious | finding him in a brown study, slapped him rudely men are half atheists, who do not believe in the on the back; "Hush! Don't do that; don't disuniversality and integrality of progress; who turb me; I am adoring myself."

wish human reason to be superior to God in legislation; who believe that he who has known how to make laws of social harmony for the stars and the insects, has not known how to compose a code for men. Rousseau and Montesquieu are of the number of those half atheists who, thinking themselves fit to make a code, placing Divinity below human reason, reduce Providence to the part of a limited, insufficient genius. This is an insult perhaps worse than denying him.

The materialists are much more numerous than is thought. Civilization gives to this opinion a rapid increase—an influence which barbarism does not give to it. The religions which admit immortality are not persuasive, and demonstrate nothing. They make the Divinity odious by their hell-cauldrons. They restrict the pleasures of the other life to contemplative visions, while it is proved by noctambulism that our soul can enjoy sensuous pleasures without the intervention of our actual senses, since the noctambulist sees very well with his eyes shut, and in spite of the pasteboard interposed.

"Finally, while philosophy exercises the art of dissuading us from immortality, religion, unskillful to persuade, consummates in a negative sense what philosophy does in a positive: admirable union of unskillfulness, which secures in our century a constantly increasing and complete success to the seven subversive plagues."

Since Fourier wrote this, the advent of modern Spiritualism has essentially altered the tendency which he points out; and the time must come when philosophy and science, instead of "dissuading from immortality," will admit it as an established truth.

Chaseray, a French writer, but not a Spiritualist, says: "The day when physiology shall have proved the existence of the soul, shall have made it appear that an incorruptible substance separates itself at death from the discarded organism, this proposition of the soul's immortality will pass from the domain of metaphysics into that of the positive sciences; from probable it will become certain. I do not despair of this success."

Already for many thousands has this time come: and for them the soul's immortality is no longer a question of mere metaphysics-Messrs. Emerson, Alger and others to the contrary notwithstanding.

Inseparably united with this question of the soul's immortality is that of the existence of a Supreme Being. It is true that men believed in a future state and in spiritual realities long before they believed in a God; and, in our own day, the Chinese and other people, while they are unhesitating Spiritualists, are very poor theists. Their are undefined and conflicting. But with the adcessities in this life.

A writer in the Investigator is of opinion that universal mental liberty can find "its complete realization only in the most radical atheism" and that every man who "takes his own reason and judgment for his guide, to the exclusion of all other authority, is sure eventually to become a downright atheist, unless by some process (not yet known to mortals) he can accomplish the impossibility of stopping his thoughts."

Without pausing to animadvert upon the modest assurance of this writer, who is of opinion that all men who do not think as he does on the subject of a God have "stopped their thoughts," will simply remark that the idea that mental liberty is to be found only in atheism is about as logical as it would be to assert that no man can entertain the Newtonian theory of gravitation and be mentally free. Such crudities may catch the unthinking, and such dogmatism may impress minds that are juggled by a bold and confident air; but they must have little weight with careful and scrupulous reasoners, and are likely to be dismissed with something akin to contempt.

The facts of somnambulism and clairvoyance prove to us that an individual in an abnormal state may have, instinctively, and independently of all common means of instruction, a perfect knowledge of his own physical anatomy; that he may describe, in the most minute and accurate manner, the condition of every organ, and show an acquaintance that no educated anatomist can surpass with all the secrets of the human body. But atheism calls upon us to suppose that this infinite organism of the universe, this stupendous cosmos, has no Infinite Mind capable of reading tions.

In other words, atheism would make it out that we are at the mercy of blind, unintelligent forces, instead of an all-powerful and all-loving divinity, whose love and tenderness is the infinite source from which all that is loving and tender in human souls is derived.

The use of the word personality, applied to deity, is objectionable, for the reason that it is used in human language to designate distinction among many; whereas, God being one and unique, the epithet personal is associated with mere human relations and shortcomings. All that the theist would contend for is, that God, in his essence, must possess the elements of all that is

It would be amusing, were it not grievous, to hear our atheistic sages providing for the exercise of the devotional faculty in man, (the existence of which they admit) by allowing him to pray to himself! The Positivists would give us a religion, in which certain fallible human beings, like ourselves, are to be made the objects of our veneration. Better would be prostration before the African Fetish than worship like this. "Hush!" said a young Hegelian disciple to a friend, who,

There must be some One to comprehend this | SPIRITUALISM AT HOME AND ABROAD. infinite universe—and who can he be but God?

"I bekold around me," says Garve, "a vast universe crowded with inmemerable objects of interest, all possessing powers and qualities of which myself and my fellow-creatures can only understand a minute part. Is there not a Sapreme Mind which comprehends the whole more perfectly than we understand the minutest portion of it? For how can I, in my short life, hope to gain, by the slow process of experimental inquiry, a knowledge of this vast world around me, or to answer the deepest questions which my own rational nature suggests? If myself, and other finite creatures like myself, are the only intellectual beings, how little can we over know of ourselves and of the universe! * * * Let us believe that as our feeble corporeal frames are surrounded and supported by a vast material world, so our finite minds are under the sway of an infinite intellectual Power. We shall now see a just proportion between mind and matter. The world now becomes a noble object of unceasing study. The attainment of truth appears at least possible."

In conclusion, I can find nothing in Spiritualism which reasonably conflicts with the theism of so many noble minds and clairvoyant souls-of Socrates and Jesus, of Newton, Locke, Leibnitz, Swedenborg, the Secress of Prevorst, Voltaire, Thomas Paine, Channing, and a long list, to complete which would require more space than can here be given.

> Written for the Banner of Light. THE OLD RED MILL.

> > BY MARSHALL S. PIKE.

Since my glad, early life, There it has stood, Near the low border lands Close by the wood; Where the wild boggy-grass, Yellow and rank, On the wet bank.

There the high, rapid stream Winds round the hill; Through the old oaken gates Into the mill Where the big sinder cents, Swing from the ceiling-joists Down to the floor,

There, from the hopper-stand, Through the ripe grain, I've seen the spindle whirl Times and again; When the mad waterfall Moved the huge wheel. And the white miller-man Caught the warm meal

Once the half-painted door Had a bright patch Of now-sawed chesnut board Under the latch; And the firm footsteps of Men at the mill Wore the thick threshold-plank Through to the sill.

Out where the hazel trees Bloom by the pond, With my young slater, then Gentle and fond. 'Neath the brown thicket-boughs, In the cool shade, Many a summer's day There I have played.

Up where the bushes grow Back of the bridge, With my birch fishing-rod Out from the ridge, At the calm ovening's hour, By the moon's beam. .. There I have sported for Fish in the stream.

Oh. not a pleasure then Died with the day; For my old homestead-cot Stood o'er the way. Where my kind parents lived. On the green lawn, Under the happy roof Where I was born.

Down where the willow-bought Hang o'er the brook Now on the mossy rocks 'Round me I look, Till, o'er the by-gone times, Shadows are cast, And forms of childhood days Come from the past.

Most of the loved ones are Gone to their rest, Where the lone churchyards with Sweet flewers are drest. But till a future comes Laden with ill. Oft shall I think of them And the old mill.

Rocklawn Cottage.

KINDNESS CURED A VICIOUS HORSE.—A horse in Framingham, formerly driven in a meat cart, was bought by his present owner at a very price, because reputed vicious. He would rear, kick, run away—was utterly uncontrollable. Soon after changing masters, the people who had called the purchase a foolish one were surprised at the difference in the horse's conduct. He at the difference in the norse scondict. He would go fast or slow as desired; stop instantly at whoa! follow his call, and rub his head on his shoulder. What had made the change? Not force; the poor horse had been beaten, kicked and starved before, horse and peen bearen, kicked and starved beiore, and grown more and more stubborn. No; but he was well fed, well watered; not overdriven or overloaded; never whipped, kicked or scolded. Kind words were given him, and now and then an apple or lump of sugar. No gentler, safer, more faithful horse went on the road. But Indian fashion he forgot neither benefit nor injury. Occaion, he forgot neither benefit nor injury. Occasionally, when in harness, he saw his former mas-ter. Then, invariably, all the fire of his nature was aroused. His eye rolled, he champed his bit, and showed an intense desire to get hold of his former enemy. Only the voice and careasing hand of his kind owner could quiet him. What a power is kindness—the power that even the Almighty loves best to use!-Our Dumb Animals,

Revue Spirite-Spiritualism in France and Belgium -Madame Bouyer-Recent Publications.

BY DR. G. L. DITSON,

EDITORS BANNER OF LIGHT-Since the warcloud has partially passed away from France, the back numbers of the Revue Soirite have come to hand; but I shall be able to give only a very limited synopsis of their varied and interesting con-

You may remember that, in 1840, the Gazette des Tribunaux (Paris) reported some marvelous doings in a street near the Pantheon. Its own words were: "One of the most singular facts-a fact reproducing itself every night for the last three weeks, and baffling all imaginable plans that have been adopted to discover the cause of it-sets in commotion the whole of the populous quarter of the Montague-Sainte-Genevieve, the Sorbonne, and the Place Saint Michel. The double inquiry, judicial and administrative, which has been going on for some days past, verifies, in accord with public clamor, the following statement:"

In brief, an old house standing a short distance from the street, and separated from the adjoining buildings by the large excavations of the old enclosure wall of Paris, constructed under Philippe Augustus, "is every evening and all night assailed by a shower of projectiles, which, from their size, and the violence with which they are hurled, produce such havor that the windows are smashed, the doors broken open," etc. Whence came they? The Journal says: "Huge blocks, which, considering their weight and the distance they come from, evidently could not be buried by the hand of man, reached their object with a precision in some sort mathematical." Agents of the police, persons stationed on the tops of the houses, watch-dogs in the surrounding enclosures, all failed to throw any light upon the mystery.

The Revue now says: "The manifestations at Poitiers, at Marseille, at Fines and at Equihern, find parallelism at Bruges (Belgium) and at Talence (Gironde);" and "we must avow that the mystificators have marvelous ability, for nowhere have the researches of the police, those persons directly interested, or, still more, the adversaries of Spiritualism, been able to discover the cause of the disturbance."

The Independence Belge says of the affair, that, in the street Neuve de Gand, crowds of people stop before a certain house, and, not content to hear and see the spirits, are disposed to drive them out. The police interfere, but the windows in the dwelling are broken, and its façade covered with mud.

The Gulenne, published at Bordeaux, states that a building at Talence has for eight days been the theatre of such singular feats, the people have seen much excited over them. All the windows of the house have been broken by stones thrown by hands unknown, invisible and undiscoverable. A commissaire has made the most thorough and minute inspection of the surroundings of the disturbed premises, but without any satisfactory result. After the windows and doors were boarded up or otherwise secured by the proprietor of the house, the stones all took a new turn and descended the chimney. "It is by the chimney they now rain down," says the writer, "while the

crockery is broken as by enchantment." The Revue for October last contains a wonderfully dramatic scene, portrayed by a medium in Geneva (Madame Bourdin,) so long ago as the 2d of January, 1870. In an elegant saloon are gathered those distinguished personages which have conspicuously figured in the great events that in religion, war and politics have recently so changed the seeming destinies of European nations. The New Year 1870 is allegorically represented by a beautiful woman, a blonde, gracieuse, robed in white and a blue mantle, and bearing a casket, which she placed upon the table. She then approaches an aged person representing Time, takes from him his sword and places it by the box. She then brings the old man forward, and again puts his hand upon the instrument of death. A troop of lovely children (the new generation,) surround the New Year. Napoleon III s present with a crown on his head; also the Pope, with his tiara. With anxious looks all await the opening of the casket by the fair dame. The lid is raised, and on a cushion of blue is seen a magnificent Christ in ivory. This is carried with respect and care to the Pontiff, who exchanges for it his sceptre of gold. The Pope makes a movement to retain the two, but the New Year places the sceptre in the box. She then approaches the Emperor with a sealed packet, for which he gives up his crown. To the Empress Eugente a box is presented, which, when opened, reveals a miniature railroad and wagons. On the Prince Imperial the allegorical personage bestows a package which contains a civilian's costume, extremely simple. Finally, forth from the casket are seen to issue sabres, muskets, cannons, while an open door reveals in the distance militaires de toutes nations.

My pen cannot do justice to this beautiful vision, which I have only narrated in part. On that same day, the same lady had another revelation, not only repeating the first, but showing more distinctly that the horrors of war were to come like a black pall over the land. Heavy clouds seemed to gather overhead, and drops of blood to fall from them. Now and then darker spots like ink appeared to be mixed with them, and the beings they touched fell dead.

We all know how, to the very letter, these visions have had fulfillment.

Madame Bouyer, the founder and director of the Emillie Asylum. Having lost a beautiful and worshiped daughter, aged sixteen, she adopted as her children the daughters of the poor, to whom she consecrated her fortune, her repose, her person, her entire life. Nobly she thus lived, and The Revue notices also the chrysmutatio of

though, as she says, she did not make Spiritualism a fundamental tenet in her teachings, the subject had all her sympathies philosophiques. In it she found powerful elements of action for her work, and an inexhaustible source of consolation and hope for her maternal heart.

In a later number of the magazine are the remarkable predictions (previsions) of M. Rul, which have been fulfilled in the disastrous Mexican-Franco expedition, the fall of Isabella of Spain. and the crumbling away of the French Empire. A very able dissertation follows this record; and while the writer seems to comprehend the causes, to a great extent, why Germany should triumph over France, it does not appear to me that he has seen in its full extent the debilitating influence of Catholicism, or that the Jesuits set that great ball in motion, which he deplores, in order to arrest German Protestanism

January last the Revue Spirite entered on its fourteenth year. We may well congratulate its supporters and friends. Its triumphant and brilliant career and encouraging prospects are all that could have been anticipated in the way of виссевы.

The Emancipation (of Geneva) has an article which must be somewhat startling to churchgoers. I will give only a few words of it: "The actual course of civilization is frankly and openly hostile to the Evangelists. We are repulsed because our influence is detested. The church has ceased to be the great inspirer of souls: she is associated with all that is done in Europe against liberty and social emancipation. A conservative power in the worst sense of the word, she is attached to the past like ivy to a ruin; and to-day when the old social edifice falls stone by stone, the church goes with it. There is perhaps not one conquest of the esprit moderne-not a single advance among men, that is not accomplished without it and in spite of it. The hatred, the contempt which is heaped upon it to-day, is the chastisement of its infidelity, and we are now reaning the reward. Thus the church, driven from all official position, is condemned to abandon the guidance of souls. The world escapes from its action and its influence. This is the grand conquest of the nineteenth century.'

Renan says: " All official organization of Christianism, be it under the form of a national church or under the form ultra montaine, is destined to disappear.'

Professor Denton's "Generis and Geology" I have read with great pleasure and profit. Few more lucid productions, few so much needed by the readers of the Old Testament have ever come under my notice. Though a small work, it is so concise, so scientifically correct and to the point, it accomplishes the object aimed at, and saves the time which many ponderous theological productions demand and yet prove nothing.

I am indebted to the author for "Jesus: Myth, Man or God." Mr. Peebles deserves high praise from the public for this learned, this valuable and interesting dissertation. I wish it could be well abused, for that would add to its sale. I will try and find some fault with it.

I am not so sure, as he appears to be, that the figure with the ass's head, which he refers to on page thirteen, was intended to be a caricature of Christ. It is an interesting fact that one Calus Julius, a slave of Julius Cresar, had charge of the Palatine library; and there, probably on the very spot where the drawing or sketch was unearthed, he wrote this sentence: "Like Bacchus he (God) completed his triumph mounted on an ass, placed among the stars of the constellation of Cancer." In the first decan of Leo an ass's head was represented by the Orientalists. This figure may have been the very God, and not a caricature of the Galileean. If this be so, then the following paragraph from Mr. P.'s book has not a correct allusion: "It requires no master mind," &c., " to demonstrate that myths are not crude creations from nothing; neither are caricaturists sufficiently stupid to have no substance-no shadow of a reality underlying their telling drawings."

I consider "Dupuis's Origin of Religions" of great value to any one who would write about Jesus Christ, and I hope when Mr. Peebles has succeeded in bringing out that almost invaluable Anacalypsis," as he proposes, if he can have sufficient encouragement, he will also have translated and published Dupuis's great work. I have it in French in seven volumes.

Powers of Spirits.

The following significant extract is taken from Maria M. King's very interesting work entitled Real Life in the Spirit-Land:"

People crawling about upon a physical planet, with no wings to propel them swiftly through the atmosphere, with no power to overcome the gravity of their physical bodies, which enchains them to the surface, can scarcely realize that it is possible for spirits to 'fly on wings of light' from sphere to sphere, from sun to sun of the vast systems of the universe, after they are educated into the method of doing this. With electric speed they travel, because their bodies are magnetic substance, and are propelled by magnetic forces which are regulated by will-power, as the motions of the physical body are regulated by the will. The creeping worm that waits to emergo from its grosser state, and soar joyously through the air, fluttering above every flower, appropriating its fragrance, attempting vast heights, and scorning the groveling condition which was the cradle of its existence, typicies man in his physical and spiritual states. He comes forth a worm. He creeps over the physical surface for a season, and then, like the winged insect, he emerges from his prison a free spirit, and soars, at length, whithersoever he will. None may set bounds to the ultimate power of a spirit, or limit the scope than a spirit, or limit the scope of a spirit, or limit the scope deeps on

ABSTRACT OF A JOINT DISCUSSION Held between Rev. O. A. Burgess and W. F Jamieson, Esq., at the Christian Chapel, Waukegan, Ill., Thursday and Friday Afternoons and Evenings, March 2d and 3d, 1821.

Reported for the Banner of Light by Eugene F. Loveridge.

[This does not purport to be a verbatim report of said discussion, but simply an abstract, preserving an outline thereof, and, so far as possible, the general style of the disputants.]

PROPOSITION: Modern Spiritualism, Human Reason, Intuition, Science and Philosophy are the only true guides for Man in all of his duties, and also reveal his future destiny.

Athrmative-Mr. Jamieson. Negative-Mr. Burgess.

FIRST DAY-AFTERNOON.

At ten minutes past two, Rev. G. H. Dowling and Amos Waterman, Esq., having been selected as Moderators, the former gentleman introduced Mr. Jamieson to the audience It had previously been arranged that each speaker should alternately occupy half an hour, speaking twice at each

Messes. Moderators, Ladies and Gentlemen, and my esteemed apponent: The speaker has sure they could find no fault with the proposition under discussion, as it covers all that is necessary to guide man through this life. There can be no science worthy of the name without intuition. There is no such thing as human reason without intuition. Modern Spiritualism, with these, contains all that men require as true gubles to duty, or to reveal their future destiny. With human reason, intuition, science and philosophy, the former is all that is required to satisfy man's

The debate will probably mainly turn on the phrase, "only true guides." Outside of these guides there are no others. If, in his opening speech, he said, he could substantiate this assertion, he should consider that the affirmaive had accomplished the major portion of the labor under-

opponent, Mr. Burgess, might deny these to be

His opponent, Mr. Burgess, might deny these to be guides, namely; reason, science, intuition and philosophy, to say, nothing of Spiritualism; or he might be willing to admit some or all of the first four to be guides, although not the only true guides. He affirmed, however, himself, that these are the only true guides. Some object is to clicit truth, to be precise, in the outset, with regard to definitions; for men could not well reason logically unless they were precise as regarded terms.

Modern Spiritualism—what is it? What does it teach? That is a question new in order. Not what are the individual opinions of individual Spiritualists; not whether there is rubbish in the case of isolated persons of professedly spiritualistic proclivities—but what are the teachings of modern Spiritualism as generally held by Spiritualists en masse.

motorn Spiritualism as generally held by Spiritualists en maste.

Fundamentally, Spiritualism teaches that there is a God of Nature, and that there is infinite progress for the fumansoul. It teaches the immortality of the soul, and that this life is preparatory. It further teaches that sound morality

of Nature, and that there is infinite progress for the itmansoul. It teaches the immortality of the soul, and that this life is preparatory. It further teaches that sound morality and true religion are inseparable; that man must save himself by his life here. A future state of existence is not a matter of blind belief, but positive demonstration.

Eclecticism—choosing the best from all sources, and receiving truth wherever we can find it—is a leading feature of Spiritualism which will commend it to liberal minds.

Intuition is an act by which the mind perceives the truth without outside intervention. Would Mr. B. deny this? We know by intuition that a part is less than a whole; that equal quantities added to equal quantities produce equal sums. These are self-evident truths. In mathematics we call them axions. No reasoning could make them plainer. The mind accepts them intuitively. When only self-evident truths are assumed, there is no room for dispute.

Every man is sure of his personal consclusness and identity. He knows he is the same self-hood, the same personality as when a child. Is not intuition a positive guide, a true guide, when it teaches him this?

If Mr. B. can get over this first speech, and escape these definitions, he may hope to win the debate; but, as for himself, he intended to build his whole superstructure on a firm foundation, and to have his definitions well understood first by both his audience and his opponent.

firm foundation, and to have his definitions well understood first by both his audience and his opponent.

I am to show that reason is a true guide in all duties. It is that 'aculty of the mind by which it distinguishes good from evil, truth from error. Without it we can have no true guide, even in the concerns of every-day life. It has well been called man's comparing balance. Brutes do not eason, sets Webster. To reason correctly is to deduce ust accences from true premises. Figure snever lie. It is entirely true that error might creep into the processes of dding, subtracting, multiplying or dividing figures; but his dif, not make it necessary to assall arithmetical or matternatical science. So men may reason wrong; the scales might be thrown out of equilibrium, the comparing balance made to indicate incorrectly; but, used aright, that balance made to indicate incorrectly; but, used aright, that

balance is accurate.

Science means certain, i. e., positive knowledge—the comprehension of facts and truths by the mind. In philosophy, it is a collection of truths relating to any subject, including religion. Allusion was made, by way of flustration, to navigation and agriculture. The science of moral philosophy-covering all of man's duties, was defined. Intuition is the basis of all true reason. Philosophy means love of wisdom. The object of philosophy is to ascertain the causes of things, and must tend to enlarge our knowledge of God and his works.

ISbeaker asked the Moderators how much time he had,

(Speaker asked the Moderators how much time he had

and was told there remained to him seven minutes.] Upon the organ of the eye hang suspended, so to speak, the sciences of astronomy and optics. Our senses are as so many agents of our consciousness, and are included in

Outside of the proposition under discussion, even if we waived modern Spiritualism for the time being, where is there a true guide for man? Collectively, Spiritualism, hu-man reason, intuition, science, and bullosouby are the cultrue guides for man, and they reveal his future destiny.

[Horo the speaker re-read the proposition.] Is matter eternal? Yes. Nature says there is no anniion. Substance is oternal. The human soul is sub-ce. If matter, if substance is eternal, and the human is substance, ergo, the human soul is immortal. Lamber of the human soul is immortal. various passages in support of the definitions and premises

That the soul is physically immortal is a great truth, and he is one of the last to give over to atheists Nature's proofs

thereof.

He alluded next to the fact that Roman Catholicism based its church upon authority, and demanded unswerving, unquestioning faith. Did the faith of the Catholic accord with If you say "No," then you admit all he claimed id "Yes," you are welcome to your argument.

science? If you say "No," then you admit all he claimed; If you said "Yes," you are welcome to your argument. But, unless you took refuge in the Catholic dectrine, how could you escape from the affirmative of the proposition?

The whole circle of truth is covered by the language of the proposition under discussion; and Mr. B. would find that he had scarcely estimated what he was denying in supporting the negative side of the same.

In concluding, Mr. Jamieson stated that he was present on that platform for the maintenance of truth—not for the puerile satisfaction of winning the debate. If his friend could mention one true guide outside of those enumerated in the proposition, he should be glad to hear it. In the ngitation of thought, truth is evolved. He was not one of those who believed discussion uscless. Men's convictions were not unfrequently modified thereby; although perhaps not immediately or always apparently, nevertheless surely. not immediately or always apparently, nevertheless surely, and often for permanent wood.

not immediately or always apparently, nevertheless surely, and often for permanent good.

He then briefly alluded to the division of the powers of the mind, as conception, abstraction, association, memory, judgment, reason, moral perceptions, etc., and showed that all books are but results of the powers of the mind. If there are any other true guides to man in his duties, he would wait for his friend to enlighten him.

Moderator Dowling then introduced Mr. Burgers to the audience, who, after the usual salutation, "Ladies, Gentlemen," &c., proceeded:

BURGESS. Mr. J. has informed the audience he would risk the question on the first speech. He has done little but read defini-tions from works on mental philosophy. If they work met, to quote works on logic, he might bring other authors to controvert Mr. J.'s authorities. What of that? Was

that the point?

Had his friend any proofs to produce? He wanted something more than mere affirmations. Will he prove these things, Spiritualism, Intuition, &c., to be the only true guiles to duties? By-the-way, had he mentioned the word duties?

guides to duties? By-the-way, had he mentioned the word "duties" at all, save when quoting the question? Did he say much as to them? What did he say about them? Man may analyze organic matter from now till doomsday, but will that reveal his destiny to him, or teach him his duty? Mr. J. says there is more or less rubbish among Spiritualists, and asks what system has not some rubbish among lis followers? This is like the schoolboy who, because he is in a scrape himself, desires to get other boys into the same scrape. But what good does such an apology for an argument do to Spiritualism? Does the falsity of forty false doctrines prove the truth of one? Does it prove anything in favor of Spiritualism? All this proves nothing. It does not prove Spiritualism the only true guide, or reveal man's future destiny.

future destiny.

He denied that Spiritualism teaches a God of Nature. We

were as if in a court of justice, and must deal in court style with evidence, not mere assertion. Our words, unsupport ed by testimony adduced, could not be taken for pro-

ed by testimony adduced, could not be taken for proof.

He denied that Spiritualism taught the immortality of the
soul, or that Mr. Jamieson taught it. "Man's condition in
the future would depend on his conduct here." Did it?
Would it? Why, that sounded very much like something
he had read in an old Book to the effect that, as the tree fell,
so it would lie. If he understood his friend to say that a good
man here would be happier in the future than a had man, he
could hardly claim that Spiritualism had originated such
teaching, which was somewhat older.

All he (the speaker) had read, from Mr. Davis down to—he
begged pardon—up to Mr. Jamieson, had not taught him

An o (the speaker) had tead, non Ar. Davis down to—ne begged pardon—up to Mr. Jamieson, had not taught him that belief in a God, the immortality of the soul, and future happiness were features peculiar to Spiritualism. He alluded to the alleged recantation of A. J. Davis from the Spiritualists, and said he was glad if it were so, and that he was coming to his senses.

Intuition is a faculty of the mind. Mr. Jamieson says intuition teacher. It can teach pothing. It simply perceives

the power of intuition is simply to perceive differences—to

the power of intuition is simply to perceive differences—to appreciate truths that had a prior existence. Intuition could only feebly make use of truths when presented. There must be something back of man's intuition. What is it? A child has little or no intuition. Intuition, then, must come from an outside force.

The speaker was willing to accept Mr. J.'s definition of reason for the sake of the argument. When a little boy was taught the difference between the sounds and shapea of letters, the reason of the child simply used what the teacher first presented. Reason taught nothing; it could teach nothing. It simply drew inferences, or was instrumental in drawing, inferences from precitating facts. The teacher presented that which he had first found to be true. God in the Bible is the teacher, and brought truths the unaided human adult reason could no more find out alone than the child could find out the letters of the alphabot unaided.

