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The Social Question.

MARRIAGE.

Criticism on C. B: Ferry's Essay [No. 2] on Mar-riage, published in the "Liberal Christian," bearing date of March 2d, 1872:

"And that faith must not

The writer introduces his subject with the assertion that "Marriage is made not arbitrarily in the skies, but naturally on the earth, and is the resultant blessing of two souls working out their own destiny together, with fear and trembling indeed, but with God meanwhile working in them both to will and to do of his good pleasure."

"This being the case, it is very clear that God permits some to come together whom we would keep apart if we could."

In reference to the latter statement I reply, As God" permits" such ones to come together, by the same indulgence also be permits them to go apart when they discover they do not belong to- with each other as two positive points of the

relation of husband and wife, but with a total incompatibility for each other—what then? The moment their eyes are opened to see their 'uncongeniality' for each other, do they begin to take measures to release themselves from the

This is, indeed, a new rendering of the use and purpose of life's experiences.

I understand the highest use of life to be, to to the end of promoting the best welfare of manny. Is the best way to accomplish this, "not to try to undo our mistakes?" He says, "God comprehends even the mistakes of his children in his perfect plan. True, and beautiful as true, that through their mistakes they should learn the more perfect way, or more of the perfect operation of the laws of life-that through suffering by the misuse or misadaptation of the law, they. would learn the right use from the wrong. And when they have learned the right, or at least the better way, will the writer show us that it is making the best use of reason for the best welfare of Lumanity, to remain in the wrong in the light of knowledge? It is true there are cases wherein circumstances have woven material chains that cannot be broken, and the destiny of the parties is thenceforth sealed until death separates them.

If our weak, limited natural vision be dazzled by the sun, and we fall into a ditch in consequence, shall we make no effort to get out? This might do for one, if all others could learn their perfect lesson of wisdom by that one's experience, and keep out, by exploring the road more carefully, or patiently waiting until the vision grows stronger, or the inward monitor reveals the unmistakable way.

But life's experiences are for all souls, with one grand ultimate in design, although all experiences are not for one soul. And a great question is, how to profit by them for the best good of the

ermits some to come together whom we would keep apart if we could." Such contracts in the name of marriage are exclusively external, having none of the elements of the internal vital life of the soul to sustain them. And in consideration of their effects upon the world through the transmission of inharmonious elements, they should never be advised, encouraged, or perpetuated after being made, except under conditions impossible for change.

The question often comes up: "Why are not people as happy and contented in marriage now as in days of yore?" Our ancient, very ancient fathers, had nothing to complain of, if the marriage was only of the external form, for our worthy, time venerated ancient slave mothers submitted to their husband-masters in all things without a murmur. And "incompatibilities" were inwardly borne with an outward grace, misunderstood for plety and peace. There was no alternative. The Bible-the Word of God, so called-enjoined it, and the laws compelled it. For the wife there was no escape from it. But these so meekly borne, inwardly smothered infelicities and discords. " fears and tremblings," of souls incompatible with each other, "dwelling together in the outward relation of husband and wife" before they became harmonized in each other through the purifying process of sacrifico and duty, provided their earth-life was long enough to accomnlish it at all, were forced upon the offspring, and became a part and parcel of their nature, and inevitably found expression in outward life sooner or later, in forms more or less offensive and destructive to the peace and harmony of families and society. And yet, the questions of the age are: "Why are our State prisons and lunatic asylums so crammed, our youth so reckless, wives so debilitated, and our daughters too frail to better the next generation? And why is it that drunkenness and licentiousness are running riot, and society corrupt to the core?

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These effects, I answer, have their causes in ante-natal conditions, combined with inefficient education and social surrounding, which in turn become causes.

Contracts between the sexes that place their spirits in bondage, are not marriage. On the other hand, the sweetest and most blessed freedom is the marriage of parties in spirit by the law of the soul that no human law can sunder. And this is the only holy, enduring marriage.

It is the spiritual nature, so many generations ignorantly outraged, demanding its lawful rights in physical life, whose clarion note is heard throughout the land in the cry for divorce and change, that so disturbs the muddy waters of so-

It is the great, growing heart of humanity palpitating and gasping for more of the pure air of freedom. It is the spirit of progression struggling for emancipation from the bondage of the swadling clothes of its baby days. It is the heaving, As he does not specify the causes of cases suffi-

swelling, inherent forces of life moving human kind to a higher plane, and great must be the disintegration and confusion during the transition.

The writer says: "Again, marriage must be founded upon faith between husband and wife, and a faith which grows and is strengthened by

"And that faith must not rest upon what they see and know in each other, but upon the fact that they have chosen and therefore they believe the substance of things hoped for, and the evidence of things unseen."

. If all that constitutes marriage is merely a legalized agreement between the parties to live together as husband and wife, trusting the rest to the uncertainty of "faith," then indeed we have nothing better to hope for than the present crude state of society. Such, however, is the church and state form of marriage. It legalizes the copart nership of parties for life, as husband and wife, whose entire natures prove to be as incompatible magnet, then pronounces them" joined by God.' And when they are together in the outward Parties thus bound together soon come to shrink bond? By no means. Has God-have we nothing better to do with our mistakes than to try to undo them?"

with God's law, and "by no means seek to undo ing better to do with our mistakes than to try to undo them?"

to make the sacrifice, and provided no children are to be involved in the direful consequences, We cannot but think that the Christian era should have reflected spiritual light enough to have relearn the right use and adaptation of all things, vealed to the world the truth that marriage means something more than legalized gratificakind and the greatest degree of universal harmo- tion of the sensual nature. The fact that disintegration is so prevalent in the existing system, bears evidence that faith and the artificial law are not a sufficiently firm basis upon which to found the relation in this latter part of the nineteenth century. They will not stand as in the olden time. No amount of faith can fill a place of the law of nature by attempting to establish a fancy for a fact, or by substituting belief for knowledge. The soul of humanity is enlarging, the human is spiritualizing, and cannot submit to the lead of blind fai h and the selfish legislation of bigotry slone. Reason is for the outer world, and calculates mathematically for the welfare

and gratification of the perishable external man, Intuition—the voice of the soul—determines for the internal, imperishable spiritual man, for the ighest good of the external; and, if allowed to lead, will never marry outside of the law of adaptation. Ve would suggest that parents cultivate this idea the education of their sous and daughters.

When a man and woman are bushand and wife y virtue of the law of the soul, the word must is not needed to enjoin faith and trust in each other, for it is never lacking. And duty becomes obsolete, for the basic principle is the motive power of spontaneous action in behalf of each happiness. A true marriag selfish.

Says the writer: "The rule should be when two persons have consented together in marriage, that they have taken each other for better or for worse, not only for life, but practically forever."

When he enters upon the other life where the higher law prevails, he will soon learn the impotency of faith to perpetuate as marriage the blind, loveless, legal contracts, bartering bodies without consent of the soul, "practically forever" in the world of souls.

This theory makes it either unlawful to marry a second time after the decease of a husband or wife, or lawful to have a plurality of wives or nusbands in the afterl-ife.

Why he quotes Dr. Bartol's words, "Love is law," I am unable to perceive, since nowhere in his essay is such a law suggested or alluded to as necessary to marriage. He speaks of a "believing love, that will do much for both husband and wife," which implies again uncertainty and doubt.

It is the universal acclamation of nature that God is love." John (called the divine) caught the vorce of nature in his soul and reiterated the acclamation, and the human soul universally responds. There is no music enunciated from the myriad voices of nature or art equal in inspirational power and effect to that emotion in the hu man soul that the word Love is the only word used to express.

The emotions of the soul in its highest and purest attraction to objects and aspirations toward the infinite, expressed through the higher faculties in varying degrees of power, are properly termed Love. And those manifested through the lower departments of the nature, representative_ of the animal in the human composition in their attractions to the elements of animal life, are properly termed the passions or lusts. Love is ternal in essence; lust is temporal.

Now, then, if "God is Love," and "Love is law," then Love is a law of the soul. This being admitted, why supersede a law of the soul by faith upon which to found marriage? It must be admitted, however, that marriages in the external form only, if they must bide the law, may be better founded upon faith than upon nothing. But why not abide by this higher law? Why deify the man made law, imperfect at best, and debase or practically and theoretically ignore the eternal law of the soul, perfect in itself? To teach marriage without love is false teaching, and sowing seeds for a harvest just such as the world is reaping to day.

Of divorce the writer says:

"The true escape from the ills of what we are quite apt enough to call 'unfortunate unions,' is not by the door of divorce, which is made always to swing too easily on its hinges, but by that by which the Son of Man opens the door of duty and self-sacrifice. I will not say that there are not cases in which divorce is justified by every principle of religion, and is a merciful and necessary provision, but those cases are exceedingly rare, and it is to be believed that they will become more and more so, rather than the reverse, in proportion as marriage comes to be regarded as something worth laboring for and waiting for,"

cient to justify divorce, we are left to infer, from their being so "exceedingly rare," that they must be limited to those caused by idultery, as the law makes that first in importance to any other cause, however kindly the parties may treat each other in every other respect. While a husband mayand not a few do-after providing enough to feed the stomach, pursue a course of oppression toward his wife, in continuous total neglects, deprivation of privileges, daily unkindnesses by arbitrary exactions, cramping penurionsness and abusive threats of violence, under the effects of a moderate use of alcohol on the brain, amounting to a process of slow torturing slavery, diseasing to both mind and body, and not very rarely destructive to life eventually, and then graciously class the case among the consumptives; but if he use no violence of immediate danger to life or limb, there is no redress for her. Divorce is out of the question, except in three or four States, at most. Would not-divorce be a merciful provision in such cases? Statistics inform us that in the United States there are one hundred thousand drinking men, of which one-half that number go down to drankards' graves annually. Is faith sufficient to preserve the sanctity of marriage with debauchees of dissipation, with men converted into walking whiskey tanks, or with patronizers and supporters of brothels, against any necessity for divorce? There can be no greater outrage upon a marriage than that of a husband bartering his marrhood for gluttony of his animal appetites, and converting himself into a beastly, repulsive object, then continuing to hold his sensitive, shrinking, lonthing companion in the same cose relationship of a loving and dutiful wife; and when he discovers that she shrinks from and loathes him, resort to abuse rather than reform. Cases are not "very rare," which, under the curses of society - of which the enforced continuity of false, incompatible marriages is a prominent cause—drive one or the other of the parties to the desperation of flivorcing themselves by bullet, poison, suicide, or fraudulent use of the law, which it seems "swings altogether too slowly on its hinges" to prevent these crimes. In such cases, the only admission is, that a timely divorce wo fit have been an in-

calculable mercy. The Continuing to live in marriage with either party dissipated by alcoholic drink, or given to promiscuity, is accursing in its effects upon offspring, by perpetuating the seeds of disease that beget carnal appetites, weak minds and bodies, and short lives. He says:

"There can be no true marriage where sin that is unrepented of is allowed to cast the withering blight and blackening shadow of its curse upon

It is to be feared that, under the existing state of the social-world, these cases are not very rare; and, if they " are no true marriage," what would he have the parties involved in such false relations do? remain ander the withering blight and blackening shadow of the "curse," rather than be delivered by the blessing of divorce? That is adding sin to sin, if "sin unrepented of" is such a curse to marriage. If the statement is true that houses of assignation are chiefly supported by married men, according to legal-recognition, jus-

to themselves, false to their partners, and, in brief, false to every law of life, thus making up a life of falsities, and then holds them bound to that condition by law, notens volens! The difference between divorce and such a condition is synony. mous with the difference between slavery and freedom. Then either let us have an easy divorce law, until the people "come to learn that marriage is worth !aboring for and waiting for," and the masses become more a law unto themselves through knowledge of the laws of life and their adaptations, or wipe out the present system altogether, and substitute, in its stead, a new and a better system—one more in consonance with the unerring laws of Nature.

DIRECT EVIDENCE.

MESSRS. EDITORS-I propose, in a brief space, to show that the rule designated by Mr. Lum, as having been applied in determining the true origin of a language, was necessarily uncertain in with a severe loss in the chrysmutatio of M. its results; consequently, the "direct evidence" it Revius, an officer in the army of the Netherlands. afforded was inconclusive.

RULE .- " A single grammatical form, in any one of those languages, exhibiting a more perfect and gable spirit of investigation and analysis which flexible structure than in any of the others, was characterize the people of his country. In a beaudirect evidence that it was not derived from those retainir g the less perfect form.

In that portion of his essay which treats of Chaldes, Mr. Lum quotes from Francois Lenormant, commencing at the latter half of the ninth paragraph:

"One language was originally common to the sons of Shem and Ham. But the Egyptian and its allied idioms were first separated from the its allied idloms were first separated from the main stem, and in a less perfect state of development. In this separate state of existence, they became, as it were, stereotyped by the fixed standard of the monuments of Egypt, whilst the Cashite languages of Asia, of the Cananites and Semitic people, continued to progress, arrived at He ended his remarks with the assurance of his control of the Sociate Veritas of Amsterdam.

of languages by Mr. Lum's rule, in the absence of other evidence, no one would ever suspect the was an able writer, and his nen had given him true origin of the more perfected branch, nor would any one suppose that the two branches were descended from one common parentage.

hope he has not given the world all he can spare violin and colian harp. of "The Twilight of History." It contains very many gems, precious as well as sparkling.

Spiritualism.

NOTICE OF FOREIGN PERIODICALS, &c. Prepared expr. ssly for the Banner of Light,.

BY DR. G. L. DITSON.

Le Concile de la Libre Pensée - Spiritualism in Hol land—M Revins—Dr Daniel Strong—El Criterio Espiritista—The Revue Spirite.

The length of my last review of foreign journals prevented a notice of Le Concile De La Libre Pensic of Belgium, which has for some time been before me. Its twenty-four handsome quarto pages are eminently attractive, and always provoke a struggle of the queries as to which shall by the terseness of phraseology, the novelty-of theme, or the graces of diction, win special attention. Its first three articles are devoted, respectively, to a consideration of The Religious Reform Movement in Europe, the Congress of the Old Catholics at Munich, and the Programme of the Anti Infalliblists of Stuttgard, and cannot fail to be of service to the cause of truth. Then follows a scathing resume of the deeds, the angry invectives, the political intrigues (far from Christ-like) of M. Dupanloup, late bishop of Orleans. The fifth article is headed, "The Necessity of Abolishing the Celibacy of the Priests-New Facts;" and these facts are sufficiently startling, as we shall see: "The Republicain of Allier says, Blanchard, a priest of Chaniers and Ecurat, accused of an attempt to violate a young girl under thirteen years of age, was brought before the court of assizes of Charente Inferieure. Being found guilty of the charge for which he was arraigned, the cure Blanchard was condemned to five years' imprisoument." Another crime, still more diabelical, if possible, came before the court of assizes of the Gironde., Here the abbi Garnier was found guilty of the most believes offence-"one of a character of exceptional gravity," says the French reporter, and of a like nature of the preceding; and he was condemned to tifteen years' hard labor. That a powerful argument against the celfbacy of the priests may be founded on such flendish acts as those, cannot be gainsayed; but exceptional cases, however startling, have not the weight which may be brought to bear upon this

The following article (much abbreviated) appears also in Le Concile, which will recall to mind, to those who have read Roba de Roma by the talented American sculptor, Mr. Storey, the facts of wonderful historical event:

subject, from the well-known depravity of this

sect of religionists throughout Mexico, the West

India Islands, South America, France, Italy and

"In the magnificent cathedral of Santa Maria Maggeore at Rome, is the chapel of the Borgheso family, in whose vault repose the ashes of the once beautiful_and benevolent princess Gwendoline Fallot Borghere. This princess was esteemed, by all who knew her, for her many virtues, her chari-ty and amiability. One night, in an obscure corner of the chapel, there kpelt in prayer a poor old woman, whose tears and sobs betokened bitter destitution. Ere long she aw standing beside her a lovely female form, rolled in black. The spectre demanded why she work. The old woman re-sponded that she was some in the world, without married men, according to legal-recognition, justifiable divorce, from that cause alone, makes a list that stretches wide the lines of C. B. Ferry's limitations.

Divorce would be a supreme blessing to society, compared to the diseasing, degenerating, world-accursing system of marriage, that places people in conditions where they are forced to be false to themselves, false to their partners, and to guest to return the following day for the balance quest to return the following day for the balance Returning as desired, she of its value. Returning as desired, she was arrested and brought before a magistrate, it having been discovered that the ring belonged to the Borghese family; indeed, on the woman's trial, the Prince B, testified that it was the very one he positively buried with it. It was impossible that it should have been stolen, for the chapel was guarded night and day. The innocence of the woman being established, she was set at liberty, and the prince took care of her the rest of her days. This history, fully accredited at Rome, says the historian, gives us a new proof of the facility with which spirits carry material objects through any opposing substance. "Modern Spiritualism, continues the writer, "presents numerous examples of a similar nature.

In my own house, I will-say-for the henefit of your new subscribers, in the presence of the Fox Sisters I have had brought into my parlor, when all the doors were closed, not only a heautiful sprig of small white flowers, but a little goldheaded rattan stick belonging to my son,

The cause of Spiritualism in Holland has met 'Spiritualism had been the one joy, the object of his life. He brought to bear upon it the indefati characterize the people of his country. In a beautiful day in March, and with all possible simplicity, according to his request he was conveyed to the cemetery of Chenaic des Dunes, accompanied by the hand of the Netherland grenadiers, who played funeral marches from Beethoven, Dunkler and Mozart. Three discourses were pro nounced at his grave: one by M. Riko, who had been converted to our faith by the deceased; one a state of greater perfection, and assumed the char-profound conviction that Spiritualism would acter of a distinct family."

profound conviction that Spiritualism would flourish in spite of all obstacles, and bear abunflourish in spite of all obstacles, and bear abun-Now, trying these two branches of one family dant fruit for posterity. The deceased was President of the Society Oramase of the Hague. He much fame, and many friends. The society just named is favored in its scances by two media, through whom very remarkable phenomena oc-Do not suppose that I lightly esteem Mr. Lum's cur. Various objects are lifted without human contribution. To me it is highly interesting. I contact, and music obtained from the plane,

There is also in Holland a distinguished savant Dr. Polate, who through his medium extra lucide H. N. S. . has obtained a series of the most surprising com- | the watch and on the other the works.

munications; but is commanded to keep them secret, till the time for their promulgation is announced to him.

It is further stated, that at Dordrecht, Utrocht, Hampen, Rotterdam, Arnheim, Middleburg, &c., many persons or small comités are making a study of Spiritualism.

Le Concile ant ounces a remarkable book that is soon to appear at Leenwarden, called Christus Redivirus It will contain well authenticated accounts of apparitions analogous to the appearance of Christ after his crucifixion. The author is Theodoro Van Velsen, a Protestant pastor and

It would seem that the American Dector, Daniel Strong, by his wonderful cures at Marseilles, has called forth a poem from the pen of Me Stanslas-Labord. "Around thy name as around a star, shines a clear light," is a portion of a couple of lines; while the rest, full of praise of the Dector's good works and statements regarding the persecution he is subject to, form a record the Doctor may well be proud of.

El Criterio Espiritista of Madrid, has again come o hand, after several months' delinquency. Knowng how incersely valuable (if I may use such an expression) spiritualistic facts are to the people, few things give me more mental depression than the discontinuance of any of these periodicals which have once started in their useful career. Some seem like comets, to be consumed by their own brilliancy; such was the Aurora of Florence, than which no journal in our field of literature was more worthy of patronage and praise.

El Criterio opens with a good sound article on the "Reason why Spiritualism is necessary." I have space only for a synopsis of a paragraph or two at its close:

"In the midst of the chaos of ideas observable to day; in the social state of this historic moment, when all religious positives appear to have said their last word with that lofty pride which distheir last word with that lotty pride which dis-dains accommodation of differences; when the light of science and the shade of error wrestle with the tempests of old proccupations; to-day—when the tunults of life, like a stormy-sea, seem— ceady to engult the stanchest ship and bring up to the surface the deep buried; in these days when the poor rebel against the rich, and the powerful crush the necessitous; when work— reads at capital, which is industry, and both re-pudiate Mether Nature, when early thing seams pudiate Mother Nature; when everything seems disjointed and ready to fall in pleces, Spiritualism appears with its serene face, with its aureolo of radiant light as the third and perhaps most marked divine manifestation; as the indubitable expression of the spirit of truth. Doubt not. Spiritualism comes with its severe morality, but just and truthful-reasoning, to give order and concert to our ideas. It comes to make God known to us through science, and to let us know what we worship. It comes to anathematize vice and base passions, and teach us to practice virtue for the satisfaction doing good produces. It comes to say to man once mare, and with more force than ever, Love your fellow-creatures with a like love you profess to God.' It comes to teach us the laws to which all Nature is subject, and to demonstrate that among them is that of inevitable labor. It comes to preach charity, humility, resignation. It comes to make a vast revolution in society, pushing man, but an irresistible agent, to make broad the way of its progress."

The Spiritualists of Madrid have not escaped the shafts of spite, nor the bitter deluge of dogmatic cant and proud religious intolerance. One padre Sanchez has taken upon himself, like many a benighted, many a petty preacher in America, to throw his light upon the facts of our philosophy or science; but in the four or five pages of El Criterio devoted to him-and in all courtesy, for our cause needs no bluster and very little of the nugilistic spirit—he is made to see (if not totally blind—theologically I mean, as most of our ministers are,) how untenable his position is, how devoid of truth his assumptions, and how much above him we stand in our ability to demonstrate to the very letter of the law scientifique all that. we assume in this great evolution in the moral world. I think padre Sanchez will drop the sub-

The Revue Spirite for April has several articles. which, from a hasty glance, appear to merit an extended notice such as my space will not permit me to accord to them. It seems that the Annales da Spiritisme in Italy gives an account of a new method of experimentation by which one cant come in direct communication with spirits by the aid of the natural vision. The result is brought about by a combination of mirrors which M. Perusini, of Turin, has arranged and experimented with, till satisfied that his discovery is one of marked value, wonder and beauty. I shall try in my next to give the details. . .

Spirit photographs have been obtained at Tououse under the most satisfactory surveillance.

Beecher's Habits of Composition.

It may interest many readers to know some-thing of Mr. Beecher's labits of composition. He writes with inconceivable rapidity, in a large, sprawling hand, lines wide apart, and words so thinly acattered, about that some of his pages remind, one of the famous description of a page of Napoleon's manuscript—a scratch, a blot and a splutter. Writing so hastily, he writes with some inaccuracy; and, as be finds, correction very irksome, he hands his manuscript over to some one familiar with his handwriting, to be prepared for the press. It is then set up, the rough proof corrected, and a fair revise handed to the author. This he reads with extreme care, and makes to many corrections, crasures and additions, that it is sometimes cheaper and less laborious to reset the whole than to "correct," from his proofs. A. second proof is then prepared for him, and some-times a third and fourth before his critical judgment is satisfied, and the stereotyper is allowed to cast the plates. It will be noticed that, in the preparation of copy, Mr. Beecher's habits are directly opposite to those of Mr. Greeley, who prepares his copy with great care, pauctuating every sentence, marking every capital letter and paragraph, and, in short completing his work before it leaves his hand. The compositor and the proofreader have only to ollow copy to be sure of coming out right. Mr. Beecher's impetuous temperament rebels against such laborious finish,

A new style of watch is inserted in a large crystal hall, which on one side shows the face of

Thought

A STEP IN ADVANCE.

BY MRS. MARIA M. KING.

The course of the Spiritualists of Hoston, in organizing under a constitution, with a platform of principles, I regard as an unmistakable token of progress. It cannot but be a source of intense gratification to all who have hoped and waited for such action by Spiritualists, having labored for years to make Spiritualism understood and respected, and loved for what it is, to see one of the foremest societies in the land take this advanced step, and to see it endorsed so emphatically by the Banner of Light. This Society has truly represented our philosophy and the common esense of the age, by telling the people what Spiritualism is, as its members understand it, and what principles they hold and labor to promote as an organization. This is the consistent method for all Spiritualist societies to pursue, as it is the stonly one whereby they can exert a salutary influence upon the community. The painties of Spiritualism are what are saving-not simply the name; and these strongle-begondensed in such comprehensive declarations as, the one above referred to, and presented to the community as a fit standard of morals and religion for the people to live by. It Spiritualists themselves refuse such standards, what is other religion worth to them, and what is their influence worth to the world as propagandists of a religious faith a philliophy,

Do philosophers, scientists, politicians, or religlonists sany save Spiritualists) refuse to make declarations of the principles they would have the people accent? Men thick it very necessary to understand the platform of a political party before they subscribe to it or work for it; and if it is not as inffortant to let the people clearly comprehend the principles they are invited to accept when asked to give their adhesion to Spiritnalisms then I must confess to a very slight comprehension of the fitness of things. We are preaching Spliftualism, talking much of its transeemdent plortes, its timess to meet the wants of suffering humanity; but when interrogated as to our creed, our principles, the answer is, sine times out of ten." Oh, we have no creed; we do not believe in creeds or declarations of principles; they are dangerous to the mental liberty of the people! Make your own creed." " But what do you. says an interrogator. - Spirit communion and many other things. You will that our principles stated in our literature, and lecturers and mediums are teaching them." The intelligent interrogator will be likely to ask, Is there more harm in a condensed platform of principles-or creed, if you please to call it so-than in declarations in private conversation, in books and leatures, which, surely, are not as convenient for reference as a concesse declaration of faith would be, such as other-religious bodies have?

If we sincerely believe, as we profess to, the doctrines of Spiritualism, or some of them, having a clear comprehension of what we do believe, why should we hesitate to hold them up to the people as standards of faith and practice? We cannot, as Spiritualists, make an authoritative creed to bind and stultify the reason and conscience of any. It is utterly at variance with the whole spirit of our faith to do so; and we are touring away the fetters that old ereeds have forged, by giving the people one whose fundamental principle is PROCEESS-no allegiance to dozmas which cultivated, progressive reason does not warrant.

