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Free Thought.

CONFIDENTIAL SUGGESTIONS TO THOSE WHO BELIEVE IN PROGRESS.

Brethren and Friends-It is confidently affirmed that there are several millions of believers in Spiritualism in this country, and the fact is conceded by those who are most hostile to its principles and its our numbers, even with probable accuracy, since and no reliable statistics. It is, however, undeniable that our numerical force is very large; that the influence of our cardinal principles and ideas is widely and deeply felt; and, hence, that we possess latent powers sufficient, if they were called into action, to create a revolution in Church and State. If these silent forces, now so manifest to the careful observer, could be gathered up by some strong hand and brought to bear upon the evils of our corrupt civilization, we should soon witness results that would arrest public attention and astonish the world. Nor is it necessary to wait in listless inactivity the advent of some great master spirit capable of holding the four things, if we are so disposed, and we may do them now. And here I will briefly specify some of the things to which reference is made.

tute a far more perfect system of Education. We training, intellectual discipline and moral develthose poor creatures who now live but to caricaprepared to better comprehend the powers and ual Philosophy. possibilities of the human mind than those who founded our institutions. We are grossly indolent in the practical exposition of the noblest principles, if we are not yet ready to form a serious purpose and to perform an earnest work in this direction. We want a great Normal Uniyersity for both sexes, where the more important living tongues; the whole circle of the Sciences— not omitting the Science of Life—all the elegant and neeful Arts and honorable industries, and every branch of useful knowledge, shall be taught by competent masters, and experimentally illustrated, not by the professors alone, but by the pupil. This we might have in successful operation within five years if, as a body, we were so disposed. Shall we take hold of this work in earn est, or shall we unwisely neglect the great opportunity Providence has placed in our way?

2. We can do something to purify the sources and channels of political influence, by our example in supporting only honest and capable men for official places. Those who are willing to barter their long-cherished principles for a sorry chance in a desperate political game; the gamblers for power, who go up and down seeking opportunities to do mischief; who stake the national honor as freely as one throws his last napoleon on the gaming-table at Baden or Homburg; men of doubtful loyalty, with confused ideas of justice, elastic consciences and unclean record, are men on whom we should turn our backs, and leave them to the retribution that awaits all who consciously violate their most sacred obligations.

3. We should bring the whole weight of our influence to bear on the criminal code. We know more of the intricate springs of human feeling, thought, motive and action than those who framed the laws against crime and criminals. Men are hung every day for deeds that are the offspring of disease, often inherited, and for which they are no more responsible than others are for the infusion of syphilitic poison or scrofula into their blood. Society goes on perpetrating these bloody deeds in the name of law and religion, and shall we do nothing to arrest this barbarous busi-

ness? 4. The Press, which should be a chief bulwark of individual virtue, demestic peace and public order, is rapidly becoming an engine of immense evil. From day to day it spreads out the shocking and loathrome details of the whole catalogue of crime. This mass of putrescent matter is devoured at the breakfast table, and it any thing is left, it is reserved to season the evening repast. The young foster a morbid appetite for unclean things, and they inevitably grow like the vile stuff they feed upon. The truth of this ob servation might be illustrated by numerous examples, but one will be quite sufficient: Some time since, a characteristic specimen of young America (the case occurred under my own ob servation) came running to his mother-his face aglow with enthusiasm-and shouting at the ton of his voice," Mother! there's glorious news this morning!" "What news, my son?" inquired his maternal guardian. "Why, mother, there's three murders, two burglaries, a rape, four cases of assault and battery, and the biggest kind of a fight!" Very likely that mother read sensation stories and the "Day's Doings" before he was born. Against this prostitution of the press, and this corruption of human nature, we should set our faces like steel. The country should at least sustain one paper of an opposite character.