Could intuition and numan reason distinguish good from evil? If intuition and reason are the only true guides, why did Mr. J. and another gentleman (Mr. Underwood, of Boston,) both starting from the same point, both using intuition and reason, arrive—he at Spiritism, the other at the belief in utter annihilation after death? Jamleson believed, the soul then, like John Brown's body, would be "marching on." he Reastern prototype is convinced that the carrier is

in utter annihilation after death? Jamieson believed, the soul then, like John Brown's body, would be "marching on;" his Eastern prototype is convinced that the grave is the end of the man. Reason, intuition, the only true guides, were they? Why, what would be thought of a guide at a railway depot who would so misdirect passengers as to send them to such different coals from the same starting-point? In all ages, men who used reason and intuition had wandered wide enough apart. Last summer he had had a discussion with an annihilationist; now he was disputing with a Spiritualist; yet both claimed intuition and reason as "the only true guides."

It is all very pretty, of course, but it would not quite do. A system teaching false morality is responsible for the legitimate results of its teaching. Free love and licentiousness are the fruits. He had a book that he would read from when the time came that would substantiate this, and it is

when the time came that would substantiate this, and it is useless to plead that this doctrine of free love is not a part and pared of Spiritualism, when so many of its leading lights advocate it, simply because others of the rank and file

lights advocate it, simply because others of the rank and file find it convenient to repudiate the doctrine.

The speaker would like to be one of an audience where Mr. Underwood and Mr. Jamieson were engaged in debate—to see them start at the same point, and then arrive by the aid of "reason" and "intuition" at diametrically opposite conclusions! He would like to see how they would crawl out at the opposite ends of the horn.

"Science" is not the teacher; it is the thing taught. Take chemistry, for example. Before there could be such a science there must be must be must be a God to make the

Back of both there must be a God to make the

the science. Back of both there must be a God to make the matter and the man.

"Philosophy!" You could learn nothing concerning philosophy unless some one had first taught it; it is but an instrument appealing to the mind of the pupil, which mind was previously existing, and this fact led back again to the first source, God. Mr. Jamieson should explain how this is; and he hoped he would attend to it at his earliest conven-

lence. That gentleman had much to say concerning matter—the ctornity of matter—and that the soul is a substance. Now matter might be changed into gases. Was the soul a gas, according to Mr. J.'s substance of soul? Beyond that substance of soul there is no soul, no personal identity, no retention of consciousness or individuality.

He agreed with his friend about the object of discussion being to elicit truth. He did not propose to advertise his candor by saying he did not desire to win the debate. On the contrary, he proposed to win if he could. He would be willing to accept Spiritualism, if it taught him his duty more clearly than aught else. He believed the globe, matter, would always exist in some form, but as regarded his soul, he desired to have his porsonal identity, and men would

would always exist in some form, but as regarded his soul, he desired to have his porsonal identity, and men would scarcely be content with knowing that they were to be in the future a block or stone, or an invisible gas. It would not answer the purposes of this discussion to assume man's immortality, or to use biblical revelation. It is easy to teach a thing after you know it. It is not what we teach, but what is revealed by spirits, that is in order now. The world is full of teachings of Spiritualism. They must not only teach, but reveal man's not only teach, but reveal man's-

Here the Moderator announced time was up.

JAMIESON.

on resuming debate, expressed surprise at his Mr. J., on resuming debate, expressed surprise at his friend's having sought to demolish his own revelation. He had alluded to man's moral duties. He was glad to see he was getting reined down to his work. He had not demolished a single position that he (Jamleson) had taken. It is not satisficient that we have a statement of facts; we must have a revelation, according to Mr. B. To have such a revelation as to final destiny, man must have lived to all eternity. It is not enough for Mr. B. to say he had a revelation; he must prove it and its divine authority. He may think, because he is on the negative, that he is not bound to prove his own affirmations.

prove his own affirmations,

If human reason, intuition, science and philosophy are If human reason, intuition, science and philosophy are not guides for man, what is a guide? And where should he look for one? The question at issue is not the origin of truth. Self-evident truths are guides from the known to the unknown. Who has said philosophers never differ? Is that the issue? If philosophy were not a true guide, where would be the philosophers? What is the philosophy? An "explanation of the reasons of things"—so says Webster. Webster says it pertains to "both mind and matter." Its objects are to ascertain facts or truth. "Philosophy," says Webster, "renders our knowledge" of both God and Nature "practically usoful and subservient to human happiness." Whatever in my friend's Bible is practically useful, and advances human happiness, is in accordance with philosophy. Whatever in my friend's Bible is practically useful, and advances human happiness, is in accordance with philosophy. Every philosophical explanation in the whole hook is included in the term "philosophy." Can my friend make out a guide of what is not philosophical?

Mankind for ages have been imposed upon by the assumption that God is a personal being, semething in the shape of a man, and that he used to talk with men.

My friend denies that Spiritualists believe in a God of Nature. I think we have a right to say what we do believe in, I do not believe in a personal God, no great First Cause, no

se a truth, or all truths, ever known to man How about Protestantism? I cannot recall anything particularly now, or novel, that it has "revealed." Do you? Can you mention one truth that Protestantism has given to the you mention one truth that Protestantism has given to the world, not previously known? For that part, what has Christianity revealed that was before unknown? That was a tremendous objection my friend made. He has a fondness for discussing points not in issue. Our question deals not with the origin of truth: but guides for present and future. There is no sectarian patent on truth. If Mr. Burgess desires to go into the side issue of "free love," which is not a dectrine peculiar to Spiritualism and is no part of it whatsoever—why I am ready, and then perhaps my friend will flad how comfortably some married people live among the Orthodox; how the characters of some Orthodox clergymen compare with some Spiritualists—in fact, how dangerous it is to throw stones when living in glass houses. This, however, is not the matter under discussion. I simply point it out.

The speaker alluding again to his definition of intuition, and his opponent's remarks concerning intuition being the instrument of teaching, called attention to the fact that the roposition does not use the term "true teachers," but true

proposition does not use the term "true teachers," but true guides. He illustrated his meaning by the anecdote of the boy who asked his teacher when told that the letter "a" was "a," how she knew it to be "a?" The reply was, she had been taught so. Who taught her so? Her teacher. The lad said, "But how do you know she was not foolin' yer?" Surely he did not desire to adopt that reasoning.

The truth is, Mr. B. could not get over his opening speech, nor disprove his proposition.

The speaker was not present, he said, to reconcile disagreements between Spiritualists, or between them and Annihilationists. He was present after truth. If his friend wanted to know how men arrived at opposite conclusions from similar starting points—and he had dwelt much thereon—he could tell him. It was not because both were guided by their reason. It was rather because some men in the use of the same faculties exercised them aright; while others misused them. How is it that Christians with a revelation that they regard as coming direct from God, arrive at such that they regard as coming direct from God, arrive at such iclusions as to the import of its teachings? Who

is the guide? What?

It is a mistake to assert that the Spiritualists and the Annihilationists start on the same premises, or hold the same principles. That is quite gravitous. Why, there are Adventists who deny immortality, and support the denial by the "book," this "guide," the Bible. Yet Locke says reason must be our last judge and guide in everything.

If it is true that with this "infallible guide," so many thousands diverge—possessed of this revelation—how does such an argument as his opponent sought to use, make against Christianity? He would use this argument for all it is worth. Mr. Burgess, to get out of his dilemma, must

it is worth. Mr. Burgess, to get out of his dilemma, must use what he objected to his (J.'s) using, as one of the only true guides, Reason. He exercises his reason to convince is that reason is not to be trusted. What will be the result

If he succeeds?

It is an assumption fer men to talk of chemistry "being got up by some man." Men do not make principles. Truth is eternal. If a man had not reason, he must have the absence of reason. It is surprising that men to-day could stand before an intelligent audience and take the negative of the proposition under consideration.

His opponent, he said, was mistaken when he asserted that the speaker said soul is matter. I do not believe it is an immediated.

int the speaker said soul is matter. I do not believe it is a matter and interest in immateriality. In one sense it is matter. I did say that is substance. As we generally use the word "matter," it is made to mean the form of substance.

s made to mean the form of substance.

Proof of spirit photography was testified to as clearly as nything. Mrs. Lutheria Reeves swears she obtained a phograph of her deceased son, representing him both as he cooked during and previous to his last filness. This lady was not a Spiritualist. Mr. B, had called for one single attested fact of modern Spiritualism. Well, here is one. I spin give the wasnet. cested fact of modern Spiritualism. Well, note is one. I can give thousands.

His opponent had harped much upon the word duties, and was trying to mislead the audience from the main question. The turning point in the proposition is, what are the only true guides? Would he deny that Reason, Intuition, Science and Philosophy are true guides? It is not only modern Spiritualism that is at issue. It is reason, self-ovident truth—think of self-evident truth not being a true guide—and philosophy and selence.

philosophy and science. True reason had never yet led and never would lead ma astray. It is departing therefrom that leads him into error, the misuse of reason. There is no greater fountain-head than Nature and the God of Nature, although he denied that Nature was created, or that there was or is a personal and

Yet while decrying reason, it is suggestive to see that

Intuition is a faculty of the mind. Mr. Jamleson says intuition teaches. It can teach nothing: it simply perceives. True, the whole of an apple is greater than part of an apple; but suppose you had no apple, where would your intuition be? Could it perceive what had no existence? Why,

Sometimes, however, men differ more in names than in [Here the Moderator called time.]

BURGERS

Mr. Burgess said it rather excited his sympathy to see that Mr. J. had failed to affirm anything, and spent all his time, save two minutes, in replying to him. He would now follow him for another half hour.

Men of course did not like to see their positions demolished. He thought his opponent's were. However, the audionce is the jury, and must ultimately decide.

He again siluded to Underwood, of Boston, and Jamieson, as starting from the same point, and arriving by their "reason" and intuition—the one at "annihilation" and the other at Spiritualism.

ther at Spiritualism.

The speaker again repeated that he had showed the audi The speaker again repeated that he had showed the audience that Science, Philosophy, Reason and Intuition had taught nothing and could teach nothing of themselves unless there was a man behind, Mr. J. had said geology had no beginning. What did geology teach till put into shape by a Sir Charles Lyell, a Hitchcock, or a Grandall? Where did the mind get the idea that a part of the apple is less than the whole, without first perceiving the apple? He desired to pross his friend on this subject of intuition to its logical conclusion. Intuition and the preserve the difference he conclusion. Intuition could only perceive the difference be-tween two things. Intuition is simply an act of the mind, the instrument of teaching. How then could intuition be a

wilde?
Mr. J. had said he (B.) had not followed him. Well, it was consoling that he had followed him.
Did any of these faculties of the mind on which his irlend

Did any of these faculties of the mind on which his friend predicated the only true guides ever teach a duty? a single duty? Why, when I ask this question do I find him everlastingly shinning around the bush?

Let him take one science—any one he pleases—and the speaker would prove that no science had yet been absolutely fixed. He alluded to Herschel's latest telescope, mounted on clock work, and giving greater visual power, and said it had revolutionized the ideas of men concerning light and electricity. No two graphoglats are agreed about ten thous it had revolutionized the ideas of men concerning light and electricity. No two geologists are agreed about ten thousand things. What to-day is accounted science, to-morrow may be viewed as delusion, and laid up(n the shelf. For his part he could not accept these feeble habblings and peepings for proofs of truth—as the only true guide to duly.

Mr. J. had alluded to the school-boy who asked his teacher how she know that when taught the letter "a" her teacher had not been foolin". Well, the school-boy was more than ball tleft.

half right.

The speaker next attacked his opponent's position relative to the eternity of matter. You have still, in your infinite series, to get back to a creating cause, place such series as far back as you will. There was still a teacher back of the school-mistress, or her school-mistress.

He believed Christianity could endure all the assaults are the literature for fair nor contage of repurchastes.

ne believed Christianity could endure all the assaults made upon it. Allowing for a fair per contage of reprobates in clergy and laity, what then? Christianity repudiated them. But with Spiritualism some of its leaders inculcate free love dectrines, and the licentious practices grew out of the loose teachings.

Mr. J. says immortality and progress are evolved by his intuition; Mr. Underwood gets annihilation from the same source.

Supposing the Bible were false; admit for argument's

Supposing the Bible were false; admit for argument's sake all this were so. How would it help Spiritualism? The Bible false, therefore Spiritualism must be true. Pretty legic, that. Bible-believers generally believe alike in the essentials of Christianity. It is only in the outgrowths that they diverge. When men went into human councils, then there arose seets. There were no two seets until men appealed to human reason and intuition.

Again: men put their ideas into shape before they taught. Dut Sir Charles Lyell teach the rocks, or did his reason guide him into these teachings from the rocks? Man's reason could never teach him geology.

Substance changes form. Gases exist. The soul would be an immortal gas. He did not demolish Mr. Jamleson's positions! Oh, no!

ositions! Oh, no! The speaker referred to Mumler—to his trial at the East The speaker referred to Mumler—to his trial at the East for obtaining money under false pretences; and asserted that before Mrs. Reeve's affidavit could be taken, it must be shown that there is no other means whereby a photograph could have heen had, and that it was a picture of the party it purperted to be.

Ile had shown that philosophy and science were simply previously existent truths arranged. Intuition never taught the laws of the stars. Consciousness is behind all.

[An adjournment was now had until 7 p. M.]

THURSDAY EVENING SESSION. [Mr. Dowling, Moderator, called time punctually, but the eporter was seven minutes late. The asterisks show the reak.-Rer.

JAMIESON.

break.—Rer.]

JAMIESON.

O O but the audience is still the jury. As to Mr. B.'s remarks concerning Spiritualism, and "dedging the issue," he would be very glad if that were the sole question; but this is an excellent one, and I am perfectly well extisfied with it. My friend is not.

The speaker spent a few moments in showing how adroftly Mr. B. dedged argument, and how the same gentleman illustrated his contempt for human reason by abstinence from its use, even in this debate. Mr. B. is ovidently not here to demonstrate anything. But that it devolves on the negative side of the proposition, never seemed to have entered into his friend's (Mr. B.'s) head. He had been protty liberal with his opponent. He had not asked him to show a dozen, half a dozen, or even a brace of true guides, besides those enumerated in this proposition. I regret that the proposition is so one-sided—it is all on my side; but those of the opposite party fixed it to suit themselves. I am here to affirm there are no true guides outside of this proposition. Are there? Is there one? I will help my friend to find it. Is there one? My friend says there is. He says consciousness is back of, behind all. I ply my friend's attempt to precure one guide that is not covered by the terms of this proposition. What is consciousness? I have already defined it in my classification of the powers of the mind. Briefly I will repeat. Consciousness makes known to us the various powers of our minds. Says the author of Grammar of Legic: "The operation of consciousness is ac-I do not believe in a personal God, no great First Cause, no Creator. Space and the worlds, or the matter composing them, never were created, never needed a first cause.

"Spiritualists steal thunder," do they? "Entitled to nothing that was before known!" I supposed a system could exist a succession and the supposed a system could exist a supposed consider the could exist a supposed a system could exist a supposed a system could exist a supposed consider the could exist a supposed a system could exist a s

> most universally admitted."
>
> How does that sound? Cannot get outside of or beyond the terms of this proposition. Mr. B. thought conscious-ness was back of all, while it is shown to be included in ness was back of all, while it is shown to be included in intuition. I am surprised my friend over undertook to de-bate a question like this. No doubt he supposed God and the Bible are outside of intuition, (first truths) reason, science and philosophy and Spiritualism, (which is the only system of religion which contains them all in their breadth and depth.) A God or Bible outside of reason (only one of our guides) would not be worth having. My brother may our gaines) would not be worth naving. As brother may think to escape the difficulty, if it can be shown that there is a personal God who talks with men and was their teacher. Locke believed in a personal God as strongly as my friend here; but Locke said, "Reason must be our last judge and guide in everything;" even, he said, in examining whether "a revelation" be "from God or no." Which is the wide? It is the evaluation to the extensivity indees it? guide? Is it a revelation or the reason which judges it?

> guide? Is it a revelation or the reason which judges it? Mr. B. had hoped to show that the moral law was communicated directly by a personal God. Supposing he could succeed in showing that. What will he have gained? Either the communication or the moral law must be in accordance with science (which is certain knowledge) or with moral philosophy. To deny that they would be is equivalent to saying that the revelation is unscientific and the law unphilosophical! Here is the dilemma in which my friend that hierest. Where sympathy is certified?

philosophical! Here is the dilemma in which my friend finds himself. Whose sympathy is excited?

Mr. Jamieson paid an eloquent tribute to the cander of Thomas Dick. He read an extract from that writer's Philosophy of Religion, page ninety, where he showed that the absence of vital Christlanity arose from a want of charity. It is very easy to sneer. He was sorry that his opponent sneered at Spiritualism; not that it injured Spiritualism but heaves it took him from the question. ism, but because it took him from the question

ism, but because it took him from the question.

Mr. Burgess had said that he would prove there was nothing certain in science, and would give the evidence. He had made much of the fact that scientists differ.

In his opening speech Mr. J. had aimed to make his definitions clear, and if, in speaking of science, he sometimes drew upon arthropological truth, he hoped he would be pardened, for that came under the term "science." If Mr. B. would go outside of the proposition, he would probably have to go outside of space. That it covers more ground than the gentleman who had assumed the negative supposed, is quite possible, but the affirmative is not therefore responsible. Geologists agreed in fundamental principles, if they were

decologists agreed in indiamental principles, it they were not those pseudo or theological geologists who sought always to reconcile reason to Moses, instead of truth and right. No wonder these fellows hated "intuition." In reply to Mr. B.'s allusion to the improved telescope and its clock-work arrangements, or to any improved medic for getting at scientific truths, he had simply to say that he welcomed them. His friend had said that there is nothing given to the world by scientist treday, that might not be

welcomed them. His friend had eald that there is nothing given to the world by scientists to-day, that might not be shelved to-morrow. Very well. So be it. What did all this amount to? Did it prove science false? No. It simply proved that scientific truth and the theories of would-be scientists were not always one and the same thing.

Passing on to the latter portion of the theses in debate, Mr. J. took up B.'s remarks concerning the soul. He asserted (i. e., J.) that scientists are agreed in admitting the eternity of matter.

Concerning the assertion (entirely gratuitous, by the

cternity of matter.

Concerning the assertion (entirely gratuitous, by the way) that Mr. B. had made, that Bible-believers do not differ on vital issues, he would begleave to ask why they should differ on any issue when they had an "infallible" revelation? Discarding reason, intuition, science, philosophy—(to say nothing of Spiritualism, which contains these guides) leaving intuition, all self-ovident or axiomatic truths in the background, why, if this Bible is infallible, and you will lug it into the discussion, why not prove it or its author, and show that it is a "true guide!"

Mr. Burgess had in substance stated that it was only when men went into councils as to "God's Word," there

when mon went into councils as to "God's Word," there were differences of opinion. Prior to the year A. D. 325, according to his own assertion, "human reason," taking this "infallible guide," (the Bible) had found occasion to use

He roviewed Mr. B.'s allusion to the rocks, and showed the fallacy of his argument by an adroit syllogysm which a momentary interruption prevented the reporter noticing. Concerning substance per se, (pardon that much Latin, my friend) you scarcely get at my meaning. I do not claim that substance and matter are identical. I do claim that matter is the form of substance. Substance is the soul, so to speak, of matter. It is, unchangeably, substance, and this is what is meant by the eternity of matter. There is not a new element in the universe; there never could have been creation, or making something out of nothing. Science de-monstrates that something cannot come from nothing, and that which is can never become nothing. Has man a soul? My friend and myself are agreed—yes. Is it something? Yes, I answer. And now Spiritualism reveals its future more definitely than it ever before was revealed. Endless

progress—that is its destiny. As Thomas Dick reasoned, it must be. Progress in every department of man's nature is the grand flat of insultion, reason, genuine philosophy, true science, all confirmed by the scientific and philosophic re-

igion of Spiritualism.

My friend's statement that I spent twenty-eight minutes My friend's statement that I spent twenty-eight minutes following his fallacies is incorrect. The quotations I made from books under my hand, in making my affirmative arguments, occupied more than fitteen minutes. He wanted you to think he had said something.

Mr. J. then, in closing, condescended to notice his opponent's misstatement as to what he (J.) had said concerning Mumber. Mr. J. referred to New York Tribuns and Boston was a well as Repusers.

Mamber, Mr. J. referred to New York Tribune and Boston papers, as well as Banner of Light—not only to show that Mumber was acquitted, but that there was sworn testimony, now a matter of record in our courts of justice, to prove that pictures had been taken, not alone of men who had lived and died without a photograph, but that even, in the pictures taken by Mumber—where original likenesses were prior—the attitude of the body of the subject of the picture had been changed. and been changed.

Mr. B. was anxious about future destiny. It is a synonym

of "eternal progress."

The speaker was about to elucidate "God's Government of Love," when the Moderators called time, and

MR. BURGESS then spoke. He presumed his esteemed opponent might think he was a bit discourteous. He begged his friend's pardon. He could not quite keep his sympathy to himself. Mr. J.'s last pull had been a heavy one. The trouble with J. is he has a bad subject, a miserable cause, a false propo-sition to defend.

Ition to defend.

sition to defend.

Although he could not write "shorthand" he had taken some notes. He had seen with commiscration, if not with sympathy, how eagerly Mr. J. had caught at each hint he had made to let down the bars and go outside the proposition. He evidently ached to attack the Bible. J. wanted to get at something to support his affirmation. He was not bound to go outside of the proposition. It did not devolve upon the negative to furnish arguments for the

affirmative.

Mr. Jamieson in his reading, he thought, had been incorrect when he held that he (B.) failed to recognize intuition. He charged, in the beginning, that J. read incorrectly from the Grammer of Logic and Thomas Dick, and, in the citation from the former book, had confounded "conscience" with intuition. He hoped he would revise his reading. He

did not charge this as intentional.

Mr. B. sought to show that Mr. Dick "or any other Dick" could scarcely have written from his intuitions unless there was something else behind. Reason, intuition, etc., were

was something else behind. Reason, intuition, etc., were only instruments. It would scarcely help Mr. J.'s cause, even if the Bible were false. It is idle for Mr. J. to strive to show that these things—set forth in proposition—are the only true guides to man's duties, while he failed to enunciate even one duty. Christians quarreled. Some Christians do not know or do their duties. Therefore Spiritualism is true. This is the burden of J.'s song. Shame on such a way of meeting the issues of life and death! This sort of sophism proves nothing.

ing.

Mr. B. reiterated all that he had previously said concern Mr. B. reiterated all that he had previously said concerning "free love," and again reisserted that Davis had recented, and repudiated Spiritualism. He again asserted that Judge Edmonds advocated free love, and charged "easy diverce" and lax morality upon the Spiritualists. He also denounced Mumler, ridiculed spirit-photography, and sought to carry the idea that the courts had treated him as a windler. [He did not directly assert this; he sought to make the impression. He gave his word that Mumler was not sticklessed.]

Mr. B. invelghed heavily against the charlatanism which Mr. B. invegned neavily against the enariatanism which he alleged against the picture business. He offered one thousand deliars, and was ready to give a check on the Third National Back of Chicago, whenever spiritual photography would give him a picture of his mother.

Mr. B. challenged Mr. J. to produce one human duty that was not known previously—that could be eliminated by

these guides.
The speaker (to berrow a bit of slang—not unknown to Mr. Jamieson and infidels generally.) "meant business." He was willing to support his negative of the proposition—for his own part he believed he had an infallible guide in the Bible—but he wanted to know what "infallible guide modern Spiritualism had given, or what light it had shed upon any dut." these guides.

any duty."

Spiritualism claims that there is communication between Spiritualism claims that there is communication between spirits and persons in the flesh. If this is true these spirits should evolve some new ideas. If these spirits gave no new ideas how could they be the only true guides?

Mr. B. asseried that the practical result of Spiritualism is demoralization of society. He sought to show that a man who professes Christianity is a better man than he who turned Spiritualist, even if, in either case, he is a hypocrite.

[The bell struck, and Mr. B. took his chair.]

[Conclusion in our next]

SPIRITUALISTS' ANNIVERSARY IN WATKINS, N. Y.

There can be no doubt in any philosophic mind that Srin-TUALISM is as old as the union of life and form. Yet, as a reminder of the very recent popular acknowledgment of communion between visible and invisible organizations, the gathering of a few brave and devoted adherents, at the house of Mrs. Fox Holden, in Watkins, N. Y., on the 31st March ast, was a timely and appropriate commemoration.

Dr. E. W. Lewis, a veteran of the new numerous band, was made Chairman, and some three hours sped rapidly, in listening to the philosophic and inspiring thoughts of such speakers as Rev. J. V. Mapes, Dr. Lewis, Mr. and Mrs. Palmer, and Mrs. C. A. Robbins, each of whom contributed to the sound mental aliment for which their hearers hungered.

The speeches were alternated with singing, the reading of a letter from J. K. Ingalis, and of the accompanying Ode given by inspiration through Mrs. O. H. Fraser Ingalls, for the occasion: ODE.

BY MRS. O. H. PRASER INGALLS, MEDIUM.

Keep the birthday of the spirit! Spread the feast in hall and bower! For the friends of man inherit Strength, in brotherhood of power! Join the links that prove the union Of the members of the race; By and-by the doors will open, And you 'll see them face to face:

See the helpers o'er the river, Stretching toward the hither shore, Fain to aid the weary wrestlers Struggling in the tempest's roar. By-and-by the baneful vapors.

Brooding like a starless night O'er this earth, will yield to tapers Borne in hands from worlds of light: For the stars that light you grimly, With a feeble, ghastly ray—
Then will come the dawning dimly.

Then the golden, perfect day. Not too soon. Your weary watches Cheer and aid, to hold till dawn; Slowly, wisely, note the touches Of the light of that great morn,

Which would blind you should it surely Burst upon you unaware; Seek not—ask not prematurely; Wisdom does not yield to prayer. But when the great millennium breaketh duly, And the day's charlot mounts the vaulted sky, In that sublime illumination, truly

Shall all Humanity see "eye to eye;" The murky personal veil be rent asunder, And you and I be found to be but one I All seeming parts of Life's yet unsolved wond As rays of light are from and are the Sun!

Then Wars shall end-the battle's fearful thunder Give place in turn to sweeter sounds of Peace! Attendant crimes of rapine and of plunder— All forms of human wrong and terror cease!

And mine and thine are a forgotten sound!
No toiling slaves, held down by firm repression,
No lordling class too proud to tread the ground No gorgeous palaces, with pampered revel, No double insult to the loyal soul, No starving paupers, crushed below man's level, But Peace, and Love, and Plenty to the Whole!

Then bursts the mighty bubble of possession,

The human race, for aye, the Father claimeth, In unity, the subjects of his care; For their united weal, his effort aimeth— That each and all shall equal blessings share! And day by day his messengers he sendeth To bring fresh tidings of his love divine!
This vale of toars with deathless Eden blendeth!
Oh God! we thank thee for this gift of thine!