The truth is, we have scattered and wasted our forces by our loose, careless, unbusinesslike management. Many of our societies have disintegrated for lack of a bond of union-a something tangible to believe in and work for .- Many socie tles have lost their influence for good, by losing the respect of the better part of the community by their uppardonable habit of hitching every ery that can be named or allowing i hitched, on to Spiritualism, and by allowing erraties, fanaties, whose ridiculous doctrines and practices are enough to disgrace any cause to may be called the positive or masculine; and the have a place in them, and an equal influence with left, the negative of fellinine side. Now, while consistent Spiritualists. "Illiberal" "close communion has been thrust at those who have attempted to place societies on a living basis, until the timid have become frightened and have succumbed to this cry, and others have "laid by," and are waiting for a possible chance to work to some purpose. May we not now look for a better state of things to come speedily? Can we not. hope that impending issues will atimulate Spirit- storake the precedence in all activities, still the malists, throughout the country to take a decided stand for what they believe to be truth, and make the people understand them? No dodging questions, now, that are vital to religion, morality, and all the sacred interests of humanity, will do. The times demand specific declarations and action-Spiritualism has a balm for all human woes, and this must be applied by giving its doctrines pure, unadulterated, to the people, in every possible way it can be done, "Line upon line, precept upon precept," example upon example, organ-IZATIONS WITH DECLARATIONS OF PRINCIPLES, are the methods whereby to cause this living fountain of truth to scatter its healing waters broadcast upon all the people.

CAN OUR SPIRITUAL BOAT BE STRAND ED, AMONG THE BREAKERS?

BY W. C. WATERS.

I have noticed in the Banner of Light a communication from that grand worker, Emma Hardinge Britten, in which she seems to intimate that we need an express declaration of principles, in council assembled, to keep the world from mis-

understanding our position. I have never attended a spiritual convention. I consider them just as valuable as any other gathering where our philosophy is talked about, and no more so; yet I have not the slightest fears that a national convention has been able to inaugurate a leadership that shall strand our spiritual bark.

To my mind, it is a mistaken idea, that, as a body, we are at all responsible for the views entertained by any individual who may happen to be elected president, for one year, of a national -spiritual convention. If I remember correctly, it was near the beginning of the late war that a spiritual national convention elected a democratic, pro-slavery judge to that imposing position for one year. Probably nine tenths of those who elected him were anti-slavery in sentiment, but did not consider themselves at all compromised through his political views.

In electing a person to preside for one year, as chairman or president of a society, nothing more can be intended than to say the individual is competent to preside as an officer in that position. Fortunately, the Spiritualists have no creed or church to be damaged by the idiosyncrasics of any one. If we had just thirty-nine articles of faith, and one of them read: "We shall be changed in a moment, in the twinkling of an eye, at the ast trump," and the presiding officer should ma-

nipulate it to read, that " we shall all be hanged in a moment, in the twinkling of an eye, at the last trump," then we might very justly become

alarmed, and take up arms in defence of our faith. Thomas Jefferson was so heretical that he took occasion to say that it made no difference to him whether his neighbor believed in one God or twenty; it neither picked his pocket nor broke his leg." He neither believed the Scripture whale story, nor quall story; and yet what Orthodox democrat ever thought of refusing Jefferson a vote on that account?

If a political party has just so many planks in so obliging as to say that he would abdicate his given number of planks, then the unity would be parties might very justly feel grieved in view of any unfriendly divergence.

But the Spiritualists make no such contracts; there is no Spiritualist in this country responsible for the opinions of another; and, of all the people. in the world, they are the least likely to be led.

If there are men or women who have funds to divual axes they have to sharpen, then they would do better elsewhere, as we have many men and women who read and think for themselves. We cannot be caught, with lasso, greenbacks or loverdemain.

A few may swing, for the time being, a little too far this way or that, but they will be likely to take a second thought, and gravitate to the plane of reason and common sense. It has been so in the past, and so I think it will be in the present and future.

The lady broker who is causing a ripple just now, is certainly very radical on certain points; but the truth in the matter, it may be presumed, lies somewhere half way be ween the conservatives and the lady broker; and out of the comin the happy medium ground may be reached. But she is as powerless to move the mass of the believers in spirit communion, in any improper direction, as she is to stop the downward flow of Niagara with her finger.

MARY F. DAVIS vs. UNIVERSOLOGY.

Still the old question, "Which was first, the egg or the chicken?" Perhaps "Mere Preponderance" will settle the question for each person when the hour of illumination shall come,

I sympathize with Mrs. Davis in her earnest resentment against male dominance, etc. I too have feared that, after all, perhaps the key to the reconciliation of seemingly antagonistic elements had not been found; but a careful study of the basic outline-of universology has convinced me that Mr. Andrews has discovered the law, of justice as between man and woman, and that it will only be necessary for Mrs. Davis to learn the full import of the formula, "Mere Preponderance," to satisfy her that she has too hastily decided-against Mr. Andrews in this matter.

It, after an hours' conversation with Mrs. Davis, I should come to the conclusion that her head governed her heart; that every impulse and emotion was critically inspected and approved of, before being coined into words or embodied in acts, she would accept my statement as complimentary, as showing the coperation of the wise head with the level and the coperation of the wise head with the level and for a respect to the coperation of the wise which the level as the word moves, and the "Bauner of Light" circulates.

Prof. Pepper has left the Polytechnic Institute and gone to the Egyptian Hall, which interiorally has been tastily redecorated, where he is advertised to make the eyes the fools of the other sames with shape spirit-manifestations.

I am indebted to "The Spiritualist" for a respect to the Professor's opening lecture, from which the legan that he intends to show no more. If. after an hours' conversation with Mrs. Davis, head with the loving heart; or if, on the contrary, I should say that her heart ruled, her head, that her heart suggested what the head should translate into words or deeds, she would still feel com-Preponderance" of the one or the other.

No indignity is sintended the head when we call it cool; and none is intended the heart when. we call it warm-both are vitalized and fed by the same life giving current. The head brings its. the heart its warm impulse to blend them for the general practiced at a feance, is in the highest degree reproduced. Again, the right side of the human body may be called the positive or masculine; and the may be called the positive or masculine; and the we distinguish one from the other by these namings, we do not discriminate unjustly, as against only favor of either. While the left side way he of the strictures on paid mediums come with bad or in favor of either. While the left side may be grace from him, who would stop his scientific exsaid to be representative of the heart, and the right side representative of the heart, and the titled to equal consideration; either is incomplete without the other, and although custom has in sisted upon the special training of the right hand, and the procedence in all activities, still the receiver at the state of the receiver and the content of the receiver and the rece exceptional left-handed persons prove the possibility of substituting one hand for the other, or of using either indifferently, as with those persons called ambi-dextrons. This and many other examples establish the underlying unity of Nature in the midst of the diversity which coincides with-

Mr. Andrews makes exact analyses of apparently conflicting elements, for the purpose of demonstrating the inseparable relations existing between them, the necessity for their anastomosing and interblending to secure that very reciprocity and even-handed justice which the past, in its ignorance of the true nature and relation of the masculine to the femnine, has denied to wo-

Mrs. Davis, from my knowledge of her character, is too earnest in her love of truth to wish to misapprehend so strong an ally in the cause she has at heart as Mr. Andrews proves himself to be in his scientific demonstration of the underlying law, or inherent necessity of justice in all human affairs; and it becomes the duty of every one who works to dispel ignorance, and consequently injustice, to study the Basic Outline of Universology, to master the fundamental principles there enunciated-as-they must study and understand the rules of arithemetic before denying their efficiency in solving problems. A mere superficial reading will not enable the reader in either case to judge of the power here placed

within reach of the careful student. A Herculean work cannot be accomplished by the ignorant application of force in the physical world, but wonders are achieved when the screw, the lever, the power of steam, electricity, etc., are discovered and applied. Mr. Adrews, in his Basic Outline of Universology, has presented to the moral and spiritual world the intellectual screw, lever, etc., which will revolutionize meth. ods and make possible what hitherto has been impossible.

Mr. Andrews's discovery of the relation between apparently antagonistic elements, furnishes the impregnable basis upon which a true society must be constructed, to render individual ignorance, aggression or hate inoperative. Thus his discoveries enable us to see that, from the masculine point of view, the egg may be first in order, and from the feminine point of view, the chicken may be first; in either case, reversing the positions or points of aspect, the first shall be last, and the last first. Yours respectfully.

MARY A. LELAND. No 970 Sixth avenue, New York.

foreign Correspondence.

ENGLAND. BY J. H. POWELL.

Mr. Spurgeon on Modern Thought - Prof. Pepper's Expose of Spiritualism - Paid Mediums—The late J. W. Jackson - Grald Massey's Lectures—Tes timonial to Mrs. Everett.

Mr. Spurgeon, the great gun of Orthodoxy, has just gone off with a loud report on modern Free Thought. At the annual conference of the Pasits creed, and a presidential candidate should be tor's College, he fired away at the gigantic foe but I think I may assert that his heavy shot did personality, and thereafter be nothing more or not wound the Goliah of Thought-much less less than that which might be expressed in the kill him. Hear him: "I have been censured by a certain paper for having spoken hard things so complete, so full, that the high contracting against the modern school of thought, I will only say that, if I have uttered anything that appeared hard, it was intensely soft and gentle to what I would say if I knew how to say it; for I had no feeling toward it but that of inextinguishable hate. I love the men, but pity their mistakes. I respect their characters wherever they are respectable men-and, generally speaking, they are so; give to advance a glorious cause, they may not do but I regard the modern school of thought as bebetter than to pay them out in this spiritual move- ing Satan's principal instrument for undermining ment; but if it is personal ambition, or simply in- the citadel of Truth. Many of these men are using the arts of Jesuits; for some hold views contrary to the churches over which they preside, contrary-to the churches over which they preside, while others do not scruple to take texts and preach from the Bible, in whose inspiration they do not believe. Toward them I have the same feeling as God has toward evil, only I cannot feel it in the same infinite degree; but if there is any epithet they can fling at me that will show my hostility toward them, I trust they will say it. I feel flattered by their contempt, and gratified by

their animosity."
Mr. Spurgeon thus fights the progress of Thought, and wastes his powder. The waves would not recede at the bidding of Canute, neither could Mrs Partington sweep them back with her mon. The world of thought moves in accordance with law world of thought moves in accordance with law. Persecute the Gailleos-what then? It will still move. Poor Mr. Spurgeon! the devil haunts him perpetually, disguised in the robes of honest opin-

on. God save us from the necessity!

Spurgeon is the most popular of English divines. In this respect only does he resemble Beccher; there is no mistaking the one for the other. Spurgeon is a theological fossil. He is imbedded in Orthodoxy so deep there is little hope of digging him out and rubbing the crust off of him. He has neither Beecher's grip of thought nor capacity fer expansion. Spurgeon belongs solely to the night. Like the bat, he is out of his element in daylight. Beecher, on the contrary, exults in sunbeams, although he does not always show it. To drop metaphor, the one is always seeing the devil working damnation for the multitude, in and out of the churches. The other sees his sa-tanic majesty bound hand and foot, and even disputes his omnipotence. We have hope with Beecher, none with Spurgeon. Modern thought molds and is molled in degree by the Beechers, whilst it elicits only the profoundest hate from the Spurgeons. Still the world moves, and the

which I learn that he intends to show no mercy to the class of mediums, who make money by their scances, whilst he promises respectful treatment of the subject, where there is a scien-tific and respectable learning toward it or upon it. pensated by the implied corperation of heart Indeed, he goes so far as to say that he is ready with head. In either case it would be the "Mere conditions are observed. That is, I suppose, he Preponderance" of the one or the other. a lady thrice, at a scance he attended, as he un-blushingly stated he did with two fingers, and heard her declare that the dear spirits had touched her soch time.

No doubt the Professor has a comical side to respect; would be guilty of it. Prof. Pepper ought to respect the decencies of the spirit circle,

poor mediums to fret their lives out gratis? The poor mediums to fret, their lives out gratis? The thing is simply absurd. Spiritualism can no more be sustained without paid apostles, than all the other systems of belief. Instead of advocating "advice gratis" from mediumship, I call for more liberal recompense than the multitude of mediums obtain. It is a shame and disgrace for wealthy seekers after the phenomena to encroach weathly seekers after the phenomena to encroach upon the medium's vitality and time, and then, with scarcely a "thank you," leaving her to the woif of hunger or the still worse despondency of "hope deferred." Two or more visits were paid by a lady from the West End to one of our mediums, who received from her one shilling a visit, ir-respective of the introduction of a friend. The lady asked the medium if he ever went to persons' houses to sit. "Yes, if it was made worth his while." "Would he come to her on a certain

his while. Would he come to her on a certain day and be in time for dinner?" It was arranged. The day appointed found our hopeful medium at the fashionable residence. Dinner over, the teance came off, when said medium was politely thanked and shown to the door. He had his own traveling expenses to pay, and the beau-tiful reflection that he had dined with some of the aristocracy. Oh, that fatal dinner! It stood a safeguard to the lady's purse. Poor medium Was he not the wiser for the experience?

When the moon is turned into green cheese and Prof. Pepper refuses to take exposing Spiritualism, or man's Darwinian an-cestors respect on the earth, then, and not till then, will mediums cease to receive pay for services rendered

Prof. Pepper thinks that Spiritualists who "perform" for the sake of money should be dealt with in a court of law. What next? What is good for the goose is also good for the gander. Suppose the exhibitors of sham spiritual phenomena were brought to justice! where would Prof. Pepper be? Methinks he would sing another song in that case

Listen: "I should say to a medium, Meet me in a philosophical spirit; meet me in the presence of two medical men who shall undress you, and you shall put on a garment I will give you, through which we can see your arms and bones, and then

let us see if we can get raps."

This is a moderate demand for a scientist who went to a dark circle and touched a lady thrice with two of his fingers; but it is a step in advance considering the Professor's former attitude to ward Spiritualism. There was a time in my re-collection, when Prof. Pepper turned his back against investigating Spiritualism, when the op-portunity was offered him, asserting emphatical-ly that he did not wish to be convinced.

Mark now the changed aspect in his demeanor, and pray don't overlook the silliness of the conditions he dictates. Does he want two medical men to frighten away all spirits, or to disturb the medium's passivity? If no manifestations took place, under the Professor's conditions, what a sorry figure the medium would cut with her vones and arms exposed! Here is a chance for our lady mediums. Who among them is ready to allow the two medical men to undress her and put on the patent-rap-proof dress of Prof. Pepper's own invention. Truly science is presenting us with marvels every day. Nothing surprises us since

gerel is to poetry.

In the meantime the world must wait to see the fresh novelties of the Professor's exhibition. He will amuse if he does not convince, and he ought

to be to ell paid for it.

Some months ago I mentioned that Mr. J. W Jackson was preparing to start a new Mesmeric Infirmary, to meet a great want in London. He was unfortunately unancessful. The work, if accomplished must-now fall into other hands, for the angel Death has lately delivered Mr. Jackson from his earth-work. He was for many years a valiant worker in the field of mesmerism, and will long be remembered with kindly feelings by those who labored with him. The truths of Spiritualism came to him late, and he was unable to

and will be sure to have full houses, as great exertions are being made in his favor. It appears that he is a Spiritualist of fifteen years experience. Why has he been silent so long? Better late than never.

I hear of two operators independent of Mr.

Hudson who have succeeded in obtaining spirit photographs with the aid of mediums.

A piano forte and a sewing-machine have been gracefully presented to Mrs. Everett, whose wonderful medium powers have attracted many hundry dreds to her scances during several years. Mr. S. C. Hall, the author and editor of the "Art Journal," presided and made a speech on the occasion. Speeches were also delivered by Mr. Androw Leighton, Mr. Shorter and Mr. Theobald. It is pleasant to know that there are a few liberal minds in this country who manifest their appre-ciation of mediums in a more substantial manner than giving them dinners simply for their ser-

179 Copenhagen street, Caledonian Rd., 1 N., London, April 16th, 1872.

Banner Correspondence.

New Jersey.

VINELAND.—Uri N. Merwin forwards a somewhat lengthy account of the transition from earth to spirit-life of Frederick K. and Laura K. son and daughter of Martha J. and Edward P. Merwin, from which we extract the following in-

Frederick K. died of consumption in Carthage, Mo., Jan. 28th, 1871, at the age of twenty-three years. The family had removed thither from Ohio, but the change of climate was not conducive to his health, as was hoped, and he sank gradually. Three months before his decease he ost his voice, but was cheered by the activity of his spirit vision, he often whispering that friend-dy forms were near him. The hour and day of his separation from his mortal body were correctly predicted by Mrs. Holden, (a medium)—being rerealed to her in a dream—and by the spirits, who told the invalid that he would pass on Jan 28th. Great interest existed among the skeptics as to whether this doubly endorsed prediction would prove true-which it did.

"In the absence of a regular speaker poems were read at the funeral, and 'He has crossed the shining river' was sung. The controlling spirit of Mrs. Colfax—(a medium present) said that he would manifest himself on the 27th of February. would manifest himself on the 27th of February. When the time arrived the friends met and received satisfactory tests of his presence in spirit, and a happy welcome. In April following C. Fannie Allyn was in Carthage, and preached a funeral discourse from the text. He is not here, but has risen; which was followed by a poem, The Grave on the Hillside'—alluding to the resting-place of his physical form on a 'hillside' on the banks of Spring river."

On the day of his funeral Mrs. Colfay pre-

on the banks of Spring river."

On the day of his funeral Mrs, Colfax predicted another death in the family within one year, which was verified by the translation of the sister Laura K., aged twenty-two, at Neodesha, Kansas, December 31, 1871. She was employed at and after the time of her brother's decease in teaching one of the public school at Carthage, E. V. Wilson being in that neigh or head deceming and giving tests shortly after her fall." She readily perceived that her work was accomplished, as her brother had seemed, since his decease, to be her constant spirit companion, and she had the utmost confidence in what he might say to her. Just after losing his voice he adopted a peculiar whistle by which to attract the attention of those around him; and this signal was often repeated when she was present, so loudly in the school-room sometimes that others beard it. Through the advice of Mrs. Robinheard it. Infough the first of this account son, of Chicago, she visited her friends in Ohio in August, the family meanwhile removing to Kansas. Her health now failed rapidly; she Kansas. Her health now failed rapidly; she was brought to her new home by her mother in November, and suddenly expired at noon on the 31 of December. The bereaved parents are sustained by the knowledge that their loved are only gone on a little while before, and thank God and the good angels for the glorious philosophy of Spiritualism.

Connecticut.

DEAR BANNER—In this conservative old city of New Loudon I have lectured one Sunday, and am to lecture another in the Universalist Church. Had quite a good audience last Sunday, and the people seemed interested and pleased. Some earnest souls have raised money enough to have a few lectures, and give the church an airing and magnetic baptism with the holy truths gleaned from the field of reform. It has not been opened before since I was here a year ago this month, when I lectured two Sundays, as I am doing now. Mr. Bullard, of Plymouth, kindly released me from my engagement there for the last Sunday of this month, and I am to speak in Norwich.

During the month of June, I am to speak in

During the month of June, I am to speak in Providence, R. I., where I hope to see a new energy aroused among the people, causing them to be as earnest as in days gone by, when angel Achsa W. Sprague stood as a queen of power, giving utterauce to her grand inspirations and prophecies, amidst the noise and din of bands of music, marching multitudes and flashing fireworks as Staphen A. Douglas was controlled. works, as Stephen A. Douglas was escorted past the hall, on his electioneering tour through that city. Then and there did she prophesy the past of brutes to the inheritance of men; and then and there did she prophesy that woman wo ld also rise from her slavery, and legislate with man upon the important needs of a long suffering hu-manity. The first has been fulfilled, and the latter will be, though it come through war; for the voice of God hath promised it, and the aspiring Souls of women demand it.

During the month of June my friends will ad-

dress me in care of Josiah Simmons, Providence, R. I. July and August I shall hie to the mountains of my native State, to spend the time with my own precious mother, father, aged grandsire, now in his eighty-ninth year, brother-ia-law and sisters, with a thankful heart that, while other hopes of life have been blighted, other idols have turned to dust and ashes, beneath the homestead roof still beat the true hearts of undying affection, anxiously waiting for the wanderer's Address me Bridgewater, Vt., during July and August.

August.

For truth, justice, fidelity to all good, equal rights based upon the "golden rule." I am yours in earnest,

M. S. TOWNSEND HOADLEY. New London, May 17, 1872.

Massachusetts.

FALL RIVER.—J. Wm. Fletcher, under date of May 13th, writes: "The Spiritualists of this city are all alive to the interests of the cause; the etings have been conducted very successfully during the winter, and are to continue until July when they will close during the warmer summer months. Much credit is due to Dr. C. R. Wilbur and Benjamin Wilbur, seconded by the aid of

the Professor has taken to lean just a little on the side of Spiritualism. Who will take the trouble to convince him that his counterfelt representations are about as much like the genuine as dogger! is to poetry.

In the meantime the world must wait to see the fresh novelties of the Professor's exhibition. He will amuse if he does not convince, and he ought

Pennsylvania.

PHILADELPHIA.—C. L. Ingraham sends an account of his spiritual experiences. He says he account of his spiritual experiences. He says he has, within the last year, been more strongly attracted to the fact of spirit return; and led to a larger appreciation of the work done by the Banner of Light than ever before. Within the time mentioned, he was so fortunate as to obtain written communications from spirit-friends, through the mediumship of planchette—the writing being accomplished in the presence of his two youngest oblides. He at first paid, but liftle head to their Itualism came to him late, and he was unable to contribute much in its behalf. He was a member of the Authropological Society, and contributed some valuable papers to the Society's "Reports." He wrote for seven years in Human Nature many Interesting articles on Creation and kindred topics. His death was unexpected by his friends, and caused much sympathy. A fund is being raised for the support of Mr. Jackson's family.

Gerald Massey, the poet, has been invited to deliver four lectures at St. George's Hall by a committee of the leading English Spiritualists. He will commence the course Sunday, May 12th, and will be sure to have full houses, as great exertions are being made in his favor. It appears transition from mortal to spirit life, she gave evidence, through a medium, of her individual existence; and since that time, our correspondent has had the pleasure of weekly receiving written expressions of her continued care and loving guardianship-her messages being frieghted with comfort and cheering power.

SALTLAKE CITY.—H. E. M. Brown, writing from this place, May 12th, says: "Thousand's here are looking out of the Mormon Church; some have gone out; now they are asking the way to the spiritual kingdom. They are mostly on the plane of manifestations; they want to see more than to hear. A good physical medium would find work and a warm welcome in this place, and in Ogden. Mr. Foster, the Davemports, and Dr. Slade, would do well to come this way. In Orden there is a small society of Spiritualists. They have invited a speaker for a year, but the

They have invited to specify to the call is physical demonstrations.

There is a good society in this city. F. L. T. Harrison and William Godby (two earnest men) were first to come out of the Mormon Church; others have joined the 'Gentile' ranks, till the

others have joined the 'Gentile' ranks, till the Church of Humanity is strong in numbers, ready to 'fight the battles of the Lord.'

But the call is facts—tests. O. H. Congar, M. D., has been elected President of the Salt Lake Society—the right man for the right place.

Any medium wishing to come here will obtain reliable information by writing to either of these gentlemen. Mr. John Jost is a reliable man in Ogden."

Ohio.

LOYDSVILLE.-A. D. Yocum sends us his greeting as a new convert to the spiritual philosophy, and expresses his gratitude for the light given him as regards the future destiny and pres-ent duty of man. He says, in conclusion: "It is safe for me to say that down deep in the souls of safe for me to say that down deep in the souls of this community—even below the fire-proof bot-tom of Theology—slumbers a germ untarnished, awaiting the quickening influence of truth to bring it forth in its might, a multiplied testi-mony of the spirit's power. If some of the dis-pensers of truth could but pass this way while sowing their seed, I would be responsible if it foiled to germinate and flourish into a mighty failed to germinate and flourish into a mighty harvest. I have known the Banner's mission for some years, though I paid but little for the knowledge until recently. I am now a member of the class watching auxiously for its weekly visits, and our humble home now boasts both a 'new Banner and a new Light.' Enter me upon your list for life, and if additional assurance be wantinstitution ine, and if additional assurance be wanting to entitle me to the full honors of the term, compel me to swear anew my allegiance to our holy cause every twelve-month and collect your dues."

Illinois.

JEFFERSON CO.-William A. Thompson says that he has been for some time past a reader of the Banner of Light, and gains much comfort—as well as the members of his family—from its col-umns. Orthodoxy could not appeal to his mind, as a study of its claims demonstrated its unrea-sonableness; so he became a Universalist, from which faith he was, after a while, attracted by the head, lecturing and giving tests shortly after best sublime revelations of Andrew Jackson Davis's upon her system, described her brother to her, and gave the following message from him: "Tell Thompson feels that he is not alone, but that he my sister to keep away from the school room this is surrounded by those congenial souls who have preceded him to the better life, and who now, as old ago gathers upon his physical frame, are waiting to meet him in the beyond. He has no word of condemnation for those who denounce either himself or the glorious faith he has espoused: "They are sure to follow the wake of progression some time." Many liberal-minded men and wosome time. men exist in Southern Illinois, and, if a reliable test medium could be secured, much good for the cause would be compassed in that section.

Nebraska.