We want a journal that shall faithfully record the noble deeds of good men and gentle women, who labor and suffer in patience; whose hands are always open to the needy, and whose feet are swift to go on errands of mercy. Such a record would improve the moral health of the community. It would furnish numerous and nowerful incentives to charitable deeds, and thus become a minister of blessing to the poor. By all means let us have one paper that is not disfigured by the trail of the serpent. We want a daily or weekly exposition of whatever of good there is in man-a paper that shall come to our firesides radiant with characters of light and labors

We find fault with the existing institutions, phanadiscus Niagare in their drinking water.

while we do little or nothing either to improve them or to establish others more worthy of the age in which we live. We ought, however, to manifest a becoming interest in the welfare of society by contributing to found other and better institutions, which shall be an bonor to the country and a blessing to mankind. Nor is it necessary to postpone this work until we can all precisely agree about everything else. That time will never come. Such unity of opinion is neither possible progress. It is of course impossible to determine | nor desirable; and the absence of impossible conditions is no justification of idleness. Hitherto we we have no organization that represents the body, have done nothing really worthy of a great cause. We take time to gratify private curiosity in the realm of mystery. We follow those who exhibit the greatest signs and wonders, and would dine on a fresh miracle every day if it were possible. But as to any practical work-any abor of love and public utility, we are, comparatively speaking, idlers; or, at best, unprofitable servants. More money can be raised to build a single sectarian temple; to purchase a yacht for pleasure parties; or to defray the expenses of a single evening entertainment, than whole States have given to a cause that demonstrates the certainty of our immortality. I do not mean to say that Spiritualists are naturally less winds in his palm. We may do some important liberal than other people; nor do I dispute the fact that they contribute to support many public institutions. On the contrary, I am painfully re minded that they often help togetrengthen those 1. In the light of our philosophy we may insti- that wield a despotic power. But we have found ed no institutions that represent our own clearer may adopt such improved methods of physical light and deeper comprehension of the necessities of mankind. We have yet to determine the outopment, as shall greatly diminish the number of lines and fashion the character of the first important public institution. Much less have we fairly ture human nature. We are poor interpreters of infused the pure spirit and lofty freedom of our the grandest truths, if, at this late day, we are not | ideal into a single enduring symbol of the Spirit

I have some definite proposals to make which will form the subject-matter of another article. In the living spirit of the Gospel of To-day, Yours truly, 8. B. BRITTAN, M. D.

THE GRAND PEACE JUBILEE.

BY JOHN W. DAY.

Notwithstanding the first untoward circumstance in the erection of the Coliseum, the work is now rapidly progressing to a close, and it is announced will be ready for the commencement of the great ovation on the 17th of June. There are to be sixteen flights of stairs in the Coliseum, two at each end under the galleries and leading from the main entrances, then on either side of the stage front there will be entrances; and four on each side leading from the side by steps from the parquette to the stage floor, and in the rear of the anditorium. and the broad flight leading from the parquette to the gallery. In the introduction of gas to the building four miles of piping will be required. The latest estimates make the number of burners four thousand. Every one of the tall columns. will carry two brackets, with twelve burners each.

The indefaligable labors of all parties concerned with Mr. P. S. Gilmore in the gigantic undertaking, are ripening to fruition, and a musical entertainment such as has seldom, if ever, been furnished in the history of civilized men, will soon be recorded as having been successfully carried out in Boston. Musicians from the Old World, speaking different tongues, but brothers in the soul of their song, combining with the younger artists of the New, will seem to utter thrilling notes, prophetic of the hour when "nation shall no more lift the sword against nation," but fraternity shall claim all as links in its golden chain. As the detalls of the enterprise are so well and so fully given in the daily press, a repetition in your columns seems unnecessary. The following hymn by Mrs. Helen A. Brigham has been submitted to the committee on music, and is worthy of a wide perusal:

> THE WORLD AT PEACE. The morning light is breaking, The world's long night is o'er. The song of nations waking Swells on from shore to shore. The song by angels given Now echoes back to heaven-"Good-will and peace on earth." No threat of foes engaging

Sends up its boding sound; No clash of battle raging Is beard the earth around. or weak may fear the stronger, Nor grief her slain deplore, The sword is king no longer, The nations war no more. Their thousand banners meeting,

at free to every breeze, And flig to flig gives greeting On all the friendly seas. High waves each banner glorious, In love and joy unfurled, or peace lifts up victoriou The banner of the world! All hail, thou hope of ages!
Blest day desired of old,

By prophets, bards and eages n every land foretold The world's long strife is ending; The Truce of God appears, When Peace, her throne, ascending, Shall reign a thousand years!

Some remarkable meteoric stones have recently been carried from Greenland, by an Arctic exploring party, to Sweden. The largest of them weighs twenty one tons, and has a cross section of forty-two square feet in the largest part. Fingments of the meteorites were found embedded in the basaltic rocks on which the stones were resting, and Prof. Nordenskjold conjectures that the great meteoric shower in which they fell must have been coincident with an eruption of molten basalt through the crust of the earth. There were awful spectacles in those days.