GOOD MANNERS.-Speaking at a recent meetng, Dr. Guthrie said: "Ask a person in Rome to show you the road, and he will always give a civil and polite answer; but ask any person a question for that purpose in this country (Scotland), and he will say, 'Follow your nose, and you will find it.' But the blame in this country is not with the lower classes; the blame is with the upper classes. And the reason why, in this country, the lower classes are not polite, is because the upper classes are not polite. I remember how astonished I was the first time I was in Paris. I spent the first night with a banker, who took me to a pensione, or, as we call it, a boardinghouse. When we got there, a servant-girl came to the door, and the banker took off his hat, and bowed to the servant girl, and called her 'Mademoiselle, as if she was a lady. Now, the reason why the lower classes there are so polite is because the upper classes are polite and civil to them."

Banner Correspondence.

AMONG THE MEDIA,-Harry C. Stratford writes from Albany as follows: For the past year I have been much interested in the spiritual philosophy, and for several nonths have been a firm believer. Not being acquainted with any Spiritualists in Albany, I had never attended any circles or seen anything of the phenomena of Spiritualism.

circles or seen anything of the phenomena of Spiritualism.

What I knew of its philosophy I had gathered from the truth-laden Banner of Light, Emma Hardinge's "History of Modera American Spiritualism." Hudson Tuttle's "Arcana of Spiritualism," "The Year-Book," and a few pamphlets and tracts. Occasionally I had visited Troy on Sunday, and anxiously heard the words of inspiration, as they fell from the lips of Mrs. Brigham. I had no doubt of the truth of Spiritualism. As I read the rational assertions of its apostles, they seemed to find an echo in my own soul.

A few days since I visited New York, and called on several media whose advertisements I had seen. The first I sat

A few days since I visited New York, and called on several media whose advertisements I had seen. The first I sat with I could get no test from, and was rather inclined to question her reliability. The room being darkened, I sat by the side of the medium, who immediately began coughing, and stated that she was controlled by a spirit who had a cough before leaving the body. She then professed to describe several spirits, but I could recognize none sufficiently to consider it any test.

Rather disgusted at my success, I wended my way to the rooms of another medium, and expressed my desire to get some tests from spirit friends. This lady frankly told me that she was not sure of giving tests, and therefore did not wish to sit, as she might disappoint me. She recommended me, however, to go to Mr. C. H. Foster, the noted test medium, which I determined to do on the following day.

day.

In the evening I attended my first circle. There were fourteen or fifteen persons present. As I had read so much about the importance attached to conditions, I was surprised to find persons entering and leaving the room after the circle and the state of the description of the circle and the state of the state prized to find persons entering and leaving the room after the circle commenced sitting. It appeared to me that those present did not seem to realize the purpose for which they had assembled. To me it is a holy privilege—this communion with those who have gone to the summer-land. But here was the circle all agape to witness "something wonderful," apparently unconcerned about the power that produced the "something." Soon some of the circle professed, to be influenced by the invisibles. One medium sitting near me told me that there was a Methodist spirit 'riend with me. As I never knew any such. I presume she was with mo. As I never knew any such I presume she was mistaken. Again I got no tests, nor did I see anything at all likely to convince a skeptical person of the trath of spirit-communion. In fact, I should suppose that these assemblies do more harm than good to the cause, and I left the house mentally resolving never to attend a public circle

the house mentally resolving never to attonu a public circle again.

The following day I visited Mr. Foster, some of whose excellent tests have from time to time been recounted in your columns. Here I was more fortunate, and received indubitable proof of the presence of my spirit mother.

Leaving Mr. F.'s. I proceeded to the residence of another medium, but could obtain nothing satisfactory.

Altogether, the result of my investigation left an impression on my mind that Spiritualism was not much benefited by some of its exponents. Business advice, I was told by two media, was what they principally gave—not tests. Yet they advertise as fest media.

Mr. Foster was the only one from whom I got thorough tests, and I would recommend all doubters to visit him.

WHEAT AMONG TARES .- A. C. Hawks writes from Sandy Hill as follows: There are a few good souls here in our quiet little village of Sandy Hill, who live to rejoice in the truths of earth and heaven's best and holiest gift-modern Spiritunlism. And although we are encompassed by the magnified and strong looking walls of "Old Theology" (but rest asfield and strong looking wais of "Old Theology" (but reit assured of the reverse, for they are very "shaky" and crumbling badly at their base,) we sometimes clamber up and do look out and up at the bright glimmerings as they come to us from the Summer-Land, and so we take courage, for surely the old things shall pass away, and in their place new and better things shall come. Spiritualism teaches this, and we (thank God I) believe it.

I wish I could find some words to tell you of the "solid confert" and neare of sould find some or sould find we have to read the great.

I wish I could find some words to tell you of the "solid comfort" and peace of soul it gives me to read the good truths in the Banner of Light and the Religio-Philosophical Journal. (Brother Hallock takes the Banner and I the "Journal"—being neighbors we exchange.) They are about all we get here now-a-days in the line of splittual food. Why don't speakers and public men and women who labor for the cause come this way—up here in Northern New York—more frequently? The dry bones want stirring up. We hear such good tidlings from the East and from the West, it seems to me sometimes that we are out in the cold. For instance, the last public meeting with us in our place was hold and conducted by E. V. Wilson about a year ago (and a good one it was, too); and what I am affaid of is, if things go with us in the future as in the past, the terrified will count us "blowed out," hoping to find us at the tail of the Orthodox "mill" among the chaff.

NEW YORK CITY .- J. Jacobus, 384 Broom street, the musician and medium, writes thus: But a short time since I went to play in an orchestra where there were some skeptics regarding the power of spirit-communion. When I entered the orchestra I tore a piece of paper which was before me, and after writing, "A death to-night." or "I shall hear me, and after writing, "A death to-night," or "I shall hear of one here," I put it in my pocket, while the two men beside me were looking, and seemingly wanted to know what I had written. A member of the orchestra entered just afterward, and remarked, that "a man shot himself and tried to shoot another awhile ago." I took the paper out of my pocket and showed it to them.

Mr. Robinson came to me in the same place a few evenings afterward, and told me before all present that "Your vision, Mr. Jacobue, is fulfilled. My wife has a baby. It is a female—a blonde, with blue eyes and light hair, as you told me it would be."

would thank you to say that it is probable that I shall soon be obliged to quit my profession entirely, or in part, and attend to scances; but I would like a partner who would be able to assist pecuniarily or by similar work, or both. I have never yet taken money for anything I have done in this way, except in one solitary instance. WEST WINFIELD .- Mrs. D. B. Briggs, in remitting for a

renewal of her subscription to the Banner, says: I would

go without my third meal a day rather than part with the dear Banner. It keeps me posted as to the whereabouts and prosperity of many friends, whose acquaintance I made in the seven weeks that I spent in your city attending nicnics and camp-meetings at Walden Pond and Harwich, Capo I see in questions of March 11, one asked why the mother

I see in questions of March 11, one asked why the mother of Christ should not come and make statement of facts concerning the birth of Christ? Also in issue of March 25, the question, "Cannot the mother of Christ come and give her testimony as to the parentage of Christ?" I have before me a book entitled "The Historical Life of Jesus of Nazareth. and Extracts from the Apostolic Age, given by themselves," through the inspiration of Olive G. Pettis, of South Providence, lock box 443. This is just the book for any wishing information on that subject. She copied what appeared to her in bright letters of gold on a pine stand. It is well worthy of porusal.

Wisconsin. BEAVER DAM .- Oren B. Johnson writes: "In exchange for the acknowledgment of indebtedness herein contained, please continue the exponent of spiritual philosophy another year; and may the good angels of light continue their messages to the children of earth until they shall gladly acknowledge the 'truth' which they have so long comprehended as fact—that Nature is perfect, and her laws equal to any emergency, in both physical and spiritual transac-tions, individually and collectively, knowing no bounds but eternity. If this be not the case, the laws are deficient, and Nature is imperfect—the true basis of all scientific principles—and by this imperfection all the structures of human invention must fall and perish. Pardon me when I declare that it seems to my dull brain that, if the God of Nature and its laws have been folled in the attempt at organization, a special session will have to be called to reorganize; in which case, the arganic kingdoms will go to small in the in which case, the organic kingdoms will go to smash in the interval. Is it not consistent to believe that all things are in a perfect state of organization, and that it is man's duty to search out the organic laws, and live up to them in their individual and systematized forms, rather than the jumbling of individuals and systematized forms, rather than the jumbling of individuals and systems together in opposition to Nature,'s plan, doffing the head of the individual systems of Nature, with their dual powers, and substituting in their stead a one-horse beastly power? 'Liberty,' without restraint, is the constitution or standard of Nature, extended to all peoples and things, both individually and collectedly. Are not forms organisms? Taking Nature for my guide, I see nothing without form; and when I turn to intuition, I behold all matter in motion, constantly changing from lower to higher forms. I find within myself an intelligent spiritual power, which guides and controls my physical or electrical power in accordance with that degree of lave or goodness to which I (myself) have unfolded in growth. So do I express my thoughts and deeds through my physical organism, feeling assured of having done in my own simple way what the Divine Father is constantly doing through the extended universe. Herein is taught individual and universal severeignty. If all things possess an organic form, let not the brotherhood be taxed for its accomplishment." in which case, the organic kingdoms will go to smash in the interval. Is it not consistent to believe that all things are

MILWAUKEE .- Dr. H. S. Brown writes: "Rev. Rowland Connor is employed by the Unitarians, many of whom are Spiritualists; and be gives spiritual food as good as a Spiritualist lecturer would. He is increasing the numbers who attend the church; is quite popular; and so the Spiritualists work is being done in this city."

Massachusetts, LOWELL.—A. B. Plimpton writes: I presume a few lines rom Lowell may not be amiss. The society of Spiritualists ere is working slowly in promulgating the advanced phiosophy of life. Public meetings with speakers are held nearly every Sunday; although there is not so much in the presentation of this science that is novel, and as attractive s formerly, yet there is considerable interest in the subject. There are a few carnest workers in the Lyceum, who are There are a few carnest workers in the Lyceum, who are laboring to plant in the young minds that come under their care a higher and nobler view of human existence than prevails in the community. Miss Nellie Davis, a Lowell lady of much talent, has been lecturing for us. Her discourses are excellent in literary merit, and full of sould practical thought. She ought to be kept constantly employed by the Spiritualists, for she is an able advocate of our raligion.

Mrs. C. A. Field it also a resident of the city of the content of the city of the

Mrs. C. A. Field is also a resident of this city, and quite

an effective speaker—very different in style and manner from Miss Davis, yet is well calculated to awaken any community to the hideousness of current theology. Brog N. S. Greenicaf, one of our ablest speakers and good brothbrs, is a resident of this city, but he is too well-known to need any endorsement from me. On the whole, our cause is moving on slowly here. What is wanted most now, is for the Spiritualists to stop pulling down other people's houses—misorable things though they are, or attempting to do so—and build those of their own, which shall be so much more beautiful and healthy and convenient, that their neighbors will be induced to imitate them in structure and material. As soon as this is done, the masses will flock to our standard, and then we shall not need to go whining about, convolainand then we shall not need to go whining about, complaining of the non-appreciation of our wonderful powers.

Illinois.

MRS. S. E. WARNER AT NEW BOSTON .- At the request of the friends here I send you the following resolutions, which speak for themselves. I might say, however, that Mrs. Warner has spoken for us a good per centage of the time for the last four years; but never before have her inspiration for the last four years; but never before have her inspiration and logic so fully aroused the friends to the needs or demands of the hour. Under the present impetus we have large hepes of building a commodious hall at the Brickyard—six miles from New Boston. She goes East next menth, and we trust the same success may attend her there as here. Resolved, That the friends of Spiritualism and humanity in Now Boston and the Brickyard feel it to be both a pleasure and a duty to thus publicly acknowledge their indebtedness to Mrs. S. E. Warner and her beautiful, inspiring band of guides, for the able and soul-stirring manner in which they have presented the Harmonial Philosophy to us for the last four Sundays.

for the last four Sundays.

Resolved, That it is with pleasure we recommend her as a

successful exponent of our beautiful Philosophy, and as a vigorous assaulter of the dogmas of popular theology.

Resolved, That while we linger pensively over the word farowell, we confidently trust in an early relinion when our the confidently trust in an early relinion when our the confidently trust in an early relinion when our the confidently trust in an early relinion when our the confidently trust in an early relinion when our ed new hall shall be dedicated by her to the uses of

manity.

Resolved, That the spiritual papers are hereby requested

R. S. Chamer. to publish these resolutions.

New Hampshire.

MANCHESTER .- Stephen Austin writes, April 3d, thus: In looking over the correspondence in last week's Banner, I notice one from this place, signed "T. W. T.," who seems to have forgotten altogether the First Society of Spiritualists, ence in our mental endowments, my knowledge which meets each Sunday at two and six o'clock r. M. This society has been organized for years, and during the past fall and winter has been ably addressed by Miss Julia J. Hubbard, Mrs. N. J. Willis, Mr. Greenleaf, of Boston, and others. The meetings have been very fully attended, many times it being impossible for all that came to find seats. Miss Hubbard, who is a very fine speaker, has also given many public tests, which were highly satisfactory. By-the-way, I would say to our friends, as a public test medium, Miss Hubbard has no equal. This Seciety also have every Saturday evening public circles, which are well attended and highly appreciated. The meetings of this Society are so well attended that at one time it was voted to lease Smyth's Hall, (the largest in the city,) enough gentlemen stepping forward and offering to become responsible for the rent of the same, but as the season was so far advanced, it was thought best to defer it till fall. Mrs. N. J. Willis spoke here yesterday being impossible for all that came to find seats. Miss Hubbut as the season was so far advanced, it was thought best to defer it till fall. Mrs. N. J. Willis spoke here yestorday to a large and appreciative audience. Mr. Rebinson, of Salem, Mass., speaks next Sunday; Miss Hubbard the last Sunday in April and the first Sunday in May. All communications from speakers and others should be addressed to F.

California.

MARIPOSA.-John Bruco, Esq., a gentleman seventynine years of age, in renewing his subscription to the Banner, says: "I am reviewing my past political life, commencing in 1828 with the Mechanics and Workingmen's party, of which I was a leader. There was an outgrowth of the most intelligent of them that formed themselves into a society, called 'The Society for the Protection of Industry and Promotion of a System of National Education, with Abner Kneeland for President, Robert Dale Owen and John Baxter for Secretaries. I was elected its second and last president, with the same sceretaries. This was a period that tried men's courage, both physical and moral, to sweep from the then statutes some of its most barbarous laws, chief among which was that of imprisonment for debt, chaining up the streets before each church, and attempts to stop the Sunday mails."

SAN BERNARDINO .- E. M. Wallace, in a note, says : A good lecturer would find this section of country a good field to labor in. We have built quite a respectable hall, which will seat one thousand persons. A circle-room is connected with the hall, designed by our spirit friends. The hall is free to all progressive speakers. We have had some speakers and mediums, but the cry is for more.

Minnesota. WINONA.—J. L. Potter writes, April 2d, as follows: My report for March is as follows: Places visited, Etna, Granger, Empire, Preston, Nash Schoolhouse and Rushford; number of lectures given, twenty-one; amount received in dues and

ollections, forty dollars and eighty-six cents; number joining Association, nincteen; traveling expenses, four dollars. The last of April I have to discuss our gospel with a reverend at Wabasha; commence lectures in Winona this eve. The cause is in a healthy condition; at every point I find the Banner and Journal making weekly visits to gladden the hearts of many a household. Truth will triumph in the end, if we but "learn to labor and to wait."

The above is a repostfully apprehend to the Savitaniets of The above is respectfully submitted to the Spiritualists of

> Written for the Banner of Light. NATURE IS DIVINE. BY RICHARD HARRIS.

There is life in the woods, and no wonder The Greeks in the olden time

led the woods with fairles, To serve as a text for rhyme.

I am sure that those olden fancies That have flown on the wings of youth, Have a more than passing beauty, And speak an eternal truth.

And we, in this age of progress, Have yet this truth to know: That the God who lives in mankind, Is the same in things below;

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That in every note in the woodland. The voice of God is heard. And the wind that moves the branches. By a breath divine is stirred.

And if we would learn of His wisdom All Nature we must scan. And study the law whose workings Are ultimate in man.

That simple and pure religion. May be learned from the busy bees: And that God lives in the streamlet,

And speaks from the waving trees. And man may be pure and sinless, Though he bows to no earthly shrine,

If he worshps the good in Nature, For Nature is Divine. Williamsburgh, N. Y.

"STRANGE VISITORS."

780 LEXINGTON AVENUE, New York, April 7th, 1871. EDITORS BANNER OF LIGHT-I am in frequent receipt of etters from unknown correspondents, with inquiries concerning the book, "Strange Visitors," and I herewith enlose a communication from "V. C. Taylor, of Des Moines, wa," for publication in your valuable paper. It may tend is inform the public of the interest which the work is creating among thinking and critical minds. Correspondence in reference to this work or a forthcoming one may be addresshed to the editor. Respectfully, &c., HENRY J. HORN.

Des Moines. Ideal Jeth. 1870.

Des Moines. Iowa, July 25th, 1870.

Henry J. Horn, Esq.—Dear Sir: I feel impelled to address you a word concerning your book "Brangs Visitable ons." In point of interest I think it excels all works I have ever read; though I have kept pretty close watch of fall spiritual publications since the advent of Spiritualism. The only unsatisfactory point about the book is, it is too brief. Its subjects are too cursorily dealt with. I do not know how far your interest might lead you in the matter, but it strikes me a second work of a similar character would meet with ready acceptance by the readers of "Strange Visitors," and the public generally.

Should you yet be in receipt of communications from spirits like those contributing to your book, may I suggest, (If you have any power in influencing the presence of particular spirits.) that you call for "L.E.L.," (Lettita Elizabeth Landon,) the British poetess and author, who died so mysteriously at Cape Town, Cape of Good Hope, Oct. 15th, 1838. By her memoirs I learn that she was the special friend of Bulwer, and during her life was regarded as one of the most brilliant of English women.

Should you obtain anything from her which you should

the most brilliant of English women.

Should you obtain anything from her which you should not think of introducing into a book, I should be glad to learn of the circumstance; at least, if the communication should be too lengthy to put into an ordinary letter. If not, if you will send it to me I shall be greatly obliged.

Respectfully yours, V. O. TAYLOR.

Hon. J. M Howard, who represented Michigan in the Inited States Senate for many years, died of apoplexy, at Detroit, April 2d, at the age of sixty-six. He was a firm believer in Spiritualism.

A French artist being asked to draw an allegorical figure of Benevolence, carefully sketched a bit of India-rubber.
This," said he, "is the true emblem of benevolence; it rives more than any other substance."

SPIRITUAL VISITORS. BY H. B. STORER.

Without premeditation, and knowing nothing

of the subject to be written upon, or, as the hand is hurried over the paper, what connection the sentences have with each other, I am accustomed to receive occasionally messages from the inner life. How can I tell who they are from? Sometimes "the spirit bears witness with my spirit" that I am privileged to enjoy fellowship and communion with some of the great souls, the " wise departed," who, having laid off with the body all signs of external distinction of rank and name, now enjoy presence with kindred souls, whatever their name or namelessness, in the body or out. The presence of such spirits is an ever fresh delight, and, when they flow through my mind and pen, however conscious I am of the limitations to which they are thus subjected, I am rendered so happy by their participation of my present state, as to be even measurably unmindful of the pov-

erty of the tenement to which they come,

Asking, to-day, that some one would thus meet me, what was my surprise to feel one very near me, whom I have felt afar off, through his books, for years. How can I know that I am thus so highly privileged with the fellowship of Charles Dickens? How, but by the same feeling expressed by the disciples who walked with their master and friend to Emmaus: "Did not our hearts burn within us as he talked with us by the way?" By this sign, "that ye love one another," may spiritual unity and fraternity be determined. But my external reason, my sense of the, vast differof the multitude of personal friends with whom. it would seem, he would naturally occupy himself, were all against the reality of such intimacy on my part with this distinguished man; but still the voice of the spirit says, spiritual relationships are spiritually determined and discerned, and what is interiorly perceived to be true, should be trusted as true, rather than the objections of the merely external mind.

But, nevertheless, thought I," I will submit the manuscript to one external test." Folding it up carefully, I placed the paper in the hands of Mrs. . M. Friend, the sensitive, with the request that she would give her impressions from it. Holding it behind her, for a few moments, she says, "I feel that I am a man, walking the room, as I now do. and thinking what I shall dictate to you as my scribe. Why, it is Charles Dickens! This was dictated by him!" Such are the facts. No conversation concerning Mr. Dickens had passed between us, no reason to expect his presence with us, and only the fact that to two mediums this invisible power represents itself as the conscious presence of the great novelist.

COMMUNICATION. The whimsicalities of mental action are a study of great interest to the investigator of mind. The ource of thought has never yet been discovered by any explorer of the spiritual universe. Spirits. mortal and immortal, alike experience the sense of dependence, but upon what, both are alike igorant. Attention is the prime necessity of men-al fruitfulness, and he who seems to create is still conscious of a procession of images and scenes flitting before him, as the actors upon a mimic stage appear before the scenes to delight the aulience that waits upon them.

Creation is no more possible in the mental than in the physical world. Something never proceeds from nothing. I am at a loss to conceive how it should be possible for any person to devise images or forms of thought, of which they should be able to consider themselves the creators.

A troop of active beings appear and disappear constantly to the visitor or resident of a great city —less frequently and in smaller numbers to the country resident-but the scenery amid which. circumstances that are constantly changing but to produce new effects in what is called character, are everywhere.

The mind that is capable of retaining most ac-

curately, not only the actual characters and scenes among which it moves, but also of heing moved by the power of life that plays among these figures, and which constantly evokes new com-binations, is best fitted for the work of authorship. His mind is kaleidoscopic, dealing always with the same elements of Nature and human nature, but, like the life of Nature, berself, always turning out new combinations to instruct, dazzle, interest or delight.

attend the revolutions of the mind, as fancy turns the wheel, and note the grotesque, sad, beautiful, animating, painful or amusing scenes that present

themselves.

We are all at the raree-show; some take more delight than others in gazing in at the windows and observing the figures, and some are more gifted in describing what they see. The privilege of authorship is the privilege of such a narrator, who sees accurately, it may be, or perchauce through the colored glass, that renders even commonplace things beautiful. Let us be glad that the gift belongs to all, and that, in some fairer world, the power of perception shall be equal in its capacity of affording enjoyment to that which now belongs only to the imagination.

C. DICKENS. themselves

ANDREW JACKSON DAVIS-CLAIRVOY-ANCE.

The following letter, from the pen of Mr. J. B. Loomis, will be read at this time with a great deal of interest, as it contains striking illustrations of Mr. Davis's clairvoyant powers. It origi nally appeared in the Present Age:

"DEAR SIR-Not long since, in the course of an interesting conversation with Mr. A. J. Davis, he related the following, which I have somewhat extended. It illustrates the faculty of clairvoyance, and its uses when properly directed.

"He once stepped into the office of an acquaint-

ance of his, Dr. H. H. Sherwood, formerly op Broadway, New York City—he of the electro-magnetic engine notoriety of many years ago. It must have been sometime in 1843—14. He said a gentleman was there who had called on the doctor for advice in regard to his deafness. A thor-ough examination had just been given, and Dr. Sherwood had told him that his allment was located in the custachian passage, between the ear proper and the throat or nostril—a stoppage reproper and the throat or nostril—a stoppage resulting from a fever which the patient remarked he had once had. He finally told the gentleman he thought none but a clairvoyant would be able to relieve or to remove his trouble successfully. It was about at this point that young Davis happened in. This was long before any formidable odium had attached to clairvoyance, and a few years previous to Davis's delivery of those re-markable lectures which constitute 'Nature's Di-vine Revelations.' A few remarks followed rela-tive to this new sense or faculty of seeing, and it was proposed to magnetize young Davis for the purpose of examining the patient's ear, and thus also of testing the clairvoyant power—Dr. S. heing aware of the youth's reputation and success in this line. After magnetization, he became clairvoyant, as usual; and, as was the barbarous custom, his eyes were thickly handaged to satisfy the skeptical. A slim, bent silver probing tube was then placed in his hand, when he arose, took the gentleman's head firmly in one arm, asserting that he plainly saw the obstruction which caused the deafness. He then carefully inserted the silver probe through the nostril into the custachian tube, turning it in accordance with the passage, as tube, turning it in accordance with the passage, as though the instrument and passage were alike distinctly visible. At once, with a quick movement, a puncture was made, as he asserted, through a false membrane or film caused by the fever long past. This effectually destroyed the false membrane. A little hardened wax was also loosened from its place at the same time. On a passage, as the passage were alike distinctly visible. roosened from its place at the same time. On removing the instrument, the gentleman exclaimed that he could hear plainly—he feared too plainly for it to be permanent. But this feeling was due only to local weakness and to sudden restoration from long defect in the ear. The man continued to improve, however, and his hearing

remained good ever after, as testified by himself week nights a hall, church, court-house, or any and many witnesses. This of course was a mar-vel at the time, and caused great surprise and rejoicing. It was a feat never before and I think never since accomplished, either by clairvoyance or otherwise.

Among the persons who witnessed this intersting operation in the doctor's office was an astronomer, whom young Davis did not particularly beerve on entering, and whose name has now passed from his memory, as he only casually beard it afterwards in conversation. His interest was not only arrested and gratified by this surgical feat, but his curiosity awakened by the thought that this same vision, evidently rot bounded or obscured by matter as such, might possibly he applied with equal success to an examination of the hodies of the solar system, especially of the planet Saturn, about which he was not only much interested, but he had recently made some investigations, and had also written an original treatise respecting this hody in par-ticular. Consequently, before the young seer was awakened, he cladly seized the opportunity to question him in regard to this splendid planet.
Davis had never, up to that time, given attention
to the worlds of space, like faculties having been employed in the medical line exclusively; and i was some little time before his untried, wavering vision could be calmly and securely fixed upon this golden, grandly-belted orb. This shows that the clairvoyant vision improves by exercise, like all other faculties, but more rapidly, if interest in some high use or purpose is also engaged in the

Soon, however, as a witness observed to me not long since, his answers were prompt and de-cided. At first he described the rings as one con-tinuous plane of matter, but in a moment, as his vision became clear, firm and analytical, he rected his words, saying that there were three rings,' composed of cosmical matter, or particles floating in electrical 'rivers' circulating around the body of the planet, which cosmical matter was evolved from it, as the same nature as the planet itself, but finer or more rarified; in fact, too much so to be retained by the body of the planet, and hence repelled, or rather floated off and kept in circulation by the broad but shallow electric rivers silently flowing about it. These rivers are also a development or evolution of the planet, but a higher element than the naturally visible parti-cles of the rings—the rivers controlling and hold-ing them in circulation. These material partiespecially those of the outer ring, are fine, and like fog, or motes in a sunbeam, sufficiently self-repellant, by virtue of like electrical states, to avoid coalescing, and in rapid circulation or mo-tion within the determined limits of the electric The internal rings are denser, with coalescing surfaces or fragmentary areas, though coatescing surfaces or fragmentary areas. Inducts often temporarily separating, then requisiting. When sufficiently condensed, the rings, or elements composing them, will cohere, and the result will be the formation of one or more new satellites to take their places with the eight which have been already similarly formed at various periods during the millions of ages past.