DECATUR.—Morris Quigley, writing recently from this locality, says that circles for spirit communion are regularly held in the county, excellent and convincing manifestations—among them the slate and pencil test a la Dr. Slade—occurring therein. Two years ago there were but two Spiritualists in the town; the increase in numbers and interest our correspondent ascribes wholly to the test circles, which to his mind surpass the lecturing phase for the overcoming of the prejudice and ignorance of Orthodox bigotry. He counsels Spiritualists everywhere to look to and cherish the phenomenal phase of their philosophy, and wishes the Banner of Light could be printed on parchment, that each number might continue through all time. through all time.

New York.

ALBANY.—Mrs. Hattie M. Chapin writes May 14th, giving a brief account of spiritual matters, and the efforts making by the friends to add to the interest of the meetings. She speaks highly of the manifestations witnessed by her at scances recently given in Albany, by Dr. Henry Slade, which surpassed anything she had previously

THE VISION OF THE SNOW.

'She has gone to be with the angels;" Sothey had always said To the little questioner asking Of his fair, young mother, dead.

They never had told of the darkness. Of the sorrowful, silent tomb, Nor scared the sensitive spirit By linking a thought of gloom

With the girl-like, beautiful being,

Who patiently from her breast Had lain him in baby-sweetness, To pass to her early rest.

And when he would lisp—" Where is she?" Missing the mother kiss, They answered—"Away in a country That is lovelier far than this;

A land all a-shine with beauty
Too pure for our mortal sight,
Where the darling ones who have left us
Are walking in robes of white."

And with eagerest face he would listen, His tremulous lips apart, Till the thought of the Beautiful Country Haunted his yearning heart.

One morn, as he gazed from the window, A miracle of surprise,
A marvelous, mystic vision
Dazzled his wondering eyes.

Born where the winter's harshness Is tempered with spring-tide glow, The delicate Southern nursling

Never had seen the snow. And clasping his childish fingers, He turned with a flashing brow, And cried—"We have got to heaven, Show me my mother now!"

There is no real life but cheerful life. -Addison.

BY DR. Q. W. DARCOCK. Haste away! haste away! T is the merry month of May. The sun is brightly shining, and balmy is the air; The birds are sweetly singing. And flowers are gently springing. And perfumed winds are thinging soft kisses to the fair.

The earth, from sleep awaking. New forms of life is taking ; Soon will her gentle besom unfold its woulth again; While notes of joy abounding, In every grove resounding, And "May," with rosy footstops, is tripping o'er the plain.

See! Nature now is teeming, And lovely eyes are beaming, And youthful hearts are greeting the golden morn of May; While she floateth on the gale, Shedding flowerets o'er the vale,

Her presence bringeth life from the besom of decay. See-what beauty fills the eye! From beneath the azure sky, dy of Nature on zephyr floats along! 'T is the merry month of flowers.

Hasto away! hasto away! 'T is the merry month of May; The sun is brightly shining, and balmy is the day. Come, enjoy the happy hours In Flora's scented bowers, And form a wreath of flowers to deck the brow of May.

Born of April's sun and showers;

Let us hall the smiling hours with joyous laugh and song.

Spiritual Phenomena.

SEANCES WITH DR. SLADE.

DEAR BANNER - I have read with a great deal of interest the discussion in relation to the genuineness of Dr. Henry Slade's mediumshin: and, having had two sittings with that gentleman, one for physical manifestations and one for materialization, which differ in some particulars from those witnessed by others, I have thought it best to send you an account of them, stating as briefly as possible some of their most interesting features.

About a year ago I made up my mind that upon my next visit to New York I would test the mediumship of Dr. Slade; and, for the purpose of ascertaining if my spirit friends desired me to do so, I visited a seeing and hearing medium in the town where I reside. The circle had no sooner become passive than the spirit of a lady said to me, through the medium, "I have been with Dr. Slade, and I think I can write on his slate. Oh do let me try to communicate with you in that way." She then repeated to the medium a short communication which she promised she would write upon the slate, if she could. Of this I made a memorandum, and put it in my pocket.

On my arrival in the city, I called on Dr. Slade and asked for a scance. After being seated at the much-talked-of black-walnut table, the Doctor placed a slate, with a bit of pencil upon it, against the under side of the table-leaf, and requested me to assist him in holding it there. First we heard writing, and then three little raps, to indicate that the communication was finished. On removing the slate from under the table-leaf I found written upon it a communication from a brother who had been many years in spirit-life signed by his own name:

The Doctor then said, "I see your brother standing by that chair," pointing to a chair which stood in the middle of the room, at least six feet from any other piece of furniture. The chair then moved rapidly back and forth for the distance of a foot or two. He then said, "He now stands behind your chair." Thereupon I was carried, chair and all, back and forth between the table and the sofa several times, with as much apparent ease as two strong men could have moved me. Desirthere are identical spirit bodies with all the ing to test the Doctor's mediumship further, I asked my brother if he would tip the chair before referred to down upon the floor, and pick it up again. He answered that he would, by three raps. The chair then laid gently down upon the floor, and stood up again. Bear in mind that I floor, and stood up again. Bear in mind that I have repeated, of my angel. was entirely unknown to Dr. Slade, never having seen him before, and that these manifestations took place in broad daylight. The Doctor then gave me the slate, and I held it with my left hand under the table-leaf, and with my right hand I held his two hands. On removing the slate, I found written upon it the communication that had been promised me through the medium in the country-not one word more or less, but the same words, and in the same order. After this followed the usual manifestations of playing the accordion, suspending the table, moving objects about the room, etc.; but these have been too often described to need a place here.

About five months since I again had occasion to go to New York, and before leaving home visited the hearing and seeing medium; and as before, received a communication from my spiritfriend, which she promised to write upon Dr. Slade's slate. This communication I wrote on a slip of paper and put it in my pocket, as in the first instance. On reaching the city I took a friend with me to visit the Doctor, whom we found too indisposed to give us the required sitting; we therefore called on Mr. Mansfield, the writing medium, and while my friend was writing and sealing up the questions that he desired to have answered, Mr.-M. came across the room to me, and touching the tips of my fingers, repeated the promised communication word for word. I drew the slip of paper from my pocket and held it up to him; he read it, and remarked, "These are the very words I have just heard and repeated to you." I answered, "Yes, they were to have been written on Dr. Slade's slate." "Well," said he, "your friend

y -- l- m ig r- rs to c- ce ls sli id on ue

ra, to ly es le,

has snoken them to me." Again, within the last month I have been in New York, and having had my attention called to Dr. Slade by the falsehoods told of him by the Sun Reporter, I concluded to test his materializa tion phase of mediumship; and as usual, before leaving home, called on the hearing and seeing medium: I received a promise from the same spirit friend that she would, if she could, identify herself by wearing a white rose in her hair, in case the materialization should be imperfect. On arriving in the city I called on the Doctor, but found that in consequence of the exposure (?) the number of callers had been so largely increased that his time was all engaged beyond the limit of my stay in the city. He however kindly consented to give me an hour on Monday evening, which he had devoted to much needed rest; but assured me that in consequence of his unusual labors on Sunday, among his friends in the country, the manifestations would be weak, and perhaps fail entirely. I consented to take my chance, and made the engagement. I was punctual at the appointed time, and immediately followed the Doctor to the scance room. The Doctor prepared for manifestations by stretching across one side of the room in front of the folding doors a cord, having upon it a black cambric curtain about four feet square, with a hole rudely cut through the centre of it; and then, after opening the door of a

of it, and before turning down the gas, he took his seat at the table, and requested me to make a thorough examination of the whole room and its furniture-whice I did. He then turned down the gas, but left light enough so that I could see distinctly all the pictures in the room. The first manifestation was a violent agitation of the curtain, and a flash of peculiar light upon its surface. Then there appeared at the opening in the curtain, a brillant wave of light or cloud, which gradually condensed into the form of a hand; then a smaller wave, which, after two or three efforts, took the shape of a beautifully-formed lady's hand. There then appeared a larger wave of light, which gradually assumed the appearauce of a beautiful female head, turning gently from side to side, so that I could see the sides and even the back of the head.

This face was formed and dissolved before the opening several times. At the last appearance, while the face and head were still perfect, the Doctor disengaged his left hand from my right hand, and reaching out, suddenly drew the curtain entirely to one side, but I saw nothing after the curtain was removed but a rapidly dissolving wave of light. The lady's hand then appeared in front of the curtain and moved around the room. It came and rested on my head. The face and hands seemed to be illuminated; and while the hand was moving around my head, I was made aware of its presence by its light, before it was far enough forward so that I could see it. This hand then came up between my person and the table. Here it was less luminous, and more perfect in its peculiar beauty; it turned gently over for me to examine it, and then moved over to my right hand and patted it on both sides. The tips of the fingers then rested on a ring which I were on my third finger, and when I had mentally recognized its meaning, it made a few gentle passes over my hand, and faded out. Its touch was as warm and as life-like, and as real in every respect, as that of any human hand I ever felt. This hand, and a peculiar ring it wore, were fully and unmistakably recognized.

After this, I felt myself patted on several parts of my body by a heavier but invisible hand. I could see my coat move, and hear the papers rattle in my pocket, but I could not see the cause. This invisible hand then took my watch out of my left vest pocket and pushed it into my left hand between Dr. Slade's fingers and mine. After a little while, it took the watch from my hand, and, raising it up before my face, laid it down upon the table. In all these movements, the watch floated through the air without visible support.

During the whole scance, except at the moment when Dr. Slade drew aside the curtain. I held both of his hands, and the light was too strong to permit any object to move in the room without detection.

The Doctor arose, turned on the light, and as he was sitting down he said, "Owasso wants"here a slight shiver shook his frame as he passed into the trance state. Owasso then said, through his organism - "Ugh! me help white equaw; white squaw tried to make white rose; promised to; could n't; me go;" and with another slight shiver the Doctor passed into his normal condition. So ended the scance.

Respectfully yours, E.W. H. Ilion, N. Y., May 9th, 1872.

[From the Hartford Daily Times, May 15.] What I Saw and Heard at Moravia.

MESSRS, EDITORS-During last October my attention was arrested in a most miraculous manner (as I then supposed) by communications from my friends who had passed from the earth's sphere. From that time till the present I have devoted much time to investigation, till I am satisfied that all its most sanguine devotees claim for it is true; that 'we little dream of the new world that is open to our astonished vision; that municate to anxious friends the future of the soul-life; to counsel friends in their trials and affile

At the request, twice repeated, of my angel bride, whose body I laid in the grave the 24th of last September, I went to Moravia, Caynga Co., N. Y. She promised that I should not only see her, but others of my relations; and I was richly repaid for my journey. I saw my wife twice, my mother, three brothers and two sisters, besides many relations of others who were on the same errand as myself. I saw one brother's face twelve different times, and heard him speak several times. He said: "My friends, it is glorious to know we live again." The names of all were spoken so as to be heard by the company. One brother said in reply to a remark of mine, "This knowledge is more than riches." A sister joined us and sang a rich full alto in "Home, Sweet Home." I fully recognized the voice, and said, At the request, twice repeated, of my angel Home." I fully recognized the voice, and said "My own dear sister, you suffered everything that earth-life could suffer, and prayed to die; but thank God, you live again." "I had trouble and suffering enough to kill three," was her answer. She used to do her hair on pins, so when combed down it would appear wavy. She turned her head from side to side so her brown hair appeared

perfectly natural.

I recognized my wife, two brothers, and one sister, beyond all doubt. Dr. Putnam, of Michigau; said he should know one was my brother from family resemblance. My mother, one hrother and one sister I did not recognize so fully, but they nodded assent or dissent to questions I asked, so I felt sure the freed spirits were there evidence that they live and will live forevermore clothed with that apiritual body of which St. Paul

I saw one having two beautiful wreaths of flowers of all colors, one around the head and the other around the neck, and a red rose held in the mouth. She was recognized by her brother, Mr. Wheeler. I saw the face of one so plain as to no-tice the eye-ball move as she looked from one to the other. A hand and arm dashed out and struck a blow on the outside of the cabinet that could be heard a distance of fifteen rods; it struck

could be heard a distance of fifteen rods; it struck a foot and a half higher than the medium could possibly reach. It was the spirit of John King, fully recognized by his brother present.

One day a test was given which none of us could recognize at the time, as follows: First, a hand holding a roll of adhesive plaster and bandage cloth; second, a small arm lying on a pillow, done up in white cloth; third, the same arm hung in a sling tied ground the neaks fourth a hand and sling tied around the neck; fourth, a hand and arm performing the curved motion of a swing The next morning, Dr. Putnam said he recognized its meaning. When a boy, he had a swing in the wood-shed; a scythe had been laid under it, and in swinging, his foot hit the handle, causing the blade to fly up and cut his arm nearly off. A test from his sister, who, the day before, had shown herself, drummed the plane, sung with him, and patted him several times—evidence so conclusive one could doubt. He recognized her voice fully.

Masonic emblems were shown to W. B. Lord.

of Utica. Not only hands and faces were shown, but the full forms threw open the cabinet doors and stood there. Mr. Vogl, of Boston, recognized his mother in a dress of peculiar German style. She answered his questions. I saw several full

forms, both of our own and the Indian race.

There came one "Vina," a negress, black as night, a former slave of one of the visitors from New Orleans; both hands and face were shown much to our amusement. A part of the sitting is in a room of perfect darkness; after a while a dim light is called for. During the dark sitting we have numerous tests, such as sprinkling with water, electric lights flying about the room, a rapid slide of hands up and down the keys of the plano, also raps of "yes" and "no"; a speaking trumpet was thrown over our heads; the plano small clothes-press to enable me to see the inside | shaken so as to appear like a carriage on the pave-

ment, imitating the rattling noise of the sewing-machine, and when a visitor plays the plano they beat time by patting the hands or feet; distant sounds, as of boots in the dance, are heard; the spirits shake the cabinet as though it would come down. They always join in the singing which they request, frequently changing the words from the regular line, so that there can be no possible mistake as to who does it. On one occasion the whole room seemed full of hands, spatting all around over our heads very loud. Then a light is called for, and tests are given to the several is called for, and tests are; given to the several visitors. They frequently talk through the trum-pet, giving most excellent counsel. Mr. Russell, from Utica, who had been excommunicated from the Bleeker-street Baptist Church, for his belief in spirit-communication, was warmly cheered and encouraged to persevere in his investigations, saying that the church would have to come to him

Ing that the church would have to come to him for light, for theirs was going out.

I have myself been often encouraged by signs and emblems to pursue this knowledge, which is more than riches, I could give many wonderful facts which I saw and hoard, but will close, lest facts which I saw and heard, but will close, lest this article prove too lengthy. Some-do not obtain as good tests as others, owing to conditions that may affect results at the time. No one goes but will see a test of some kind. Whoever goes should arrange to stay several days; by so doing; you will be richly repaid. Istayed two weeks in the first half of April, and feel that they were the most profitable hours of my life. I could spend the remainder of my days in rags or in prison, if need be, knowing that the life to come will be filled with knowledge and riches untold.

The consolation already received, is heaven begun. To be able to walk and talk with the angel-world is to have a foretaste of heaven here.

world is to have a foretaste of heaven here.

My advice to all, is to investigate this philosophy, which the mission of Jesus on earth was to unfold, but which the benighted minds of earth refuse to receive. The prophecies of the Old Testing tament were spirit communications; the miracles of the New were spirit manifestations given through Jesus, a superior medium. You who laugh and make light of this individual, identical spirit-life, will one day learn that you have been laughing at your own ignorance and folly, for it cannot possibly be that some nine or ten millions of believers, who have what to them is positive knowledge, can be deluded. No man can thoroughly investigate without becoming a believer. AMASA LORD.

Hartford, May 11th, 1872.

Scientific.

COSMOGRAPHY A Description of the Universe. NUMBER TWO.

BY LYSANDER S. RICHARDS,

The astronomer has simply to point to the rings of the planet Saturn to substantiate, in a measure, the nebula theory of our globe. Surrounding that planet there are a system of rings, which are unquestionably composed of gas, a nebula, and probably were thrown off from Saturn, the same as the rings which formed the Earth and other planets were thrown off from the sun: It is conjectured that these rings about Saturn, through the process of condensation and contraction, will break, and form another system of moons around the planet, similar to the breaking up of the Earth's ring around the sun, and consolidating into the globe which we now inhabit. Our moon is supposed to have been thrown off and condensed, in a similar manner, during the early stages of development of the earth.

The geologist points you to the interior of the globe for evidence of the fluid and nebula condition of our planet. Make borings into the earth, and for every fifty or sixty feet descent, heat will increase one degree Fabrenheit; at a distance of a mile and one-half, at the same ratio of increase of heat, the thermometer will indicate boiling point; at a depth of one hundred, miles the increase of heat, at the same ratio, would malt the most solid substance our planet contains, and at this depth -which is a trifle as compared to the Earth's radius, or the distances from the surface to the centre, being some four thousand miles-the flery fluid of the globe probably commences. In the mines of Belgium, at a considerable depth, the heat is so great that no one but miners accustomed to working them can but a moment remain

The spectroscope—one of the most important The spectroscope—one of the most important writes well; is liberal, democratic reformatory, aids to science that has been given to man in this and humanitarian in sentiment, and her "Maycentury—is an instrument with a prism and three weed Blossoms" will make any one wiser and ntury—is an instrument with a prism and three tubes, used by chemista for chemical analysis, and by astronomers for the analysis of the stars. The sun is found to contain sodium, iron, hydrogen, magnesium, copper, zinc, calcium, nickel, &p. The common origin of bodies comprising the solar system is substantiated through spectrum analysis, as most of the elements the Earth contains the entire system possesses. Most of the stars examined contain properties that contribute to the support of life. If, then, our planet was originally a flery, liquid, or vapor mass, all manner of forms now upon it, man, beast, trees, rocks, all were one and the same in this seething, universal boiling cauldron. Analyze the grave after the body is entirely decomposed, and the most skillful chemist cannot detect the faintest trace of the body as distinct from the earth. The muscles of man contain soda; blood, notash and iron; hones, lime and phosphorous; hair, silica; brain, phosphorus and magnesia; the body contains, beside, oxygen, hydrogen, carbon, nitrogen, chlorine, albunien, &c., elements common to beasts, plants and soil. The earth is being created to-day, just as rapidly as six thousand years ago. It is yet young, although some two hundred million years of age. Earthquakes and volcanoes must cease ere our planet is fully developed. The crust is very thin-a few miles only, while the diameter of the earth is nearly eight thousand. The interior is constantly solidifying, so that instead of one hundred miles' thickness of crust, as at present, the entire eight thousand (or whatever may be the diameter millions of years hence will undoubtedly become one solid mass. Earthquakes and volcanoes in that distant future are no more, for the interior flery fluid no longer exists to produce, through agitation, these phenomena. As this condensation process is continued, the Earth, from necessity, is diminishing in size; its size, at one time, is supposed to have been some eighteen hundred times larger than its present dimensions, its outer limb reaching to the moon, about two hundred and thirty-nine thousand miles distant. One has but to travel over the face of our planet to discover the fact that its development has but fairly commenced, and that man must, to a large extent, be the instrument to perfect it. Not one one-thousandth of the land of our globe is cultivated; every inch of ground must be tilled and made to return one hundred, ay, one thousand fold more profit to its inhabitants than in the past.
Stagnant pends must be drained, and beautiful farms flourish upon their beds. All space upon the placet must be turned to our best advantage.

RADICAL RHYMES By William Denton. Boston: For sale by Wm. White & Co.
This volume is dedicated by the author, "to friends of human progress," who claims to be

the Luther of New England—misunderstood by those who should have been his friend, true to Nerves, developing the origin and philosophy that highest law written in no book, but inscribed of Mania, Insanity, and Crime, with full direcupon each soul, breaking down sectarian barriers, preaching the love of God and brotherhood of man. That Luther was Theodore Parker."

OUR OWN PUBLICATIONS. Opinions of the Press.

FLASUES OF LIGHT FROM THE SPHIT-LAND through the Mediumship of Mrs. J. H. Comant. Compiled by Allen Putnam, author of Spirit Works: Natty, a Spirit; Spiritualism, Witcheraft, and Miracle, &c. Boston: Wm. White & Co. 1872.

This is a work of some 400 pages, filled mostly with communications selected from the vast number published in the Banner of Light during the past few years, purporting to come from the spirit world, and through the mediumship of Mrs. J. H. world, and through the mediumship of Mrs. J. H. Conant: The work also contains a pretace giving a brief account of its source and history; also, the origin, object, and influence of the Banner of Light, as stated at a public reduce Sent. 4, 1871, in an address by the spirit of Theodore Parker.

The files of the Banner from the autumn of 1867 down to Jan. 1 of the present/ year, contain questions and answers lenough to fill a volume three times as large as the present one but as it.

three times as large as the present one, but as it was necessary to compress them to the present tions "that each controlling speaker, each topic of general interest, and dach significant difference of statement or opinion, might_appear in the Compendium, and that without any abridgement or change of language." The communications are from various particularly like the controlling between from various nationalities, including Protestants of different sects, Roman Catholics, Jews, Turks, of different sects, Roman Catholics, Jews, Turks, Chinamen, Arabs, Indians, and many others, and although these spirits view matters from different standpoints, and in different ways, as do the dwellers in this life, yet they all teach, substantially, that "whatsoever a man soweth, that shall he also reap." The work is an exceedingly interesting and valuable one, furnishing much food for deep and serious thought? and no one need hesitate to peruse it. For sale at the Banner of Light tute to peruse it. For sale at the Banner of Light office, 158: Washington street, Boston.—*Hawerla*N Tri-Weekly Publisher.

The Hartford (Ct.) Daily Times, of May.14th, icknowledges the receipt from Lee & Shepard, Boston, of a work entitled "The Life that Now Is," (Sermons) by Rev. Robert Collygr, of Chicago, and at the close of its notice, uses the following

SPIRITUALISTIC LITERATURE.—Vory much in contrast with the tone and manner, and to home ex-tent with the spirit (though not with the morality), of the above-named book, are two volumes just published by Wm. White & Co., Boston, on topics belonging to the general subject of Spiritualism. The first is entitled "Nature's Laws in Human Life." It is published as "an exposition of Spiritualism," and gives the feader both sides of the question—the various opinions of extremists, pro and con., tegether with the author's experience. The author's I ame is withheld: but he appears to be a person who has had a good deal of experience in the inpartation of vital magnetism, in cases of disease; in other words, a "healer" by the method of manipulation, or the "laying on of hands." His book certainly presents an astonishing collection of cases in support of the claim of of the above-named book, are two volumes just hands." His book certainly presents an astonish-ing collection of cases in support of the claim of spiritual aid in healing, and of the manifestations of such presence and power in instances where names and places and dates are given. The first part of the book is taken up with. Testimony Against Spiritualism."—arguments quoted in full from study distinguished preachers and writers. Aext, the testimony of those who take a conserva-tive, or middle course, like Beecher, the Rev. W. H. Murray, and others; then Part III., on the vidences in favor of the claim that departed friends do return from beyond the grave, and try to make their presence felt, and recognized by is who live the rudimentary, "external" life of earth and its coarser senses, which are so sle v to per-ceive the "interior" light and the presence of the shining-host who attend us on our lowly way. Such is the claim of the author; and he seeks to

mako it good by a long array of biblical argu-ments, and of the facts now occurring.

The other book is called "Flashes of Light from the Spirit-Land," and contains the evidences given through the mediumship of Mrs. Conaut, of Baston. Some of these things are very singular. Indeed the whole subject is a strange and interesting one—the most remarkable of the bewildering phenomena of this strange age in which we live, phenomena which seem still to await the longlooked-for scientific explanation.

MAYWEED BLOSSOMS. By Lols Walsbrooker, author of "Alice Vale," "Helen Harlow Now," Suffrage for Woman," &c.

Spiritualism is a busy agency in producing books, as its literature, whether for good or evil, hears witness. We have another proof of this fact in the volume now before us—a hook of sto-ries and moral reflections, in prose and poetry. Rather a clever production, we should say, ing by the ideas, that we caught here and there, as we turned over the leaves. Mrs. Walsbrooker hetter who reads it. The work is for sale by Wm. White & Co., 158 Washington street, Boston.— Boston Investigator.

THE EARLY SOCIAL LIFE OF MAN is the title of a little pamphlet which is announced as an ex-tract from an unpublished work on Man in Geol-ogy, by Dyer D. Lum. It is printed by William White & Co., at the Banner of Light Office, and consists of a theory on the subject of Pre-Adamite men, and a suppositious sketch of the lives and habits of some of these primitive men, at the "cave-epoch,"—Boston Traveller.

VITAL MAGNETIC CURE. Published at the Banner of Light Office, Boston. This work treats upon the magnetic and electric orces. The author makes valuable suggestions in regard to magnetism—its healing and hurtful powers. In skilled hands nothing is more harm-less, more efficacious; the harm has come in alowing quacks to magnetize a sensitive person.— Lyceum Banner.

THE FEDERATI OF ITALY. A Romance of Cauca-sian Captivity. By G. L. Ditson, M. D. Bos-ton: Wm. White & Co. 1871.

This is a book of Eastern and Southern ro-

mance, by no means free from the sensuousness apposed to be characteristic of those climes .-Chicago Courier.

LOOKING BEYOND: A Souvenir of Love to the bereft of every home. By J. O. Barrett. "Better, my friend; I feel the daisies growing over me."—Keats. "Let the Light enter."—Goethe. Boston: Wm. White & Co., 158 Washington street. 1871.

It is not often we read a book with more relish than we have this. Filled as it is with tests, statements, and the last words of the dying together with the evidences of a beyond that are found in its pages, it can but find a welcome on the table of every Spiritualist. Death and the beyond is a matter in which every one has a personal interest. All must therefore be interested in any work throwing light on the great here-

Mr. Barrett is an ex-Universalist clergyman of. much more than ordinary ability. His religious and scholarly training, tegether with his knowl-edge of phenomenal facts connected with spirit manifestations, have enabled him to hand the world a book filled with undentable evidences of a future, and many not improbable hypotheses concerning what that future may be, as well as the best mode of living in this world in order to render the immediate future a pleasant one. Most heartily do we recommend this work to those interested in the questions discussed.—Bal-

timore (Md.) Crucible.

and the grand old earth a ripe age attain.

"Those who have felt the voice of God thundering in their hearts will follow truth to its eternal home, even through rough and thorny ways, feeling that this is the higher life of man. Such was the Luther of New England—misunderstood by those who should be account of the such cases. Harrisburg (Va.) Patriot.

tions for their treatment and cure. By Andrew Jackson Davis. William White & Co., Boston This work treats the question of insanity and

crime from a physiological standpoint. Mr. Davis has but little faith in drugs and medication for mental maladies, but holds that the disturbances of the brain and nerve machinery can be best of the orain and herve machinery can be best reached by the dynamic forces of nature, magnet-ism, sympathy, and love; that drugs are a force which is not kindred to the system, especially a mind diseased: Crime be would deal with resp-Intely, yet in a kind, tender spirit, casting aside all ideas of vengeance. The primary idea should be reformation of the individual, not punishment per se. Bome of his views are novel, but there is much in the work to attract attention and suggest hought .-- Providence Press.

PHE SCIENCE OF EVIL; or, Eirst Principles of Human Action. Together with Three Lectures: Salvation and Danmation before Birth, or the Scientific and Theological Methods of Salvation Compared. Sunday; its History, Uses and Abuses. Prayer; the True and False. Methods Confpared. By Joel Moody, Topeka, Kansas. Crane & Byron, Publishers, 1871 Pp. 350, Prico \$1.75 [For sale by Wni, White & Co., Bostfm.]

The first brok sever published in Kaylas is/certainly most credible to that State and to the publishers. It would be difficult to find a slice of book work, in any city, better performed in binding, paper, and type, in which respects it is a superior volume, and almost a model for older cities to equal. His contents are intere ting and able to a remarkable degree. We were wholly imprepared to find so close a reasoner and to fine a writerion a theme so difficult. It is clear enough that the east is not, the only source/of light. Wo do not mean by this that we accept all the au-thor's positions and conclusions, though the main one is unquestionable to-our mind, namely, that evil is not absolute or final, but is limited in extent and duration. A great many hovel ideas are started and discussed, which cannot fail to stimulate the mind of even the reader who is not prepared to accept them.

The look is a remarkable, one not include a

The book is a remarkable one, not only in re-The book is a remarkable one, not only in the spect to its originality, but its ability of argument and statements, and it is really worth perusal by a statements. all who are interested in the great theme discussed.—Chicago New Corenant.

"Nature's Laws in Human Life."

WM: WHITE & Co. -I have read with interest the book recently published by you, "Nature's Laws in Human Life." The work is written in a reader. The author evidently has a sincere faith in the truth of Spf. itualism. The opinious of its opponents are fairly stated, with no attempt to soften them down, and are answered by a record of facts drawn from the writer's large experience and extensive observation, and the principles fairly deducible from those facts. It is written in a clear and compact style, and is free from all offensive attacks upon other forms of religious beside. lief. To the myriads of people in our land who long to know something about the reality of auother life, and of communication with the unseen realm, and of the laws that govern it, this will be found a useful volume, W. F. EVANS.

There is a great dearth of able seamen in the British morehant marine, and the ship owners are considering a project for establishing a school of

BANNER OF LIGHT AN EXPONENT

SPIRITUAL PHILOSOPHY

NINETEENTH CENTURY. PUBLISHED WEEKLY

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MESSAGE DEPARTMENT.—A page of Spirit-Messages from the departed to their friends in earth-life, given through the mediumship of Mus. J. H. Conant, proving direct spirit-intercourse between the Mundane and

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(27 All communications intended for publication, or in any way connected with the Editorial Department, should be addressed to the Editor, not intended for publication, should be marked "private."

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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 the varied shades of opinion to which our cor-respondents give utterance.

1 ET. This paper is issued every Saturday Morn-ing, one week in advance of date.

For Spirit Message Department see Sixth Page.

Banner of Light.

BOUTON, SATURDAY, JUNE 1, 1872.

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THE AMERICAN NEWS COMPANY, HE NASSAU ST.

WILLIAM WHITE & CO., PUBLISHERS AND PROPREETORS.

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All letters and communications appertaining to the Efficial Dejartment of the paper must his order to receive rough attention, be at he seed to Lither Course. Basiness letters should not be seen to the atterway of the Einter, but inquisit by to Walling within & Co.

Mr. Crookes and Dr. Carpenter.

Mr. William Crookes, of Landon, is one of the few mon-of science who have but the courage to, test the so-called spiritual phonomena, and to avo v his convictions of their genuineness. For this act of manly candor he has of course had the beauto men of science, whose or dudies are stronger than their love of truth after him like a ling of the vessel. A displacement of 3 cubic inches Blok in full cry. Among the rest was Dr. Curpenter, who undertook to depresiate Mr. Crookes's claims as a man of science, and to misrepresent. someof-big axacriments. In the London Daily-Tel graph of April 224, 1872, we find the follow-

To the Eliter Sir-Dr. W. B. Carpenter, F. R. B., introduced into a public beture an experiment which he alleged to be that upon which I had refred for proof of the existence of a hithertoundetected force. It was not my experiment, but an unjustifiable misrepresentation of it. Called upon to apologize for the wrong he had this done ine, Dr. Carpenter threw the responsibility from himself upon others whom he stated to have been his informants. I send you the correspondence, and leave a to the judgment of the scientific world. "Yours, Sc., William Chookes."

Then fellows a letter from Mr. Crookes to Prof. Stokes, Secretary of the Royal Society, with Mr. Stokes's reply, the substance of which is wholly opposed to Dr. Carpenter's attempt to bring in Mr. Stokes as authority for his attack on Mr. Crookes. A letter; from Sir Charles Wheatstone (DA Carpenter's other cauthority) follows, inwhich Sir Charles says: "I did not state to Dr. Carpenter that the water experiment disproved the existence of your hypothetical-paychic force. What I did say was to the effect that no argument In its favor could be deduced from the experi ment which you put forward so prominently.

The following letters, by which it-will be seen that Mr. Crookes comes out triumphantly from the scientific onslaught made on him, wind up the published correspondence; and we commend the whole, of it to the attention of the editor of the Index, who says: "What is usually called sures, tigation of this subject (spiritual phenomena), is the sheerest farce." Let Mr. Crookes reply to this very charitable and intelligent assumption:

University of London, Burlington-gardons: W. 1 Feb 28th, 1872 { DEAR SIR CHARLES-II you should be communicating with Mr. Crookes on the Aubject as to which you spoke to me, it may be as well that you shimill let him know what was my under-

not be mechanical, and which must therefore be a new force—call it psychic, spiritual or what you please. And I showed my audience, that the immersion of the fingers into a fumbler of water so balanced, would produce its descent simply by hydrostatic pressure, from which I drew-the-in-ference that Mr. Croo'ces's experiment gave no wrong what war at the control of the control proof whatever of the existence of any force not

If I have in any way misunderstood your account of Mr. C's experiment, and have thereby done him to justice in my representation of it. I shall be quite ready to make any correction that you have a nutual friend) may consider to be called for Believe me, yours faithfully, William B. Carpenter.

Sir Charles Wheatstone, 20, Mornington road, N. W., March 27th, 1872 DEAR SIR CHABLES—You must allow ine to protest against the experiments given in my Royal Society paper of Sept. 27th, 1871, being 1g, nored, and the discussion being made to turn on a loss decisive experiment referred to man earlier less decisive experiment referred to in an earner paper. The experiments of Sept. 27th, 4871 are those referred to by Dr. Carpenter, and reported only Prof. Stokes and by yourself. That there is no doubt of this being the case, is evident from Dr. Carpenter's language at Chelsea and elsewhere; "Mr. William Crookes had sent a paper to the Royal Society last summer [June 14th and June 28 h, 1871], containing investigations into what he called a new force. It was returned to him by the Secretary. Mr. Crookes afterwards sent in a second series of experiments. [Septemsent in a second series of experiments. [September 27 h, 1871] The Secretary did not like to refuse this paper on his own responsibility, so it came before the Council of the Royal Society.

* Mr. Crocker's second paper came before the Council a month ago, and a committee of two was appointed to examine it. They gave in their report to the Council yesterday [Jan. 18th, 1872], and it was unanimously resolved that the paper be returned to him, as, in the opinion of the Royal Society, it was good for nothing. This rejection took place on Thursday afternoon [January 18th, 1872], and I heard of it and the grounds of it-from Protessor Stokes and Sir Charles Wheatfrom Professor Stokes and Sir Charles Wheat-stone at the evening meeting. What I stated as to Mr. Crookes's experiment with the balance was on their authority

[How far this is correct may be inferred from the following passage from Prof. Stokes's letter to Mr. Grookes: "The question brought before the Committee of Papers of the Royal Society with raference to your papers was simply whether they should be accepted or declined. The decision of the committee, as entered on the minutes, was simply declined.' What estimate of the value of your papers each individual voter may have formedwhat considerations mainly may have influenced him in giving his vote-are questions which he alone can answer; so that no one, as I conceive, has a right to add to the formal decision his potion of the grounds of it,"

Dr. Carpenter here explicitly refers to the experiments given in my paper of September 27th, 1871, and not only says that you mentioned to him the grounds of the rejection of that paper on the very day it occurred, but that you described

to him one of the experiments given in it.
I must therefore object to having the discussion drawn from the point at issue: from the testing experiment in question presented to the Royal Society, to an imperfect form of the same experiment which was merely referred to in a paper published elsewhere.

From my pamphlet reprinted from the " Quarterly Journal of Science" for October 1st, 1871, (page 28.) you quote the following words: "As the mechanical transmission of power is by this portance is to come before the meeting.

and you thereupon comment on these passages, speak of well-known hydrostatic laws, and give calculations, as if my published experiments in question really afforded any grounds for severe

It is much to be regretted that you should have kelected from my pamphlet two passages occur-ring on page 28, and should have omitted to read the few lines which connect these paysages; other wheir must have been apparent to you that your self evident exposition of a well-known hydrostatic law had no bearing on the case in point.

Let me supply the deficiency. The following paragraph, from page 28 of my pamphlet, fills up the gap between the two passages, you quote: [An illustration is here inserted in the original, with references which cannot be reproduced in its absence.] "On the board, rarely over the fulcruin, is placed a large glass was filled with water. A massive iron stand overhangs it, furnished with an arm and a ring, in which rests a hemispheri-cal copper vessel, perforated with several holes in the bottom. The iron stand is 2 inches, from the board, and the arm and copper vessel are so adjusted that the latter dips into the water 11 men, being 51 inches from the bottom of the glass vase, and two inches from its circumference. Shakir or striking the arm or the vessel produces no appreciable mechanical effect on the board expatition affecting the balance. Dipping the hand to the fall of extent into the water does not produce the least appreciable action on the balance. As the mechanical transmission of power is by this means entirely ent off between the copper vessel and the board, the power of muscular con-trol is thereby eliminated."

I venture to think that had you read the above connecting link between your two quotations from my gamphlet, or had even noticed the parts I have italicised, you would not have written, "That unders such circumstances a mechanical pressure is exerted on the lover when the hand is dipped in the water is an undoubted fact; whether it produces the effect in question or not, depends on the sensibility of the apparatus and the placof water would exert a pressure which, if directly applied to your machine, would be equal to 6.816 grains; the extreme pressure of your imaginary psychic force being, according to your own state

ment, 5 000 grains. This ye preferred to quete from the reprint of my paper in the "Quarterly Journal of Science," for October 1st, 1871, as your citations appear to show that you have derived your information from it but in my Royal Society communication of September 27th, 1871—the paper to which Dr. Car-penter and yourself to erred—the same experiment is described in almost identical words, and b, moyeover, illustrated with photographs of the apparatus. [Another diagram is here inserted.]

But why refer only to the water contact experi-ment? The true explanation is the one which will reconcile all the indisputable facts. How does the well-known hydrostatic law account for experiment 2 on p 29 in which the vessel of wa ter was removed? Or experiment 3, in which the force acted through a space of 1 foot? Or ex-periment 4, in which the force acted at a distance of 3 feet? Or experiments 5 and 6, in which an ther kind of apparatus was used, and the force likewise acted at a distance?

The only-sentence in your lotter bearing in any way on my actual experiment is the last one, in which you say, "I cannot see what part you in-tended the water to play when you subsequently placed the vessel over the dead point, and it appears to me contrary to all analogy that a force acting according to physical laws should produce the motion of a lever by acting on its fulcrum."

In this I entirely agree. I, too, cannot see the part the water played; nor can I trace the analogy. between the psychic force and a force acting according to known physical laws. Yet the facts

recorded in my papers are true for all that.
I remain yours truly, WILLIAM CROOKES.
Sir Charles Wheatstone, F.R.S., &c.

Female Doctors.

A "Woman Medical Student," who is on the eve of leaving Boston to pursue her clinical studies, elzewhere, communicates with the Herald recalculated to make some of our favored citizens not alogether satisfied or happy. She says: "During the past fortnight I have waited, expecting every day to hear the reply of the trustees of the standing of the matter, as derived from yoursilf and Professor Stokes, and what was the account I gave of it in my lecture.

I underst od from you that Mr. Grokes had addiced the descent of a balanced vessel of water, on the immersion of Mr. Home's flagers into it, as a proof of the exertion of some force which could quired them. I should think common civility required them. I should think common civility required them to say something. And then she was not to say that from her window the goes on to say that from her window she sees whirlwinds of Harvard medical studen ing in and out of the hospitals, receiving, all the advantages there for which we women students have vainly pleaded." She follows up her statement with this appeal: "Gentlemen of Boston, go out some morning and take a look at these young Harvard students, and see if you think they propose to become such men as you wish to have at the hedside of your wives and daughters during all the sicknesses they may be called to pass through?"

Further than this she goes, appealing to the young men, asking them to go and take a look at these same Harvard students, " and decide whether you prefer one of them to attend the young homes, to seeing at their bedside an intelligent, if they decide not, she appeals to them with much force to open the doors of the hospitals for the advantage of the sex, that women may be propared to attend their wives whenever they need the aid of a physician. The writer says she leaves for New York; and if, while there, she sees by chance any medical women looking for States, but in Great Britain and Continental Euplaces to do kitchen work, she promises to direct rope. Causes are at work which prophesy of them to the Superintendent of the City Hospital of Boston, because he happens to be the only one kind must see hopeful omens in the activity with possessing authority there who has expressed a willingness to admit women medical students on any terms. She honestly thinks he ought to be patronized. Anybody can comprehend the meaning and pith of the lady's protest and appeal. It should bring a blush of shame to the cheeks of the trustees of Harvard Medical College that masons, bricklayers, plumbers and cabinet makthey are so much behind the age and its advancing spirit.

An Incident.

A late number of the Portland (Me.) Monitor contains the following interesting phenomenal item: "A few days ago, while our friend Todd was have resolved that they will sign no contracts relating to a gentleman the statements of Mr. Thus. R. Hazard in relation to the wonderful mani- ing the builders from all damages in case of a festations at Moravia, N. Y., a well-dressed stran- general strike. ger interrupted him by asking if he 'believed that story.' Mr. Todd, expecting a controversy, gave an evasive answer, but said he was inclined to ation of the laboring classes, yet this sign of believe it. The gentleman then said, 'I have just awakening interest in their condition among come from Moravia; I was there ten days; I never themselves, even though seeking a semi-violent claimed to be a Spiritualist; but while there, my form in its expression, is better to look upon than mother appeared to me distinctly, and talked with me, the solemn visinertie of despair. and I knew I was an utter strauger to all present. Probably you could not make that man believe that it was the 'works of the devil.'"

Massachusetts State Spiritualist

Association. Let no one interested in the progress of free thought forget that on Wednesday morning, afternoon and evening, May 29.h, this Society will hold are well known as enterprising and tireless in a meeting at Eliot Hall, corner of Eliot and Tre- the production of new delicacies for the public mont streets, Boston, Mass. The morning session | reading appetite; but in this case the honor beis called for 101 o'clock. The election of officers longs to George Maclean, Publisher, 733 Sansom

means entirely cut off between the copper vessel and the board, the power of muscular contfol is thereby completely eliminated."

You also quote a foot-note in which I refer to an early and imperfect form of the experiment, and early and imperfect form of the experiment, and the control of the experiment. Spiritualism." He styled it a faith "everywhere spoken against." After recounting the most and worst that has been or can be said against it, he observes: "And, lastly, this faith has had one blessed power wherever its influence has been felt. It has produced a deep and radical change in the manner of thinking and talking of death. If anything has cast an awful chill over Christian homes and hearts, and seemed to destroy or falsify their faith, it has been the presence of death. After eighteen hundred years of Ghristian light, we tremble with terror on the edge of the grave's awful abyss, and are filled with speechless agony whenever the hand of death is laid on one we love. Death always seems a fearful break in Nature, almost a return to chaos. We speak of the dark, mysterious valley only in terrified whispers. Now all this cannot be said of those homes and hearts where Spiritualism is the earnestly accepted_faith. I have heard these people talk so rationally, so naturally, of the other life, that death seemed to have no dominion over them. With them death is almost an obsolete word. They only speak of 'going out of the form,' of 'going to the Summer-land,' of going 'to the other side.' Even their children live in the golden atmosphere of hope and trust, and learn to talk of heaven as only the upper chambers of their earthly home."

" As I go into the old churchyards," continues this writer, "and see, keeping watch over the graves, the grinning death's head cut in stone, I think of those unknown thousands buried under the mighty Rome, many of whose simple graves bear only the touching words-' Asleep in Jesus.' And then I pray for the help of any faith that can take away from the human heart the awful fear of the grave, and bring back to the church of Christ the joy and trust of his early disciples. The faith that can do this should be welcomed by our hearts as a glorious instrument of the derine religion of Jesus Christ." Sweet, as well as true words are all these, and out of the heart of a man who is in quest, of the substance. They constitute a fit admission of a fact which is not to be dismissed with sneers, or covered up with silence. There is testimony from experience, from one who has been tried in the furnace of life and religious theories; and it supplies the very want whose existence is recognized in one way and another, by all professed Orthodox believers. They all admit that they are not yet satisfied, but they will not allow that Spiritualism has discovered the blessed secret which will fully compensate for all their disappointment and grief.

A Fit Reply.

-We were most agreeably surprised to find in a paper so far away as Montana Territory—the Helena Gazette—the evidence of a sturdy religious independence that is worthy of imitation nearer home.: Not that we do not look for independence in such a quarter, for we assuredly do, but it was an agreeable surprise to discover, in a recent issue of a journal so far away, a spirit of revolt against the demands of modern Orthodoxy, that contains the promise of a state never to be shackled by the provisions of such a convention as that which was held several months since in Cincinnati. Itappears that some one of the superserviceable set who run that remarkable body of delegates, sent the same busy circular to the Gazette which was despatched to about every other newspaper office in the country. It requested the Gazette to lend its influence to aid the proposed amendment to specting her views and feelings, and in a vein the Constitution, recognizing Christianity as our national religion. It speaks of the "call" issued to eatch sympathy of a certain class, styling them all "political preachers," and says they are "s tribe it has always heartily despised." That is plain and good.

After fairly stating the four points named in the circular, to which its attention was particularly invited, it goes on to say with the right spirit, We have no sympathy for any movement for the establishment of a national or state religion. We get along well enough without one, and we certainly would oronse any change in this respect as earnestly as din the early democratic leaders when this idea was proposed in their time. We regard it as a movement to bring some worldly preachers, who wish to forsake their calling and obtain political preferment, into prominence, and we have no sympathy or respect for such men." * "We want no religious party politics. If anything could break up the Government, such parties would." And it refuses to touch the movement-to state the names of the signers to the circular-to have anything to do with it, and on these good solid grounds. Mevery paper to which the circular has been sent would wives whom you expect some day to take to your take the palus to speak out in the same straightforward way, we should soon have this discussion well-educated physician of their own sex." Then brought to the surface, and there is where we

The Leaven Working.

. The daily press throughout the country is bear ing the story of the feverish unrest existing among the laboring classes, not only in the United grand results to follow. The true lover of his which the sons of toil are endeavoring to arrange some plan for their improvement on the menta

and social plane. SAs we go to press we learn that the strike of the trades in New York for the eight-hour system is an established success, the master carpenters ers having acceded to the domand. Movements are on foot for the production of similar action on the part of the horse-shoers and general laborers. So widespread among the employing class has become the dread of the combined efforts of the employes, that the master masons of Chicago hereafter unless they contain a provision exempt-

While we are of opinion that some better method than "striking" will yet arise for the amelior-

A Slip of the Pen.

In a recent issue of the Banner of Light, we took occasion to refer in a commendatory manner to Dr. Dio Lewis's new work, "Our Digestion; or, My Jolly Friend's Secret;" but unfortunately at the close we stated that it was published by Lee & Shepard of Boston, This firm will take place, and business of interest and im- street, Philadelphia, Pa. Boston office 3 School street. The work is for sale only by subscription.

Prohibition and Principle.

In a recent issue of the Golden Age, Mr. Tilton akes occasion to oppose the position assumed by Mr. Wendell Phillips on the subject of temperance, with the vital consideration that what we turn over to the law to do for us is only so much taken from our moral strength. Mr. Phillips had been quoting, in a recent address, the appealing remark of a rich drunkard in Illinois, that, if somebody would give him the resolution to pass an open door that led into a drinking saloon, he would share his wealth with him to-morrow. Now, said Mr. Phillips, no one but God can plant that resolution in such a man; but here is one thing that law can do, and that is, to shut that door. The Golden Age admits that this is the very question to answer, and asks if the shutting of that door by law is not directly in the face of republican institutions. It argues the matter: If it is the law that stens in to shut the door of his temptation, suppose it were his particular temptation to steal, to fight, to lie; should the law make it its business to go about shutting up the facts that excite him to transgression? "Perhaps," says the Golden, Age, in continua-

without a single temptation in it, as he might have made one in which nobody will fall down. But, in this world, temptation seems quite as essential for the development of manhood as the law of gravitation for material ends; and to try to abolish the one is quite as fruitless, not to say foolish, as to attempt to expunge the other from the constitution of the globe. It is not the temptation that we must remove, but the weakness of principle, the moral inertia which tumbles into them." How profoundly true that all is ! Plain and easy sailing never would make men of us. We require rough usage in order to get proper temper and tone. Many must succumb, we know, and lamentably fall away from the high privilege of victory; but they have no greater obstacles to overcome than others, though their conditions may be less favorable. Is it not, then, the duty of true reformers to try and establish better conditions for them? To attempt to remove the obstacles is beginning at the wrong end,

tion, "the Almighty might have made a world

Announced Spiritualist Meetings.

By reference to our sixth and eighth pages it will be seen that the advent of the summer days is the signal for the renewal of those pleasant and profitable convocations, for which the followers of the spiritual philosophy have already become noted.

The Vermont State Spiritualist Association will meet in Quarterly Convention at Stowe, on Friday, June 28th, and continue in session three days, closing Sunday, June 30th. Able speakers wiil be in attendance.

An Anniversary, Meeting of the Spiritualists and Friends of Progress will be held at the Free Church in the village of Sturgis, Mich., commencing on Friday, June the 14th, at two o'clock P. M. and continuing until Sunday evening, the 16th.

A Quarterly Convention of mediums, speakers and others, for Western New York, will be held in Union Hall, Dansville, on Saturday and Sun-

day, June 1st and 2d. The Progressive Spiritual Society of Shell Rock, Iowa, will hold its annual meeting at that place, Sunday, June 2d. This body was organized in 1866, and now numbers some fifty members, with good prospects of future success, though mediumistic help is desired, as it also is in many other parts of the country.

The Spiritualists of Colorado Territory will hold their third Annual Convention at Golden, Col.,

on the 6th and 7th of July. The Minnesota State Spiritualist Association will hold a three days Semi-Annual Convention

at Minneapólis, Minn., June, 21st, 221 and 231. Dr. A. H. Richardson and James S. Dodge, of Boston, Mass., give notice that a camp meeting will be arranged by them, to take place at Walden Pond Grove, on the Fitchburg railroad-the same to commence Wednesday, Aug. 7th-of which full particulars will be given hereafter; also that a plenic will occur on the same ground. Wednesday, July 17th. See card in another col-

"The Sabbath Was Made for Man."

Mark (ii: 27) informs us that this was the reply of Jesus to the scofling Pharisees, when his hun gry disciples began on that day to pluck the waving corn, over eighteen hundred years ago; and the truth of the assertion, as also that of its companion clause-" and not may for the Sabbath"s self-apparent to every eye not blinded by worldly interest or creedal bigotry. Neverthe less, while the public libraries in New York, Philadelphia, Cincinnati and other leading cities of our Union are thrown open to the public on the Christian Sabbath, Boston is in the rear of this grand advance movement. Puritanism clad in broadcloth and silk, bespangled with gold and liamonds, instead of the russet garb and bigh neaked hat of "ye olden time," keeps guard in this city, and utters its "respectable" protest through the assembled wisdom of our Board of Aldermen. After the liberal Common Council in a praiseworthy manner, voted recently to open the Public Library to the people on Sunday, the astute "fathers" refused to concur, being unwilling to assume the responsibility of the step. and being desirous of hiding behind the opinion of the City Solicitor. Still the desire of the people moves on to its sure attainment.

Spiritualism in Salt Lake City.