This, at that time new and wonderful revela-This, at that time new and wonderful revela-tion, as might be expected, interested the astrono-mer exceedingly, and proved to him that the clair-voyant vision evidently might be a most power ful aid in the investigations of astronomy, and for mapping, at least in the minds of thinkers, the grand cosmical conditions of space; revealing the causes of orbital revolutions, the nature of interstellar spaces, and of the many currental rivers that forever course and sweep sublinely through the numberless systems and constellations—the true principles of gravitation; in short, through this faculty, almost alone, is revealed the philosophy and structure of the solar system, and the en-tire universe to which it belongs.

"Sometime subsequently, during the delivery of the 'revelations,' a vast number of facts were given, and principles indicated in relation to the planets and other bodies of space, little credited by the 'scientific' world at the time, but many of which facts were subsequently, in the progress of discoveries, proved to be true. The scientific world persistently fail, even now, to recognize merit in the revelation, or to credit the seer for so long ante-duting recent observations and discovory. The hydrogen flames of the sun, and mearly all the concludons recently arrived at by aid of the spectroscope—the life-beds at the ocean bottoms—the planet Neptune—Alcyone as the centre of the grand universe to which our system belongs (and subsequently assigned by Professor Miller, of Dorpat, as its centre)—and many other things of like import were put on record by Mr. Davis years before science proved, or even discovered them. Many other things equally important were poluted out by him, both in the moral and physical universe, all of which are being slowly and beautifully proved by the advancng march of a critical research.

"When will men be sufficiently true to philoso-

phy-sufficiently liberated and advanced to use pny—sunctionally hostated and advanced to the successfully this high faculty of the human mind? Certainly not till they cease to pervert its use to the discovery of gold, to the forecast of chances, or to degrade it to the mercenary purposes of selfaggrandizement. J. B. Loomis. New York, Feb. 14th, 1870."

SPIRIT PHOTOGRAPHS.

MESSES. EDITORS-There are some among us who believe in the reality of communications from our friends who have left the material body. but cannot quite accept as genuine the portraits given us through the agency of Mr. Mumler.

The cause of Spiritualism, the cause of truth, and justice to the parties concerned, seem to demand that I should, as desired by Gov. Andrew. add my testimony to what has already been given in favor of the genuineness of these portraits, one of which I enclose for inspection

I was promised some days since, through Mrs Hardy, that if I would go to Mr. Mumler I should obtain a photograph upon which the Governor would impress himself so as to be recognized; and having already had such portraits. I did not hesitate to make the trial, which was finally successful, though at first our efforts were neutralized by the presence of parties whose influence was not favorable.

In some cases it is quite impossible to obtain a spirit portrait, while in others, where conditions are harmonious, the results are most remarkable and prove clearly that our friends cannot only make themselves heard, seen and felt, but that it is possible, by some chemical action not yet understood, to fix their features upon paper so that we may have them constantly before us.

I have in my possession two photographs taken nine years since by Mr. Mumler, which I am certain represent individuals well known to many persons in this city, and I have seen at his rooms No. 170 West Springfield street, several others. which, like that obtained by Mr. Dow, are surprisingly clear and life like. Mrs. Mumler is herself a clairvoyant and very successful healing medium, and her presence no doubt aids largely in securing satisfactory results.

Boston, April 3, 1871. DAVID WILDER,

TO THE SPIRITUALISTS OF KENTUCKY

FRIENDS - I have anxiously looked for five years past for some "friend of progress" to take initiatory steps toward the organization of a State Spiritualist Society in this State, but have looked in vain. If the friends in Kentucky will go to work and all labor together, we shall in a short time be able to have missionaries at work under the auspices of a State Organization, preaching the gospel of the "New Dispensation" to hungry souls.

Before we can organize, however, we must first prepare the ground and sow the seeds of an organization. To begin this preparatory work I request the friends to correspond with me and answer the following questions, viz: 1st, How many known Spiritualists are there

in your village, town, city or neighborhood? 2d. How much money can you collect toward

creating a missionary fund? 3d, Can you secure for use on Sundays and

place of meeting? and what will be the probable expense of same?

When lecturers are speaking here (in Louisville) they would like to visit places where the friends may desire them to lecture during week nights, and return to Louisville in time to meet their appointments. Suppose the friends throughout the State do respond to my request, I would then be in a position to give reliable information to lecturers. I do not propose to charge speakers for this intelligence, but will give it freely to all-We can put the "car of progress" in mo'ion in Kentucky, and keep it in motion, if the friends will respond to my request. Are you willing, friends, to impede the march of liberal religious thought by not taking the trouble to write a few lines? I hope not. Friends, let me hear from you. Let us be up and doing; let our motte be ACTION! ACTION! Address communications in response to my request to me, at Louisville, Ky.; if a reply is desired please enclose stamp.

Yours for the dissemination of free thought, G. H. KREIDER.

NEW PUBLICATIONS. Opinions of the Press.

THE FAITHLESS GUARDIAN; or, Out of the Darkness into the Light. A Story of Strug-gles, Trials, Doubts and Triumphs. By J. Wil-liam Van Namee. Boston: White & Commany.

This is one of the many books of light litera ure issued from the American press, in which Spiritualism is interwoven with the texture of the plot of the story, heightening its while the story in a pleasing form illustrates the spiritual philosophy. Spiritualism is fast leaven-ing the thought and literature of America; it flads expression in every form of literary compo sition—in essays and poems, sermons and stories, novels and nowspapers. The work before us re-

"There is no power that has been so truly felt, or in so short a space of time worked such changes in the life and aims of men, as the power of Splittualism. Take, for instance, the literature of our country. The Atlantic Monthly, a magazine which employs only the best talent on its pages, has changed materially in its character since the first number was issued. In its pages we now find some of the strongest arguments in favor of our beautiful and bountiful faith. There is hardly a novel or remance that can be read without tracing something of a spiritual character in it. Acknowledged mediums are contributing articles received through the channels of inspiration, and dictated by the spirits of the departed, to the religious papers of our country, though it is not generally known, save to the editors of these journals."

—Loudon Sorritual Magazine. "There is no power that has been so truly felt, or in so

-London Spiritual Magazine.

"THE IRRECONCILABLE RECORDS; or, Genesis and Geology," is the title of a 12-no, volume of eighty pages, written by Wm. Denton, published at the office of the Banner of Light. It is superficial, fail-actions and fillogical as it is pretentious and dogmatic; and we know not how we could use stronger terms to express the utter emptiness of the body. That the progress of science services of the book. That the progress of science serves to correct received interpretations of the scriptures, and also to correct received notions of phys cal facts-notions, too, supposed to be founded on the scriptures—is as true now as it was in the time of Galileo. But the Bible has outlived too many obstacles, and survived too many enemies that were really powerful, to be annihilated by the microscopic atom which William Denton has burled against it .- Bath Daily Times.

NEW BOOKS RECEIVED -" The Spiritual Philosophy versus Diabolism;" also, "What is Spirit-ualism?" and "Shall Spiritualists have a Greed?" each in two lectures, by Mrs. Maria M. King. Published by Wm. White & Co., Boston, twentyfive cents each.

The former of these lectures is an able argu-

ment to prove that the idea that evil spirits can, according to their caprice, possess, obsess, and otherwise afflict h insulty, is utterly false. We entirely agree with the talented authoress, and recommend these lectures to all. The last two ctures are mainly on the necessity of organization, and present the subject in a new and most convincing light. It is the most able investiga-tion of that question yet presented to the public. All interested in the problem of organization and power versus disintegration and weakness, should send for these lectures and give them all possible circulation.-Salt Luke Tribune of March 25, 1871.

My AFFINITY; and Other Stories. By Miss Liz-

zie Doten. Boston: Wm. White & Co. There are thirteen attractive stories, all complete, in this well-printed 12mo, of about 350 pages. The style is good, free from the ordinary pedantry of modern female writers and the stories are well has studied human nature of the very human sort, and slie declines to introduce angels of either gender into her book; yet her beroes and heroines are far from bad people, as times and circumstances now average, and are very good representatives of those we meet daily in the ordinary walks of life. They have some ideas on confiden-tial subjects, however, that, although they may be very generally entertained, are not very often expressed to the world. This is not a reason why there will not be a demand for the book, nor why t should not be sold extensively .- The Bulletin, Cincinnati.

SPIRITUALIST MEETINGS.

Ancora, N. J.—Tho "First Spiritualist Society of Ancora" hold meetings each Sunday at 4 P. M. H. P. Fairfield, President J. Madison Allen, Corresponding Secretary. Children's Progressive Lyccum meets at 10⁴ A. M. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian. ADRIAN, MIGH.—Regular Sunday meetings at 10% A. M. and P. M., in Odd Fellows' Hall, Main street. Children's Processive Lyceum meets at same place at 12 M. Mr. C. Case,

President.

Annover, O. — Children's Progressive Lyceum meets at Morley's Hall every. Sunday at 11 M. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary. APPLETON, Wis.—Children's Lyceum meets at 3 P. M. every unday.

Sunday.

Boston, Mass.—Music Hall.—Meetings will be held every Sunday afternoon, at 23 o'clock, under the management of Lewis B. Wilson. Prof. William Denton will lecture during April. Music by an excellent quartette.

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

Gnardian. All letters should be addressed to the constant secretary. Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs,) each Sunday. Circle morning and afternoon; evening, lecture.

Hospitalier Hall, 593 Washington street.—Spiritual circle for individual messages and general instructions from the supermundance spheres, Sunday mornings, at 10% o'clock. Admission free. All mediums are invited to take part. Spiritual journals and other publications will also be distributed free.

ournals and other publications will also be distributed free.

BALTIMORE, MD.—Calver! Assembly Rooms—Tho "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lycoum meets every Sunday at 10 A. M.—Correspondent Hall.—The Maryland State Association of Spiritualists hold meetings every Sunday in this hall. Levi Weaver, President; Jacob Weaver, Vice Pres.; Geo. Broom, Secretary; Wm. Leonard, Treasurer. Speakers engaged:—Mrs. S. A. Byrnes during April; J. M. Peebles during May. Children's Progressive Lyceum No. 1 meets at 9 o'clock. Levi Weaver, Conductor; Mrs. Rachel Walcott, Guardian; John J. Henry, Librarian; Miss Anna McClellen, Musical Director.

Director.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets at Nawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 10½ A. M. J. A. Wilson, Conductor; A. G. Kipp, Assistant Conductor; Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 3 P. M. by Mrs. E. F. Jay Bullone. Battle Creek, Mich.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 1014 A. M. and 714 p. M. Lyceum at 2 r M. Abner Hitchcock, Sec'y.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 1 r. M., at Lyceum Hall. J. S. Shattuck, Conductor: Mrs. J. Willson, Guardian; Pr. Porter, Librarian; Edgar G. Spinning, Musical Director.

CHELSEA, MASS.—Granite Hall.—Meetings are held in this hall every Sunday. All communications for the Chelsea Spiritualist Association should be addressed to Dr. B. H. Crandon, 4 Tremont Temple, Boston. B. H. Crandon, Corresponding Association Jandon, 4 Treinon Temple, Boson sponding Accretary. Free Chapel.—The Bible Christian Spiritualists hold meet-ngs every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D. J. Ricker, Sup't.

M. A. Ricker, teginar speaker. D. J. Ricker, Sup't.
CHARLESTOWN, MASS.—The Children's Progressive Lyceum meets in Wasnington Hall. No. 16 Main street, at 10 A. M. every Sunday. Benj. A. Fisher, Conductor; C. A. Abbott, Assistant do.; W. M. Dinsmore, Musical Director; Miss Gortrade Carr, Assistant do.; John G. Abbott, Jr., Librarian; Charles Culier, Assistant do.; John G. Abbott, Jr., Librarian; Charles Culier, Assistant do.; John G. Abbott, Jr., Librarian; Charles Culier, Assistant do.; John G. Abbott, Mrs. Culier, Mr. and Mrs. John Nichols, Guards. All communications should be addressed to Benj. A. Fisher, Secretary.
CAMBRIDGREGET, MASS.—Children's Lyceum meets every Sunday at 10 A. M., at Harmony Hall, Watson's Building, Main street, W. H. Bettinson, Conductor; Miss A. R. Martain, Guardian.
CLEVELAND, O.—The First Society of Spiritualists and Lib-

CLEVELAND, O.—The First Society of Spiritualists and Lib-cralists hold regular meetings every Sunday at Lyccum Hall,

298 Superior street, opposite the Post Office, morning and evening, at the usual hours. Children's Lyceum at 1 p. m. Officers of the Society: D. U. Pratt, President; — Lown, Vico President; Dr. M. C. Parker, Treasurer; Joseph Gilison, Secretary. Officers of Lyceum: C. J. Thatcher, Conductor; Emory Officers of Lyceum: C. J. Thatcher, Conductor; Emory Officers of Lyceum: Bris. M. W. Gaylord, Guardian: Miss Sarah Files, Assistant Guardian; George Young, Secretary.

CINCINNATI, O.-The Society of Progressive Spiritualists iold meetings every Sunday morning and evening in Tho-ion's Music Hail. | G. W. Kates, P. O. box 568, Secretary.

CHICAGO, I.L.,—The Spiritualists hold meetings every Sunday in Croshy's Music Hall, at 10% A. M. and 7% P. M. Children's Progressive Lycoun meets in the same hall immediate. Progressive Lyceum meets in the same Lall immedi-for the morning lecture. Dr. S. J. Avery, Conductor.

ately after the morning lecture. Dr. S. J. Avery, Conductor. CLYDE, O.—Progressive Association hold meetings every sunday in Willis Hall. Children's Progressive Lyceum meets in Kline's New Hall at II A. H. S. M. Terry, Conductor J. Dewey, Guardian.

CARTHAGE, Mo.—The friends of progress hold their regular meetings on Sunday aftermons. C.C. Colby, President; A. W. Pickering, Socretary.

DES MODES, IOWA.—The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West Side), for lectures, conferences and music, at 104 A. M. and 7 P. M., and the Children's Progressive Lyceum at 14 P. M.

DOVER AND FOXOROFT, ME.—The Children's Progressive Lyceum holds its Sunday session at 104 A. M. A. K. P. Gray, Esq. Conductor; V. A. Gray, Assistant Conductor; Mrs.
Julia F. Biethen, Guardian; Miss Anna B. Averiit, Assistant, Guardian; S. B. Sherburn, Musical Director; C. E. Ryder, Secretary.

DU QUOIS, ILL.-The First Society of Spiritualists hold neetings in Schrader's Hall, at 10 o'clock A. M., the first Sunmeetings in Schrader's that, at 100 of CIOSA A. M., the first Sun-day in each month. Children's Frogressive Lyccum meets at the same place at 3 o'clock each Sunday, J. G. Mangold, Conductor; Mis. Sarah Pier, Guardian. Social Levee for the benefit of the Lyccum every Wednesday evening.

DELAWARE, O.—The Progressive Association of Spiritualists hold regular meetings at their half on North street every Sunday at 73 p. M. Children's Lyceum meets at 103 A. M. Win. Willis, Conductor; Mrs. H. M. McPherson, Guardian.

DEANSVILLE, N. Y.—Spiritualist meetings are held every second and fourth Sunday of the mouth. Mrs. E. A. Williams speaker.

econd and fourth Sunon; in the held in Union Hall, Dorenzatzu, Mass.—Meetings will be held in Union Hall, Union's Corner, every Sunday and Thursday evening, at 5 o'clock. Mrs. Floyd, regular speaker.

o cook. Mrs. Fuyd, regular speaker.

Foxboro', Mass.—Progressive Lyceum meets every Sunday at Town Hall, at 103 A. H. C. F. Howard, Conductor;

Mrs. N. F. Howard, Guardian.

Great Falls, N. H.—The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall.

GRORGETOWN, COLORADO.—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium. HOULTON ME.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings.

HAMMONTON, N. J.—Meetings held overy Sunday at 102 A. M., at the Spiritualist Hall on Third street. P. N. Park-hurst, President; Gerry Valentine, Secretary. Lyccum at 1 p. M. Merrill Parkhurst, Conductor; Mrs. J. M. Peebles, Hisghan, Mass.—Children's Lyceum meets every Sunday afternoon at 1½ o'clock, at Temperance Hall, Lincoln's Build-ing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.

LYRN, MASS,-The Spiritualists hold meetings every Sun-day afternoon, and evening at 3 and 7 P. M., Ft Cadet Hall. LOWRIL, MASS.—The First Spiritualist Society meets in Wells Hall. Lectures at 24 and 7 r. n. Children's Progressive Lyceum meets at 10 4 A. M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

Long Larr, Miss.—The "Medina Society of Progressive Spiritualisis" hold meetings in the North School-House the fourth Sunday of every month, at 10½ a.m. and 2 p.m. Mrs. Mary J. Colburn, speaker. MILAN, O.—Society of Spiritualists and Liberalists and Chil-ren's Progressive Lycenin, meets at 11 A. M. Hudson Tuttle

iren's Progressive Lycenin, meds at 11 A. M. Hudson Tuttle, Conductor, Emma Tuttle, Guardian. Conductor; Emma Tuttle, Guardian.

MORRIBANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avonue and Fifth
street. Services at 3 % p. M.

Milwarker, Wis.—The First Society of Spiritualists hold
meetings every Sunday in Howman's Hall. Social conference at 2 p. M. Address and conference at 7 p. M. H. S
Brown, M. D., President.

Brown, M. D., President.

MIDDLAKINORO', MASS.—Meetings are held in Soule's Hall
every other Sunday at 14 and 65 P. M.

MARLBORO', MASS.—The Spiritualist Association hold meetings in therry's Hall the last Sunday in each month, at 14 P. N.
Prof. Win. Denton is engaged as speaker for the present year.
James Lowe, President; Mrs. Sarah S. Foster, Sceretary.

James Lowe, President; Mrs. Sarah S. Foster, Secretary.

MILFORD, MASS.—Children's Progressive Lyceum meets at Washington Hall, &t H. A. B. J. L. Buxton, Conductor; Mrs. Cordella Wales, Guardian; Mrs. Mary Bacon, Musical Director; H. S. Bacon, Corresponding Secretary.

North Scituark, Mass.—The Spiritualist Association hold meetings the second and last Sunday in each month in Confinest Hall at 16/2 A. g. and 1/2 P. M. The Progressive Lyceum meets at the same hall on the first and third Sunday at 1/2 P. M. D. D. Bates, Conductor; Deborah S. Merritt, Guardian; Edwin Suedley, Assistant Guardian; Waldo F. Bates, Musical Director; J. W. Morris, Librarian. Speakers en gaged:—Mrs. Agnes M. Davis, April 30; Mes Julia J. Hubbrd, May 14; Mrs. S. A. Willis, May 23; Dr. J. H. Currier, June 11.

June 11.

NATICE, MASS.—The Friends of Progress meet every Sunday at Templar's Hail, at 10] 3. M and 2 P. M.

NEW YORK CITY.—Apollo Hall.—The Society of Progressive softrituanists hold meetings every Sunday in Apollo Hail, corner of Broadway and 28th street. Loctures at 10] A. M. and 1] P. M. P. E. Farinworth, Secretary, P. O. box 5679. The Children's Progressive Lycoum meets in the same hall at 3] P. M. Dr. D. T. Martin, Conductor.

Missonic Hall.—The Spiritual Conderence meets every Sunday at 2] o'check in Masonic Hall, 13th street, between 3d and 4th avenues.

Newmens.

Mass.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. B. T. C. Carter, Conductor; Mrs. F. N. Landford, Guardian; J. T. Loring, Sec-retary; A. Lane, Treasurer; D. W. Green, Librarian. NORWALK, O.—The First Spiritualist Association hold meetings every Sunday at 14 and 7 o'clock P. M., at St. Charles Hall, Main street. Ira Lake, Agent.

NEW ORLEADS, LA.—Lectures and Conference on the Philosophy of Spiritualism every Sunday, at 104 a M. in the hall, No. 94 Exchange place, near Centre street. William R. Miller, President; J. II. Horton, Secretary.

New Alabary, Ind.—The Society of Progressive Spiritualists hold meetings every Studay at 2 and 7 p. M. J. Kemble, President; Saac Bruce, Vice President; A. R. Sharp, Recording Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hartly, Tressurer. OSSEO, MINE.—Children's Progressive Lyccum meets at Singer's Hall every other Sunday, at "12 - 2 m's Mrs. Mary J. Commun. Conductor, Mrs. Susio Thayer Cartis, Guardian of

OMAHA, Nga.—The Spiritualists hold meetings in the old Congregational Church, under Redick's Opera House, entrance on 16th street, every Sunday. Conference at 2 p. m. Lecture at 7½ p. m. Admission free. Mrs. Laura Smith, regular speaker.

Lecture at 7½ P. M. Admission free. Mrs. Laura Smith, regular speaker.

PLYMOUTH, MASS.—The Spiritualist Association hold meetings overy Sunday in Leyden Hall. L. L. Bullard, President; Alice B. Sampson, Treasurer. Children's Progressive Lyceum meets in the same hall. L. L. Bullard, Conductor; Alice B. Sampson, Guardian; Clara Robbin, Librarian; Mrs. Lydia Berson, Musician.

Philadelphia, Pa.—The Pirst Association of Spiritualists hold meetings each Sunday at Harmonial Hall, corner 11th and Wood streets, at 16\(\frac{1}{4}\) A. M. and \(\frac{8}{4}\) P. M.—Children's Progressive Lyceum No. 1 will meet in the same hall every Sunday at 2\(\frac{1}{2}\) P. M.—Lyceum No. 2 meets at Thompson-street, church, at 10 A. M. each Sunday.

PROYIDERGE, R. I.—Meetings are held in Musical Institute Hall; a conference in the morning, at 10\(\frac{1}{2}\), and a lecture in the afternoon, at 3 o'clock.

Pairesytlle, O.—Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith, Conductor: Mary E. Dewey, Guardian.

PORTLAND, Mr.—Childien's Progressive Lyceum meets at Reception Hall, at 10\(\frac{1}{2}\) A. M. Capt. T. P. Beals, Gonductor; R. I. Hull, Assistant Conductor and Treasurer; Mrs. T. P. Iteals, Guardian, Miss M. Ella Bonney, Musical Director; Alphonso Yeaton, Librarian; Miss Abble Parrow, Secretary.

St. Lovis, Mo.—Meetings are held every Sunday, at 10\(\frac{1}{2}\) A. M. and \(\frac{1}{2}\) P. M. in Avenue Hall, corner of 9th Street and Washington avenue. Warren Chaso speaks every Sunday, Scats free.

Salem, Mass.—The Spiritualist Society hold meetings every Sunday at Lyceum Hall, at 2\(\frac{1}{2}\) and T. M. Walter Harris.

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

Treasurer.

Springfield, Mass.—Spiritualist Association hold meetings every Sanday in Frankin Hall, at 2 and 7 r. n. Speakers engaged:—1. P. Greenleaf during April: Mss Jennie Loye during May. Speakers desiring to address said Society can write to Harvey Lyman.

write to Harvey Lyman.

SAN FRANCISCO CAL.—Spiritualists and other Liberat Thinkers meet for conference and discussion every Sunday afternoon at 2 o'clock, at Inshaway Hall, on Pest street; also, Sunday evening lectures are regularly given at Mercantile Library Hall, on Bush street.

ST. John, N. B.—The Spiritualist Association holds meetings on Sunday evenings in the hall on Charlotte street. E. H. Babbit, President; G. F. Orchard, Treasurer; C. B. Huggling Segretary.

E. H. Babbit, President; G. F. Orchard, Treasurer; C. B. Huggine, Secretary.

TROY, N. Y.—Progressive Spiritualists hold meetings in Apollo Hall, corner of River and Congress streets, at 10\frac{1}{2} A.

M. and \(\frac{7}{2} \) P. M. Speaker engaged:—Thomas Gaes Forster during April. Children's Lyceum at \(2 \) P. M. Benj. Starbuck, Conductor.

VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall overy Sunday at 10\frac{3}{2} A. M., and in the evening. President, C. B. Campbell: Vice Presidents, Charles Hutler, Susan P. Fowler; Recording Secretary, H. H. Ladd; Corresponding Secretaries, John Gage, D. W. Allen, Conductor: Mrs. H. H. Ladd; Corresponding Secretaries, Gohn Gage, D. W. Allen, Conductor: Mrs. H. H. Ladd; Chardian; C. B. Campbell, Musical Director; Lucius Wood, Assistant do.; B. F. W. Tanner, Litararian; Henry Wilbur, Assistant do. Speakers desiring to address said Society should write to the Corresponding Secretary.

Workestein, Mass.—The Spiritualist's hold meetings every Sunday atternoon and evening, in Horthcultural Hall.

WASHINGTOR, D. C.—The First Society of Progressive Spiritualist's hold regular meetings in Harmonial Hall. (Prinsylvania avenue. Speakers engaged: — Moses Hull during April. Conference neeting every Saunday evening; Sociables every two weeks tyrough the lecture season. John Mayhew, President.

VARES City, LLL.—The First Society of Spiritualists and

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 27 p. w.
[We would respectfully request all interested in spiritual meetings to forward us a correct list of officers and other matters pertaining therete, as it is only by individual assistance that we can hope to make our announcements re-

Speakers' and Mass Convention.

As Chairman of the Committee appointed by the North-western Speakers' Association, I am requested to call a Speakers' and Mass Convention, to be held at Smith's Opera House, Decatur, Ill., on the 2d, 3d and 4th days of June, 1841, to commissee its first session on Friday, June 2d, at 19% A. M., and conting them for the three days, as directed by the Con-vention

ention
This Convention is called to continue the progressive work This Convention is careful to continue the progressive water of the Association: to establish the order and love of the angels of heaven among the people of the earth. Invitation is extended to all to be present. Those who attend will receive a cordial reception by the Spiritualists and their friends in Decatur. Persons wishing special information about the entertainment of speakers and others will address Beal. II. Righter, box 299, Decatur, III., who is Cierk of the Committee of Reception. of Reception.

By request of Addie L. Ballou, Moses Hull, and Mrs. M. J.

Wilcoxson.

II. S. Brown, M. D., Chairman.

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

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

Banner of Light.

BOSTON, BATURDAY, APRIL 22, 1871.

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

THE AMERICAN NEWS COMPANY, 110 NASSAU STREET. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTRER COLBY, ISAAO B. RICH.

Business connected with the editorial department of his paper is under the exclusive control of LUTHER COLEY ownorm all letters and communications must be addressed.

The Venal Press vs. Spiritualism.

Twenty-three years ago, on the 31st of March last, the modern spiritual manifestations were first announced to the little community of Hydesville, in the town of Arcadia, N. Y. Since that time the manifestations have become so varied, wonderful and widespread, as successfully to challenge the attention of the civilized world. Incredulity, ridicule and contempt, unscrupulous misrepresentation, theological bigotry and scientific skepticism, have exerted their combined influence in vain to prevent the increase of these supra-mundane facts. Rigid investigation, the severest tests, and the most free and animated discussion have only accelerated the progress and rendered positive the conviction of spiritual intercourse as an accomplished fact. This much, at least, has been accomplished by the persistency of the facts themselves; and it is the advent of these manifestations, and the great, comprehensive fact of intercourse between the two states of existence, that Spiritualists have begun, and, we trust, will continue to celebrate upon the anniversary day, March 31st.

From the first the venal press of the country have represented every stage of the opposition from contemptuous ridicule of the facts themselves, and whoever, dared personally to attest their occurrence, on to "exposures" of the "clumsy trick" and "transparent humbug," through purported "scientific expositions" of the recondite principles and imponderable forces by which the mystery was to be solved, down to its present soured and disappointed state of captious faultfinding with the spirits for "revealing nothing new or of any value." Meanwhile the omnipotent power of truth and facts; has been rapidly modifying public opinion as to the reality of spiritual manifestations, and the treatment which the whole subject should receive from the public press. The aspiring prig whose desire to become a "sensational" journalist leads him to ape the style and steal the identical phraseology of ten or fifteen years ago upon this subject, will find that his "vaunting ambition has o'erleaped itself," and left him in the mire of pitiful contempt.

This is exactly the attitude of the present New York Herald. While the new manifestations of spirit-power, witnessed at his own residence by the wily old Scotchman, JAMES GORDON BEN-NETT himself, have given to him personal convictions of the reality of a spirit-world that he would not privately deny, the paper which he so long edited without convictions of any sort, and which old age has compelled him to give into other hands, seeks to maintain its old character without possessing a tithe of the old man's genius. Bennett always knew enough to swim with the popular current, even though his head was occasionally turned up stream; but he never made der of ridiculing a growing reform for twenty years in succession. "The whirligig of time brings its revenges," and the very public who once applauded the puerile attempts to be witty in describing the personal appearance of reformers, ten or fifteen years ago, now read the same old phrases with disgust and contempt for whoever uses them. This the "Jenkinses" of the Herald should learn for policy's sake, if they have no appreciation of the courtesy due to the men and women whose intelligence and moral worth are worthy of all respect and confidence, and who honor any cause by their connection with it.

Easter and Spiritualism.

We have recently passed what is named by the church the Easter season, following the forty days of Lent, that are supposed to be passed in abstinence, and the crucifixion of the creature. It is symbolical of the resurrection, and the entire Christian world, saving and excepting Orthodoxy and its numerous branches, unites to pay honor to a fact of such profound significance to man, It typifies, in its commemorative exercises, the final exaltation of humanity above earth conditions—the rising of the spirit out of matter—the refinement of material life into its ultimate of beauty and purity and holiness. Believers of the church profess to hang all their hopes, all their faith, all their comfort and satisfaction in this world on this individual fact-memorable above all other facts in the system of human creeds-of the resurrection of Jesus from the dead. It is to testify to the joy it begets that the churches are decorated with flowers and wreaths of Spring, the buds of the new season displayed in their profusion, chorals and anthems sung by young and old, and public exercises held, in which all are invited to join with hearts moved to their depths by gratitude.

This, however, is but the fruit of a faith that is without sight and knowledge-a faith that professes to exist only as it is separated wholly from every vestige of knowledge. Now, if a sightless faith like this is able to bring joy unspeakable to so many human hearts, what shall be said of the actual, positive, undeniable knowledge that Spiritualism has brought to light and revealed for comforting and strengthening the soul of man? Does such a knowledge, heaven-blessed as it is, tend to undermine and weaken a true and living faith? Who that possesses its enduring consolations would be willing to part with them for any sort of faith that cannot yield so rich a store? The mother, because she knows now of the existence of her lost child, believes with a deeper intensity and gratitude. The young husband mourns his departed wife, not as one separated by space and years, but in the light of a knowledge that she is still at his side to console him. The real resurrection is what Spiritualism teaches to the world, and its demonstrations of its truth are not to be put aside by any form of human reasoning. We enjoy our Easter continually. The risen are all around us. They come with evidences of their identity not to be denied. When the churches believe from knowledge, Easter will take on an entirely new meaning.

"Except these Bonds."

As a timely travesty on the trick that prevails bonds or roads that traverse wild-cat paradises, beginning and ending nowhere, the wags have got up a cute prospectus for a " New 30-7 Gold Hudson Bay Railroad Company - the shortest road yet thought of, or projected, to unite the Atlantic and Pacific Oceans." It is full of capital hits and sharp points, and will provoke laughter, even from those who have been bored half to death by the various railroad enterprises that occuny so much advertising space in the papers. On the reverse side of this circular is a verbatim speech by Hon. J. Proctor Knott, of Kentucky, in the House of Representatives, assailing with irresistible satire and ridicule all such paper enterprises as the one that is travestied. To read it will convulse any one with the least sense of humor, and would "create a soul of mirth under the ribs of death." We give this single extract from the speech, which appertains to the subject of that magnificent city known to "all the world and the rest of mankind" as Duluth:

Look at it, sir, [pointing to the map]. Do not you see from these broad, brown lines drawn around this immense territory, that the enter-prising inhabitants of Duluth intend some day to inclose it all in one vast corral, so that its commerce will be bound to go there whether it would or not? [Great laughter.] And here, sir, [still pointing to the map,] I find within a convenient distance the Piegan Indians, which, of all the many accessories to the glory of Duluth, I consider by far the most inestimable. For, sir, have been told that when the small-pox breaks out among the women and children of that famous tribe, as it sometimes does, they afford the finest subjects in the world for the strategical experiments of any enterprising military hero who desires to improve himself in the noble art of war [laughter]; especially for any valiant lieutenant-general whose

"Trenchant blade, Toledo trusty, For want of fightling has grown rusty, And eats into itself for lack of somebody to hew and hack." [Great laughter.]

The Paine Hall.

Liberal-minded gentlemen - free-thinkers - in the United States and Canada have started a grand project: no more nor less than the erection of a Public Hall in Boston, to be devoted to the elimination of Free Thought, the funds necessary to carry the project forward successfully to be collected by subscription. According to the Investigator, nearly two thousand dollars have been subscribed, although the scheme is, as yet, but a few months old. The sectarian papers have already opened their pop-guns against the proposed enterprise, condemning the whole thing as "audaclous." Your anathemas come too late, gentlemen of the white choker. People who dissented from your "views"-right on this very soil many years ago—were choked to death, and some killed by having heavy stones laid upon them; but that kind of argument is played out. The bigots of to-day are just as bigoted as their forefathers were, however, and would mete out the same sort of punishment to "heretics," if they lared. Thanks to the general enlightenment of the age, narrow-contracted sectarianism has had its day-done mischief enough, and must now take a back seat! The Investigator truly says:

"If we don't mistake the signs of the times Thomas Paine's portrait, though it may not adort Fancuil Hall with that of John Hancock and Samuel Adams, will yet grace Paine Hall in the old patriotic Hub, where he, as much as they—if not more than they—in the 'times that tried men's souls' set the ball of the American Revoluion in motion, and afterwards by opposing religious bigotry as well, opened up a pathway for a continent in its triumphant march to political and mental freedom!'

The building fund trustees are J. P. Mendum. Horace Seaver, J. M. Beckett, T. L. Savage, M. Altman. Donations should be sent to Josiah P. Mendum, the treasurer, at No. 84 Washington street, Boston.

Mrs. Conant's Mediumship.

that Mrs. Countit, the trance medium, is not only clairvoyant, but claifaudient. She converses freely with her spirit friends, and they sometimes return audible answers to her guestions.

hers takes possession of her organism and holds affair. In every respect it reflects great credit on control for a time, in order to relieve the tired its projectors and managers. We were sorry that spirit that owns the tabernacle of clay. This fact is patent to us and others who have personally known the medium for years. It is a scientific fact. There is no illusion about it; no psychological hypothesis to be considered. Her spirit roams at will through space, while another spirit has were engaged in it. It was filled with instruction charge of the body. She is sometimes absent for hours. Lately she visited a circle in Dresden. and wrote through the hand of the medium there diers. The invocation by Mrs. Walcott was filled these words: "America greets Germany. Mrs. J. H. Conant, of the Banner of Light." Subsequently the spirit of the German medium paid his compliments to us, through the body of Mrs. Conant. He said that as the little medium he was then controlling had manifested through his organism in Germany, he could do no less than return the compliment-and added, "Germany greets America."

The Reform League

Will celebrate its first anniversary in Steinway Hall, New York, May 9th. The most prominent topics proposed for discussion are the San Domingo annexation scheme and the condition of the South. Among the speakers advertised to address the meeting are Wendell Phillips, Robert Purvis, Rev. John T. Sargent, Frederick Douglass, Julia Ward Howe, Rev. Henry Highland Garnett, Mary F. Davis, Col. T. W. Higginson, Stephen S. Foster, George W. Julian, Cora L. V. Tappan, and R. B. Elliott, the colored member of reunion of the "-friends of freedom" will be held in the Union League Club Hall, which will also be addresed by Mr. Phillips and Mrs. Howe.

Read This.

We publish the following paragraph because it is true, and because it will do certain opinionated persons good to peruse it:

"A man's greatness lies not in wealth or station as the vulgar believe; nor yet in his intellectual capacity, which is often associated with the mean-est moral character, abject servicity to those in high places, and arrogance to the poor and lowly; but a man's true greatness lies in the conscious ness of an honest purpose through life, founded on a just estimate of himself and everything else, on a frequent self examination, and a steady obe dience to the rule which he knows to be right, without troubling himself about what others may think or say, or whether they do or do not do that which he thinks and says and does."

The Spirit-Photographs on Glass.

Bro. J. R. Jackson, writing from Sandusky inder date of April 3d, says: "The so-called mysterious photographs on the windows-noticed in the Banner of Light some time since-improve in finish and increase in numbers." The writer per week. Bro. Hull, CIRCULATE THE DOCUadds: "But all is quiet. It would take an earth- MENTS! This is what every true Spiritualist quake to stir up the dry bones of Old Theology | should continually bear in mind—and put up the in this ancient town."

The Suicide Mania.

It appears to us that, if self-restraint, moderaof launching proposals for the sale of railway tion in desire, patience, fortitude and humility were more systematically erjoined on the human family by early teachings, and persistently illustrated in the lives of those who have the care of Loan of the Nor'-Nor'west-by-North Pacific and such valuable precepts, we never should hear of so many witiess suicides as now make dark shadows in the columns of the journals. One day, a wife, possessed of a hundred thousand dollars, is fished out of the river, dead, with her rich jewels | junction with the most approved methods usually all upon her. Another, a young boy, places a pistol at his head and blows out his brains. A child, chagrined at being thwarted by its parent, rushes in a passion to suicide for revenge. The most cultivated men and women, equally with the most ignorant and unreflecting, throw away lives that they despair of making of further value to themselves or others. Why does this mania prevail? Who is responsible for it? To what teachings are such rash actions ascribable? Suicide has been called epidemic by some scientific writers, and it sometimes seems to establish itself as such. But it is cowardice of the basest sort, at best. Would these many victims of their own blind passions thus continue to throw their lives away, if they understood, what is the fact, that they must return to earth to work out the experience of the very conditions they sought vainly to escape?

Unmarrying.

A recently married young couple presented themselves before a New York judge the other lay, stating that it had become plain to both of them that they were wholly unsuited to each other, and requesting his honor to untie a knot which held together unwilling hearts. It was a perfectly frank and artless application to make, and the individuals making it showed every mark of sincerity in what they were undertaking to do. In answer to the Judge's questions, all the reason they gave for preferring their request was, that they mutually believed they should not try to live together. There was no jealousy in the case; there had been no violent quarrel; the husband had never abused his wife; and neglect had not yet alienated her affections from him. They did not even resort to that common plea, incompatibility of tempers. All there was about it was, that each wished to be free from the other again. The Judge was moved by the novel application, but all he could do was to explain to them that marriage was a civil contract, and therefore binding on both, that it was a solemn engagement, and that he could not grant them a legal divorce except for legal cause. It is an illustration of the whole subject: why are not young people trained to understand the higher law in this matter, which would supersede the necessity of all such lower law interference forever?

Professor Augustus de Morgan.

The eminent mathematician, Prof. de Morgan. died at his residence, Merton-road, Camd England, Saturday afternoon. Mr. de Morgan had been an invalid for more than a year, suf-fering from the effects of a streke of paralys's; but an affection of the kidneys was the immediate cause of his death.—London paper.

The London correspondent of the Boston Dailu Advertiser, under date of March 231, alluding to prominent men who have dropped off within the last few days," speaks of Prof. de Morgan as "s remarkable man, bodily as well as mentally, but is somewhat troubled because of the Professor's belief in Spiritualism, and endeavors to discredit the fact. Prof. de Morgan wrote the preface to Mrs. de Morgan's work on Spiritualism, entitled "From Matter to Spirit," in which he makes use of the following unequivocal language: "I am satisfied, by the evidence of my own senses, of some of the facts narrated; of some others I have evidence as good as testimony can give. I am perfectly convinced that I have both seen and heard in a manner which should make unbelief impossible, things called spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, In answer to a correspondent, we would say or mistake. So far I feel the ground firm under

Baltimore.

The Crucible says the anniversary celebration When she is sick, a constant spirit friend of in Baltimore "was in many respects a grand many, even of the Spiritualists, did not see the necessity of taking hold of this matter with heart until it was too late.

The Lyceum entertainment in the afternoon was certainly worthy older heads than many who and amusement for even the oldest. The march would have done honor to an army of trained solwith the most sublime pathos, and clothed in exquisitely beautiful language.

The address delivered by Master Eddie Wright we publish elsewhere, for the benefit of the readers of the Crucible. Still a mere reading of the address cannot put the life into it which characterized its original delivery.

At the close of the discourse, the seats were cleared out of the hall, and the younger portion of the audience and some of the older ones remained and 'tripped the light fantastic toe,' until the 'wee sma' hours.' All went off in perfect harmony, and thus ended a gala day for the Spiritualists of Baltimore."

Music Hall Spiritualist Lectures.

Prof. William Denton commenced his closing engagement as a lecturer in the course for the present season, on Sunday afternoon, April 9th, by an able address, having for his subject, "The Origin of Morality, and its Obligation." A large audience assembled, notwithstanding a threaten-Congress from South Carolina. In the evening a ed storm undoubtedly kept many away, but the stirring words of the speaker amply repaid those who came. At the close of the services the choir sang "Trusting," which is a fine piece, and was well executed and heartily appreciated.

Prof. Denton will occupy the platform the remaining three Sundays of the course. Do n't fail to hear him. The large audiences give evidence of the interest he awakens in the public mind.

We are informed that four patients have been already reported to Dr. Mead, whose friends are desirous of availing themselves of the benefits of the projected psychopathic institution, as soon as it can be prepared for their reception. This, with other indications of general approval, foreshadows the success of the undertaking, and should stimulate all who are able to send in their subscriptions as early as possible, that it may at once enter upon its career of usefulness. See Allen Putnam's article on the subject in another

Moses Hull writes us from Baltimore that the Crucible goes well. Glad to hear such good news. Hope he will print one hundred thousand rhino to do it with.

Appeal to the Benevolent-Care of the Insaue-Dr. Mead.

An opportunity exists for persons of progress. ive thought, kindly feelings and funds which they can spare, to lend a helping hand to a peculiar philanthropic project.

Dr. Mead, of Cincinnati, is in Boston, seeking means to commence, in an economical and limited way, to treat insane persons by psychologic, psychopathic or spiritualistic processes, in conemployed in asylums for the insane.

He has himself been for many years Superintendent of such an asylum, has been as success ful as others in that capacity, and exhibits testimonials from most of the Superintendents of similar institutions in our country-such as the late Dr. Bell and the present Dr. Tyler, of Somerville, Dr. Walker, of South Boston, Dr. Ray, of Providence, Dr. Kirkbride, of Philadelphia, and many others-stating distinctly that, in their judgment, Dr. Mead is well qualified to have charge of an institution for the care and treatment of the

Many years ago he became a believer in spirit agency among and upon men, and in 1853 edited a Psychological Journal. His liberal and progressive propensities, as is usual, made trustees of asylums suspicious that he might attempt innovalons upon customary methods of treatment, and rendered them unwilling to employ him. A private institution which he put into successful operation was destroyed by fire. This event subjected him to heavy pecuniary loss, and deprived him of employment. He comes to Boston poor in purse, but rich in experience and philanthropic impulaes.

Here is a gentleman who is not only very conversant with and experienced in the application of the usual methods, but is also desirous and competent to avail bimself of help from the forces of mind and from the spirit-world. A combination of qualifications exists in him which few. very few other men possess. Indeed, where is his equal in combined knowledge of the old and appreciation of the new?

We have known him personally only for a few weeks, yet he has won our confidence and esteem. He is seeking to get into a position to earn a support for himself and family, yet we can detect in him no disposition to control or manage any pecuniary contributions which may be made in furtherance of his object.

He desires to obtain means to take a lease of some suitable house in the vicinity of the city, to the finest and loftlest poetic suggestion. The entrancing furnish it and to pay the necessary bills of living until it shall become self-sustaining. His careful estimates make the needful sum only about \$5000. Should be have cases of marked success in his treatment, our philanthropic community would cheerfully supply the needful funds for a larger institution. It is well known by many, and probably by most Spiritualists, that mediums have been the instruments of many astonishing and some almost instantaneous cures of extreme mental derangement; and similar cures may be reasonably hoped for at an institution where similar appliances are admissible.

This subject, in connection with this man, has engaged much of our thoughts for the last few weeks. It commends itself strongly to our judgment and our heart. We therefore publicly ask all persons, wherever located, who are able and disposed to contribute money, whether in very small or in larger sums, to make known what amount they will furnish, either to the Banner of Light, to Phineas E. Gay, 1142 Washington street, or to myself, at 426 Dudley street, on this condition, that no money shall be called for until \$5000 shall have been offered, nor till Trustees and a Treasurer shall have been appointed to receive and appropriate the funds.

We close with the expression of an earnest desire that the philanthropic will not neglect this rare opportunity to combine the good of old methods with the vigor and celerity of new ones in the treatment of the afflicted. ALLEN PUTNAM,

Amusing and Instructive Lectures.

Dr. J. Simms, the most noted locilitat on Physiwhich is an entirely new system in the annals of science. His ideas on the origin of the various races of men and a better propagation of the hutific men. The doctor possesses the elements of success—a healthy body, gentlemanly manners, independence and originality of thought, and a sound and cultivated mind. Time speed him, and may he soon return to reap the harvest for which he has sown the seed while lecturing in the city

Souverir of the Siege of Paris. "PAR BALLON MONTE,"

Quite a duriosity has made its appearance in England in the shape of perfect fac similes of letters sent by balloon from Paris during the siege. Everything is an exact cops, with exception of signatures and superscription. The paper is same as the original in color and weight; the postage stamps are genuine, and also the post-marks. The contents of the letters are quite interesting, revealing some of the secrets of the inside of the city during the war. As a souvenir of a most remarkable war, and as a curiosity, these letters are in great demand. Adams & Co., 25 Bromfield street, have a small lot, and will send copies by mail for 40 cents each.

To Lecturers and Societies.

If speakers and officers of societies do not think it consequence enough to notify us when changes occur, so that we can correct our list of lecturers and meetings, and have them reliable, we shall be obliged to cancel them altogether, and commence a new list, registering names and notices of meetings whenever we hear direct from parties interested-not otherwise. We wish to serve all impartially, but cannot do so properly unless our friends act in harmony with us.

Emma Hardinge's Great Work,

"Modern American Spiritualism," has reached its fourth edition—an abridged edition containing all that was in the other editions, except the engravings, and is offered at the moderate price of incorporation, we spoke of Rev. Mr. Richardof \$2.75. It is an exceedingly interesting and son, of the Committee, as belonging to Stockvaluable book, and one that will always be use- bridge, when it should have been Sturbridge.

Mrs. Denton and the Harris Bond Robbery.

The charge made against Mrs. Denton has proved, as we supposed it would, a complete failure. The grand jury, after examining the case, could find no bill against the accused.

We have received from Hon. Charles Summer a copy Is the title of an elegantly illustrated magazine I his famous speech on the San Domingo resolutions.

New Publications.

HESPERIA .- This is the title of the new Poem by Cora L. V. Tappan, from type cast at the Riverside Press. It is an allegory of America in verse. Its several divisions are dedicated to different persons-to her Mother, to Lucretia Mott, to William Lloyd Garrison, to Wendell Phillips, to Walt Whitman and to Ulysses S. Grant. It is intended to trace the entire history of the Republic of the West, and to foretell its future. The structure of the Poem is sliegorical, but the characters employed to embody and illustrate its moving ideas and thoughts are human in their action and sympathies, visibly related to the procession of ordinary events, and full of that animation which breathes purpose and plan. Erotion and Astrea are the parents of Hesperia who is born to them in the kingdom of the western world. discovered, after much persecution and wandering, by following the course of the evening star. Astrea is the genius of Liberty and Justice; Erotion, of Love and Fidelity. Being reunited in this western world, after long separation, they labor to secure it for their child's inheritance. In the councils held in the city of Fraternia, the spirit of Liberty and Love prevail, but Astrea finally discovers the presence of a serpent who breathes a subtle poison on her, and, with Erotion, she is slain. Llamia, the name of this serpent, embodies the spirit of Policy, and she obtains full control of Resperia—now a beautiful maiden—and seeks to effect a narriage between her and her own foul son, Slavery. Calios, the genius of Nature, disguised as a poet and magician, secretly governs Liamia, and in Calios the troubled maiden finds her soul's counterpart, and draws strength from him o resist the schemes of Llamia and her son.

But the latter manage to retain temporary power over the form of Hesperia, and succeed in throwing a spell about her which she apprehends will prove fatal. She remembers, however, the love of her parents and of Callos, and her spirit is aroused and renewed; and with them she withdraws for a time into the world of souls, where she distinctly sees the scenes that are enacted under Llamia's influence. In Athenia and Crescentia she witnesses shocking deeds, and the tortures that are suffered without reason by the oppressed. By singing to her in plaintive strains of these down-trodden beings, and by the alluring influences of Nature's voices, and in interludes of Love and Truth, Calios strives earnestly to draw Hesperia back to her earthly Kingdom. It is for a long term of years that Llamia holds sway, and at the end of it she arouses the spirit of war; and then Astrea, who has not been dead but only withdrawn, provokes Liamia to turn her own sword upon her son. It is through protracted suffering that Hesperia becomes strong and pure; she listens to the voice of Nature's children, and their tortures end, and Slavery and War are no more heard of. Astron and Erotion—the parents of Hesperia-are the attendant and abiding souls of the new Kingdom once more, and they witness with rapturous delight the union of Calios and Hesperia, and bless their marriage and their sway over this the fairest Empire of the Earth.

Such is the allegory, in outline. It must be read by the sympathetic mind that delights in the phrases and images and rhythms of verse, to be enjoyed as its merits imply. There are entire pages in this new Epic that overrun with power of verse is to be tasted all the way through. The inspiration that vivifies the poem is not to be denied, because it everywhere proclaims itself. Mrs. Tappan's nature is itself exceptionally poetic, both in mold and fibre; and in this fresh and remarkable volume, that paints with such power and life, through two hundred and thirty-five consecutive pages, she gives the world an interior, a spiritual, a realistic picture of the planting, the growth and the agony of our beloved America. It is an Epic that will stand; eloment, profound, soaring, strong, inspired. No American will read it save to be delighted, exalted and instructed.

THE SPIRITUAL MONTHLY for February has just made its appearance. J. H. Powell, its founder and editor, has disosed of his interest in the magazine to the publishers, W. F. Brown & Co., and gives the readers his parting valedictory, in which he "asks for the magazine such support as it shall merit." He is to be succeeded by J. H. W. Toohey as editor, who will put his best talents into the work. The present number contains much excellent reading. Mr. Powell has had a call to labor in the West.

THE AMERICAN ODD FELLOW for April has a varied table of contents, including several interesting illustrated articles: The Guerrilla's Revenge, a Texan story; Free Masonry and Odd Fellowship Compared, by Rev. A. B. Grosh; A. Revolution in Ocean Passenger Traffic (illustrated); An Odd Fellow Abroad; Entertaining Miscellany and Original Poetry; Stories That Flowers Tell (illustrated); Home Departments; Extensive Correspondence, &c., &c. Published by the A.O.F. Association, No. 96 Nassau street, New York.

We are indebted to Wm. B. Spooner for a copy of the Proeedings of the Temperance Convention held in Trement Temple, Boston, Reb. 22d, 1871, for the purpose of organizing a new State Temperance Society, with the speeches, discussions, etc.

"The Guardian Angel."

An exquisite engraving of liberal size, representing an Angel Mother watching over her two young children-a boy ognomy in America, has been lecturing recent- and girl—and radiant with spiritual suggestions that scarcely in Boston upon the subject. The attend- it ever rise from speech, has just been issued by Curran & ance was large, and the doctor succeeded in Co., drt publishers, of Rochester, N. Y.; and, whether conawakening an unusual interest in the study of templated as a work of art or a living picture of the matercharacter, from the outward form and color of nal love that follows close in the path of childhood and youth, it will impress every one with its power and beauty. men and animals, as well as of all Nature, No man can look at that fair boy and not run back swiftly in thought to the happy day when a mother's love guarded his day and sanctified his innocent life; no woman can study that lovely girl's face, all trust, affection and purity, without man species, together with a new law of unfold-ment for the advancement of mankind, have ex-why the world has no more of what we call illusions, but cited many favorable comments from our scien- what are really only the visions of innocence, trust and love. In this strikingly beautiful picture of the GUARDIAN Angel, the idea is boldly, yet with the tenderest touches of art, brought out, that some one of those who have "gone before" is ever ready to watch over our path and protect our goings; that a mother is the nearest to childhood; that angel-guardianship is our blessed privilege from the cradle to the grave; and that it is but a plain course from the light of a mother's endeared smile to the foot of the everlasting hills. In this picture every feature of the subject is made to sprear. It is a scene abounding with pathos as well as power, and its entrancing beauty will be gratefully recognized by all those who acknowledge in their hearts the sublime fact of angel-guardianship. Here the mortal and mmortal are brought together, the divorce of death is dissolved, and Nature's own deen affections are hallowed in expression. A more exquisite attempt to embody the spirital idea and truth in picture, it would be difficult to name. As a memorial, a sermon or a stimulus, it will serve a pure and noble purpose in every one's chamber. It is published by subscription only as above, and the advertisement in nother column will acquaint readers with the call for agents to sell it over the country.

Movements of Lecturers and Mediums. Dean Clark is lecturing in Fall River this month. His au-

liences increase with each lecture. He islengaged to speak n Groveland May 7th and 14th, and in Stoneham May 21st and 28th. Mrs. E. A. Blair, the spirit artist, is again in the field as a

public laborer. Societies wishing her services can address ner at 34 Atlantic Block, Lawrence, Mass. I. P. Greenleaf will speak in Middleboro', Mass., May 14th: Plymouth, May 21st: North Scituate. May 28th: Staf-

ford, Conn., the Sundays of June. Mrs. S. A. Waterman is lecturing in Yates City, Ill. Lyman C. Howe speaks in Cleveland during April. Miss Nellie L. Davis is speaking in Lowell during this

month. Warren Chase will lecture in Sturgis, Mich., May 7th. A. B. Whiting is lecturing in Cincinnati. Susle M. Johnson lectures in Port Huron during April.