Dr. O. H. Congar, President of the Spiritual Association and Lyceum organization at the above point, writes us under a recent date, earnestly desiring that some reliable mediums for physical manifestations of spirit presence and power should visit that city and Utah generally. He says the country is rapidly filling up with progressive and liberal minds, and that a large field for useful labor lies open to whoever will come. If either Dr. Slade or the Davenports could feel to make the attempt, he is certain that there would be afforded ample pecuniary compensation. Any other reliable medium for physical manifestations, desiring information with regard to appointments, etc., can address Mr. E. L. I. Harrison, Salt Lake

Music Hall Spiritualist Free Meetings.

The highly successful course of free lectures carried on at this hall during the past fall and winter, will be brought to a close for the present season by an address on Sunday afternoon, May 26th, from Andrew Jackson Davis. On that occasion, the distinguished seer will speak on a subiect—"The Summer-Land"—with which his name is indissolubly identified throughout the liberalthinking world. Those desirous of listening to a clear exposition of the views of a deeply inspired and at the same time reflective mind should not lose the present opportunity.

The meetings will be resumed at the same hal in October, 1872.

See call for the Annual Meeting of the Massachusetts Radical Peace Society, in another column.

Contents of this Number of the Banner.

First Page: "Marriage," by C. H. W.; "Direct Evidence," by H. N. S; "Notice of Foreign Periodicals," &c., by Dr. G. L. Ditson. Second: A Step in Advance," by Mrs. Maria M. King; Can our Spiritual Boat be Stranded among the Breakers?" by W. C Waters; "Mary F. Davis vs. Universology," by Mary A. Leland; Letter from London, by J. H. Powell; Banner Correspondence; Poem-" The Vision of the Snow." Third: Poem-" May," by Dr. G. W. Babcock; "Scances with Dr. Slade;" "What I Saw and Heard at Moravia," by Amasa Lord; "Cosmography," by Lysander S. Richards; "Our Own Publications;" 'Nature's Laws in Human-Life;" Prospectus. Fourth and Fifth: Usual editorials, items, etc. Sixth: Message Department; "Aspiration," by Almira F. Patterson; Obituaries; Convention Notices; Spiritualist Meetings. Seventh: Advertisements. - Eighth: "Editorial Correspondence," by Warren Chase; "Glimpses in New York," by A. E Giles; "Complete Marriage."

Tobacco Autidote.

R. H. Ober, writing from Lawrence, Mass., April 234, bears willing witness to the good accomplished for society by George Trask, of Fighburg, Mass., the celebrated anti-tobacco reformer. He also says, referring to the "coll shoulder" or open opposition with which all new movements are received by the established order of things, that modern Spiritualism, with the assistance of the angel-world, is doing a work for humanity which bigotry cannot annihilate."

From a late number of the " Anti-Tobagco Journal," published by Mr. Trask, we copy his "tobacco antidote," which we recommend to the attention of all who are in the habit of using thieinsidious narcotic:

"1. Make the most of your will. Drop tobacco, "1. Make the most of your will. Drop tobacco, and resolve never to use it again in any form.

2. Go to an apothecary, and buy ten cents' worth of Gentian root, coarsely ground. 3 Take as much of it after each meal, or oftener, as amounts to a common quid of 'fine-cut' or 'cavendish.'

4. Chew it well, and swallow all the saliva. 5. Continue this a few weeks, and you will grobably come off conqueror; then thank God, and 'sin no

Reasons: 1. Gentian is a tonic, bitter in taste, and will tend to neutralize and allay your taste for tobacco. 2. Gentian is a nervino. It will brace up your relaxed and flabby nerves, and tend to save you from the 'amfal goneness' under which victims agonize. 3. Gentian, for a short time, may serve as a partial substitute for the quid or pipe. It employs the mouth, beguites attention, and gives a helping hand to a drowning man."

Conventions in a Nut Shell!

The Golden Age thus sums up the conventions recently held, May 9th, 10th and 11th, in New York City:

"The woman suffragists saturt the sacred feast "The woman suffragists sabat the sacred teast of anniversary week in three distinct tables—one under the presidency of Mrs. Elizabeth Cady Stanton, including the vice-generency of Miss Anthony and Mrs. Hooker; another, under Mrs. Lucy Stone, with the rest of the Boston wing; and the third under Judge Reymert of this city, including Mrs. Woodhull and her followers. The meetings were not largely attended—owing perhaps to these divisions; and yet if the three models. haps to these divisions; and yet if the three modhaps to these divisions; and yet if the three moderate audiences had been put together, they would, have made one 'bumper.' The Woodhull wing nominated their leader for the presidency of the United States, with Frederick Douglass for Vice-President. The Stanton group passed some sharp resolutions denouncing Horace Greeley for his hostile attitude toward woman suffrage. Keen his hostile attitude toward woman suffrage. Keen debates were held in several of the meetings on points hardly profitable—the game not being worth the powder. The Herald followed them, making its usual fun of the whole Am : zo ian troop. But busy actors in all reforms must encounter the ridicule of the bystanders. The three cote-ries, by their May meetings, have probably done ood and some harm to the cause they so distractedly represent."

J. M. Pecbles.

The Hartinger of Light, (Australia) for March, in the following language informs its readers of one phase of the future intentions of this gentle-

"We have much pleasure in announcing the intended visit to these colonies of that talented author and lecturer, Mr. J. M. Peebles, formerly some time past a popular lecturer on Spiritualism in England and the United States. At the period of our last advices, Mr. Peebles was lecturing to crowded houses at New Orleans, after a very successful course at Troy. There is no do not from Mr. Perbles's large experience and extensive knowledge of Spiritualism, its facts, phenomena and philosophy, and his ability and elequence as a lecturer, that his visit here will be productive

Beecher and the Workingmen.

During his discourse in Plymouth Church on Sunday, May 19th, Henry Ward Beecher declared in favor of the workingmen's eight hour movement, and wished the strikers God-speed.

Movements of Lecturers and Mediums. Sidney Howe addressed an intelligent audience in Beverly, May 12th, on the Needed Reforms in this Country. He spoke in Lyceum Hall, Marblehead, Sunday, May 19th. Permanent address, 14 Chester Park, Boston.

Emma Hardinge-Britten lectures in Milford, Westford, and Lowell, Mass., during June; Portland during July; Ogdensburgh, Watertown, N. Y., &c., during August: Worcester. during September. Applications for the ensuing fall and winter to be addressed care Mr. Thos. Ramney, 251 Washington street, Boston, Mass. Mrs. Britten can only take engagements in the Eastern States at present.

Moses Hull is now in New England. He speaks the first we Sundays of June in New London, Conn. He anticipates holding the Mason and Dixon's line camp meeting this summer on the old grounds; also holding a camp meeting in Southern Indiana.

Dr. W. Alpheus Flanders, medical clairvoyant healer and psychometrist, is permanently located at No. 105 Monroe street, Grand Rapids, Michigan.

Mrs. M. A. Moore, one of the best as well as the longestestablished mediums for spirit communion in the field, is at present located and doing good work in St. Louis, Mo.

Mrs. Abbie N. Burnham has lectured recently in Mansfield and Charlestown. She addressed large audiences at Providence, R. I., Sunday afternoon and evening, May 10th,

and will speak there again on Sunday, 26th. 🤚 J. M. Peebles lectures in Waverly, N. Y., on the evenings of the 27th and 28th inst.; in Elkland, Tioga Co., Pa., the 29th; will attend the grove meeting in Farmington, Ohio, the following Saturday and Sunday, and lecture in East Saginaw, Mich., the last four Sundays of June. His address

will be care of Dr. A. Farnsworth. Horace Seaver, of Boston, lectured before the Spiritualists and Liberals of Salem on Sunday afternoon and evening last. He was listened to with marked attention by a very select audience, and invited to speak there again,

Joseph D. Stiles will speak in Hancock, Vt., Sunday

June 2d. James Madison Allen is actively at work upon the spiritual rostrum. He lectures in Greenfield, Mass., during June. Will engage East, West, North or South for the remainder of the summer, the autumn and winter.' Address immediately, at Greenfield, Mass., caro Dr. Joseph Beals.

The Chicago Spiritualist lady who lost her library by the great fire, and who requested us to ask the authors of spiritual works to donate her copies of their books to replace those lost, desires us to notify the friends who may feel disposed to comply with her request, to forward them to the care of William White & Co., Boston.

ALL SORTS OF PARAGRAPHS.

Read the interesting resume of foreign spiritualistic journals on the first page, from the pen of our well known translator, G. L. Ditson,

WANTED at this office-the present address of Annie Lord Chamberlain.

We learn per" American Farmers' Advocate," that the third session of the Agricultural That church is fullen, prone as Lucifer, Congress will convene at St. Louis, Mo., on Monday, May 27th, under the auspices of the St. Louis Agricultural and Mechanical Associations.

On our third page will be found an article by Amasa Lord, E.q., from the Hartford Daily Times, which gives a highly interesting account of the Moravia manifestations as seen by the au-

Mrs. Lyon, the lady with whom Mr. Home had the lawsuit, died in January, 1872, from paralysis.

A colored woman has been admitted to practice at the bar of the Supreme Court of the District of Columbia.

Forest fires have recently destroyed a large amount of property in New York, New Jersey, o and Pennsylvania.

The American Farmers' Advocate, a large sixteen page paper, is in every respect worthy the patronage of the farming community, being especially valuable as the official organ of the Agricultural Congress. Its price is only \$1.00 per year, and its publishers, the Advocate Publishing Company, of Jackson, Tenn., make the remarkable proposition to furnish it free with any \$2,00 or higher priced paper or magazine published in the United States.

Attention is called to the advertisement of the Mercantile Savings Institution in another column.

A HAUNTED HOUSE -Chelsea once more enjoys the luxury of a haunted house. This time it is the old Gould estate at the corner of Broadway. and Beacon streets. The neighbors aver that they hear mysterious groans and screams there at all times of the day and night, and it is said that yesterday strange, shadowy shapes were seen through the windows. A large crowd collected around the place vesterday, and quite a sensation was created. The estate is a valuable one, and is said to be worth \$30,000. There has been a great deal of difficulty in settling the estate and it is said that a clear title cannot be obtained. — Boston Daily Advertiser, May 20, 1872. **

A recent fire in Yeddo, Japan, burned over an area of six square miles, and destroyed an immense amount of property. Many lives were lost, and persons were killed by the police for the sakeof saving them from a more terrible death by burning. Thirty thousand persons were rendered houseless.""

We learn, per the "Chicago Pulpit," that "Rob ert Collyer returned to that city, Wednesday, May 8th, from the East, where he has succeeded in raising about \$70,000 for rebuilding Unity Church." If the Spiritualists were as liberal in practice as they are in profession, we should have had funds enough long ago to erect temples of worship all over the land.

The Countess Pomar, a well known English Spiritual st, has recently married the Earl of Caithness, a nobleman well known in Swindon,

Our thanks are due Horace Porter, Esq., Waterford, Me., for a fine box of Mayflowers for the decoration of the Banner Free Circle table. Floral offerings, for a like purpose, were also received Tuesday, May 21st, from Mrs. M. S. Townsend Hoadley, and others whose names were not fur-

The Golden Age corrects its misstatement that the Daily Standard of that city had been suspended, and says: "The sprightly and plucky little paper has removed to new quarters, but still wages unremitting warfare against the Sun," etc. The Sun is a grossly mercenary sheet, and ought to be warred against. Pitch in, 'plucky" Standard.

ANOTHER NEW SPIRIT INVENTION-Machin-Cost of Steam !- This invention was given to Mr. Robert Spear, of Maine, by his spirit friends, as long ago as 1866, in San Francisco. He and his associates have spent thousands of dollars in setting up the working model at Washington, though not demanded by the patent office. No one could detect a particle of lass in his system of transmitting power, although the apparatus was closely scrutinized by the ablest engineers in the country and he has their concurrent testimony to that ef fect. A machine will soon be put in operation in this city, we understand.

A correspondent under date of May 17th, says: "Your last number of the Banner was superb. It was gold all through." It is so seldom we receive credit for our labors from those who should under all circumstances lend us a helping hand, but who, on the contrary, are continually criticising our efforts, through envy or malice-no matter which—that we place the above quotation from a private letter on record, and cordially thank our and politics, make a fine display of talent which should be friend for the good opinion thus spontaneously duly appreciated by the patrons of this popular magazine. vouchsafed us. We hope to merit many such notices in the future.

Jo Cose will tell the children hox to make a magic lantern, if they will call at Adams & Co.'s, 25 Bromfield street. Be sure to inquire for Jo! He's the most famous fellow for funny fixings we know of.

Indian agent Simmons telegraphs from Fort Benton, Montana, that the reports of the Sioux war and general outbreak are totally unfounded. The best of good feeling and disposition toward

the Government and citizens prevail. - Daily Press. False reports of Indian outbreaks have been telegraphed from the West for years, similar to the one exposed above, for the purpose of creat ing public opinion against the Indian wards of the Government, by the land sharks. It is well that we have an honest Indian agent who dares expose these unscrupulous speculators.

In Luck.-Miss Joy, lately deceased, has willed the Boston Franklin Typographical Society the sum of \$3000.

Spirit Message.

The following message was delivered at the Banner of Light Free Circle held Monday, P. M., May 20th, and is published in advance at the direction of the controlling intel-

DR. A. SYDNEY DOANE.

A lady who, during the years of my earthly A lady who, during the years of my earthly practice as a physician, was a patient of mine, has desired me to come to this place and tell her, if possible, whether or no her son will die, who is away from her sick with small pox. Having received this call something like an hour before coming here. I provided myself with information concerning the case, and am happy to be able to inform the lady that I think her son will live. He has a sound, vigorous constitution. I should say, from what I was able to observe, that he had good care. The disease is working favorably. I may care. The disease is working favorably, I may say admirably, and I see no reason why he will not live and return to her sound in body and in mind. From Doctor A Sydney Doane, to Mrs. William Bennett, of New York City.

A MAN'S WORD FOR WOMAN. BY T. L-HARRIS.

By this we hold: No man is wholly gr Or wise, or just, or good, Who will not dare his all to reinstate

Earth's trampled womanhood. No Seer sees truly, save as he discerns Her crowned, a cqual right; No lover loves divinely, till he burns

Against her fees to fight.

God's bolts that hath not hurled Against the Tyrants who have outraged her, The Priestess of the world.

That Press, whose minions, slavish and unjust, Bid her in fetters die, Toils, in the base behalf of Pride and Lust, To consecrate a lie.

Once it was Christ, whom Judas with a kiss Betrayed," the Spirit saith: 'But now, 't is Woman's heart inspired by His, That man consigns to death."

Each village bath its martyrs—every street Some house that is a hell; Some woman's heart, celestial, pure and sweet,

Breaks with each passing bell There are deep wrongs, too infinite for words,

Man dare not have revealed; And, in our midst, insane, barbaric hordes, Who make the Law their shield. Rise, then, oh WOMAN ! grasp the mighty pen,

By Inspirations driven; Scatter the sophistries of cruel men, With voices fresh from Heaven,

Man, smiling thee, moves on from war to war;
All rights with thine decease.
Rise, 'throned with Christ, in his pure morning

And charm the world to Peace.

Spiritualist Lyceums and Lectures. MERTINGS IN BOSTON.—Music Hall.—Free admission.—The Flith Course of Lectures on the Spiritual Philosophy is being held in this slegant and spacious hall. Meetings every stunday, at 24 TRECHELLY. Andrew Jackson Davis will lecture May 26, which concludes the season.

Riot Hall, corner Eliot and Tremont streets.—The Boston Spiritualists Vinon hold their regular meetings over Thursday evening at 7½ o'clock. The public are cordially invited to attend. Dr. H. F. Gardner, President; Mrs. L. F. Kittredge, selectary "The Children's Progressive Lycoun meets at 10½ A. M. every Sunday.

John A. Andrew Hall, corner of Chauncy and Essex streets.— Lecture by Mrs. 8. A. Floyd, at 24 and 14 r. M. The audience privileged to ask any proper questions on spirituality. Ex-cellent quartetto singing. Public invited

Temple Halt, 18 Brytston street - At 10] A. M., test circle, frs. Belle Bowditch, medium; 2% P. M., circle, open to all nedlums; 7] P. M., conference.

BOSTON .- Eliot Hall .- The usual exercises occupied the time at the session of the Children's Progressive Lyceum Sunday morning, May 19th, "On its next meeting, May 26th, an interesting coremony will be observed. In obedience to directions received from the invisible intelligences at the weekly Lyceum scances the hall is to be decorated with flowers by the friends, and choice additional music, both vocal and instrumental, will be furnished-the spirits promising to couperate in bringing the event to a successful conclusion.

LYCEUM ENTERTAINMENT. - On Monday evening, May 20th, a fine programme was well carried out for the benefitof the Children's Lyceum, by its members and officers. Piano selections were given by Alice Cayvan and Mrs. Emma Fosgenden Brackett; Target Recitations and Song followed, by Ella Carr, Helen Kittredge; Belle Bacon, Maggie Cling, Lizzle Thompson, Cora Stone, Emma Osborne, Bertie Lovejoy, Isabel Oaborne, Florence French, Etta Bragdon, Maria Adams, Martha Hart, Lzzio Lovejoy, Clara Marcy; O. W. Sullivan sang a Scotch Song in costume; a duett, "Lo; the Lilles," was performed by Sara and Ross DeWolfe; "The Lost Found," written by D. N. Ford, was reclied by Wm. S. Brench; a duett, in Shaker costume, "Reuben and Rachel," was sung by C. W. Sullivan and Mary A. Sanborn; Bertha Wolfe gave a song, " Merry Bunshine; " Eddie Stickney (his first appearance) and Lulu Harvey, performed in a highly creditable manner a duett, "Woman's Rights; "-M. F. Davy recited the "Prison Scene from King John;" and a Sang and Chorus, "Poor Child of the Drunkard," Dalsy Muhar, Emma DeWolfe, Bertha Wolfe, Mary Sanders; Song, "Mer riest Girl in the Village," Martha Saunders; and a quartette, "Shun the Broad Road," Mary A. Sanborn, Mrs. W. L. Lovejoy, Chas. W. Sullivan, D. N. Ford, closed the entertainment, which, at least in the mauner of its performance, was a perfect success, the songs in costume by Mr. Sullivan and Miss Sanborn being received with especial favor.

John A Andrew Hall .- Well attended meetings were held at this place. Sunday afternoon and ovening, May 18th. What are we going to do?" was the subject of the afternoon, and "What is God?" formed the theme of Mrs. Floyd's evening discourse. Many questions from the audience were also answered by the medium. Singing by a fine quartette.

also answered by the medium. Singing by a fine quartette.

A Card — Upon due consideration, the John A. Andrew
Hall Society of Spifftualists has doemed it advisable to discontinue the morning meetings heretofore held there, during
the summer months—said services to be resymmenced in
the fall. Services will continue at this hall, under the regular management, each Sunday afternoon at 21 and evening
at 73. Mrs. S. A. Floyd officiating. These meetings have no
connection whatever with those held at any other hall in the
city of Boston.

Per Order of Committee.

Temple Hall .- The Children's Progressive Lyceum meets in this hall, 18 Boylston street, every Sunday at one o'clock P. M. The proposed entertainment by its members, we are informed, is unavoidably postponed till further notice.

Hampshire Hall .- The morning circles lately held in John A. Andrew Hall, under the mediumship of Mrs. Carlisle, are being continued in Hampshire Hall, 539 Washington street. linging by a choir of children under the direction of Mrs. WM. F. D. PERKINS, Chairman.

New Publications.

THE ATLANTIC MONTHLY, for June, continues "Septimius Felton; " Bayard Taylor follows with a poem, "Irls;" William Baker gives "Red Reminiscences of the Southwest :" and "The Launch of the Valkyrie," fraught with weird interest; Parton's "Jefferson in the Continental Congress;" O. W. Holmes's "Poet at the Breakfast-Table: " James Do-Mille's "Comedy of Terrors," and other fine articles, together with departments on recent literature, art, music, science, The present number (176) closes Vol. 29th; that of July will pen Vol., 30th, and in that issue the publishers announce that additional attractions, in connection with present favorites in the field of literature, will be incorporated in its staff-of writers. Published by James R. Osgood & Co., 124 Tremout street, Boston.

LIPPINCOTT'S MAGAZINE, for June, published by J. B. Lippincott & Co., 715 and 717 Market street, Philadelphia, Pa., presents to its reading public the following attractive table f contents: "Scrambles among the Alps during the years 1860-69," by Edward Whymper, illustrated; "Constantinople," by Rev. F. W. Holland, illustrat d; "Always," a Florda Lyric, by W. W. Harney; "The Strange Adventures of a Phaeton," a Serial Novel, by William Black; "Pierre Ronsard," by Kate Hillard: "A Draft on the Bank of Spain: The Great Idea," by the Hon. Charles K. Tuckerman; 'Aytoun," a Serial Novel; "Private Art Collections of Philadelphia." by E. S.: "Carcassone," from the French of Gusave Nadaud, by John R. Thompson; "London Clubs," by Reginald Wynford; "Our Monthly Gossip," Through Hell's Glen to Inversey, Thackeray as a Showman, etc.; "Literature of the day."

THE ALDINE for June has come to hand, forwarded by its Boston agent, B. H. Smith, 23 Court street. 'Its list of illustrations is varied and beautiful, and its letter-press well executed and interesting.

THE CHECK REIN .- George T. Angeli, President of the Massachusetts Society for the Prevention of Cruelty to Animals, is the author of a fine tract upon the above subject, a copy of which we have-received. Numbers of said pamphlet will be furnished gratuitously to any, who will take the trouble to circulate them among stable keepers, teamsters, &c. Address Frank B. Fay, Secretary of Society, 46 Washington street, Boston.

PETERSON'S LADIES' NATIONAL MAGAZINE for June comes to hand in fine order, giving as a steel plate frontispiece: "The Pets." Patterns, wood-engravings, music, stories, poetry and a colored fashion plate combine to make a valuable number of this sterling monthly. Published by Charles J. Peterson, 306 Chestnut street, Philadelphia.

THE COLORADO MONTHLY for May is received. This magazine—issued at Denver, by J. H. Wilhelm—is chiefly devoted to the "resources, industries and wants" of the State wherein it is published, and seems well calculated to do good

work in its chosen field. OUR YOUNG FOLKS for June-James R. Osgood & Co., 124

Tremont street, Boston, publishers-commences with a neat engraving, "Baby and the Tame Crow," [S. Eytinge, Jr.]; another installment of "" A Chance for Himself; " a poem, "The Doll's Convention;" "Little Herces" (illustrated), and many other choice articles for the little ones are spread out upon its pages.

SCRIBNER'S INDUSTRATED MAGAZINE for June-for sale by A. Williams & Co., 135 Washington street, Boston, Mass.—gives its readers some fifty-three fine-times of American and English scenery. Whitelaw Reid, managing error of the New York Tribune, discusses "Schools of Journalism," prose articles of merit by James Richardson, W. F. Stillman, Charles Dudley Warner, Mrs. Oliphant, H. S. Digby, J. E. Hilgard, Fannie E. Hodgson, W. C. Wilkinson, and poems by Harriet McEwen Kimball, Elizabeth Akers Allen, Mary L. Ritter-together with Dr. Holland's "Topics of the Time," and the departments "Old Cabinet," "Nature and Science," "Home and Society," "Culture and Progress," and "Etchings," fill to repletion its fresh looking pages. THE ARKANSAS JOURNAL OF EDUCATION, for May, organ

of the State Board of Education, has come to hand THE LADY'S FRIEND, for June, has arrived. Deacon & Potorson, 319 Walnut street, Phila leiphia, publish it. Its pages are enlivened by music, choice engravings, taking pat-

terns, and sterling miscellany. John L. Shorey, 36 Bromfield street, Boston, sends ou THE NURSERY for June in fine style. Here the juveniles will flud illustrations filled with quaint humor, and short pieces (in prose and poetry) which are admirably adapted to awaken interest in reading. The present number ends Vol. XI of this lively monthly.

THE SONG MESSENGES for May, a musical monthly, published by Root & Cady and George F. Root & Sons, Chicago, Ill., is received. Its typographical appearance is pleasant to the eye of the uninitiated, and its display of music attractive to the professional car.

The Massachusetts State Spiritualist Association

Will hold a meeting in Eliot Hall (corner of Eliot and Tremont streets). Boston, Wednesday, May the 29th, at half-past ton A. M -to continue during the day and evening-for the election of officers, and the transaction of such other business as may come before it.

A full attendance of the members and friends s requested. EDWIN WILDER, 21, Pres. H. S. WILIIAMS, Sec'y.

Massachusetts Spicitualists' Camp Meering.

We, the undersigned, feeling that Spiritual Camp Meetings ave become a necessity, have decided to hold another the oming season, at Walden Lake Grove, Concord, Mass. The camping will continue two weeks, con

The camping will continue two weeks, commencing Wedness-day, August 7th. The regular camp meeting services will begin Tuesday, Aug. 13th, and continue until Sanday eve, 18th; camp to close on Wednesday, Aug. 21st. Full particulars will be given hereafter.

Also, on Wednesday, July 17th, 1872, one Grand Union Spiritualists' Picnic will be given, when a the opportunity will be afforded patrons to view the grounds and select sites to camping.

A. H. Richardson, Committee.

J. S. Dodos,

Flashes of Light from the Spirit-Land, through the Mediumship of Mrs. J. H. Conant."

By reference to announcement in another colimn, it will be seen that William Waite & Co., yielding to the repentedly expressed desires of their patrons, for the publication of a work embodying in book form the most important QUESTIONS AND ANSWERSgiven at their Free Circles and published in the Banner, have brued a volume bearing the above title, num bering some four hundred pages, and crowded with important citations from the revealed. wirdom of translated minds.