In our comments on the action of the Committee which heard the petition and application of the American Liberal Tract Society for an act

Our circles are free to the public-open to all classes—the learned and the unlearned, the believer and the unbeliever the Orthodox, Universalist, Methodist, Unitarian, Infidel, Jew and Catholic alike.

"Die Medenwelt"

for fashion and fancy work, published at Berlin.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. - First Page: "Is Spiritualism Atheistic?"—No. 2—by Apollonius; poem The Old Red Mill," by Marshall S. Pike; "Spiritualism at Home and Abroad," by Dr. G. L. Ditson; "Powers of Spirits"—extract from the works of Maria M. King. Second: "Abstract of a Joint Discussion held between Rev. O. A. Burgess and W. F. Jamieson," reported for the Banner of Light by Eugene P. Loveridge; "Spiritualists' Anniversary in Watkins, N. Y.;" Banner Correspondence from Albany, Sandy Hill, West Winfield, New York State; and New York City, Wisconsin, Massachusetts. Third: Correspondonce continued-Illinois, New Hampshire, California, Minnesota; poem-"Nature is Divine," by Richard Harris; tion by free comparison of opinions, expression of senti-Visitors," by V. C. Taylor; "Spiritual Visitors," by Dr. H. R. Storer: "Andrew Jackson Davis - Clairvoyance," by J. B. Loomis; "Spirit Photographs," by David "To the Spiritualists of Kentucky," by G. H. Kreider: Opinions of the Press on New Publications: List of Spiritualist Meetings, and Call for a Speakers' and Mass Convention. Fourth and Fifth: "Appeal to the Benevolent," by Allen Putnam; editorials, items, etc. Sixth: Message Department: "Communication from a Spirit:" Obituaries. Seventh: Advertisements. Eighth: Correspondence by Warren Chase; Remarks of Judge Edmonds at the New York celebration.

We see it stated that Victor Emanuel and Prince Hubert have both become converts to Spiritualism. The King is developing rapidly as a medium.

"THE 'HUMPHREY LIDBARY.'-This library, which is now offered at auction by Mr. Leonard, and is described by him as the most valuable ever sold in Boston," says the Commonwealth, "was once offered by the owner as a donation to the Boston Public Library, on condition that it should be kept open on Sunday afternoons, for the special benefit of young men. When this condition was refused, Mr. Humphrey had serious thoughts of founding a free library in Boston, which should be open on Sunday; but this he finally abandoned, and the library, numbering some 11,000 volumes, is to be sold by auction. Mr. Humphrey was then a citizen of Maine, but now resides in Newport, R. I., in infirm health. When, in a few years, the Boston Public Library shall be freely opened on Sunday, our citizens will be sorry to have lost a donation so magnificent merely for the sake of giving bigotry a few years' longer lease."

A matronly cat in care of her kittens is an instance of severe maternal discipline. She is licking her offspring protty much all the time.

The London Spectator thinks that the theory of evolution will be found to be really true, in the sense that man is the lineal descendant of animals far his inferior in physical and intellectual nature, but with hardly more than the merest rudiments of his moral nature; but "evolution will never explain more than the method how, after little, came more, and then much. It cannot show that much came out of the less, the less out of little, and little out of nothing."

Gavazzi preaches Protestantism in Rome, and times and manners have so much changed that he is allowed to do so

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Rev. Edward T. Taylor, familiarly called Pather Taylorthe friend of sailors-whose life has been passed in promoting their spiritual welfare and administering to their wants, closed his voyage of life at his residence in this city. April 5th, aged 77. He has weathered the gales for nearly fourscore years; for over forty years he has been a missionary among the seamen, working with zeal and courage, thankful that he was permitted to participate with others in promoting the happiness and comfort of a class which appreclated his sincerity, and lent a willing ear to his wise counsels.

What was the end of St. Stephen? He was "rocked to sleep."

Prof. George Bachelor, of this city, a Canadian Frenchman by birth, is writing and publishing pamphlets advocating the unification of America-in a word, the peaceful annexation to the United States, after due agitation, of all other American countries.

"Fellow trabellers," said a "cullud" preacher, "ef I had been eatin' dried apples for a week, an' den took to drinkin' for a monf, I couldn't feel more swell'd up dan I am dis minnit wid pride and wanity at seein' such full 'tendance har dis evenin'."

A correspondent writing from Portsmouth, Va., says: "Spiritualism is slowly but surely gaining ground in this place."

A doctor's motto is supposed to be "patients and long suffering."

There will be a full moon in the first week of each of the

immense. Last year that State produced 20,000,000 pounds, or 8,000,000 pounds more than all the British North American provinces, and nearly one-third of all clipped in the

If Harvard University were an institution of learning, instead of a monument of prejudice; if Yale had the least glimmer of the equal rights of men and women, both these institutions, like the better-spirited colleges of the West, would throw open their doors equally to both sexes. The University of Michigan and a dozen other Western institutions of the Western institution of the Western institutions of the Western institutions of the Western institution of the Western ns do this-greatly to their praise .- Tillon's Golden Age.

Robert Ellis, who resides near Augusta, Ky., has reached the enormous weight of 389 pounds, and has not been able to walk for ten years. He is sixty years old, and enjoys good health.

A schoolboy, having been required to write a composition on some part of the human body, expounded as follows: "The throat -A throat is convenient to have, especially to roosters and ministers. The former eats corn and crows with it; the latter preaches through his'n, and then ties il up.

The Marquis of Salisbury says the usefulness of great floots in war has gone past. The total uselessness of the French navy in the late war looks like it. If true, this is, of itself, a revolution in the world's affairs. Another turn . of the wheel of fate will dispense with the great armies.

The Free Congregational Society of Florence have extended to Miss Elizabeth M. Powell, of Ghent, N. Y., late of Yassar College, an invitation to become associate resident pastor of the society. Miss Powell is a sister of A. M. Powell, editor of the National Standard, and is a woman of rare moral excellence, as well as fine mental gifts and culture.

THE DAVENPORTS.—The largest audience ever assembled at the new Opera House in this city, was there last evening to see the Davenports. The performance was fully up to expectation in all respects. Their mysterious doings can only be appreciated by being seen, and even then they so mystify the beholder as to leave him in doubt as to whether he is in the natural or supernatural world.—Daily Enquirer, Columbus, Ga., April 0.

Pundit Som Nath Makhariya, the Sanscrit professor in the Indian government college, has written a pamphlet, which has been published at Dacca, on one of the serious evils of Hindoo society—the very early marriages which are so common. He makes the important statement that two-thirds of the boys who come up, at sixteen years of age, for the university entrance examination, are married, some of them as early as seven or eight years of age.

Self-opinionated men are like sour kraut-the older they grow, the sourer they become.

ABOUT CELLARS .- Purify your Cellar .- The Carbolic Pu rifying Powder, prepared by the American Sanitary Association, is cheap, and, if faithfully applied, will immediately remove all the unhealthy gases, and produce a good, healthy atmosphere. Every family should use it. Druggists, grocers and others sell it. Address American Sanitary Association, 8 Berkeley street, Boston.

AN EXTENDED POPULABITY.—"Brown's Bronchial Tro-ches" have been before the public many years. Each year finds them in new localities in various parts of the world. The Troches are pronounced universally superior to all other articles used for similar purposes. For relieving Coughs, Colds and Throat Diseases, the Troches have been proced reliable.

I did not write the first proposition to celebrate the Anniversary of Spiritualism, as the report of proceedings at Eliot Hall last week makes me say. I wrote the telegram from first celebration in Cleveland to same in Boston. James Lawrence, medium, of Cleveland, wrote the sugges-E. S. WHEELER.

Spiritualist Lyceums and Lectures.

Bosron .- Religio Philosophical Club -- Some time after the suspension of the weekly conferences and the removal of the Boston Children's Progressive Lyceum from Mercantile Hall, a number of gen Remen began to agitate the question of establishing a Club for the discussion of spiritual and reformatory topics; said organization to be founded on a more substantial basis than the old free conferences. Accordingly, after due deliberation, a meeting of the friends of the movement was called, followed by others, resulting in

Its objects, as set forth in the Constitution, are " mutual assistance in scientific, philosophical and religious educaments and relation of facts; and by careful and candid criticism in the spirit of truth and mutual helpfuiness; also, to establish in due time a system of lectures upon such subjects of practical knowledge as tend to the development of man's higher nature and the improvement of his con-

Its meetings are held on Wednesday and Sunday evenings, at Eliot Hall, Eliot street. Its government consists of a President, (Dr. H. B. Storer) Vice President, (H. S. Williams) Secretary, (D. N. Ford) Treasurer, (W. A. Dunklee) and a Business Committee of three, (Mesers. M. T. Dole, A. E. Carpenter and N. M. Wright) "who shall, with the above-named officers, constitute an Executive Board." The duties assigned to its officers are similar to those of other parliamentary bodies. Membership is thus provided for by its Constitution:

"Any person in sympathy with the objects and purposes of this Club, may become a member by signing the Constitution and paying the sum of one dollar, after receiving a two-thirds vote of the members present.

A fee of twenty-five cents a mouth shall be required of each member. Non-compliance for three consecutive months shall forfeit membership.

shall forfeit membership.

Any member may withdraw from this Association by paying all dues and announcing his intention of so doing to the Secretary."

This Constitution has received the signatures of many well-known Spiritualists of Boston and vicinity, and the Club bids fair to become a permanent institution. On Wednesday evening, April 5th, our reporter visited a meeting of the Club in the ante-room, at Eliot Hall. The assembly was called to order by Dr. H. B. Storer. M. T. Dole being elected ecretary pro tem., read (by request) the Constitution of the lociety, after which Judge Ladd, Mr. and Mrs. John Woods, Miss Emma Fessenden and John William Day were proposed and elected as members of the Society.

The President announced as the matter under discussion on the present occasion, the question, "Can religion be scientific?" The subject was canvassed earnestly by the members-A. E. Carpenter making the opening speech. He was followed in order by Messrs. Brackett, John Wetherbee. H. S. Williams, Judge Ladd, and Rev. W. H. Brunton, of Worcester (per invitation)—the closing remarks being made by Ed. S. Wheeler. After the consideration of some business, the meeting adjourned to Sunday evening, April

Friends of the movement are invited to send in their applications for membership to any of the Board of Officers, when their names will be voted on by the Society.

Boston Progressive Literary Association .- This institution, connected with the Children's Progressive Lyceum, and formerly denominated the "Amateur Dramatic Club." gave an entertainment for the benefit of the parent organization on the evening of Fast Day, Thursday, April 6th, consisting of the farces. "Who 's Who? or, All in a Pog," and "He's a Lunatic"-the characters being well sustained by F. M. Hawley (who was also stage manager), T. L. Barlow, M. F. Davy, W. L. Lovejoy, A. Shelhamer, Mrs. Hattie (Teel) Hawley and Miss Apple Cayvan-together with musical selections under the directorship of Edwin Christic, and instrumental music by Miss Addio Morton. M. F. Davy recited during the evening "The Wounded Soldier" with effect; and Mr. Christie's songs. "The Little Church around the Corner," and "Down by the Seaside, were well sung by Mrs. and Mr. W. L. Lovejoy respectively. Hattie A. Melvin sang "Cruelty to Animals" (comic), and Mrs. Hattie (Teel) Hawley, "Kissing Sunbeams." A new song by Mr. Christie, entitled "Daughter of Freedom," received its first public rendering at the hands of the entire company. The audience in attendance evidently enjoyed the entertainment, but it is to be regretted that a larger number was not present.

We are informed that, until further notice, the Spiritualist Bocial Reunions at this hall, which were inaugurated some weeks ago, will be continued-admission free

Temple Hall .- Mrs. Abby N. Burnham, Secretary of the Boylston-street Spiritualist Association, reports that on Sunday, April 2d, the following order of exercises was carried out in this hall: Morning: circle conducted by Mrs. M. Carlisle; satisfactory tests. Afternoon: Mrs. S. A. Floyd spoke, after which she was controlled by several influences first seven months of the present year. In July there will to good acceptance. Evening: Mr. George Pike spoke on be two full moons, viz.: on the 2d and 31st; and in the re- Spiritualism and the support it receives from the Bible, admaining five months the moon will be at the full in the last | vising Spiritualists who preferred to do so to remain in the week of each month. It will probably be many years before churches and exert their influence to sustain the progressive cause. Mrs. Dr. Emma R. Still followed with cal and instructive remarks, taking the ground that Spirit-The wool interest of California is getting to be something ualists had something to do on earth before ascending to heaven. They should be the vanguard in all leading reforms of the day. In relation to Mr. Pike's remarks, she said the Bible might be considered the bulwark of Spiritualism. We differed from the churches in regarding it as a plenary inspiration. With them it stopped with the apostles; with us it goes on forever, making our seats in the churches anything but comfortable, if our expressions of faith are at all frank and free-as they everywhere should be. It was useless to moot the question of morality until woman was placed in a position where she could afford to say no. Closing invocation by Abby N. Burnham.

The Lyceum Entertainment, on the evening of March 8th, consisting of dramatic performances, passed off pleasantly and was a financial success. Mr. Wallach's music, from the Harmonica, was very much liked. Prof. Hudson and Mrs. Wentworth entertained the audience with song. Dancing

from ten till twelve closed a very pleasant occasion. On Sunday, April 9th, the exercises were much the same as on the preceding one; and in the evening Mrs. Abby N. Burnham lectured to good acceptance, being followed in a practical strain by Mrs. Dr. Emma R. Still.

CAMBRIDGEPORT .- Harmony Hall .- The Ladies' Mutual Aid Society, connected with the Lyceum regularly meeting in this hall, celebrated the anniversary of its formation by appropriate exercises on the evening of Friday, April 7th. Dancing and social converse passed away the time till about ten o'clock, when a fine collation was served up; after which the friends were called to order by Mr. William At kins, who, in a few introductory words, proceeded to call on various members and visitors for remarks, among whom were J. H. Powell, Mr. and Mrs. D. W. Bullard, Charles H. Guild, Mr. and Mrs. David J. Pearson. Mr. Anderson. Miss Lizzie Bartlett, Mrs. Martain, J. W. Day and others. Miss A. R. Martain, President of the Society, gave a brief sketch of its history, saying that the meetings were held on alternate Friday afternoons and evenings at the residences of the various members-the ladies in the afternoon, gentlemen meeting with them in the evening-the receipts of

the Association going to benefit the Lyceum. A Beautiful Surprise .- The friends of Mr. and Mrs. D. W. Bullard, in the Cambridgeport Lyceum, desirous of showing their appreciation of the past services rendered by this gentleman and his lady to the organization, arranged a very pleasant and at the same time touching surprise for then on the evening of the anniversary exercises at Harmony Hall, March 31st. Some time since Mrs. Bullard lost by death the material presence of a daughter-Mattie Curtis Bullard-and having no likeness of her except a small and rather defaced tintype, she desired a better one, and accordingly sent this little relic-all she had-to Mr. David J. Pearson, photographer at Old Cambridge, to be copied. To her surprise and deep gratitude, on the evening of March Slat she was presented, through her husband, by the friends mentioned above, with a fine large likeness of her materially-departed child-Mr. Pearson's photographic copy being finely finished up in colors, by a Boston artist, by their or der. Mr. and Mrs. Bullard desire to return their thanksthough that can be done but in part-for the kind and ap-

propriate offering so unexpectedly given them. On Sunday evening, April 9th, J. H. Powell spoke at Harmony Hall to a good audience. Subject, "Where are the mighty dead ?"

CHELSEA .- Granite Hall .- Prof. William Denton address ed a very large and appreciative audience, in his usual terse and graphic style, at this hall, Sunday evening, April 9th. NORTH SCITUATE .- Conihasset Hall .- A correspondent-D. J. Bates, Corresponding Secretary of the Spiritualist Association-informs us that Mrs. N. J. Willis addressed the Spiritualists at the above hall on the 9th inst. Subjects: A. M .- "Balvation through Progression;" r. M .- "The Bi-

ble, its Origin and History." A large number of people at-

eloquent words of inspiration, and especially to the poem at the close of the afternoon service, entitled "Over There." The North Scituate Spiritualist Association field its third annual meeting for choice of officers at Conthasset Hall, on the 26th ult. The reports of the Executive Committee and Treasurer were accepted, and the following members were elected Executive Committee for the ensuing year: Rufus Clapp, Chas. L. Bradford, D. J. Bates, Mandana C. Morris,

Arabella T. Litchfield. The meetings are well attended, and the Society is in a lourishing and prosperous condition.

HINGHAN,-An entertainment in commemoration of the Iwenty-third Anniversary of the Advent of Modern Spiritualism was given by the Children's Lyceum, in their hail. on Friday evening, March 31st, consisting in part of singng, recitations, dialogues, and a farce. A new stage and fixtures had been set up for the occasion, and the exhibition passed off in fine style, the hall being entirely filled with an appreciative audience.

PLYMPTON .- A correspondent informs us that Ed. S. Wheeler delivered three lectures at this place on the morning, afternoon and evening of Bunday. April 9th, his remarks being closely followed by good audiences. Commencing in he morning with a historical review of the various systems of religion up to the present time, he traced the spiritual progress of the race, saying that the error was that theology reasoned only by deduction, and based itself entirely upon the vision of the eye of faith, while science busied it self only with induction, looking upon facts as revealed by the physical senses. Each has a half-truth in its possession, and Spiritualism comes to unite within itself the two principles of induction and deduction. Science needs intuition-theology needs tuition. Spiritualism offers both, and trusts nothing implicitly but the last analysis of fact in the clear light of reasoning.

At the conclusion of his evening lecture Mr. Wheeler delivered a poem on "Death." The influence-who purported to be a former resident of the town-said she had been there before as an inspiring power. Her style was recog nized by several of the people present as that of a lady who once lived in the town, and was to some extent a poetess by reputation. The incident is regarded there as quite a re markable test of spirit presence and identity.

Matters in Europe.

Germany is rapidly settling down into the enjoyment of a sharply carned peace. England is indulging in 'Varsity -Cambridge winning-great militia "musters," reviews and "sham fights." Spain is restive under its new King, Amadeus. His free and off-hand ways grate harshly on the nerves of the old-line grandees, and the Liberal party are longing for a revolution against all kings. France appears at the gates of Paris under Theirs, with the mild spirit of old Henry IV, for the citizens, and his untiring zeal and stubborn determination to annihilate the leaders of treason.

stubborn determination to annihilate the leaders of treason. Within the city a perfect reign of terror is instituted. As we go to press, it is announced that the Cathedral of Notro Dame has been pillaged, despite the efforts of Rochefort to save it; the Archibishop of Paris has been consigned to jall; the government of the Commune has lost its power, and become secondary to a certain secret committee whose will is law, and that Cluseret, Deleschuze and Bergeret, of the Communal side, have been arrested by it.

There is no harmony in the proceedings of the Commune, but everything indicates the greatest anxiety on their part to come to some terms with the Versallies government. They have even asked the foreign ambassadors to intercede, but they of course refuse.

They have even asked the foreign ambassadors to intercede, but they of course refuse.

The results of the late engagements with the government on Saturday and Sunday, April 8th and 9th, wherein they lost 225 killed and 435 wounded, under the guns of Valerien, have frightened the Nationals so that they are now content to build barricades in the Champs Elysees, Place de la Concorde, &c., and leave sorties to those desiring the sport.

The Theirs government is determined, so say the dispatches, to enter the city by storm, at the breach at Porte Maillot, rather than bombard it. The losses, should the insurgents fight as they are went at the barricades, will be fearful to contemplate; but if out of this destructive baptism a reunited nation shall arise, the sacrifice will not be made in valu.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 80 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science nd Intolligence. Published in London. Price 25 cents. The Medium and Daysbeak. A weekly paper published

n London. Price 5 cents.
The Religio-Philosophical Journal: Devoted to Spirit-calism. Published in Chicago, Ill., by S. S. Jones, Esq. THE LYCEUM BANKER. Published in Chicago, Ill. Price

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 conts. Price 8 conts.

THE CRUCIELE. Published in Baltimore. Price 5 cents.

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

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The fourth course of lectures on the philosophy of Spiritualism will be continued in the elegant and spacious Music

EVERY SUNDAY AFTERNOON, AT 22 0'CLOCK, until the close of April, under the management of Lewis B. Wilson. Prof. William Denton will lecture the four last Sundays of the course. Vocal exercises by an excellent quar-tette.

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CHARLES H. FOSTER, Test Medium, No. 29 West Fourth street, New York City. A1.

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M. K. Cassien answers Sealed Letters at 185 Bank street, Newark, N. J. 2w.A15.

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Terms, \$5 and four three-cent stamps.

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It is the only reliable and harmless Remedy known for removing Brown Discoloration. Sold by druggists everywhere. Depot, 40 Bond street, New York.

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For Comedones, Black-worms or Grubs, Pimply Cruptions and Blotched disfigurations on the Face, use

Perry's Comedone and Pimple Remedy. It is invaluable to the afflicted. Prepared only by Dr. B. C. Perry, Dermatologist, 49 Bond street, New York. Sold by Druggists

SPECIAL NOTICES.

THE ROBINS. Hear the gentle Robins sing.

Welcome harbingers of Spring; Sweetest music do they make. As their morning flight they take; Thankful warmer days have come,

Inankiui wariner days have come,
Over hill and dale they roam,
Telling in their merry tono
That the dreary Winter's flown.
Each has on a handsome "dress,"
And seems full of happiness
As Boys whom Fewno "Glothes" so neat,
Corner of Beach and Washington street.

Apr. 22.—Iw

HERMAN SNOW, 319 KEARNEY ST., (Up Stairs,) BAN FRANCISCO, CAL.

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16 Southampton Row, Bloomsbury Square, Hol-burn, W. C., London, Eng., KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

tended, despite the storm, and listened attentively to the | LIBERAL, SPIRITUAL AND REFORM BOOKSTORE. Western Agency for the sale of the BANNER OF LIGHT,

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Papers and Pumphlets. Also, Librarian for The Con-necting Link Library, a Circulating Library of Spiritual Books. Has for sale Mystic Water from David's

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LIBERAL AND REFORM BOOKS, And Agency for the Banner of Light. W. H. TERRY,

No. 96 Russell street, Melbourne, Australia, Has for sale all the works on Spiritualism. Liberal and Re-form Works, published by William White & Co., Boston, U. S., may at all times be found there. GEORGE ELLIS,

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Keeps constantly for sale the
BANNER OF LIGHT, And a full supply of the SPIRITUAL AND REFORM WORKS
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EACH Message in this Department of the BARNER OF LIGHT we claim was spoken by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conant, while in an abnormal condition called the trance. These while in an abnormal condition called the traines. Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

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**Denations of flowers for our Circle-Room are solicited.

**The questions answered at these Scances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in the correspondents. sent in by correspondents.

Invocation.

Thou Soul of Eternity, thou the Infinite Truth, we would worship at thy shrine, and thee only would we serve. Standing as we do in the vestibule of thy great sacred temple, we ask to be led nearer to thee; we ask that thy ministering spirits, who are wiser than ourselves, who do stand nearer to thee, may come to us and lead us step by step out of error into truth. Thou who alone art infallible, teach us, we pray; teach us, oh thou Infinite Spirit of Wisdom, and make us one with thee. Let the darkness that surrounds our spirits pass away, and let thy divine light illumine all our being, taking away our fear, and making us strong to do thy will. And thus, oh Infinite Spirit of Wisdom, Love and Truth, shall thy kingdom come to us, and shall we be fed day by day from thy infinite fountain, forever and ever. Amen. Jan. 2.

Questions and Answers.

CONTROLLING SPIRIT.—I am ready, Mr. Chairman, to answer your questions.

Ques.—What are the component parts of a ray of light?

Ans.—Light is said by some philosophers to be the result of motion and heat. There are others who assert exactly the opposite. If light is the result of motion and heat, it must be the reflection of a power which exists in the positive and. negative poles of Nature. This I believe to be true, and being true, light is, naturally speaking, the residuum of all things in Nature; it holds all within itself. It therefore has an infinite number of parts, and is capable of being divided and sub-divided, ad infinitum. It is an eternity of Nature in itself. There is nothing that exists without if, consequently it is everywhere, even in the darkest places. Go wherever we may in Nature, we shall find light, and under certain circumstances be capable of analyzing it, and determining concerning its power and nature. Light, then, holds all things within itself. It is infinite in its parts and positions, and it would take an eternity to analyze it.

Q.-Is a ray of light a round body, or is it threesided or many sided?

A .- A ray of light is said to be, by those who have made this science a study, a rectangular straight line.

Q.-1s if true, or not, that a ray of light is threesided, one side being light, one side heat, and the other magnetism?

A .- No. it is not true.

Q .- Is it true, or not, that the color side of a ray of light becoming imprisoned or fixed in a flower, forms the color of a rose or violet, as the case may be?

A .- Everything in Nature is a reflector of light. The rose absorbs all the colors of light, except those which appear upon its surface. whether they be deep red, light red, pink or yellow. All the colors, except those we see, are absorbed by any thing. If it were possible to produce absolute darkness, there would be no color at all: not even if your eves were so organized that you could see in absolute darkness, everything would be of one gray hue; no variety; the infinite beauty of Nature would be lost.

Q .- Is it true, or not, that the magnetic side of rays of light are used in the process of daguerreotyping to fix the human features upon the plate? A.—No. On the contrary, the entire powers of the ray are used.

Q.-Prof. Denton vesterday delivered a lecture in Music Hall, in which he said that there were none to be saved but the poor, for according to Christ's saying there was no salvation for the rich; and finally he said there was no need of there being any Christians; what was wanted were "men," more men like Henry C. Wright, and some others whose names the writer does not remember. Now, will the controlling spirit please explain the difference, if any, in the motives or spirit actuating Christ from the motives or spirit which moved and influenced Henry C. Wright?

A .- There was, in all probability, just as much difference between the manifestations of Henry C. Wright and Jesus the Christ as there was between the external body of Jesus and Henry C. Wright; between the condition of the earth at the time Jesus lived upon it, and the condition of the earth at the time Henry C. Wright lived upon it. The difference of climatic influence that exerted its power over Jesus, and that that exerted its power over Henry C. Wright; the position of the heavenly bodies at the time of the earthly life of Jesus, and at the time of the earthly life of Henry C. Wright; and I might go on enumerating an almost influite number of causes that make up the difference; but truth is ever truth, let it be given by whoever it may; it is truth forever and

Q.-(From the audience).-Does not the great Infinite Spirit work through human agents to reveal his truths that pertain to our best good?

A.-Certainly, that is the only means through which the spirit can work; through which we are apprized of the existence of such a spirit at all.

QR.-We cannot comprehend him, outside of Nature, only by instrumentalities.

A .- No; and then that is not outside of Nature, for all instrumentalities belong to Nature. A God outside of Nature is no God at all to us, because our senses cannot accept him or comprehend him.

Q.—Is it not logical to suppose that God is independent of his works, as we are independent of our works?

A .- No, it is not; for truthfully speaking we are not independent of our works. We impress a part of our lives, the choicest part, upon all we do. The life of every day becomes the life of the thing we have made; and thus it is with the works of the Infinite Spirit of Nature. We cannot comprehend the God of the flower, except through the flower. We cannot comprehend the God of the soul, except through the soul. I believe that God-exists in Nature, and not at all

outside of it. Q.-Can you tell what space is?

A .- I can tell you that there is no space-not a single point in Nature that is not made use of-Even the very air we breathe is filled up with intricate meshes, of magnetic and electric lines nassing from cloud to cloud, and body to body, uniting all. There is no space.

Q.—Is there any special divine Providence?

A .- Yes, there is, so far as human intelligence is concerned. When any good comes to you it is a special Providence to you, because it comes to no one else. In this sense, and to my mind in this sense alone, is there any special Providence -Providence that is over all, and yet cares specially for each one.

Q.-What we call spiritual manifestation is a special Providence, is it not?

A.—Yes. Q.-Is it independent of the great laws and principles of Nature?

A.-No, by no means; it is dependent upon general principles; absolutely dependent upon the comes to the individual. It is a generality as it applies to the general humanity.

OR -Yet we are informed that all are not susthey are not mediumistic.

A.—Then you have been wrongly informed, for all are more or less susceptible to it. These exceptional cases whom you call mediums are the

exceptions to the rule. Q.-What I mean to ask is this: If I offer a prayer for a certain good, will God specially

A.—It may be, if you are in harmony with the law through which your prayer can be answered. you pray for something which is unreasonable, or expect to obtain it through a law with which you are not in harmony, it is very likely that your prayer will not be answered. If you are sick, and pray for health, your prayer will most likely be answered by your taking the means by which to find health.

Qu.-It would not be answered by any direct act of God, as thinking of me.

A .- I think not; I do not believe in any such answer to prayer, for such would be a miracle. and there are none. Qn .- You know we offer up prayer, and expect

to be answered by God. A .- We often do a great many foolish things.

QR.—The Bible says that Elijah prayed that it might not rain for six months.

A.—The Bible says a great many foolish things, or at all events things which, as recorded, have been foolishly understood. The aborigines of the north have their rain-makers. When there is a dry time these rain-makers are called for, who pray for rain. How do they do it? They first wait until Nature gives the strongest signs that rain is coming. Then they go on the top of their wigwams, and shaking castanets of shells, and drinking, pray to the god of water. But, mind you, they do not commence this service until Nature tells them, and they understand her language well, that rain is coming.

Wilbur F. Hale,

How do you do, Mr. White? [You have the advantage of me.] Wilbur Hale. [Is this Wilbur? You have returned quick; very glad you have except as I know it through matter. However come.] I am weak. I did not think I was going. think if my disease had been understood, I might have stayed; but, for my part, I am glad it was not. Tell father so, won't you? [Certainly.] Tell father I am all right; I would not come back if I could. [Your father feels very lonely.] Yes; am sorry for him; I am glad for myself. [You like your new position, then.] Very much. I will come again by-and-by.

Harvey Robinson.

[How do you do?] Well, stranger, I am well. My name was, when I was here, Harvey Robin-

son. I was thirty-six years of age. I said I was well when I came here; so I was, but I begin to feel sick. I had an infernal western fever on me for about six or eight months, and an individual existence previous to its existence wound up in congestion, and I went out, in the body? I have got a brother. He is to-day somewhere in would argue like this: If it was true, he would ciples; that is the business of matter. never want any of his folks to come back. "Well," said I, "Wesley, I will come back just as soon as edge of a previous existence? I can get a through ticket, whether you like it or A.-Yes; it will, if it desires so to do. There anything purporting to come from me, or any of an entire knowledge of all its past experience his friends, he would make trouble for those who | with matter. published it. But, do n't you fear, Mr. White; he can't do a thing to harm you. I propose to knock | acorn the oak, in the order of creation? his pins right out from under him. I could always thrash him when we were boys, although I scientists of every age; nor can any philosopher

you expect." I am happy to send him word my quarters are exceedingly comfortable, and that I have a free this is true of all other conditions of Nature, and pass over the road, so I can come whenever I true of humanity. The old story concerning the please. And now, Wesley, you said if anything creation of humanity would very soon be exwas published purporting to come from me, or ploded by the mind who searches into Nature, any of your friends, you would make trouble for who learns of her laws, communes with her God. those who published it. Well, now, I do not want to retaliate, but we will see who will make the years ago yesterday? Pretty important day! can. the thing created. There is intelligence in all not forget it! So sure as you make trouble for things. my publishers, so sure I shall return, giving a full account of that day's doings. Now beware! you how in my short stay in the spirit-world. I come | intelligence and omnipotence, but I do have faith here to give you light and take away the miser- in the natural law which pervades all things and able theological darkness that surrounds you, works through all things, to bring all things to That theological darkness is about seven years the highest possible state of perfection. I do not old; I can strangle it pretty quick. You made no understand that the natural law has any design profession of religion nine years ago, and you whatever in its action. There is nothing in all the know and I know what transpired. Now beware! vast chemistry of Nature that tells me so. And reckoning. But, nevertheless, though it may bring you a great deal of trouble, it will also bring you a great deal of spiritual light. But I pray that I may not be obliged to resort to the

harsh means. I suppose that my brother has been informed that I did not leave enough to square up accounts with the world. That is a mistake, for I did, and, at the last end of the settling up of affairs, what I have here said will be found correct, although it does not so appear at the present time. He says he supposes my Spiritualism got it. I wish it

had, but, unfortunately, it did not. Now, before I leave I will take occasion to say propose to come again, and I hope I shall not be obliged to execute judgment. I hope he will matter, but when viewed as spirits they are all be reasonable and look this matter fairly in the alike. face; weigh it in the balances of reason; use all | Q.—Then the aggregation of power depends there is good of it, and what is not good, lay it upon the matter with which they are brought aside. Good day, sir.

Mary Locke.

I died in East Boston some two years ago. My mother believes all who die out of the church are lost, and as I was not a member of the church. she is greatly troubled about me.

I want her to know that I have found a happy home; that the love of God is our all in the spiritworld as here, and that each one has what he or she deserves. It does not matter whether we belong to any church at all, we have what we deserve; and it seems that I deserve a good home and loving friends, for I have them.

Alexander Paine.

My name was Alexander Paine. I lived and died in Bangor, Maine. I have been gone three years. I am eleven years of age now. I wanted mother to know that I could come back, and I wanted her to know that my head is all well. [What was the trouble with your head?] I fell and hurt it, and got sick and died; but my head is laws of Nature. It becomes a speciality as it all well now, tell her, and I have seen Uncle James, and I have seen my grandfather, and my grandfather is not cross at all. [Did he use to be?] I never saw him, but he got cross with mother, ceptible to these special manifestations, because and told her to go away, he would never own her. But he is real good to me, and I like him. [That was your mother's father?] Yes, sir. He did not like my father, but I think he is sorry, now, because he wants to come back. He told me he was going to just as soon as he could; says he has got a good deal to say-some things to ask pardon for of mother, and father, too. He did not like father, because father is an infidel; but he says now he thinks my father was nearer right than he was.

So I want mother to be happy about me, and not to cry any more, but to know that my head is all right, and I shall be the first one to meet her when she comes. Good-by, sir.

Séance conducted by Cardinal Cheverus; letters answered by William Berry.

Invocation.

God of the granite and the rose, we invoke thy presence in the consciousness of these mortals; and we pray thee to drive hence the time-honored though imbecile God who presides over the many religions that fill the earth. It is not enough that we have sought for thee and found thee in Nature; that we have heard thy voice and have talked with thee, have seen thy footprints and walked with thee. We would that thy children everywhere should know thee as we know thee; for thus, and thus only, shall the last enemy be conquered-shall death be lost in life, and hell be conquered by love.

Questions and Answers.

QUES .- Is man's intelligence the effect of his material organs, those organs which compose his

Ans.—Since I am a materialist, I shall answer. Yes; and yet it is necessary that I should qualify the answer. I recognize spirit as the active principle in matter; but I recognize matter as the eternal lever of spirit. I know nothing of spirit save as I know of it through matter. I know nothing of thought, which is one phase of spirit, refined that matter may be, still spirit can only manifest itself through matter. Therefore, if I answer at all, it must be in the affirmative.

O.-Are those organs the production of an intelligent power-a designer?-or were they

brought into action by a non-intelligent cause? A.—I believe them to be the result of a chemical power existing in Nature, and no more a specialty than that the oak comes from the acorn. We look abroad in Nature, and we see that everywhere which causes us to bow down and worship. We see the action of an all-perveding principle; we see it no more in humanity than we can see it, if we look earnestly for it, in the

rose and in the granite, the sparrow and the bee Q.-(From the audience.) Does the spirit have

A .- Previous to its occupying the present form, Ohio, but I cannot tell exactly where, for he is a it may have occupied numberless forms; but if moving planet. John Wesley Robinson. He is you ask if it had an individualized existence preone of the most inveterate laters of Spiritualism vious to its conjunction with matter, I shall anthat exists; and there existed a feud between him | swer, No-certainly not. Before that time, it was and me, on account of my faith, before I died. He an unorganized principle. Matter organizes prin-

Q.-Does it have, in the spirit-life, any knowl-

He said something like this: if there was are methods in that life by which it can obtain

Q.-Does the oak precede the acorn, or the

A.—That is a question which has puzzled the was smaller than he. I will knock his pins right who has not an experience beyond the things of out from under him in the first place. The last crude matter answer it. But when we stand time we had a talk about this matter we both apart from crude matter, and are able to behold got a little mad, and I believe he indulged in an matter in its finer essences, then we are better expression that sounded very much like this: able to answer the question, and we shall answer Harvey, when you get on the other side, as you it in this wise: The essences of all that Nature call it, you may find yourself in such tight, hot produces are in the air, and the air is the great quarters, that it won't be so easy getting back as sower as well as reaper. The essences or elements of the acorn were sown in the soil long before the acorn as a material form existed; and

QR.—I understand there is a design in everything most trouble. You know what occurred nine produced, and the Designer must be greater than

He never tells the soul a falsehood.

A.—You understand that there is a design in everything. Well, then, you understand more know I never lied here, and I have not learned than I do. I have no faith in this God of infinite for, so sure as you do not, you and I will have a it is upon that, and that alone, that I rely for an education concerning God.

QR.-I understand that you do not believe that there is any spiritual intelligence preceding the laws that we call natural laws?

A .- That is the position I occupy exactly. Q.-You mean, then, that matter and spirit are

eternal and coëxistent? A.-I do.

Q.—Is Prof. Denton's theory correct that we came up from the lower orders of creation? A.-Yes.

Q.—Do all souls differ from each other?

A.—In essence, they do not; in aggregated power, drawn from conjunction with matter, they do. There are no two alike, when seen through

Jan. 2. | into conjunction?

A .- Yes, as the perfection of the flower depends greatly upon the soil into which the seed is

80 W D. Q.-Then can the soul, by its efforts, aggregate to itself greater power?

A.-Yes. Q.-And by occupying different periods of time may the soul, through conjunction with different bodies, be facilitated in the aggregation of power? And is it chiefly for this advancement of power that these re-incarnations are necessary?

A .- Yes, and also for the advancement of matter. It is necessary for the soul to gain a certain amount of experience with matter ere it can attain eternal, celestial life, ere it can be supremely happy. Therefore if it does not obtain what is requisite for its eternal happiness in one life, it goes the cycle again, and again, and again—just as the seed comes up in greenness and in heauty in the springtime, flowers in summer, fruits in autumn, and dies in winter, and returns again to earth as the seed, to come forth again in spring. time, flower in summer, fruit in autumn, to die again in winter. She teaches you the lesson of humanity and the soul, if you will but heed her. But the trouble is with humanity, it has been seeking after strange gods, worshiping many idols at strange shrines. Nature furnishes a God that never leads the soul astray. We are all prone to idolatry; our natural love for the beautiful, the grand, the vast, leads us often astray. Nature is not strong enough to hold us, only in a few instances, when we cling close to her heart, and read daily her volumes; then these strange gods have little nower over us; otherwise once there, it is hard to get away. Jan. 3.

Walter Scott Poore.

Mrs. Wilson, I believe. After about twenty years absence, I find myself able to communicate with you through a body entirely different from the one I have so recently left. It is but a few hours ago since I came to a clear consciousness herself to me, and with wonder and surprise I said: "Is it possible that this is the little five-yearold that I left so long ago? is it possible?" "Oh yes," she said, "it is possible; I do not clearly remember you, only through my mother; but I desire to bring you to the knowledge that you can return to your friends whom you have left on the catechism of return, and I studied it with avidity, and I am here to thank God for the beautiful process whereby the soul can come back

things, but I shall learn fast enough now, and hope I shall soon return giving some satisfactory explanation of the life I have just entered upon One word more. The little elastic I never parted

left here. I intended when I returned to the At lantic States to present it to you, but it remains Jan. 3. upon my body.

Inon my body.

[The above message contains sufficient evidence to us of personal identity on the part of the spirit of Walter Scott

This spirit that met me, Edward, was mother, ersonal identity on the part of the spirit of Walter Scott Poore; but a few words of explanation are needed to make it appear so to others who may read the Banner of Light. Over twenty years ago we first became acquainted with Walter, while visiting his father's family at "Indian Hill," Newbury, Mass., (then also the residence of Maj. Ben. Per ley Poore.) Our daughter, Anna Cora, famillarly called his way he called at our residence in Boston, to bid us "goodby." Before leaving he asked for some little keepsake lap), he unclasped it and put it in his pocket, saying, "This . I will keen it safe until I return with Eigh years afterwards our daughter left us for the higher life. We had not heard directly from Walter for twenty years. He passed to the spirit-world, from San Francisco, the 25th of last December, and when the news reached us by telegraph. sult is explained in Walter's communication, in which he also reminds us of the keepsake incident, which had so long MR. AND MES. L. B. WILSON. alept in our memory.

Nelson Gray.

I died nine days ago in New York City. And my father says if he could only have any positive evidence that there is anything after death, it would be worth more to him than all the wealth of this world. He does not believe in any hereafter, and he feels so unhappy about my death; he says if he thought he could ever meet me, even after a thousand years absence, he could be reconciled to my death, but having no expectation of ever meeting me, he finds it rather hard.

Well, I was with him when he took the little flower from the casket, and took out the book he carries in his breast pocket, and pressed it in it. No one on earth saw him, but I saw him, and if there was nothing of me except the dead body which he knew could not see, what was it? What is it that comes here and tells of what he did when there was no one present? I want him to think. He used to say I might go to Sabbath school and meeting, but he hoped I would not be foolish enough to imbibe any of their errors. Well, I believed in God, I believed in another life, I believed that my mother was somewhere where she could see me, and watch over me, but I did not know where. She died before I could remember. I used to often astonish him by telling him that I thought my mother saw me, that my mother would be grieved or glad at this or that. He said, "My son, if I could believe that, I should be the happiest man in the world."

Oh, tell him I come back to make him happy. want him to investigate and learn whether this s true or false. If he finds it true, then he will be happy; if he finds it false, then there is nothing lost. He has no anchor now; he can have no less if he investigates this and does not become satisfied of its truth. I died of fever, typhus and brain fever. [Your age?] Fourteen years. Jan. 3.

Lizzie Smith Clough.

I have a sister on earth who left her home some years ago; my mother and two sisters who remain here in Boston believe her to be dead, or to have left her body, but it is not so.

For reasons of which she is the best judge, probably, she keeps her whereabouts a secret, but I come here, knowing her to be a reader of your good Banner, to ask her to write to her sisters and mother. No harm can come of it, but maybe a great good. There are reasons why she should write, why she should let them know where she is. It may be asked why I do not tell. Simply because it is her business, and not mine. Jan. 3.

Séance conducted by Baron Von Humboldt; letters answered by William Berry.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Thursday, Jan. 5.—Invocation; Questions and Answers; Emma Tilden, of Boston, to her sister Augusta; Charles Chase, to Mirs. L., B. Wilson, of Boston; Theresa Calleno, of New York City, to her brother Adolph.

Monday, Jan. 9.—Invocation; Questions and Answers; John A Andrew, to nine friends; William Colburn, to his brother Daniel; Rophia Tucker, of Nova Rectia, to her muther: Annie DeLancey, of Richmond, Va., to her mother.

Tucsday, Jan. 10.—Invocation; Questions and Answers; Evangeline Shields, to her grandfather; Capt. John Peevy, of Bath, Mc., to Sam Gordion; Frank Germon, to friends; Minnie Wesley Tyler, of Beyroot, Syria, to her father.

Thursday, Jan. 12.—Invocation; Questions and Answers; Joseph Routhard, to his father, John Southard, in Pontiac, Mich.; John Barker, to Mr., White; Daniel Gu'id, of Roston, to his son William; Nellie Atkinson, to her brother William.

Monday Jan. 16.—Invocation; Questions and Answers; Deacon George Howlard, of Topsham, Me., to his family; Rophia Enos, to her sister Charittic; Capt. Alexander Stone, of the V. S. Arry.

Tuesday, Jan. 17.—Invocation; Questions and Answers; Joseph H. L. Tsylor, to his friend Daniel, Mason; Nellie Abbot, of Lawrence, to her mother; Capt. Gorham Basset, to his friends; William Lewis, of Boston, to his mother.

Thursday, Jan. 19.—invocation; Questions and Answers; Matthew Hogan, of Roston, to Father Rilley; William Tibbets, of Bristol, Me.; Jennie Johnson, of New York, to her mother.

Thursday, March 30.—Invocation; Questions and Answers;

Thursday, Murch 30.—Invocation: Questions and Answers;
Fannic Crowell, to her brother: William Sculphysia Control of the Contr Thursday, March 30.—Invocation: Questions and Answers; Fannic Crowell, to her brother: William Raulsbury, of Boston to friends: Alice Fabens, of New York City, to friends. Monday, April 3.—Invocation: Questions and Answers; Fred. Somerby; Annie C. Kaight, of Aucasta, Me., to her mother: William Namborn, of Greensboro', Ala., to friends. Tursday, April 4.—Invocation; Questions and Answers; Bull Davis, of Oswego, N. Y., to his mother: Cant. Andrew M. Perry, of New Bedford, to his family; Ella Sturges, of Biston, to her parents; Daniel Sweeney, of Detroit, Mich., to his brother. to his brother.

**Monday, April 10.—Invocation: Questions and Answers; Eldora Reed, of Lindonderry Vt., to her parents; Charles Frost; Edward T. Taylor (Father Taylor), to friends.

COMMUNICATION FROM A SPIRIT.

The following communication through the mediumship of Mrs. J. S. B., of New York City, was recently given to Mr. Edward Underhill, of Brocton, N. Y. The medium was an entire stranger to him and his family. The message contains so many striking tests of identity, he has consented they lead us aside to their embraces, and when to have it given to the public, to strengthen the faith of others and encourage the seeker of the truth of spirit communion:

THE COMMUNICATION.

I am here, dear Edward. I showed myself to you in a dream some time in December; I tried then to make you understand that I wished you to go to a certain place where I could communicate with you, and now you are come. I am so glad to see you, and though the frost is beginning that I could return in this way. And how quickly and well I have learned my lesson from my accomplished teacher, I will leave you to decide. I say it is a few hours ago—yes, and but a few hours since your beautiful daughter introduced herself to me, and with wonder and surprise I the new-blown rose is fresher than that of a week's blossoming. Oh, my dear, I am as light as a feather; I can fly or float about like the atom on the air. I would have you know that although I am removed from your sight, that I am not in reality far away, and I am glad that I can administer to your spirit, and sometimes I can direct can return to your friends whom you have left on the course of circumstances so as to throw the earth." And then she opened the simple volume, light of my own better judgment over things, and cause you a smoother time. I am so anxious, so anxious to say what I wish to, that I cannot control the medium to write fast enough. I will try to tell you about the time and manuer in which I after it has laid off its own body, take upon itself another, pro tem., and speak to the friends that remain.

I died as I lived, unacquainted with these room for entertainment. I know in that last hour when you realized that I had indeed passed away, the whole world looked dark and dismal to you. I did not go entirely away. My new body came out of the old one, and was taken hold of from, and if I mistake not, it is upon all that I by a spirit so bright that my eyes were almost left here. I intended when I returned to the At dazzled. I wondered where and what I was. I looked for my bottle and spoon, and I could not see my slippery elm. I should like to show you

and she carried me away some distance after she took hold of me; and I knew her, and she kissed me, and I was ted like a little child; but for a while I looked as usual for my handkerchief, but could not find it. I expected to have to cough, but lo! my throat was new, and mother said:
"Child, try your voice," and I found a clear sing-"Birdle," then less than five years of age, was with us, and ing voice, beautiful and sweet, and I spoke your became quite a pet of Walter, who was a mere lad. A short time after this it was decided that Walter should Join his father, who was doing business in San Francisco, Cal. On his way he called at our residence in Beston, to bid us "good". knew that I was dressed satisfactorily to my poor husband and friends. I did not leave the remains from Cora, and, as his eye caught a glance of the clastic till they were put in their last resting-place. I around her little leg (as she was sitting on her mother's kissed you, dear husband, and then I went away and found my new estate. I am as glad to have my two girls with me as you are to have your two boys: and I will tell you next time what we all do. Now, my dear, because I am a spirit out of the form, you must not think that I am far from you, or that I am not your same own dear wife. I tell you positively now that I am, and am just we informed Anna Cora, and asked her if she could not find as near to you as I ever was. Your eyes have a Walter and assist him to return and speak to us. The re-

I try to make you feel my touch, and sometimes
I take hold of your hand.
I am now trying to help you settle up the old
business. If I were you, I would not take any
fre h encumbrances on my hands; wait for me to tell you what to do. I will help you. I was not foolish when I mentioned the value of the land. There are sieves in process of making, which will sift out many a dollar from it in the future. I will give the same advice and create the same in-terest that I did when you first advised with me. Take good care of your health. I will send a man to you who will show you what to do for your blood, which is out of order. I will save you from future anxiety on that subject, and will give you evidence of my presence if you will meet me bere again.

I am your loving wife, MARY H. UNDERHILL.

Passed to Spirit-Life:

From Boston, April 5th, 1871, after a long and severe lilness, Caroline Frances Bagley, daughter of Pokins II. and Char-Caroline Frances Bagley, daughter of Perkins II, and Charlotte W. Bagley, aged 23 years and 6 months.

Her spirit has at last found that rest and comfort which, with her delicate constitution, she could not fully enjoy in this life. Her spirit has returned to her parents and assured them that she is happy in her new home.

There's a silence in parlor and chamber,
There's a sadness in every room;
Oh, we know't was the Father that claimed her,
Yet everything's burthened with gloom.
But we will not be comfortiess mourners,
Nor longer broad over our pain,
For we know where the angels have borne her.

For we know where the angels have borne her.

And soon we shall see her again.

Cox.

Frem Cambridgeport, April 5th, Mrs. Eliza W., wife of Mr. From Cambridgeport, April 5th, Mrs. Eliza W., wife of Mr. Jeremlah Harris, aged 70 years.

Sister Harris had long been in feeble health, and was ready when the change come to leave her loved ones here, and join the many that had passed over before her. All her children and kindred, save three cousins, were awaiting her there. May her companion, in this hour of bereavement, realize more than ever the hiessedness of angel miristration, feeling that the resurrected spirits of his loved ones will watch over him till they meet again, a reunited family, in that home where the pangs of separation are forever unknown.

Funeral services were performed by the writer at the residence of her husband, No. 5 Oak street, at 10 A. M. Friday, the 7th, after which her remains were taken to Rowley, Mass., for interment.

J. H. Curier.

From Chittenden, Vt., March 28th, Miss Miranda D. Eddy-Horatio G. Eddy's oldest sister-aged 35 years.

Horatio G. Eddy's oldest sister—aged 35 years.

Her disease was slow, lingering consumption, which wasted away her physical body. For the past few months she was a great sufferer. She had her senses till the last moment, and closed her own eyes. Her last words were: "There are three more to go with the consumption—Horatio, Mary and Sophia." She was a firm believer in Spiritualism, and did all in her power to advocate the cause. Many will miss her who have been to the home of the Eddys, and have formed her acquaintance. She will be sadly missed by her brothers and sisters and aged mother—oh! how much; for she was a true and faithful sister; but the hope of meeting her again will be a consolation to them now she has gone.

LOWELL B. FISHER.

From Abbotsford, Province of Quebec, Canada, March 19th, Albert C. Barber, second son of Hervey Barber, of Warwick, Mass., aged 32 years 8 months. Disease, inflammation of the

lungs.
The departed was a full believer in spirit communion, and left with a full belief of a progressive hereafter. The Father called, friends in the spirit-world invited, and relatives on earth respond to the sentiment, "Child, your Father calls, come home."

From Troy Centre, Wis., on the 25th of March, Sarah Bunker, wife of A. F. Bunker, six days short of 80 years old. She has for many years enjoyed sweet communion with our friends (when circumstances would permit) that had gone before, and had the promise of a happy home, and I have full faith that she is now basking in the sunlight of God'ss glory. A. F. B.

From Holliston, March 31st suddenly, of paralytic apoplexy, Calvin Claffin, aged 30 years. He is not dead, but has passed on before to the higher life-to join the loved ones there awaiting him.

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Apr. 1.

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

M 183 M. TIKERESA STELHAMER
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4w*—Apr. 8.

MRS. F. C. DEXTER, Clairvoyant, Business and Test Medium. Examines persons by a lock of hair, heals by laying on of hands. Price \$1. 494 Tremont street. Hours 9 A. M., 4 P. M. 13w*—Apr. 8. JULIA M. FRIEND, Medical Clairvoyant, 69
harrison avenue, Boston, Mass. Examination by lock of
half \$2.00; when patient is present \$1,00. Hours from 10 to 5.

MRS. L. W. LITCH, Trance, Test and Healing Medium, has removed to 163 Court street, Boston. Circle Tuesday and Sunday evenings at 72 o'clock. Apr. 22.—24*

MRS. A. S. ELDRIDGE, Business and Healing Clairvoyant, 1 Oak st., Boston. Answering letters, \$1,00. MRS. M. A. PORTER, Medical and Business Clairvoyant, No. 8 Lagrange street, Boston.

SAMUEL GROVER, HEALING MEDIUM, No. 23 Dix Place (opposite Harvard street). 3m*-Mar. 11. SIDNEY HOWE, Clairvoyant and Test Medium, 14 Chester Park, Boston. 3m*-Feb. 4. MISS MARY E. OURRIER, Musical Medium, 390 Main street, Charlestown. General circles Monday, Wednesday. Saturday and Sunday, at 73 F. M. Admission 25 cts. Private sittings Wednesday and Suturday afternoons.

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Miscellaneous.

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Mar. 4.—3m

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Our friends on the main line of the Illinois Central Railroad from Vandalia to Dunlieth, and at Dubuque, and places west in lows, on line of railroad, may have a call, and, when suitable arrangements can be made, a lecture, and also any books ordered delivered, by notifying me early by letter at my office in St. Louis, as I intend visiting that section early in the summer.