The matter of this book has been carefully collated by Allen Putnam, whose reputation as a profound thinker and careful scholar is a guaranty that the work has been thoroughly

Read this book, replete with the teachings of the skies, and circulate it among those who are giving the subject of Spiritualism attention for the first time. The fact that the numerous and varied topics have been successfully trent ed, extemporaneously, by a woman whose ear ly educational advantages were limited, and whose health has ever been fruil, and that for a period of some fifteen years she has contin- Agents Wanted for the Aurobiography of ued to give forth this information; should be t powerful argument in proof of the existence and action of invisible intelligences to the mind of even the veriest doubter of spirit commu ion and life after death.

To Correspondents.

We pay no attention to anonymous communications. The name and address of the writer are in all cases indispensible, as a guaranty of good Lattle. We cannot undertake to return or preserve communications that are not used.

I. S., PLANO, ILL.-We have not at present the room to spare for a discussion, pro and con., of the subject mentione n your private note; otherwise we should not have the slightest objection to complying with your proposition.

Spiritual and Miscellaneous Periodi cals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. Human Nature: A Mouthly Journal of Zoistic Science and Intelligence. Published in Loudon. Price 25 cents. The Medium 'And Daymeak. A Spiritualist paper published weekly in Loudon. Price 5 cents. THE AMERICAN SPIRITUALIST. Published in New York

City. Price 8 conts.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 8 conts.
THE LYCEUM BANNER. Published in Chicago, Ill. Price

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent inertion.
SPECIAL NOTICES.—Forty cents per line, Minion, each insertion.

BUSINESS CARDS.—Thirty cents per line,
Agate, each insertion.

Payment in all cases in advance.

CF For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

DR. SLADE, Clairvoyant, is now located at 210 West 431 street, New York.

J. V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 361 Sixth Av., New York, Terms, \$5 and four 3 ct. stamps. Register all letters. A6. SEALED LETTERS ANSWERED by R. W. Flint

34 Clinton place, New York. Terms \$2 and 3 stamps. Money refunded when not answered.

BFIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. CASSIEN, Newark, N. J. 3w.M25.

Randolph's Life.

After unavoidable delays this work is now ready for delivery. Its size is much greater than postage paid—will be made... The demand is large and supply ample. It can be had at wholesale or retail of Dr. Randolph, or at this office.

J1.

Example for the Ladies.

Miss. J. S. Bingley, Poughkeepsie, N. Y., has used her Wheeler & Wilson Machine over 15 years; brought up and educated her family by stitching shirt-bosons, the bindings on to leathern stitching shirt-bosoms, the bindings on to leaving the respect to the state of the sometimes \$5 and \$6 per day.

BUSINESS CARDS.

THE WORLD'S PEACE JUBILEE. Thousands will gather here in June, Their hearts and voices to attune, In praise of peace throughout the earth; Many from distant lands will come, To join us in our pleasant home,
Ant help extend the joy and mirth;
The Boys will be three-full of slee,
To witness this "Grand Junier,"
In hardsome "Stars" from head to feet,—t
Which they have hought at Groposk Tenso's, ere now so many Boys buy " CLOTHES, orner of Bench and Washington street.

Best and Oldest Family Medicine .- Sanford's hier Inrigorator.—A purely Vegetable Cabo or Dyspepsla, Constitution, Debility, Sick-H Vitacks, and all Derangements of Liver, Sto-ds. Ask your Druggist for R. Recare of ma-Jan. 13.—Iyeow

ROCHESTER, N.Y. D. M. DEWIN

FREE PROGRESSIVE BOOKSTORE. D. S. CADWALLADER,

24 North 11th street, Philadelphia, Pa., keeps constantly for sale the BANKER of LIGHT and a general assortment of SPIRITUAL AND LIBERAL BOOKS, Pa-

HIERMAN SNOW. IIICRMAN SINOW,
319 Kearney stret (up stairs), San Francisco, Cal., keeps for said the BASSE OF Licht, and a general variety of Septritualist and Rofern Bookes, at Eastern prices. Also Adams & Oo.'s Golden. Fens. Planchettes, Spence's Positive and Nogative Powders, Orton's Anti-Tobacco Preparation, Dr. Bloree's Nutritive Compound, str. Catalogues and Circulars mailed free. The Reinitances in U.S. currency and postage stains received at par. Address, Ilkuman Show, P. O. Box 117, San Francisco, Cal.

LIBERAL, SPIRÍTUAL AND REFORM BOOKSTORE. Western Agency for the sale of the BANNER OF LIGHT, and all LADOPHI and Spirit unit Books, Papers and Magazines. Also, adams & Co.'s GOLDEN PENS AND PARLOR GAMES, the Magic Comb and Voltale Armorsoles DR STORER'S NUTRIFIVE COMPOUND, SPENCES POSITIVE AND NEGATIVE POWDERS, Consequence Processing Stationers.

WARREN CHASE & CO. No. 614 North Fifth street, St. Louis, Mo.

Progressive Library No. 15 Southampton Row, Bloomsbury, Square, Holborn, W. C., London, Eng., keeps for sale the RANNER OF Library and other Septellitual Publicutions.

RICHARD ROBERTS, Bookseller, No. 1025 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale, the BANNER OF LOUR, and a full supply of the Septer Little Unit BRO-TORIN WORKS published by William White & Co.

DENVER, COLORADO, BOOKSTORE. S. A. GRANT & CO., 383 Larimer street, Denver, Col., keep for sale a supply of the splittuni and Rofferm Books published by William White & Co. Also the Bassen of Light.

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Baon Mossago in this Dopartment of the Banner of Light we claim was spoken by the spirit whose name it bears through the instrumentality of

Mrs. J. H. Connut,

while in an almormal constition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth life to that beyond—whether for good-or evil. But those who leave the earth-sphere in an undevelope i state, eventually progress into a higher condition.

We ask the reader to treader to doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive and made.

The Banuer of Light Pres Circles.

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The questions against the saddenes. These real is the controlling intelligence by the chairman, are solicited to the controlling intelligence by the chairman, are son in by correspondents.

SERLED LETTER — Visitors at our Free Circles have the privilege of plucing scaled letters on the table for answer by the spirite. First, write one or itso proper questions, addressing the spirit questioned by his or her full name; then purthen in an envelope, real it, and write your ownshiftest on the chaology. At the close of the related the Chairman will return the letter to the writer.

It should be distinctly understood that the answers to questions propounded by writers must necessarily be brief, the spirit addressed, always writing its nawer or answers upon the envelope containing the questions or questions. Questioners should not place letters for answer upon our tirele table gapecting lengthy replace, 6theadse, they will, be disappointed.

WILLIAM WHITE, Chairman.

Invocation.

Thou Infinite Presence, who keepeth watch and ward over the destinies of every living soul, we pray thee to kindle the fire of faith, hope and charity within our souls, that we may sacrifice all our errors unto truth, and go straightway ouward and upward, nearer and nearer to thee. -Feb. 26.

Questions and Answers.

Contrionaling Spiner .- If you have questions, Mr. Chairman, I am ready to hear them.

Ques.-(From a correspondent.) Does knowledge of ourselves have a beginning and an end? Ans. So far as the personality of the physical and spiritual bodies is concerned, there is a beginning and an end to a knowledge of our-

Q Jesus and his immediate followers teach that there is great merit in faith. Now, to my mind, faith without evidence is folly; with it a necessity. Will the controlling spirit give us his views on the subject?.

A .- lesus used the term faith synonymous with belief, with desire. He combined the three, just as every spiritual teacher should do to day, in propagating spiritual truths. For example: · if my brother or sister desires to be spiritually informed, then I can inform them upon any matter that I am spiritually acquainted with: but if they do not, then my efforts will fall to reach their souls, they cannot come within the sphere of their understanding. Jesus understood this; conseopently when he said " Even as your faith is, soshall it be done unto you," he meant, "If you have faith in me and my works, I can do much. for you; if you have not, I can do nothing."- He might have said, "If you are spiritually ready to receive my teaching, or my healing powers, then I can impart them to you; if you are not, I can do nothing for you."

Q .- Whence did the mis-called Christian Sabbath have its origin?

A .- The ancients, particularly the ancient Egyptians, had great faith in the divinity of numbers. Three, forming the sacred tribugle, was to them particularly sacred; seven, illustrating the seven harmonic numbers of music and nature, was almost equally so; and they were in the habit of making an application, particularly in their religious rites and ceremonies, of these sacred numbers; thirteen was another, twenty five was another thirty-seven was knother; but the numbers three and seven were held to be the most sacred, and so they worked them in, not only to their rollgious cerymonies, but into their every day avoidtions. They set apart one day in three to the worship of the sun, one day in seven to the worship of the God who was supposed to preside over vegetation. In after years a sect called Christians, professing to follow in the footsteps of him called Christ, borrowed this sacred number and attached it to their so-called Holy or Lord's Day. So, you see; it is but a stolen myth, after

. Q.—Is the rocking motion of eradles injurious to infant children?

A .- The mother of ancient days would answer, No. In all probability the mother of modern days, who knows very little about the care of her infant, would answer, Yes. You can give the preference to whom you choose. I shall add that science is upon the side of the ancient mother.

A.-What causes some children almost constantly to throw up their nourishment? «Is it a

sign of health, as some think, or not? A .- Common sense would determine that the stomach of the infant had been over-charged. In all probability this is the cause in seven cases out of ten. Nature takes care of the little stomach. If you allow the unintelligent infant to take too much into it, Nature rejects it at once. Then the ignorant declare something is the matter with the child. So there is. Nature is taking care of it. ·Q.—Is it injurious for infants to sleep in the

same bed with the mothers? A .- Again, Nature determined that under all ordinary circumstances the mother and the childshould repose together.

Q.—(From the audience.) Is it right for per sons to seek, the counsel of spirits with regard to matters of material business?

A.—Sometimes it is right. It is right when you have put forth all honest efforts and have failed to succeed, and do not know, yourselves, which way to turn. It is right, then, to ask for advice from whatever source you can obtain it. It is always best to first task your own powers to their utmost extent.

Q .- Are they any more able to give us advice than we are to judge for ourselves?

A .- Under some circumstances they are a great deal better capable of giving you advice than you are of judging for yourselves; under other circumstances, you know far better how to proceed than they do.

QR.-I once was placed in a position where it was impossible for me to know what course it would be best to take: and I gave way to the direction of spirits, and followed their instructions day by day, constantly being assured that I was approaching the desired end, when, the truth was, I was as far from it as I possibly could be.

A .- In the first place, you should not place confidence in every returning spirit. You should know, as far as possible, whom you are consult-

QR.-They gave the right name. A .- You should require something more than

Qn.—They seemed to have the knowledge which

then, when asking for advice.

would be our condition after that knowledge ends? ; come. Amen. A .- I said, with reference to the physical and

spiritual body-meaning with reference to organism, to form. Now, it is my belief that many of us have lived in other forms. Perhaps every one of my audience has lived in another form besides the one they now occupy, and they have no recollection of the fact, because that belonged to the form, and has died out with the form. The soul has separate faculties of its own. It understands itself in the present, in the past, and-I believein the future. It is an entity shot off from the Infinite, the God-a part of God, as indestructible as God; therefore it had no beginning, and can have no ending.

Q.-The human soul, as it now is, has no knowledge of an existence prior to that of the body?

A .- But it has; the soul has that knowledge, although it cannot project that knowledge through

the human seyses. Q.-Now, what is myself?

ical body acted upon by a thinking soul; but, so far as you are concerned as related to eternity, my medium. It is for use, and for nothing else. It is not a part of the medium or of myself; notther is the body a part of the real man or the real consumption, this poison in kerosene acts favorawoman. You, each one of you, play upon these bodies, as I now do upon this which is foreign to me, which does not belong to me, only for an hour. Nature leases you these bodies for a longer or a shorter period; you cannot tell how long that Feb. 26.

James Madison Percy.

My name was James Madison Percy. I was ten years old. I lived in Memphis, Tenn.; and my father believes that I can come back. My mother does not; but I thought I docome here and send her a message. I want to tell her I was with her yesterday, when she was packing up some of my clothes to give away. I was very glod to see her doing it, but I was sorry to see her shed so many tears over it. I hope, now, she will believe I was really with her, because she was all alone except me. Good-day, sir,

Ellen Read.

My name was Ellen Read. I lived in Boston, in Prince street. I have been gone thirteen years. I have left two sons, a daughter and a husband. I wishrif it were possible, I could communicate with one or all of them. My children's names were Charles, John, and Mary.

Prof. Faraday.

"Can you give any reason, from your new spiritual standpoint, for your rejection of modern Spiritualism while you were on the earth?" . That is a question which has reached me, which I-am here this afternoon to answer.

The sciences with which earthly scientists are at present acquainted have not yet extended into the realm of spirit. They deal only with matter; therefore the earthly scientist, unless he stone aside from lis legitimate position, remains an unbeliever in modern Spiritualism. But, thanks to the powers that are working in the midst of the people, earthly science is about to step over the threshold of materialism, and enter upon the spiritual areua.

The science of the spectrum analysis is destined o reveal wonders to the earthly scientist-destined to inform him that there is quite as much in the unseen for him to explore, as there is in the seen, the physical, the tangible. This is the first step-the golden key that shall unlock the door leading into the arcana of spiritual truth, and then your glorious philosophy of Spiritualism will be clothed in purple and fine linen. Now it is wrapped in swaddling clothes, and laid in a manger, and although many wise men come to worship it, yet there are few who understand it. You Spiritualists stand more upon a foundation of faith than upon anything else to-day. When asked to give a reason for your faith, that reason, to the scientific man, is so weak, so unsubstantial as to amount to nothing, because the fine and beautiful points of your glorious philosophy need to be brought out by the tests which science will apply to it, and then it will stand forth in-granduer and dignity, a very God. Prof. Faraday. Feb. 26.

Francis A. Kirby.

[The spirit addressed his mother, who sat near he medium.] Mother, it is all right. [Is this you, Francis?] Yes, it is me, mother; it is all right; it is just as you told me. [What shall I say to your family?] Tell them that as soon as I get stronger I shall be able to give them evidence that they cannot dispute. Tell your good husband I am under a world of obligation to him, but I will try and repay him. Now, mother, feel that it is all right. I have found a happy resting place-got rid of the body. Francis A. Kirby. Feb. 26.

Patrick Murphy.

Good-day, sir. Faith! I was a little troubled in stepping in after the chap that's just gone out; but I was requested to come here and say if I went to Mr. Cole's house, in Dover, N. H., and upset the things that was upset there. Faith! I did n't, then, at all! I had nothing to do with it, and I don't know anything about it. It is n't always safe to lay everything to spirits that you can't account for in this world. I've cut up considerable there; but I have n't been in his house at all. The traps that got, upset there was done by somebody else besides myself. Patrick Murphy. Good-day, sir.

Annie Clementina Edwards.

My name was Annie Clementina Edwards. I was twelve years old. I lived in New York City, on King street. I want to tell my mother if she'll try to get over being afraid of people that have died, I will come to her and be a great comfort to her. She's a medium, but she don't know about it. [Can you show yourself to her?] Yes, sir. Good by, sir.

Scance conducted by Theodore Parker; letters

answered by "Vashti."

Invocation.

Thou Light of the World, which seeketh out the | false. hiding place of every living soul, and redeemeth

was necessary, gave certain technical terms which of rejoloing, thou Great Spirit of all Time and implied they knew what they were talking about; Eternity, we come to thee this hour, praising thee yet the result was entirely contrary to what was for thy gifts unto us, and praying finto thee for what we deem we need. In our weakness, Great A .- In that case, the spirit might have been Spirit of Strength, we ask thee for strength; may honest, might have believed he was doing just it please thee to give it unto us. In our ignoright for you, whon the real truth was, he was rance we ask thee for wisdom; may it please thee doing just wrong. Spirits are quite as apt to be to grant us as much as we can make good use of, decoived, with reference to mortal affairs, as oth- In our unrighteousness we pray thee to cast the erwise. They are not infallible, like the head of mantle of thy righteousness upon us, and may its the Romish Church. Do not claim it from them, power permeate our being, and purge us from all sin. And for these mortals, when the record of Q.-You fold us that the knowledge of our- this life shall be closed for them, may it have purselves had a beginning and an ending. What chased for them peace and plenty in the life to Feb. 27.

Questions and Answers.

CHAIRMAN,-Dr. Bogert, of Bay City, Mich., sends the following printed paragraph for consideration at the Free Circle, by the intelligence controlling:

"KEROSENE CURE FOR CONSUMPTION.-Mr. A H. Brown, of Mecklenburg N. C., informs the Charleston Southern Home, that his wife had an affection of the lungs which threatened to end her life very soon. On the 10th of August she beher life very soon. On the 19th of August succession to take ten drops of kerosems oil on going to bed, and kept it up until an entire cure was effected. In two welks she began to notice a favorable change, and steadily improved until a complete cure registed. He says that others have tried it with equally happy results."

What is the approach privately in kerosene

What is the unknown principle in kerosone that will remove the cause of consumption? Also in what stages of the disease may the most favorable results be expected?

Ans.-Your correspondent doubtless wishes to A.-That is a hard question to answer. So far know something more concerning the medicinal as you, in the present, are concerned, it is a phys- properties of kerosene. All diseases of the human body exist in consequence of the presence of poison in that locality. In other words, the disease you are that thinking soul, and the body is no is a poison; kerosene is also a poison; it contains more to you than this handkerchief is to me or one of the most active poisons known in the mineral kingdom. Medical scientists tell us that under certain conditions or stages of pulmonary bly upon the poison existing in the lungs of the patient that is suffering under consumption. The disciples of a certain eminent German physician believe in the theory of displacing one poison by administering another. Now, then, this is the principle upon which kerosene acts favorably

> QUES.-Does it act most favorably at the comnencement of the disease, or at any subsequent period?

A .- It is said to have no effect unless there are tubercles-upon the lungs.

Q.-Certain modern historians claim that the ancient Egyptian priests of the higher degrees were familiar with clairvoyance and magnetism. Can the controlling spirit tell us to what degree they understood them, and to what extent they used them in their civilization?

A .- Yes, the controlling intelligence can answer that question, probably better than any one else. These sciences that are so little known to-day, were well known in those days; at least by the Egyptian priests. Chrirvoyance was an acknowledged science: communion with spirits a some thing not believed in, but positively known; and it governed all the acts of their lives. Magnetism. or the flow of healing forces through the body. was the most potent of all remedies in use for the sick, and the priest who could not heal the sick by this power was straightway deposedcould no longer hold the office after one failure. This may be classed among the "Lost Arts," but the spirit of discovery which is rife in the present age is questioning concerning these lost arts, and this is one which it has brought to the threshold of the present hour, and it is arraigned before the bar of common sense; and in the future, this, as well as many others of the lost arts, will be ragained, restored, and will find a prominent place among the sciences of the present day.

Q .- (From the audience.) What caused the loss of these arts to humanity after they had once obtained them?

A.—The Egyptians left no record of their doings n this direction, and indeed what they did leave has never yet been deciphered by your wise men of he present day, or of any age. The ancient pyramids to day challenge analysis. Your wise men cannot tell wherefore they were erected, or even when, or under what circumstances.

Q.—Have you any knowledge of the matter?

A .- Do I know? I do.

Q.-(From the Chairman.) Are you willing to give us information?

A .- At some time, yes. Q -Was this gift of healing specially confined

a certain class of the Egyptians—a certain order of priests, for instance? A.-Yes, it was confined to the priests, and they believed that they received their gifts directly

from the gods or departed spirits. They called them the gods; you call them your friends who have gone before you. Q.-Did they impart this information to the

people, as you give information at the present

day, or did they keep it exclusively to themselves? A.—They who asked for information always received it. They who did not, could not expect Q .- Were the Druids of Western Enrope descended from the Zends of Persia? If not from

whence did they obtain their rites and mysteries? A .- They were descendants from that race or Feb. 27.

Leo Rogers.

I died on the tenth of this month-February-in Incksonville, Fig., whither I had gone with a hope of regaining my health. My disease was consumption. I was nearly nineteen years of age. My parents reside at Boston Highlands, and I wish to communicate with them, if possible. I wish them to know that with the exception of the loss of the body I suffered in, and my being debarred from free communication with them, I should hardly know I had left this world. Everything is different from what I had expected, and as one truthful writer has said, "Eye hath not seen, nor ear heard, neither bath it entered into the heart of man to conceive" the glories of this beautiful life, yet it is so much like the dear old earth-life, that you scarcely miss a familiar object. I have nothing wanting to happiness except free communication with those I love who are here. I hope if they deem it wise-and I hope they will -they will give me the privilege of communicating with them as I now speak with you. From Leo Rogers, When my message appears, will you be kind enough to send a paper to Mrs. Mary Rogers, Boston Highlands? Feb. 27.

James Baxter.

It is only two years since I left the earth-it hardly seems so long. Some spirits are occasionally actually amused by returning and reading their own obituaries, and being unwilling listen: ers to what is said of them. Now I tried to keep a decently clean earthly record when I was here but some of the good people will have it I stained it terribly on going out, which I declare to be

They say I got egregiously drunk, and died of prevail. t from sin, and setteth it as a gem in thy crown delirium tremens. There never was a greater

falsehood spoken of any one. I doubt if I ever drank liquor enough in all my life to produce. such a condition; certainly I never did at any one time. My disease was inflammation of the bowels and the brain, and nothing else. I had a weakness of the bowels upon me for some months, but thought nothing of it-did n't like to check it for fear it would be worse; so I let it run, and unwisely I let it run too long. When I began to see that something must be done for a check, instead of calling in a physician, I went to a druggist, obtained what he thought I needed, and the result was not exactly favorable, and it ended in the transfer of the difficulty from the bowels to the brain-partially so-just enough to make me wandering, and give me the appearance—to the eyes of the inexperienced—of one laboring under delirium tremens, but certainly not to the experienced physician. And if they who were called in to look after my case so pronounced it, they were foolish, that's all.

Now I don't care a straw which way matters Now I don't care a straw which way matters turn, so far as the things of this world are concerned, only that it be established that I left a clean record—that I did not leave this life and enter upon that as a fool should. I protest against it. The druggist—Mr. Noble—ought to know whether I was suffering from an attack of know whether I was suffering from an attack of delirium tremens or not, when I called at his place for medicine. [Mr. Noble, of Boston?] Yes. [I know him well.] Well, he knows me. My name was Baxter-James Baxter.

I don't like to be credited with such a record in my present home—it has an unpleasant effect upon me, and I determined to return and clear it up, if possible. I say-let it be distinctly understood-I did not die of delirium tremens; I died of inflammation of the brain and the bowels.

Albro Finnette. I am Albro, Finnetto. I died one day-about he first of last month-January, in Boston. I of change by the presence of the loved ones gone before. got two brothers here—to them I come. I say to them, Stay where you be. They think they shall go to Italy; they better stay here. They look to me when I was here. I have care over them; they younger, but old enough to come up and do well. They know about these things, [Are they looking for a message from you?] Yes. The elder, I say to him, I come. I say, I come this way; when I been gone about one month, look for me. They look now.

You see, I say they better stay, here and go right on as I did, and I shall lead them, and they need not have any fear. Good day, sir. Feb. 27.

Theresa Gillespie. How do you do, Mrs. Wilson? [addressing a lady on the platform.] I used to know you. I am Theresa Gillespie. Do you think I can reach my mother? [I hope so; I'll do all I can for you.] I want to talk with her, "Birdie" [Mrs. W.'s daughter in spirit-life] thought I could, if I by order of the Executive Committee.

W.'s daughter in spirit-life] thought I could, if I by order of the Executive Committee. W.'s daughter in spirit-life] thought I could, if I came here. I wish she would go somewhere, so that I can speak with her through a medium; I don't want to say what I have to say, here [Where does she live?] I don't know; I can't keep track of her. [You will be able to find her, I think, after you leave here.] Shall I?—shall I? Then I am so glad I came. Feb. 27.

Scance conducted by Ramohun Roy; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Thursday, Feb. 29.—Invocation; Questions and Answers; Dr. Nowell A. Slierman, of Waltham. Mass.; Hattle Emery, of Chicage, to her mother; L. Judd Pardee; Mary Mackensle, to her sister Elizabeth.

—Monday, March 4.—Invocation; Questions and Answers; Patrick Burns, of Portsmouth, N. H., to his daughter: Jano Elliott, of Canaan, N. H., to her children; Captain Enoch Balley, of Barnstable, Mass.; Gen. Robert Todd, to friends in Lexington, Ky; "White Antelope," it Col. Chivington. Tuesday, March 5.—Invocation; Questions and Answers; Edigas A. Leman, of Boston; William Preceott, of Concord, N. H., to James H. Preceott; John K. Burt, of New Orleans, La.; Mary Ann Adams, to her mother.

Thursday, March 7.—Invocation; Questions and Answers; Ezra Forristall; Rev. James A. Brady; Mary Adelaide Sargent, of Lawrence, Mass.; Catharine Quimby, to her sister; Daniel Crowley, of Boston, to his brother.

Thesday, May 14.—Invocation; Questions and Answers; Elizabeth Stone, of Bluchill, Mes., to her children; Capt, Wilmest Seldars, to his sisters; Teddy, to Miss Lucy Smith; Abel Smith; of Woodstock, Vt.

Thursday, May 18.—Invocation; Questions and Answers;

Smith, of Woodstock, Vt.
Thursday, May 16.—Invocation; Questions and Answers;
Alfred linger, of Charleston, S. C.; John Stuart; Annio
Grier, of Germantown, Penn., to her mother; Coi. Thomas Grier, of Germantown, Fonn., to her mother; Col. Thomas Chickering. Monday. May 20.—Invocation: Questions and Answers; Clarence Walters, of Nashville, Tenn.; Frances Facoli, to the Gray Nuns of Montreal; "Mammio," to Mrs. Elizabeth Car-ter, of Brinswick, Ga.: Dr. Sydney Doane, to Mrs. William Bennett, of New York City.

Donations in Aid of our Public Free

Circles. Bince our last report the following sums have been received, or which we tender the donors our most sincere thanks:

A Friend Hiram Thomas Donations for Sending the Banner free to the Poor.

ASPIRATION.

"Thy kingdom come; thy will be done on earth, as it is in heaven," is a portion of Jesus' prayer on the mount more than eighteen hundred years ago, and the so-called Christian Church has been, since then, earnestly repeating: "Thy kingdom come; thy will be done." And why is it not answered? ...It surely is not because God does not love us and desire our happiness, or that he is afar off and unmindful of our poor, wretched, inharmonious condition. The regularity of the seasons, the unchangeable laws governing all Nature, the order and harmony everywhere displayed throughout earth's vast domain, the beautiful, grand and sublime (so artistically painted in the fair flower, cloud-capped mountain, and old ocean), all speak alike of his omnipresence; while the capacity to appreciate and enjoy these things, with what is innate in the human soul-of which the external is but a reflex—bespeak his fatherly love and care for us. His will is done in the external universe, and we behold the harmony and perfection thereof.

Now all that is necessary to have that prayer universally answered is, to have his kingdom. come and will be done in us, as it is in the external universe. Can this be accomplished? We answer, yes; for Jesus would not have recommended us to pray for an impossibility. How shall it be done? Not by waiting for God to do it; if the work were his to perform, it would have been done ere this. We are each and every one of us to " work out our own salvation."

Here is where Christianity has missed the mark, in asking God to do the work he has left for all human beings to do for themselves. We are to pray to the God in us; to the innate faculties heaven has so richly bestowed upon us. We must call into exercise all the good qualities latent in us, and labor to have them dominantdictating and guiding every thought, aspiration and purpose of our souls." The garden of the mind must be watered by the dew of human sympathy and love; and justice-which is the equilibrium of the universe—must be the law by which we are guided in our intercourse with each other. The noxious weeds of selfishness and hate—which may truly be styled devils-must be eradicated from our natures, so that order and harmony may ALMIRA F. PATTERSON.

Springfield, Ill.

Passed to Spirit-Life: From Harrisburg, Pa., May 4th, Thomas White, of Jefferson

From Harrisburg, Pa., May 4th, Thomas White, of Jefferson Co., Ohio.

The deceased was noted for his broad and liberal views in all that relates to the earning of truth by seeking for it fasflessly, for one's self, untrammeled by the degmante assertions of ancient supersition. He was an expositor, of a high order, of the philosophy of modern Sphilualism. By carly training a devout Quaker, his greatest ambilition was to benefit his fallow man. At the time of his decease he was a comparative stranger in Harrisburg, but he was kindly cared for by the ew stanch Sphilualism that city, especial praise being due to Dr. W. Harr and Mr. Potts and family for services rendered in his last moments. It greatly redomats to the eredit of Spiritualism, that its helievers felt called upon to (and did, in a liberal manner,) care for the suilcring strangersolately arriving in their midst. At his passing on to higher life, his remains were respectfully committed to the earth by the same followers of the new gespel of peace and good will to man Spiritual hymns were sung at the functal, and remarks offered by the writer upon the practical working of the Spiritual Philosophy as shown at the present occasion, the cheering character of that knowledge which had to day come to cartifully death, instead of a thing to be feared as the gateway to eternial misery, was but the awaking from sleep to the realing so manistakably bestowed upon the cause of liberal thought by the venerable brother, who had now passed on in the fullness of his years, and of whose life-purposes it might be said in the words of the immortal Thomas Paine: "The world is my country, and to do good my religion."

Prom Newburyport, Mass, April 16th, Samuel Comer, aged

From Newburyport, Mass., April 16th, Samuel Comer, aged

From South Paris, Me., May 6th, Capt. Richard Lombard,

From South rank, see, and seed a kind and devoted companion, and an honest man. He had suffered much from discase, which persuaded him that he had lived in the earthly tabernacle just as long as it was best for him. He couse quently longed to lay off the hody, infirm with disease, in which he ground. The good father came to his relief and called him home. He is greatly missed at the breside and in the home of his companion, yet sale looks beyond this vale of tears with an eye of fath, and beholds her dear husband surrounded by a host of loving angels, leading him onward and upward in the spirit life. In accordance with the wishes of the diceased, the writer performed the religious services at his burial. May Heaven's blessing rest upon all who mourn.

L. H. T.

From Fairhaven, Mass., April 7th, the daughter of Benj. T. Briggs, aged 17 years and 10 months.

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

CONVENTION NOTICES.

Anniversary Meeting at Sturgis, Mich. Anniversary Meeting at Sturgis, Mich.
The Anniversary Meeting of the Spiritualists and Friends of Progress will be held at the Free Church, in the village of Sturgis, commencing on Friday, June the 14th, at 2 o'clock r. M. and continuing until Sunday-evening, the 16th. A cordial invitation is extended to all lovers of truth, tree thought, and religious liberty, to be with us on that occasion. The friends at Sturgis will do all they can to provide for strangers from abrond in attendance at the meeting.

By order of the Executive Committee,

Sturgis, May 14th, 1872.

By order of the Executive Committee: E. B. Holden, Secretary. D. P. Wilden, President. Mediums' and Speaker's Convention. Mediums' and Speaker's Convention.

A Quarterly Convention of Mediums. Speakers and others, for Western New York, will be held in Union Hall, Dansyllic, on Saturday and Sunday, June 1st and 2d.

The friends in Dansyllic will, so fax, as they are able to do so, entertain all who, come from a distance. Good speakers are expected, and everybody is invited.

J. W. SEAVER, Committee.

A. E. TILDEN,

Agricultural Congress. The third session of this body convenes at St. Louis, Mo, on Monday, May 27th, under the anspices of the St. Louis Agricultural and Mechanical Association. Delegates are being appointed in all sactions of the country, and the prospects for a full attendance and an interesting meeting are most

flattering.

Societies in every department of agriculture are entitled to send Golegates upoin a basis of one for each fifty Offic members
The Secretary, Mr. Chas, W. Greene, of Jackson, Tonn.
will furnish any information desired. We would advise our
local Nociotles-to-be represented.—American Farmers' Advocate, Jackson, Tonn.

SPIRITUALIST MEETINGS.

BOSTON, MASS .- See fifth page.

BOSTON, MASS.—See fifth page.

BALTMORE, MD.—Lyric Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings.

Lyceum Hall, Baltimore street, opposite Post-Office avenue.
The Harmonial Association of Spiritualists hold meetings in this hall. Lev! Weaver, President; Charles C. Benlley, Secretary, George Broom, Treasurer. Children's, Progressive Lyceum No. 1 meets overy Sunday morning at 94 o'clock.
Levil Weaver, Conductor, Mr. Bachel Welsch! Levi Weaver, Conductor: Mrs. Rachel Walcott, Guardian. Levi-Weaver, Conductor; Mrs. Rachel Walcott, Guardian.

BROOKIN, N. Y. — Brooklym Institute. — The Children's
Progressive Lycoum meets at the Brooklyn: Institute, corner Washington and Concord streets, overy Stunday, at 103 A.
M. J. A. Wisson, Conductor: A. G. Kipp, Assistant Conductor; Mrs. Ala E. Cooley, Guardian of Groups. Lecture at 72 p. m. by Mrs. E. F. Jay Bullene.

ture at 12 P. M. by Mrs. E. F. Day Bullene.

CHELBEA, Mass.—Grande Hall.—Regular meetings of Spirituralists are held every Sunlay evening at Grantic Hall. Tho best of talent has been engaged. All communications for the Association should be addressed to Dr. B. H. Crandon, 4 Tremont Temple, Boston.—Hauthorn-street Chapel.—The Bible Christian Spiritualists hold meetings every Stunday in Hawthorn-street Chapel, near Bullingham street, at 3 and 7 P. M. Mrs. M. A. Ricker, regalar speaker, Sents free. D. J. Ricker Sup't.,

CAMBRIDGEFORT, MASS.—Children's Lycoum meets every Sunday at 10\(\frac{1}{2}\) A. M., at Everett Hall, Hyde's Block. Charles H, Gulid, Conductor; Miss. A. R. Martain, Guardian; Mrs. Wm. Atkins, Assistant do.; M. Anderson, Secretary; Mrs. E. Murray, Treasurer; Charles Wiggin, Musical Director; Mrs. D. I. Pearson, Assistant do.

CHARLESTOWN, MASS.—Meetings are held at Evening Star

CHARLESTOWN, MASS.—Meetings are held at Evening Star Hall each Sunday at 3 and 7% P. M.

Hall each Sunday at 3 and 7% P. M.

HINGHAM, MASS.—Children's Lyccum moets every Sunday atternoon at 2 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d. Conductor; Ada A. Clark, Guardian.

Hanwton Pour. MASS.—The Children's Progressive Lycum moets at Social Hall every Sunday at 12½ P. M. G. D. Smalley, Conductor; T. B. Baker, Assistant Conductor; Mrs A. Jenkins, Guardian; W. B. Kelley, Musical Director; S. Turner, Librarian; Mrs. A. Robbins, Secretary. HARBISBURG, PA.—The Spiritualists hold meetings every unday evening, in Barr's Hall., H. Brenerman, President.

KANSAS CITY, Mo.—Lyceum Hall.—The First Society of piritualists meets in Lyceum Hall. Mrs. S. J. Crawford,

spiritualists meets in Lyceum Hait. Airs. S. J. Crawioru, secretary. Good Templars' Hall.—Meetings are held in Good Templars' Hall, corner 8th and Main streets. J. L. Morton, Moderator; Dr. E. E. Perkins, Treasurer; T. B. Jehnson, Secretary. Dr. E. E. Perkins, Treasurer; T. B. Jennson, Secretary.
Lynn, Mass:—The Spiritualists hold meetings every Sunday afternoon, and evening, at 3 and—I. M. at Cadet Hall,
Louisville, Ky:—The Young People's Spiritual Assachation meet in their Hall, corner of 5th and Walnut streets.
Lectures every Sunday morning and evening at 11 and 74
o'clock, Children's Progressive Lyceum every Sunday morning at 9 clock, Progressive Lyceum every Sunday morning at 9 clock, Progressive Lyceum every Sunday morning at 9 clock, R. V. Snodgrass, President; Mrs.
Mary Jewell, Vice President; L. P. Benjamin, Recording Secretary; Mrs. Nannie Dingman, Corresponding Secretary; B. Eby, Treasurer of the Lyceum; L. B. Benjamin, Conductor; D. J. Dingman, Assistant Conductor; Mrs. Elvira Hull, Guardian; R. V. Snodgrass, Secretary.
Lowell, Mass.—The First Spiritualist; Society meets in

Guardian; R. V. Shoograss, Secretary.

Lowell, Mass.—The First Spiritualist Society meets in Wells Hall. Lectures at 27 and 7 r. M. B. Plimpton, President; John Marriott, Jr., Corresponding Sec y; N. M. Greene, Treasurer. Children's Progressive Lyceum meets at 10 M. M. John Marriott, Jr., Conductor; Mrs. Mary J. Perrin, Guardian.

dian.

North Soitt'Ath, Mass.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Good Templars' Hall, at 10½ A. M. and 1½ P. M. Progressive Lyceum meets at the same hall on the first and third Sunday at 1½ P. M. D. J. Bates, Conductor; Deborah N. Merritt, Guardian; M. C. Morris, Secretary. Speakers engaged:—Mrs. S. A. Byrnes, May 26; Miss S. A. Willis, June 9; Mrs. N. J. Willis, June 30.

June 30.

New York Cirt.—Apollo Hall.—The Society of Progressive Solritualists hold meetings overy Sunday in Apollo Hall. corner Broadway and 28th street. Lectures at 10 4 a. m. and 71 p. m.; Conference at 23 p. m. P. E. Farnsworth, Secretary, P. O. box 5679.

17 P. M.; Conference at 27 P. M. P. E. Farnsworth, Secretary, P. O. box 5679, 23 P. M. P. E. Farnsworth, Secretary, P. O. box 5679, 25 P. M. P. E. Farnsworth, Secretary, P. O. box 5679, 25 P. M. E. Garler, Conductor; Mrs. F. N. Landford, Guardian J. T. Loring, Secretary; A. Lane, Treasurer; D. W. Green, Libratian. New Ormans, La.—The Central Association of Spiritualists of Louisiana hold regular meetings every Sunday morning at 11, and evening at 13 o'clock, at Minerva liall, on Cliosirect, between St. Charles and Prytania. Good speakers may always be expected; seats free Thursday evenings are devoted to conference and debate. Inbary and rading-room at the same place. A. Alexander, Tresident; U. R. Milner, Vice President; Dr. S. W. Allen, Treadurer; C. H. Sillman, 213 Camp street, Sceretary.

Pontland, Ms.—The Spiritual Association meets regularly at Temperance Hall, 351 Congress street. Children's Sunday Institute meets in the same hall every Sunday at 1:30 p. M. Joseph B. Hall, President; Miss Etta Yeaton, Corresponding Secretary.

Army and Nary Hall.—Spiritual Fraternity meets every Sunday at 3 and 7 v. M. James Furbush, President; George C. French, Secretary. Children's Lyceum maets at same place each Sunday, at 194 A. M. Wm. E. Smith, Conductor; Mrs. Thomas P. Beals, Guardian; Miss Abbie H. Farrar, Secretary.

Plykouth, Mass.—The Spiritualist Association hold meet

PLYMOUTH, MASS.—The Spiritualist Association hold meetings every Sunday in Leydon Hall. L. L. Bullard, President; Sarah A. Bartlett, Treasurer. Children's Progressive Lyccum meets in the same hall. L. L. Bullard Conductor; Sarah A. Bartlett, Guardian; Allen Bradford, Librarian; Mrs. Lydia Denson, Musician. Springfield, Mass.—Spiritualist Association hold meetings every Sunday in Franklin Hall, at 2 and 7 p. M. Harvey Lyman, Secretary. Speaker engaged:—Prof. Wm. Denton, during June.

Mediums in Boston.

DR. J. R. NEWTON, NO. 35 HARRISON AVENUE,

WILL CLOSE HIS OFFICE IN ""BOSTON ON THE 20th DAY OF JUNE,

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May 4.

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An excellent Clairvoyant and Medium, at No. 137 Harrison avenue, on Wednesday, Thursday and Friday of each week, from 9 o'clock's, x autil 5 p. M. Sitjings or examinations, 81,00; when written, 81,50. Apr. 20.

Mrs. A. E. Cutter, ELECTRO-MAGNETIC PHYSICIAN AND HEALING MEDIUM, 72 Essex street, Boston, Mass, removes Cancers or Tumors from any part of the system without drawing blood, and with very little jains-Airs. C. is very successful in all diseases incident to women and children. 3ms—May 4.

DR. MAIN'S HEALTH INSTITUTE,

MRS. A. C. LATHAM, MRS. A. C. LATHAM,
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292 Washington street, Boston. Mrs. Latham is eminonly successful in treating Humors, Rheumathsm, diseases of the
Lungs, Kidneys, and all Bilious Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. June 1.

CHRISTINE THE HEALER,

ALSO, Seeing and Developing Medium, has taken rooms
at 19 Dover street, Boston, where she will hold herself
in readmess to attend to all who may need her services.

Office hours, from 10 A. M. to 8 P. M. 2w*-June 1.

MRS. HARDY, NO. 4 Concord. Square, Boston. Hours from 9 to 4. Public scances sunday and Wednesday evenings. May 18.—13w*tf MRS DUNNING, Clairvoyant, Magnetic and Developing Medium. Will visit patients by appoint ment. Office hours, 9 A. M. to 4 P. M. 6832 Washington street, Boston.

MRS. M. CARLISLE, Test, Business and Clair-voyant Physician. Hours from 9 A. M. to 8 P. M. No. 94 Camden st. Boston. Circles Thursday evenings at 8 o'clock. Apr, 6.—170. W. F. EVANS, (Author of "Moutal Cure,")
street, Roston. Patients examined and treated at a distance.
May 11.-4w*

DR. F. HATCH, Magnetic Physician, 55 La-free of charge. Office hours from 8 A. M. to 4 P. M.

MISS SEVERANCE, 74 East Brookline street. 3 doors east of Harrison ayenue. Washington-street cars and conches pass the street. Hours, 10 A. M. to 6 P. M. May 25.—8w*

MRS. A. W. CUTTER, Magnetic and Electric

Apr. 20. -7w*

MRS. MARSHALL, Spiritual Medium, 19 TemMay 18 - 13w*

MRS. FRANK CAMPBELL, Clairvoyant Physleian and Spirit Medium. Hours from 9 to 12 and 2 to 5.

Apr. 13.

MRS. L. W. LITOH, Trance, Test and Healing Medium, 163 Court street, Boston. Circle Tucaday and Sunday evenings at 72 o'clock. 4w-June 1.

MRS. SARGENT, Healing Medium, 16 Dix May 18.-3w*

SAMUEL GROVER, HEALING MEDIUM, NO 23 Dix Place (opposite liarvard street). Dr. G. will at tond funerals if requested. 3mr-Mar. 9.

MRS. NEWELL, Trance, Clairvoyant, Healing

M. Res. M. C. Ready B. L. Trance, Chirvoyant, Healing and Business Medium. Examinations from lock of hair. 12 Tremont street, Boston, Mass. 4w*—May II.

M. R.S. M. M. Res. Spirit Medium and Magnetic Boom II, up two dights. 4w—May IS.

M. R.S. F. C. DEXTER, Clairvoyant and Test Medium, 494 Tremont, corner of Dover street, Boston, Hours from 9 A. M. to 4 P. M. 13w*—Mar, 9. MRS. M. A. PORTER, Medical and Business Clairvoyant, No. 8 Lagrange street, Boston.

MRS. BLODGETT, Seeing Medium, 19 Pleas-axt street, (near Washington,) Boston. 4w-May 11.

Miscellaneous.

DR. FRED. L. H. WILLIS.

P. O. Box 362, Willimantic, Conn.

OWING to ill health, Dr. WILLIS has been compelled to give up his New York practice, and go to a place where the wear of professional life is not as great, and takes this method of infoming his numerous patients about the country that for the present he may be addressed as above.

From this point he can attein to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are untivaled, combining, as he does, accurate sclentific knowledge with keen and searching Clairroyance.

All disea se of the bloog and nervous system, Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all delicate complicated nervous diseases the Doctor claims especial skill in treating, and is permitted to refer inquirers to patients who are now under treatment, and to numerous parties who have been cured by his system of practice.

Address by mail as above.

3m—May 25.

CARTE DE VISITE PHOTOGRAPHS Of the following named persons can be obtained at the BANNER OF LIGHT BOOKSTORE, 158 Washington street,

ston. fer 25 CEUTS EACH:

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J. M. PEEBLES,
D. B. HOME
MONES HULLI,
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WILLIAM WHITE,
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N. FRANK WIITE, imperial, 50 cents.
GREAT HEART, Indian Medical Control of J. William Van Namce, large size, \$1,00.
THE SPIRIT OFFERING, 50 cents.
THE SPIRIT BRIDE, 25 cents: do. 8x10, 50 cents.
PINKIN, the Indian Maiden, 50 cents.

Sent by mail to any address on receipt of price.

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MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmonlously married. Full delineation, \$2,00; Brief delineation, \$1,00 and two 3-cent stamps. Address.

MRS. A. B. SEVERANCE, Apr. 6. White Water, Walworth Co., Wis.

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POSTAGE PREPAID. 350 pages bound in cloth. Illu strated with an eneraving of Gorreggio's celebrated pict urths viotim of Tempration, and twenty-five other very costly and instructive cuts. Marashus; on, Selp-Immolation. The perusal of this section alone will save millions of lives from premature graves. Send to DR. ANDREW STONE, Physician to the Lung and Hygienic Institute, Troy, N. Y. Apr. 27.

Planchette Song SET THE TRUTH-ECHOES HUMMING.

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168 Washington street, Boston, Mass.

tf

A CARD.—MRS. N. J. ANDREWS would include a form her friends and the public that she has taken the House. No. 48 Beach street, Boston, (known as the "Bright Latters" House. 'No. 49 Beach street, Boston, (known as the "Bright Latters" House.') where, after thoroughly refitting it, she will be happy to receive these who wish to find comfortable rooms, with or without board.

Wolld, of many or whom is a re really wonderful, and will too. Some of the revelations are really wonderful, an

Miscellaneous.

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Warren Chase, Corresponding, Editor, Office at his Spiritual, Reform and Liberal Bockstore, 614. Capies of the Hanner of Light, including back num-bers and bound volumes, can always be had at this office.

UNIVERSALISM DRIFTING INTO LINE.

The report on the state of the church made tothe general convention of Universalists by J. S. Dodge, J. W. White and H. L. Hayward, is full of important items to the close observer, of the Orthodox tendencies of that church. It says:

The most striking feature of the last decade of our first century, has been a tendency to organize. On a I handstwe see efforts to embody institutions and gather in focal-points of ac viry all the light and energy of our daith. The labors of three generations were mainly von-sumed in giving birth and opportunity to a mass of Universalist believers.—Very low parallels can be found in Christian history to the looseness with which our predecessors were bound to-gether by any other ties-than the fact of a com-And this condition was sought and mon helief. And this condition was sought—and cherished. The great battle of controversy, resulting in the conquest of room to dwell and leave to act-in the granting, at least, of belliger ent rights, if not of recognized equality in the religious world, were fought by men who shood each for himself, and who did not greatly care to form any closer compact with each other than that of common devotion to the same great cause."

By a fendency to organize, is meant to settle into uniformity of belief and ceremonies, as is evident by the praise they bestow on the Episcopal Church coremonies, upon which we quote

Nothing has so endeared the Episcopal Church to her children, as the uniformity of her service. Many passages in the book of Common Prayer which cannot bear a moment's criffelsin, and which cannot bear a moment's criticism, and would not be accepted if now newly proposed, are yet dear to those to whom they come hallowed by the succetty, and performed by the incense, of unnumbered hours of worship.

We, thick, then, that the power of our Church over the hearts and lives of our people would be greatly and executed by the use of a ritual, shipple, niform, and fervent-a ritual that would recei the infant in consecration from its parent's arms; should train him for Christian manheed, wel-come him into the communion of faithful couls, and tenderly niget him at every crisis of his life. ennobling his devotion, uttering the longings of his heart, soothing his sorrows, sanctifying his joys and singing over his graye at last its hopeful and triumphant requiem."

Now all this, and inuch more, not only in this report but (Isowhere published, shows plainly that this sect is aware that it has quite thoroughly indoctrinated the Orthodox with its more liberal views of the future life, and nearly extinguished. the fires of hell; and now it expects to gain converts largely from Orthodox churches, by establishing its own so nearly on the same basis as to ignoreall doubts and doubters of the libbe as the infallible Word of God, and Jesus as the Christ and Saviour of all who live and breathe, instead of all who believe on him, but of course most especially as the Saviour of all who belong to the church. They are about to separate the wheat of their church from the chaff, and as tho chaff Reems in the majority it is likely to hold the churches and make its creed and unite in prayer with the Orthodox.

Many of the early advocates of Spiritualism saw and felt this tendency long ago, and left them to their fate, and the spirits, including that of John Murray, have long been weeding out the sect and leaving it to perish on the pride and selfishness of those who seek to get it nearer to the rotten system of Orthodox creeds. They did flourish and prosper when they taught the freedem of conscience and the right of private judgment on all religious matters, and the merits of good works in contradiction to the merit of belief and faith.

Universalism has been passing through a crisis; the spiritual part of it has taken wings and gone butk holds the church buildings, the bilde, the name and forms, but is vold of life, and may as well go into one of the other churches as not, for the members will not be required to subscribe to a belief in hell or the devil, but only in Christ and the Bible. Those who expect to rake up the fragments of Universalism and make of them a new order of Universalists, will certainly be disappointed; but they may collect from Orthodox' Churches some strength and possibly coalesce with them on a sort of middle ground, as Christian Bible worshipers. But the religious commotion of this time portends greater results than any of us can now foresee.

THE MATERIALITY OF THE SPIRIT-WORLD.

Every day adds to the evidence proxing the reality and the materiality of the spirit-world and the spirits that dwell there. None but the most ignorant. and superstitious pretend now to limit matter to the scope of the senses, or the scales and retort. The invisible and imponderable elements are now as real and as material to the scientist as the visible and ponderable. The power of the disembodied human mind oversome of these elements, and the power to collect and control them, and, through them, some of the visible and tangible substances. so as to form objects visible to the eve and tancible to the hand, has long been doubtfully established, but now it seems that nearly every doubt must be removed by the phenomena at Moravia and elsewhere, fully confirming the statements made many years ago by the visitors at the celebrated Koon's rooms in Ohio. Well do wastemember the unbeltef expressed by us when we were first told by friends, that they not only saw but felt the hands of spirits at that celebrated resort in the wild regions of Athens, Ohio, and the severe rebuke our incredulity received when we had opportunity to see and feel and carefully examine, in broad daylight; a hand which we knew did not belong to any living, mundane, human body, and which we knew was no artificial production, nor in any way controlled by any earthly body nor mind. This first occurred with us, where the phenomena were utterly beyond all possible deception or collusion, in Vermont, and was reported by us, at the time, as occurring through the Allen Boy, and, soon after, through

When all doubts were removed on the subject of the spiritual origin of this temporary and apparently physical production, we went to work to ferret out the philosophy by which it was produced. We had long believed the spirit-world real and material, but could not understand how its denizens could even temporarily render it or themselves, or any part of themselves, visible and tangible to us in our normal condition and through the bodily senses. Like many other occurrences in nature, the facts are first within our reach, and, in due time, the philosophy and causes that produce them, as has been the case with the colipse, the rainbow, the lightening, &c. It was once wicked, in the eyes of Christians, to inquire into the causes of such natural phenomena, and it is yet wicked to inquire into the spiritual phenomena, because the churches classify them as

either produced by God, in, through and for the church, or by the devil if out of the control of the church, and, in both cases, we are forbidden to search after the law or cause of their production.

that was a good faithful believer in the Holy Virgin, the Mother of God, and the holy water, &c., the phenomenon was a miracle and produced by the Holy Mary or her Son; but when Dr. Persons or some other magnetic heater cures a bedridden patient with a few passes of the hand, it heal as well as the Lord, but for very different purposes, which we cannot know unless we ask the priest.