WARREN CHASE. LIGHT BREAKING INTO DARK PLACES

Christian authority is at last being illuminated with a few rays of historic light, which modern writers, scholars and travelers are able to force through its heretofore barred doors. Colenso and Renau have done what Robert Taylor failed to do with the church, but did far more effectually with those who dared read after him. Another thorough scholar, in Dr. Ginsburg, L.L. D., has largely illuminated the history of Jesus the Christ of modern Christians, and made him out as no more and no less than an Essene, adopting and practicing their system and ceremonies with few simple variations, which were greatly corrupted by his followers, and especially by the Christian church, after its organization and adoption by Constantine. It is astonishing to see how

superficial, shallow and short-sighted is our church literature, when compared by impartial writers with ancient history and the early languages, especially the Sanscrit and Hindoo history, as we find in the late and most valuable work, BIBLE IN INDIA.

The object of this article is to notice a sign of

the times, by referring to and quoting from the Examiner for April, which has a thorough digest of Dr. Ginsburg's book, and acknowledges its anthority and good sense in tracing the principal features of Christianity to the Essenes, who held them and kept up most of the sacred rites and ceremonies for centuries before Jesus was born, to which our shallow theology traces most of them as original. We cannot put this argument in as good and forcible language as the Examiner has, and we give a short extract in its own lan-

guage as a specimen, and hope our friends will

get the April number, and read the full article of

'It appears almost certain that the particular

Rev. Edward C. Towne:

in which Jesus held most closely to the Essenistic life was that of his physico-psychical capacity for that exercise of power which Spiritualism lays so much stress upon and has made at last so familiar, and that it was by exaggerating the Essenistic expectations in regard to this power that Jesus conceived for himself a Messianic mission, not chiefly violent, but chiefly miraculous. Essenism taught and practiced healing, prophecy, miracle, and led its favored children up to expectations very near that of Messiahship. Jesus seems to have joined Essenistic to Galilean expectation, and readily made, without a particle of originality, just the figure which Christian ignorance has construed and Christian reverence explained as the apparition of Godhead, or at least of divinity. He had to but faintly transcribe Es-senic life, and repeat the wisdom of Hillel, to be as a teacher all that we find him, especially if we fairly consider how few of the best passages can be taken as from the lips of Jesus—the sermon on the mount, for example, which doubtless owes more to the pen which wrote it than to any actual speech of Jesus; and the parable of the prodigal son, which clearly belongs to a time later than that of the living teacher to whom it is credited. And most evidently Jesus made all else subordinate to his personal expectation of a Messiahship of miracle; else he could not have died so utterly disappointed. No faithful Essene ever died like No Galilean of the lion heart and red hand ever met death with such protest as fell from the distracted heart of Jesus. It was Essenism corrupted by Galileanism which wrought that woe, Jesus had thought to fight without peril and to win without risk, looking to an Esseniatic method of doing a Galilean work. Had he been fully and heartly Galilean, he might have headed a great revolution, or at least have died as John Brown died. Had he been simply and wholly Esseniatic, he would have been a common teacher of the spiritual Judaism of which Hillel was a great apostle, and this Judaism might have converted the world without preserving his memory."

We cannot afford to follow this most excellent article further, but most heartily approve the spirit in which it is written, and rejoice in the promising signs of rationalism among the leading liberal religious writers of our own country, while Lecke and Darwin and Huxley, with Renan and Colenso, are pushing forward the public mind in Europe, and greatly aiding it on this side of the water. It is also extremely gratifying to us that, on these great questions and all kindred subjects, the Banner of Light has ever floated out from the most advanced outposts of the army of progress; and we now feel that hosts of able minds are coming up to the work of freeing the public mind from the dark cloud of superstition and ignorance that has hung over it so

WHO WAS RICH?

A young man, of no extraordinary ability, had invested all his money in his education and profession, and moving West, settled in a large city, opened an office and began practice; of course achieved no great feat and gained only an ordinary reputation for honesty and professional integrity. Fortunately, or unfortunately, he secured the confidence and hand in marriage of the daughter of a very rich man, whose share of her father's estate was several millions. He was no sooner married than he was reputed very rich, highly honorable, remarkably talented, and set forward and upward as one of the great and rich men of the State, if not of the nation. In the public notices of him and his wealth, his wife was not mentioned—her name was not called—she was left in the same obscurity as if she had brought no fortune, or as if the property was not hers, however much she might have controlled it in her private dealings with him. Was he rich? This is the question that arises; or was he only the husband of a rich woman? While they were away from her native city educating their children, he took his own life, the cause of which was not given to the public, because he was reputed rich, popular and honorable, and of excellent charac-

SHARP.

The Examiner for April makes a sharp point on what it calls the "crazy Chicago Orthodoxy, quoting a most scandalous article on Mrs. E. C Stanton, from the Congregational Review fo March. The Examiner thinks the editor tha wrote the article is hardly safe in community with only the restraint of his church and good society, and thinks ladies at least would be safer with him in State prison, as by his confession he would be often guilty of adultery if judged by the New Testament standard, as he confessed the protection of his morals in the case of Mrs. S.'s language was her gray bair. We are glad some of

our religious neighbors can see through the sham pretences of purity in the churches, for we have long known they were no better than outsiders except in solemn countenance and prayerful pretence of moral sanctity. We also understand there are important facts on the subject in possession of a female society in Chicago, that has been taking testimony among the abandoned women of that city.

"THE GOD-IDEA IN HISTORY."

This valuable addition to our literature, by Hudson Tuttle, has not yet found its way into the families and libraries that need it. We are late in reading it, but not slow in advising others to do so. It contains much important information condensed from a long line of theological history. and takes up as playthings the various theories of the thousands of Gods, worships and creations of the nations, and examining the various systems as Christian writers do, as easily sets them aside, by showing their weak, inconsistent and ridiculous claims, when compared with what we know of Nature, of law, and of life. But unfortunately for the Christian and his theory, and three-headed or one-headed God, it shares no better fate when tried by the same rule, and it is doubtful whether it is as consistent or rational as some of the ancient systems when compared by an impartial judge. With the final conclusions of the book we do not fully agree. It seems somewhat as J. R. Lowell says of Emerson's Transcendentalism—as so perfect it has no place to put

OPPOSITION BREAKING DOWN.

It seems by the reports in the Louisville papers that the trumpeted exposé of Spiritualism by the lectures of Mrs. G. L. Whitman were a complete failure, as the reporter of the Courier-Journal gives a most ludicrous and facetious account of her two attempts to lecture for that purpose, at which he says he and seven others made up the first audience, and that he was all alone at the second, except the speaker and one companion. She seemed offended to think the preachers and Spiritualists would not come and pay fifty cents each to hear her put Spiritualism down with Bible authority. Most people are aware by this time that it will not stay down for any such bidding, and our friends have been humbugged enough and paid enough for such sham exposés. which amount to pothing.

Born into spirit-life, on the morning of March 21st, in the 50th year of her age, the wife of Hon. Isaac H. Soule, of Stillwater, Minnesota,

Gone to the Symmer-Land—one of earth's best— To join her loved friends in the home of the blest. A kind husband is left her absence to mourn, and two faithful sons of a mother are shorn. v know she 's now landed on youder bright shore. Freed from earth's troubles; yet her loss they deplore.

Her record of earth-life is spotless and pure: Her good deeds and kind words will ever endure; And her many friends here will the memory bear Of her sweet induence and kind, loving care. Though the casket is hid, yet she oft will be near Her companions and friends on life's journey to cheer.

By a true, living faith she was ever sustained; The Harmonial Philosophy by her was maintained She loved all its beauties; its truths she engraved In practical work, by which all may be saved; She taught by example, more potent by far Than wordy crations of pulpit or bar.

Her home 's with the angels all beaming with light; Her soul 's filled with praises and rapturous delight! For the eye hath not seen, nor the mind conceived of the glories and beauties there revealed To those who, like her, had the truth ever leved, And laid up their treasures in mansions above.

Address to Spiritualists.

At a meeting of the Board of Trustees of the American Association of Spiritualists, held in Philadelphia, March 10th, 1871, the undersigned were appointed to prepare an address appealing

for the means of prosecuting the missionary labors of the Society. Our Association-banded together in the hope

of doing more good by combining our efforts, not in the spirit of limitation or dogmatism-finds itself few in numbers compared with the whole body of earnest Spiritualists, and with limited means.

the services of Eli F. Brown, and others, competent and willing missionaries, who would undertake the establishing of Lyceums, and the spread But the misfortune has been that, until now, the of the cause of Spiritualism, but we have not the funds to place them in the field, hence it is that understood it, and have not known what to do with it. And it is only now, among a people in-

We know that there are those who do not favor organization, even to the limited extent of promoting missionary labors. We will not ask that those contributing shall believe in organization, but we do ask true and earnest Spiritualists - whether they approve or disapprove of organization-to give us their aid.

The Association could do much, if those interested would cooperate by increasing the fund set apart for the general purpose of spreading the knowledge of the presence and influence of spirits.

Our fund is necessarily too small for the vast field of labor that lies before us. Spready there can be of labor that lies before us. Surely there can be no difference of opinion as to the desirableness of spreading the truth in our possession as Spiritualists, for it is not ours alone, truth being the common inheritance belonging to all humanity.

We do not lessen our own stores when we impart many erroneous conceptions of the spirit comideas or spiritual wealth to others, for the law that underlies a spread of knowledge of spiritual facts and spiritual experiences, is not a law of division and decrease, but of multiplication and in- thousand years before the Christian era-history crease. Humanity is always richer, while not one individual is poorer for this distribution.

We therefore solicit the assistance of Spiritualists generally, that we may be able to raise a fund sufficient to put laborers into the field, and dis-

thy for those on whom the sunshine of our brighter faith, our knowledge, has not yet fallen. We may wish, hope, and pray, but we must coin these wishes, hopes and prayers into material aid and missionary efforts, in order to make them reach the needs of humanity, Shall not individual as-piration be strengthened by wasting the loving nessages of spirits to homes that would also be desolate and drear? On the other side of the river, in misery, too mighty for human resistance, and

to aid us in the extension of this illumination. All contributions will be acceptable and useful, and may be directed to the address of any member of the Board, or to the Secretary, Henry T. Child, M. D., 634 Race street, Philadelphia, who will forward them to the Treasurer.

Funds will be carefully applied to the purposes suggested by the contributors.

SUSAN C. WATERS, Bordentown, N. J. HENRY T. CHILD, M. D., 634 Race st., Philadelphia.

April 8, 1871.

At the Anniversary of the Advent of Modern

The Spiritualists of New York and vicinity as embled in Apollo Hall on the afternoon of the 31st, for the purpose of commemorating the advent of modern Spiritualism. A large and intelligent audience were present. Judge J. W. Edmonds presided, and delivered the opening address, which we give below, from the original manuscript of the Judge. Dr. R. T. Hallock was Vice President, and P. E. Farnsworth, Esq., was Secretary. Addresses were delivered by Dr. Hallock, Mrs. Charlotte B. Wilbour, the president of "Sorosis;" Andrew Jackson Davis, Mrs. Mary F. Davis, Cora L. V. Tappan, Dr. H. P. Fairfield, Thomas Gales Forster, and Aaron M. Powell. In the evening the hall was thrown open for a reception and sociable, with music and dancing for such as desired.

The National Standard, speaking of the meeting, says: "Though still subjected to ridicule in the popular journals, the movement has attained large proportions, and the audience drawn by this anniversary occasion, in quality and intelligence, was highly creditable, and the addresses were of a high-toned, practical character."

OPENING ADDRESS OF JUDGE EDMONDS. Truth is ever born with many a bitter pang, and most to him who gives it birth, and it is slow in attaining the vigor of its manhood with the human intellect.

It is six hundred years since the power of steam was discovered by an English philosopher, and it has been only in this century, and almost only in this generation, that the existence of power has been recognized among men, and the power has deen recognized allong men, and the power itself made available to vastly increase our capacity of production, to almost annihilate time and space, and to lift the different peoples of the earth from the isolation to which barbarism and superstition had consigned them, and in which ignorance had continued them.

It was at least two thousand five hundred years ago that a Grecian philosopher proclaimed that the earth was not the centre of our starry system, but itself revolved around the sun; yet it has been only within three hundred years that the great truth has been received among men, and the phenomena have been understood, which once frightened millions from their propriety and held them in trembling subjection to a priesthood; and even yet there are some who teach, and doubtless many who believe, that the day may be lengthened by

who believe, that the day may be lengthened by commanding the sun and moon to stand still.

The system of a Grecian philosopher, which was founded on the principle of reasoning backwards and denying or ignoring the existence of every fact which conflicted with its conclusions, lived for two thousand years, even among the learned and the wise, until assailed by an Eng-lish philosopher almost within the last two centuries; and even to this day there are men among us, claiming to be instructed above their fellows, who put their faith in Aristotle rather than in Bacon, and to whom Bacon's greatest work is what the silly King James called it, like "the peace of God, which is past all understanding."

The art of making types and printing letters from them was known some twenty centuries before what we are accustomed to call the "dis-covery of the art of printing;" that is, two thousand years before mankind were able to realize the idea, and so avail themselves of it as to bring about that immense diffusion of knowledge among all peoples and classes which has characterized the last three hundred years, and which is sending the race, with accelerated speed, forward in its destiny of progression.

It was not by silence or neglect alone that these new truths were received by mankind.

Friar Bacon was forbidden by his church from promulgating his ideas, was at the age of sixtyfour committed to orison, and, after lingering in confinement ten years, died. Pythagoras is said to have been torn to pieces by a riotous mob. Lord Bacon was burled in disgrace from his bigh office of Lord Chancellor of England, and ended his days in poverty, and, to use his own touching language, "did, yet living, follow in the funeral of his own reputation." And Johann Faust, who was so largely engaged in developing the art of printing about the year 1450, was arrested in Paris for magic in selling a printed copy of the Bible—was connected with necromancy by the writers of the day, and has come down to posterity in the common conjunction of "The devil and Dr

Well indeed has the poet Pope sung-"Truths would you teach, or save a sinking land?
All fear, none aid you, and few understand. Painful preëminence! yourself to view, Above life's weakness and its comforts, too."

We would say to all Spiritualists, friends, will you not contribute to aid this Society? At the present time, we have the opportunity of securing tells us that all the religious known among men (except, perchance, it may be that of Confucius among the Chinese) claim it as their foundation and recognize its existence among their followers structed and free enough to regard it with reason and in a country where there is no such thing as persecution for opinion's sake that it has co relieved in a great measure from its former shackles) to elevate as well as to gratify, and to open to our understanding the view of an exist-ence both here and hereafter, as easily understood

as it is grand, glorious and sublime.

This is the event that we are assembled to commemorate, and in performing the work we may well cast our eyes for a moment back upon the past, to see if we cannot profit by its experience, of its attributes and its purpose

Now, as in all times past, that which comes to us is judged of by our knowledge, whatever may be its extent, and is, by us, tested by our preconceived opinions, whatever may be the foundation munion, its attributes and its purposes, as well in our day and among us, as in former times. Zoroaster, the earliest known founder of a relig

ion in Asia, and who lived six hundred or six tells us both, but does not determine which Moses, who lived some two thousand years before that era, and even some more modern seers tell us that they had personal interviews and personal intercourse with the Deity himself, and for ages their followers have implicitly believed it. But it never seems to have occurred to them or to their followers age it would extend to them. tribute the benefits of progressive thought into localities where our numbers are yet few; and to institute Lyceums, where the truths of a rational, soul-revealing, soul-satisfying philosophy can be brought to the minds of the young.

Active workers in Spiritualism, you who have accepted its soul-elevating truths, will you not aid us? Spiritualists in every locality, if you love the things of the spirit, let the breath of this comforter infuse into your minds a generous sympatory for those on whom the sunshine of our brighter.

avoid or remove, instead of viewing them, as we are taught to do, as necessary concomitants of a state of existence less than perfect, and as, in fact, designed by a beneficent Creator as the motive power to urge man forward in the path of progression—did, on the other hand, impelled by the combined power of their fear and their ignorance, fill the unseen world with spirits of evil, delighting desolate and drear? On the other side of the river, behind the curtain that veils the spirit-world, are bands of willing, earnest, persistent workers. We are the recipients of their bounty; let us also be dispensers of their glits—in this way showing the power for good which lies in Spiritualism.

We appeal to every philanthropic mind that has received the light of the spiritual philosophy, to sid us in the extension of this illumination. was cast out of the Heaven of the other; and again tell us of his being in the presence of the other, seeking and obtaining permission to tor-ment one who is described as "perfect and up-right, and one that feared God and eschewed evil." And all, with one accord teach us of the count-less hosts of the Spirits of Evil who are ever surrounding us, from whose approaches we have no safeguard, and yet who can be propitiated by our

submission to and worship of them.

This unhappy condition of belief among men

was greatly aggravated by an idea, carefully cul-

Christendom as part of their succession from ing to find out the true nature of that which was all around them and so enlightening the people, and then to communicate these great truths to as is now done—took the lead in the persecutions which doomed to death thousands of those who were the subjects of the unseen influence, declared it blasphemy to seek to find out, through the intercourse, aught about the future state of existence. And one church went so far as, in one of its Ecclesiastical Councils, to establish it as a canon, that no minister should venture to cast out darlie unless he first obtained a license from his.

Enough however, has been revealed to enable devils unless he first obtained a license from his bishop so to do, thus putting the love of power as stumbling-block in the path of knowledge.

The careful observer of history will perceive all through these long ages the frequent manifesta-tion of spiritual intercourse, sometimes here and there in isolated and individual instances, and occasionally widespread, affecting large numbers of people and scattered over extended territory. While the former were frequently embraced by

the church, the instruments canonized and the manifestations regarded as salutary, the latter met with a different fate; yet it would seem as if, through it all, there was a desire to open and perfect an intercourse of man with the spirit-world in order to aid in his advancement.

Hence, in the time of Moses, when the Israelites had become so numerous and so advanced a people that they might be used as the instru-ments of promulgating among men new truths respecting the spirit-world, there came one of these outbreaks of the intercourse to which I have

So also afterwards, in the time of Jesus, when so many people, including the Jews, were em-braced in the corrupted Roman Empire, and Paganism was retreating before the advance of philosophy, when the minds of men were craving for something higher and more ennobling than the worship of such gods as Mars and Venus, there came another of these outbreaks, not confined to Jerusalem or to Jesus, but broadcast throughout different parts of the empire, as well as through many of his apostles, disciples and followers. Another kindred instance occurred nearer to

our own time. In what are known in history as the "Dark Ages" all of Christendom had been for a thousand years, buried in ignorance and isothe "Dark Ages" all of Christendom had been, for a thousand years, buried in ignorance and isolation. The crusades in the twelfth and thirteenth centuries began the disruption of that isolation, and the subsequent discovery of the mariner's compass and the development of the art of printing completed the work, and prepared the minds of men for an emancipation from the thrall-dom which had so long rested upon them. Then, again, came an effort of the spirit-world for the regeneration and elevation of man; and spiritual intercourse and rebellion against religious domination appeared together on the earth, the latter the legitimate product of the former, and coming because of the hope that men's minds were at length prepared to receive and profit by the intercourse with the Unseen Intelligence, then profiered to them. But, alas! that hope was not destined done, and man did make a large step in his upward progression, but the errors of the past still ward progression, but the errors of the past still clung too strongly for a full comprehension of the movement, and men judged of it and measured it

with a victory in what we now see were minor matters, and spiritual intercourse was denounced

were owing to their attachment to the power which thence flowed to them, it may not be necesthem as Satanic, and to the endeavor to drive ize not only that every broken law is always its them from among men by a widespread torture own avenger, but that obedience to the law of and slaughter of the chosen instruments of the God is the only passport to happiness.

So far did this error go, that even Martin Luther, the leader in the Protestant Reformation, was affrighted when a spirit appeared to him, and hurled his inkstand at him as a devil; and in England—the head of the reformation—during the reign of Elizabeth, the elder James and Charles II., most astringent laws were passed with the same object—passed and administered under the sanction of such men as Lord Bacon and Sir Matthew Hale, two of the greatest luminaries in the

that England has ever produced Two things are worthy of observation as connected with the events of those days: One is the similarity of the manifestations of the presence and power of the spirits then and row. There was the same moving of inanimate matter with-out mortal contact; the same suspension of the human body in the air; the same intelligence re-lating to the past and the inture and reading the inmost thoughts of men; the same communion beween them and mortals, through matter and the human organs, and the same appearance of individual spirits, with the same power of identifica-tion. But there was not then the same revelation of the existence beyond the grave, because every attempt of the kind was repelled by theidenunciation of the priesthood and the belief among even the most intelligent among the laymen that it was profane and blasphemous to attempt to learn that which God had concealed from us, over-looking the consideration—now so familiar to us that thus alone could the revelation be made to us, and that not from want of power in heaven to

bestow, but want of capacity in man to receive.

The other consideration is this: that, after moving along with the Protestant reformation over the continent of Europe, and displaying itself widespread over Great Britain, and all without meeting with a proper recognition, the spirit mani-festation made its appearance in this country among those who had fied from priestly domina-tion there, to find religious freedom here.

So that, while the persecution of witchcraft was element in England in the early part and middle of the seventeenth century, its most general outbreak here was at the close of that century, when, even in the sparse population in and around Salem at that day, in one year twenty were executed—nineteen by hanging, and one by being pressed to death; among whom were a clergyman and several of the most respectable citizens of Massachusetts. Eight were under condemnation, one hundred and fifty in prison waiting trial, and two hundred more accused; waiting trial, and two hundred more accused; while a considerable number of the suspected had fled the country. And here and then ended the last—prior to the present—general invasion of mortality by the spirit-world; and here and thus terminated the last triumph of the ignorance, bigotry and superstition of man over the redeeming power of the spiritual intelligence.

Occasionally, since that time, the presence of spirits has been made known among us; as, for instance, in Swedenborg, in John Wesley, the founder of the Methodist sect, George Fox among the Quakers, a few of the canonized in the Catho-

the Quakers, a few of the canonized in the Catho-lic church, etc. But within the last twenty three years, another widespread and general visitation years, another widespread and general visitation from the spirit-world has been made manifest among us. Within that short period, its spread abroad over the earth has been unparalleled by anything ever known in history. It has made its appearance in every land and clime, among all oples, and in every class and denomination, showing itself in every calling, and affecting by its influence every form of social life.

Yet we are assured and fully believe that its

march has but begun among men. It is onward still, moving by the operation of its most powerful instrument—that, namely, of the private cir-cle, "where two or three are gethered together in His name.

Now, it is under such circumstances, and when assembled to commemorate an event so pregnant with good or evil to man, that it becomes us to ask, What are we to do with this, which is so palpably in our very midst that even the blind must see, the deaf must hear, and the most incredulous cannot safely deny? What, in the emergency, is our duty to ourselves, to our fellow-men, and to our God?

From us, the physical manifestations which once so powerfully excited our wonder have almost entirely departed. Their office was to establish the reality of a Spirit-Life and the fact of a communion with it. That office with us has been performed. That work is done; and henceforth

the appeal is not to our senses, but to our intelwas greenly aggravated by an area carefully curificated and widespread among all peoples and through many ages, that the ministers of religion alone had power to afford any protection from the approach of evil spirits.

The base appear is the reason which God has given us, and to the spirit of devotion—at once the attribute and the badge of our immorantice, which He has implanted in us.

alone had power to afford any protection from the approach of evil spirits.

This idea, thus preëxistent, found its way into Christianity, and for now eighteen hundred years the power has been claimed by the priesthood in are profered to us of the existence and the actuality which He has implanted in us.

Our duty is plain and simple. It is to receive, to digest and to comprehend the revelations which are profered to us of the existence and the actuality. are proffered to us of the existence and the actu-alities of the Future Life; to receive and realize those apostles to whom was given the power of casting out devils." The effect of this has been that the priesthood, instead of themselves seeking to find out the true nature of that which was long to find out the true nature of that which was source thus opened to us the true destiny of man;

Enough, however, has been revealed to enable us to say this much: that that life is an unending one on which we enter at once on leaving the earth, and in which it is our destiny to progress forever in knowledge, purity and love; and that the great and leading principle which creates that progression and causes its happiness is to love God with all our hearts, and our neighbor better than ourselves.

The condition in the spirit-life where that principle predominates — never faltering and never wanting—has been revealed to us, and prominent amid all its scenes is that sacrifice of self, which even in this life is the surest element of happi-

Oh! that you could behold that scene-its brilliant, yet mellow its dazzling, but grateful light; its atmosphere of love, in which the high and holy spirits float, and the happiness which fills every heart to overflowing with love and gratitude to Godt

You would then realize the import of these words, once spoken in such a scene from the spirits to man on the earth:

spirits to man on the earth:

"Rise then, oh man Lazarus, and come forth and step from the grave into which ignorance and bigotry have thrust you. Walk forth in the image of a living soul, brightened by the immortal spark which is from the Eternal Sun. Come from the dark tombto which you have consigned yourself, and come to the arms of the bright and the pure, which are outstretched to embrace you.

And oh! could you but know the thrill of glad joy which you could cast through heaven's vast mansions by your response, could you but hear the shouts of rejoicing that would hall your reply, could you but know the happiness you would confer on the countless multitudes above you, who have mourned your darkness, and who would hall your ascent from its gloom, you would not pause in your efforts to share it, or repel the Saviour which thus again comes to redeem you.

and ever.

Thus has the spirit-world spoken to us. ovement, and men judged of it and measured it y their preconceived opinions.

Hence the Protestant Reformation was content with a victory in what we now see were minor with a victory in what we now see were minor which a victory in what we now see were minor which a victory in what we now see were minor which we are to pass from this, no greater incentive to matters, and spiritual intercourse was denounced as witchcraft and necromancy.

How much this was owing to the teachings of the priesthood, and how far their erroneous ideas were owing to their attachment to the power which the priesthood are the priesthood and how far their erroneous ideas were owing to their attachment to the power tions, we are impelled to make due preparation. which thence flowed to them, it may not be necessary to inquire; for it is enough for us now to know that this erroneous conception of the spiritual visitations led the ruling powers of both religions—Protestant and Romish—to denounce mands, to work out our own salvation, and real-

MY AFFINITY, OTHER STORIES.

BY MISS LIZZIE DOTEN. TABLE OF CONTENTS.

My Affinity.

[This story is a satire on the doctrine which third so many friends among those people who, by continting thinking that they have made a mietake in their connubial relations, at last believe it, and straightway seek some one whom they think can sympathize with them, without whom there would be an "Incompleteness," and with whom one only only come the "indissoluble" that shall last "throughout the ages of eternity." It treats of a man who having imblied this doctrine, seeks to put it into practice, and is suddenly brough tack to his sober senses by the plain talk which he receives from the father of the lady whom he came to believe was his "affinity." He returned to his home and, no longer sought for that which will nigh wrecked the happiness of his family.]

Madam Bonnifleur and her Roses. Women and Wisdom. The Faith of Hasupha The Bachelor's Defeat. The Great Carbuncle, ... Marrying for Money.

The Prophet and the Pilgrims. Mr. Silverbury's Experience. Geraldine. Dr. Purdie's Patient. The Sunshine of Love.

The Elfin Spring. All of the above stories teach a truth that shines clear and steadfast. Every one would do well to cultivate a love for the beautiful, so that they too might say of the works of nature, "They are the beautiful, the altogether lovely"; and also to keep far from the Elfin Fount, whose winsome waters teach false ideas and perverted theories of life.

All who have read the charming "Poems from the Inner Life," will desire to read the same author in prose.

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