All this healing by spirit agency is evidence of the materiality of the spirit-world, and its action and so like it that it is distinguished by its friends, but they certainly do, or there is no feliance on the human senses in the most perfectly calm and normal condition.

An intelligent Japanere is said recently to have | She on the sciences and civilization, and then make Christians of them; but even the interior, the great Protestant sheet, true to the Christian system of the Mother Church of Rome, objects to as the Roman governments did in South America | carthly concerns. -Christianize them first, and givilize them off the earth next.

Even our Protestant seets are getting their eyes" effects if not delivered and seasoned by the church. sky, overarching and embracing all the scene. Convert the heathen, both at home and abroad, first, and then civilize them; and by the Sunday blindness, so it cannot see beyond the authority of the church whose head (and tail) is infallible.

We have long seen that our schools, if properly conducted and free from sectarian gontrol, would lead out of the superstition that has so long and so terribly burdened and encumbered the race; and it would seem, from the advice of our Japanplan, and then leave error and truth free to contend for religious believers. Our revivals now seldom catch any but children, and the simple class of backsliders who fall back instead of going forward out of the church. Such, of course, may be pulled up again, and have their faith renewed

The Interior says" Christianity carries civilization with it."... Perhaps it does in Protestant toleration, but civilization would not necessarily carry Christianity with it, nor would it ever be adopted as a religion by a people first enlightened and civilized.

HONOR TO THE SAINTS.

Missouri is peculiarly a sainted State. She has Missouri is peculiarly a sainted State. She has four. The plain black straw hat that she were, with its given great honor to a great number of the saints, slight will carelessly thrown back, was of the same style as in naming her cities, towns and public instituto Spiritualism or to free religion, and the old tions for them. She has first, SAINT LOUIS, the fore. My companion mentioned her name as Tounto C. fourth city in the nation which is neculiarly a plous city, with scores of sainted institutions, and nearly thirty Catholic churches, where children and adults are taught to reverence the saints. There are immense numbers of saints in the names of the people, beside quite a number of Christs. both in the signames and Christian names. One of those latter was arrested by the police a few ingall citizens who favored self-government, political and days ago, and the saints, are often in limbo, and social reforms, the emancipation of labor, and the enfraneven St. Louis herself gets sued at law someimes, but has never been arrested and put in the lock-up. Beside St. Louis we have St. Charles, St. Marie, St. Genevieve, St. Joseph, St. Peters, St. Marys, and a score of other saints of greater or lesser celebrity; but all of them giving honor to the holy saints of the Catholic Church. Some ofthese old sainted localities are places where honest persons would not be safe without being well armed or well protected, especially in the night, but such are usually the most religious of them all, but have the old repenting form of religion, where any and all sins can be forgiven on application to a priest.

SWINDLING.

The lottery swindling schemes are not closed up yet. We warhed our readers several times while in New York against these decoy tickets and notices of prizes, with calls for five per cent. ndvances. &c. A new scheme is now on the tapis. Some scamp in Philadelphia baving sent tickets in a grand lottery for disabled soldiers, has been sending notices to such persons as he sent them to. informing them that they have drawn planes, and asking the immediate forwarding of \$4,50 to pay for boxing and shipping of the prizes. Those who send will lose the amount sent, and as there is no money loser sufficiently interested to pay the exorbitant prices required by detectives the swindler will go unpunished, as these in New York did, with hundreds of thousands of dollars obtained in-small sums from the honest, and mostly from the poor unsuspecting people to whom the lecoy tickets are sent.

Quarterly Convention.

DEAR BANNER-Please allow me to call the especial attention of friends in Central and Western New York to the Quarterly Convention of mediums, speakers and others, to be held at Dansville, Saturday and Sunday, June 1st and 2d.

We anticipate a season of unusual interest and profit, and a general invitation is cordially extended to all to attend. The Genesce Valley Railway having been recently completed to that thriving town, will furnish facilities for a pleasant trip from Rochester up through the beautiful valley of the Genesee River, about forty miles. The Erie Railway also furnishes facilities to attendants from Corning and the southern tier of counties, leaving the cars at Wayland Station, thence by stage four or six miles to Dansville. We hope to see our good Bro. Cephas B. Lynn there.

Fraternally thine, J. W. SEAVER.

An exchange some time since printed a chapter of the Bible without credit, and was reprimanded by one of his pious subscribers for not stating hall to be used for that purpose. She also urged that the what work the extract came from.

Glimpses In New York - The May Meetings, etc.

A visitor in New York may see matters interesting, not only to the observer, but to people elsewhere resident, who Some months ago, when a poor, suffering girl can learn them only at second hand. Perhaps some of the" was suddenly cured in a Catholic hospital, one readers of the Banner of Light, who were not in that city during the second week in May, may be willing to look, as it were, through my eyes, and catch glimpses of certain scenes interesting to reformers.

I arrived there about moon-time, on the first Tuesday of May, and in the afternoon attended the second anniversary of the Reform League in one of the small halls in Steinway Hall building. Probably the autience at no time comprised is called the works of the devil, who has power to more than fity persons. Among the speakers was the President of the Association, Aaron M. Powell, also editor of the National Standard who earnestly, almost florcely, advocated stringent legislative action to prohibit the use of intexicating liquers as a beverage, unmindful of the truth that true temperance. like other virgues, can grow only in the soil of freedom. Mrs. Mary F. Davis, Vice President of the League. and effects on the matter of this world. We do spoke on suffrage and the rights of woman. She adverted not yet know how nor by what law they collect to, and gave her answers to certain objections, urged against and concentrate materials that make a hand or widening the sphere of feminine action. To Professor Youa face as real as the one they used while here, man's objection that woman's labor in politics might tend to diminish her capacity and usefulness in the maternal relation, she adduced the fact that Mrs. Stanton and Mrs. Mott, both of whom were carnest workers in social and political reforms, were mothers of large families. She characterized Stephen Pearl Andrews's views of the proper position THE GOSPEL AMONG THE HEATHEN, of women, as presented in his wonderful (that was her epithet) Basic Outline of Universology, as absurd and arrogant. expressed sorrow for the action of the recent Cincinnati recommended to our Christian friends in Wash- Republican Convention in Ignoring the claims for political ington to so change their missionary schemes as rights made by Laura Do Force Gordon and Mrs. Anthonyto first enlighten the Orientals, and educate them; and consored the illiberal action of the Presbyterians in excluding Mrs. Smiley, a sweet and eloquent Q inkeress, and other women, from their pulpits. In the hall was Andrew Jackson Davis, quiet and attentive, but whether to his own thoughts or to those uttered by the speakers, might be doubtful, except so far as the centle tans of his gold-headed this as it claims that Christianity does not depend black cane on the floor, when the audience cheered some on civilized and enlightened culture. It wouldslo happy remark, indicated that he was yet in rapport with

The next morning I attended the Quarterly Convention of the New Jersey Spiritualist Association at Jersey City. A pleasant trip of five minutes in the ferry boat from New open to the fact that the "Godless schools" are a wide, varied, and pleasant prospect. Behind was the York across the Hudson river, on a bright morning, opened ruinous to the whole scheme of sectorian Chris- great city of warehouses, dwellings, and domed and steepled tianity, and that they will ultimately ruin the churches on either side the broad river, whose throbbing business of the church. The Catholics holdly surface, broken and frothed by innumerable vessels, steamand consistently attack the whole system, but the boats, and other craft, sparkled in the sun-light; in front was Protestants have not yet joined in the crusade Jersey City, whose docks, blocks of houses and green fields against knowledge as of devilish origin and evil showed the union of town and country, and above the blue

The Association met at about half-past ten o'clock in the morning, in a next apartment whose furniture and peculiar arrangements indicated it as a Free Masons' or Odd Fellows schools also convert the children first, with the half. Not far from thirty to forty persons were present. aid of church pemp and show, and then, after alluring them into the churches, educate them just tion, Susie A. Willis, of Lawrence, Mass., John Gage, of as far as you-can and not educate them out of Vineland, Mary L. Strong, of Ohio, and others, spoke carnthe churches. The Catholic plan is to mix both, eatly and briefly in advocac; of Spiritualism. Singing with and keep the eye on the religious slib closed in planeforte accompaniment was contributed by Mrs. Johnson, of Lynn, Mass. Some persons were present whose names I had become familiar with, from their communications in print, but whose faces I had not previously seen. Among them was Horaco Dresser, a tall, spare, dark-eyed man perhaps not far from sixty years of rge. The upper part of his forehead projects over his perceptive organs, and indicates him as one inclined to reflection. From certain scholastic and abstruce articles of his, in the Banner, a ess friend's statement, that he had no fears of year or more ago, I had surmised that he might be a clergy-Christianity if the people are first educated and man, but Lloarned that he was a lawyer, in practice in Jerenlightened. Educate the children first is our coy City. G. O. Stowart, of Newark, N. J., author of the Hierophant, was present, and responded to an invitation to speak. He is of middling size, sanguing temperament, with frosty head and a full white heard. His is a bright, keen eye, and he has probably exercised himself more in thinking and writing than in public speaking. Mrs. Victoria C. Woodbull opened the afternoon services by reading a short address, to the point that a belief in Spiritualism did not preclude a person from laboring for improved political

Returning, at the close of the address, to New York and going along Exchange Place, I observed a stranger, but ovi dently a noteworthy person, slowly walking toward Nassau street. She was of medium size, excellently well-propor tioned bright-complexioned and with a sunny face. Her fine cut features were cast in the Grecian mold. An indescribably noble expression in her pleasant blue eyes revealed loftiness of character, and that she never harhored that which I had seen worn by Mrs. Woodbull an hour be and their joint words designate the most radical weekly journal published in New York.

May 9th was the day which had been assigned and adver thed for a People's Convention, to be held at Steinway Hall. During the three or four provious months, a formal call, issued by Madains E. C. Stanton, L.B. Hocker, S. B. Anthony and M. J. Gage, had been widely published, invit chicoment of woman, then and there to unite with those ludies to inaugurate a political revolution and to consider the nomination of candidates for the Presidency and Vice Presidency of the United States.

Respondents from different States to this hospitable invi-Tation, on arriving at Steinway Hall, on Thursday morning, were surprised and mortified to find their admittance to it barred until they paid certain entrance fees. Police officer stood around the door-way. Some persons who had gone to New York with the purpose of taking part in the convention, on seeing this aspect of affairs, retired. They though they saw therein germs of fraud. Others, on entering the hall long after the hour assigned for the meeting, found an astonishingly large number of empty seats. The platforn was vacant. The few persons present sauntered up and down the nisten; they compared notes, and queried whether, and for what purpose, they had been, as it were, sold, At last the fair managers entered the hall. Mrs. Stanton, a light-complexioned, white-haired, noble-faced womanemining Mirabanu-assumed to proside. She announced that Mrs. Hooker would offer prayer. A tall, imperious looking, nervously-acting lady came forward, and apparent ly cutered into familiar conversation with some unseen person. Her words did not reach my ear, although I was quite near to the platform. So far as I could Judgo from her-actions, and the modulations of her voice, she did not appear to be on perfectly good terms with the invisible being that she was addressing. Sometimes her voice arose sharply, as if the was remonstrating, then it would languish into what I thought must be commendations of, and compliments to. the person she was talking with. My next neighbor assured me that she was praying to a Semitic deity. I then attentively listened, but though my hearing is as acute as persons ordinarily have, I could not catch a single senence. When Mrs. Hooker had sat down, an effort was made o initiate business, but it did not move easily. Mrs. Stanton attempted to apologize for the fees exacted at the door. but her apology was lame." Some one made a speech, but there was no matter before the house. The question was raised whether the convention was a mass meeting, or a society's meeting. Mrs. Stanton answered that it was a mass meeting. The question was then put to her why she as sumed to act as President without boing elected to that of fice. The answered that she was Phesident of a certainwoman's suffrage association; but what connection there was between the inquiry and her response was not appar

The published call for the meeting was loudly called for, and then read. Mrs. Anthony-whose name, subscribed to the call-bad been published weekly for about four months, as one of the projectors of the convention—then arose and said that she had never signed the call, and that she was iot in favor of the objects of the meeting. About one hundred persons were present. Speeches were made without any question or resolution before the house. Some one en deavored to bring order out of chaos, and suggested to the self-elected President that it would be well to observe the rules in Cushing's Manual of Parliamentary Practice. She answered that Cushing was only a man, and that she did not know that he had any better right to prescribe rules.

than she had. A motion was then made and seconded to nominate candidates for the Presidency and Vice-Presidency of the United-States. Mrs. Hooker objected to it on the ground that Mr. Steinway, the owner of the building, would not allow the Democratic party had money and newspapers, and before

starting a new party it would be well to see if the Demo crats would not put the woman suffrage plank into their platform. Other speeches were made, but the motion was not submitted to the meeting. A gentleman, spoke on the marriage question. Mrs. Stanton interrupted him, saying she did not think the people wanted to hear that matter discussed. She then proceeded to argue the marriage question at some length, while the person entitled to the floor yet occupied the platform.

When the meeting adjourned in the afternoon, it had rules for deliberative assemblies, and its recreancy to its professed purposes, I queried of the superiority of Evangolical Christian reformers over the heathen Chineo.

"Which is why I remark—
And my language is plain—
That for ways that are dark
And for tricks that are vain
The heathen Chinee is peculiar,
Which the same I am free to maintain."

Learning that Charles H. Poster, the test medium, was in New York, on the next morning I proceeded to his house to seance with him. I had not seen him since I had visited him in Boston more than a year previously. I rung the outside door-bell to his residence in East 12th street, and waited the opening of the door. It continued closed. Again I pulled the bell pull, and yet no answer. At this moment three young men came up the outside door step, and asked for Foster. Then the inner door of the vestibule suddenly opened, and an attendant from the Inside of the house handed to me a folded paper. Opening it, I found it contained a written message from Mr. Foster, addressed to myself by name, stating that he was then busy, and requesting querying how he had acquired that knowledge. I was satfeffed that he had not learned that fact through the ordinary use of any of the common special senses. He had not seen me through his eye nor heard me through his ear. I surmised that he must have sensed mo, Some writers affirm that certain peculiarly organized persons have, in addition to the five ordinary conses, a sixth sense, through and by which they sometimes acquire knowledge otherwise unattainable. I concluded that Mr. Foster's sphere of sensation was unusually large and delicate, or that he had the sixth sense developed in him, and thereby had perceived my presence. Subsequently when I visited him, he remarked that strange. I give it as he gave it to me.

Radical reformers, and others who were dissatisfied with he management of the Steinway Hall movement, and who wished to initiate a new political party, met in Apollo Hallon Friday morning, May 10th. There, no money was exacted from the guests, no police officers were marshaled at the doors. Not rowdles, but honest men and women were there expected, and they came. Tickets were given to the delegates, and their names were registered. At the appointed hour, about six hundred persons were present. The meeting was speedily and harmoniquely organized. Regains were in the ascendant. . James D. Reymert, a lawyer of New York, was elected to preside over the Convention. He officiated admirably. He was versed in parliamentary rules. Motions, amendments, incidental, privileged and subsidiary questions did not puzzlo him. He could conrecously greet dozen eager claimants for the floor, and secure to then successively and in order the attention of the audience opposing motions and conflicting amendments hurtling thick upon the air neither belogged him nor set him adrif His rulings were prompt and correct, and he was uniformly polite and impartial. The thanks of the Convention at its close were voted to him. The address which he made in acknowledging the compliment was listened to with close attention. A. J. Davis, who was present, and observed both its matter and the manner of the speaker, said to s bystander, "That is the speech of an honest man." On Filday evening, not far from a thousand persons were

resent. Mrs. Victoria C. Woodhull addressed the Convenion. . Modesty and heroism beamed on her countenance Her dress was simple and in good taste. It presented net her deficiencies nor redundancies. She spoke of the no itical needs of the country, of the necessity of recognizing he rights of women, of conceding to them the suffrage franchise, of the rights of the laboring classes, of the ag grossive and overweening power of wealth over labor, and the pressing urgency for reformation in laws and politics The speech will probably be published, for such was the ote of the Convention. Some ar cakers inspire their audinices not only by the potency of their thoughts but by the magnetism of their eyes. Mrs. Woodhull partially foregoes this effective agency by reading from her manuscript; but her graceful, noble mien, and her voice, rich and glowing with a spirit of disinterestedness, self-sacrifice and burning courage, haptized and animated her hearers to a high degree of enthusiasm. At the close of her address, she retired to a rear room. The audience were intensely a tion gleamed from every eye. A voice nominated Victoria C. Woodhull as the candidate of the Equal Rights party for the Presidency of the United States. The nomination was seconded, and the motion put to the house. It was halled by an universal and overwhelming "Aye!" As the chair man announced that the nomination was adopted, it was confirmed by a general clapping of hands, and joyful and repented cheers. At this instant I glanced into the rear room. Mrs. Woodhull was there, half standing against the vall, and half supported by attentive friends. The strong spirit which had hitherto upheld and inspired her, seeme to be subsiding, and she was almost fainting. Shouts and cheers were heard from the large hall, and a look of inquire as to the eccasion of them pervaded the countenances the group about her. The rumor ran through the room and Mrs. Woodhull heard it, that she had been nominate for the Presidency. Her countenance indicated no pride nor exultation; but there was apparent thereon a feeling o resignation, gratitude and silent prayer, as if she wer thanking God for his sustaining care, and had recognized in the event the verification of a former promise. Some per sons came from the hall, and desired her presence on the platform. She seemed to shrink back in pain from their request. They insisted that she ought to go forward an cept the nomination. Instantly her counfenance changed. Weakness disappeared, and undaunted courage and resolution spoke from her every feature. She ascended the ros trum, gracefully bowed to the audience, and her few words acknowledging the nomination were so charged with her own electric life, that, like the notes of a bugle horn, they thrilled the hearts of the assembly. I was glad that I had

stood by the manger of a new birth in politics. Some pentil thay regard Mrs. Woothull as an ambitious woman and a self-scoker. I do not thus see her. Not from her own volition, but impelled by supernal powers, has she become prominent to the public. I doubt whether many purer souled, more generous, self-sacrificing and heroic persons than she is can be found in Christendom; and yet, probably no woman in the United States has been more misinderstood, misrepresented, maligned and libeled during he last three years. It is said that she is severe. Few per one give a kies for a blow, and it is not surprising that Mrs. Woodhull sometimes returns tit for tat. The self-rightcons Pharisees misapprehended and reviled Jesus. The slaveholders hated William Lloyd Garrison. In each case, the rays of a brighter gospel than their own blinded the human bats and owls. Not all reformers now appreciate the evangel of Victoria C. Woodhull.

Earth worms clinging to the dust / Know not of thy holy trust; Let them rave; they cannot see The spirits bright who walk with thee."

Many other glimpses I had in New York, but space will

not admit of their relation here. I will close this article by stating that through the kindness of Mrs. Baker, of 162 West 44th street, who permits this allusion to her name, I was privileged there to see a picture of the face of Raphael. said to have been executed at her house by disembodied spirits. It is apparently done with sepia and Indian ink and bears a close resemblance to the engravings of the likeness of the great painter. On one evening I also there attended and participated in a spiritual circle, composed of eight or ten persons. Mrs. Margaretta Fox Kane was the medium. The room was darkened, and the manifestations comprised appropriate communications, purporting to be from deceased friends, given through raps to different members of the circle, motions of furniture, and partial accomparlments on the plane to the singing performed by the company. There were also luminous spheres, and straight lines of vivid light darting through the atmosphere of the loty room. Certain of the apheres were apparently about six inches in diameter, and of a faint blue hazy phosphores cence. Some of the lines of light appeared to be three feet in length, and three quarters of an inch in thickness, and of an intense white brightness; yet neither the blueish spheres nor the vivid white lines irradiated the room, or any objects in it. No light nor rays were visible from the spheres objects in it. No light nor rays were visible from the spheres and lines beyond their boundaries.

A. E. Gills.

Complete Marriage.

The following wise words of Theodore Parker's on "Complete Marriage" deserve repetition: "Men and women, and especially young peo-

ple, do not know that it takes years to marry completely two hearts, even of the most loying and well-sorted! But Nature allows no sudden change. We slope very gradually from the cradle to the summit of life. Marriage is gradual—a fraction of us at a time. A happy wedlock is a when the meeting adjourned in the atternoon, it had gone back on every one of the matters which its call had advocated. As I reflected on its police officers, its money love only belongs to brown hair and plump, red, its public prayer, its assumptive officers, its disregard of substitution prayer, its assumptive officers, its disregard of substitution prayer, its assumptive officers, its disregard of substitution of us at a time. A happy weddock is a graculture of the substitution of us at a time. A happy weddock is a graculture of the substitution of us at a time. A happy weddock is a graculture of the substitution of us at a time. A happy weddock is a graculture of the substitution of us at a time. A happy weddock is a graculture of the substitution of us at a time. A happy weddock is a graculture of the substitution of us at a time. A happy weddock is a graculture of the substitution of us at a time. A happy weddock is a graculture of the substitution of us at a time. A happy weddock is a graculture of the substitution of us at a time. A happy weddock is a graculture of the substitution of us at a time. A happy weddock is a graculture of the substitution of us at a time. A happy weddock is a graculture of the substitution of us at a time. A happy weddock is a graculture of the substitution of us at a time. A happy weddock is a graculture of the substitution of us at a time. A happy weddock is a substitution of us at a time. A happy weddock is a substitution of us at a time. A happy weddock is a substitution of us at a time. A happy weddock is a substitution of us at a time. A happy weddock is a substitution of us at a time. A happy weddock is a substitution of us at a time. A happy weddock is a substitution of us at a time. A happy weddock is a substitution of us at a time. A happy weddock is a substitution of us at a time. A happy weddock is a substitution of us at a time. A happy weddock is a substitution of us at a time. A happy weddock is a substitution of us at a time. A happy weddock is a substitution Bay. But the golden marriage is a part of love which the bridal day knows nothing of. Youth is the tassel and silken flower of love; age is the full corn, tipe and solid in the ear. Beautiful is the morning of love, with its prophetic crimson, violet, purple and gold; with its hopes of days that are to come. Beautiful also the evening of love, with its glad remembrances and its rainbow ide turned toward heaven as well as earth, Young people marry their opposites in temper and general character, and such a marriage is commonly a good match. They do it instinctively.
The young man does not say, 'My black eyes require to be wed with blue, and my over-velemence requires to be a little modified with something of duliness and reserve.' When these opposites come together to be wed, they do not know it, but each thinks the other just like himself. Old people never marry their opposites; they marry their similars, and from calculation. Each of these two arrangements is very proper. In their long journey, these young opposites will fall out by the way a great many times, and both get away from me to call in the afternoon. I went away surprised that he should have known that it was I who had rung his beil, and again, and by-and-by they will be agreed as to the place they will go to and the road they will go by, and become reconciled. The man will be nobler and larger for being associated with so much humanity unlike bimself, and she will be a nobler woman for having manhood beside ler that seeks to correct her deficiencies and supply her with what she lacks, if the diversity be not too great, and there be real plety and love in their hearts to begin with. The old bridegroom, having a much shorter journey to make, must associate himself with one like himself. A perfect and complete marriage is, perhaps, as rare as perfect personal beauty. Men and women are married fractionally—now a small fraction, then a large fraction. Very few are married totally, and they the spirits had on the evening before I made my call told him that I was about to call on the next morning, and had then impressed him to write the billet. His explanation is strange. I give it as he gave it to me. needs a very long summer to ripen in, and then a long winter to mellow and season in. But a real, happy marriage of love and judgment, between a noble man and woman, is one of the things so very handsome that, if the sun were, as the Greek poors, fished a Gott he might grow the world in poets fabled a God, he might stop the world in order to feast his eyes with such a spectacle."

> Semi-Annual Convention. The Semi-Annual Convention of the Minnesota State Association of Spiritualists, will be held in Minnespolis, Minn., June 21st, 22d and 23d, 1872. No return tickets free on the railroads this year. L. V. Wilson is expected to be present, Let Kelley's Itali be filled, for now is the time, if any wisa to be convinced through lests, that Spiritualism is true.
>
> May 16th, 1872. HARRIET E. Pope, Secretary.

The Massachusetts Radical Peace Society. On Thursday afternoon, May 30th, at 24 o'clock, the Mass.
Peace Society with hold a Peace Convention at Ellot Hall,
corner of Ellot and Tremont streets. All triends of the cause
are cordially invited to be present and take part in the dolib
crations.
LYSANDER S. RICHARDS, President.
ROBT. F. WALCUTT, Treasurer.

The Spiritualists of Colorado Territory will hold their thru Annual Convention at Golden, Col, on the fith and 7th of July deveral speakers are expected. It is hoped that the Spiritalists of the Territory will all attend. Triends visiting Colorado from the East this season will find a crutial we come. P. Achey, Secretary.

Annual Meeting.

The Progressive Spiritual Society of Sholl Rock, Ja., will hold its annual meeting at that place Sunday, June 2d, 1872.

J. T. COLBURN, President. JOHN L. STUART, Secretary.

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