The people of Chicago are taking airs because they have the Tabellarea Fenestrata, the Frogita-ria Crotoneses, the Surirella Splendida and Ste-

The Pecture Room.

JAMES M. PEEBLES AT MUSIC HALL

The Universality of Change; All Things Govor because Bonaparte crossed the Alps; but beerned by Lawt Hosea Banou; "What is the Spirit of Mant" A Greek Church Foneral; "What is the Soul's Destinyt" cause of a natural law, by and in obedience to which, death severs the copartnership between [Reported for the Banner of Light by John W. Day.] In his opening remarks the speaker said: The hour is dark and stormy and dreary and sad. [Referring to the storm outside.] On this April day, instead of seeing the earth clothed in garments of

green, instead of beholding the opening buds and inhaling the fragrance of flowers, we mark that the face of Nature is veiled in the white tobe of the snow. For, as the poet hath it,"Winter, lingering in the lap of spring," spreads its last tokens over valley and hill. Nature's changes are ever performing their endless round. No man bathes twice in the same stream; no mortal inhales twice the same elements into his system from the air around. Everywhere are marked change, decay

and death. Before the farmer can hope for the vernal wheat-field, the kernel must first die in the damp, cold ground; before our souls can attain to the enjoyments of the immortal life, the body must first waste and decay in the dark bosom of our common mother-earth. Before we can hope to greet our loved ones freely and without restraint in the land beyond, we must cast aside the earthly garment of dust. And yet, in a scien-

NOTHING IS LOST.

In the divine economy of Infinite Wisdom and Truth, every atom is for use, and is eternal and indestructible. The storm that roars so fearfully with thunder tones in the summer time purifies the air, and gives renewed vigor to life-animal and vegetable. The shower that rusts the Western farmer's wheat makes glad the pastures of New England. The stars that seemingly fade away from our portion of the sidereal heavens, go to illumine some other part of the broad and grand creation of God; the beautiful dewdrops that, in the early morning, reflect like diamonds the leveled sunshine, lissed away by the rising day-god, mount up to dir in vapor, to descend again, refreshing a chirely land; and flowing through brooks to rivicy, from rivers to the broad ocean; and so nothing is lost in Nature. Thus the great cycle of change rolls round and round. In other words, God governs the earth by ever-recurring facts and established laws. There is no miracle—so called—in the universe. There is no personal Devil seeking to devour the children of fires of their unspeakable torment; because God is in all things, as the divine presence, as a living principle in all forms, from the grain of sand to the starry worlds, and thence to the brightest

archangels of heaven! " IS EVIL GOOD?"

Hosea Ballou, once well known here as a Universalist minister, was, on a certain occasion. preaching in New Hampshire, from this text: influence, and make him dance, see Indians, in-For of him, and through him, and to him are all things; to whom be g'ory forever. Amen." And in the course of the sermon he said distinctly that God governed the universe, was the sole principal cause of all things, and that all things were moving on to one end; and hence there was no abso lute or endless evil, but that all things were essentially overruled for good. When he had finished his discourse, an Orthodox clergyman present rose and asked if he might submit a duestion for his consideration. "Yes," replied Ballou. "Then," asked the Orthodox champion, "is evil good?" 'Not till we see the end of it," replied Ballou. What a beautiful answer! We must see through it all before we can see how, in some mysterious way, our sorrow is assuaged and the dross of sceming evil is transmuted into the fine gold of good. It is related of Sadi, a Persian poet, that he was once in the northern part of that country, in the winter time. His feet were cold, and his make the gestures which he desired. On that ocbody was chilled, as he walked along amid a severe storm, and he began to contrast his situation with the rest, of mankind, and to complain against God. & And, while he was thus murmuring, he overtook a poor fellow traveler who had no feet; his thought was changed at the spectacle, and he blessed and thanked God that at least he had feet, though they were so bitterly cold. Louis Kossuth could never have become the eloquent champion he was for human liberty, had it not been for the severe discipline of an Austrian prison. John B. Gough could never have been the remarkable orator he is to-day, in the cause of temperance, had it not been for the fearful experience through which his line of life passed. He tells his life; he says: I was situated in certain ways; behold me as I was; see me now as I am! and his words have a power over his auditory which they never could have had had he not felt the scourge and curse of inebriation.

NO RETROGRESSION.

I hold that there is no such thing in the universe of God as absolute retrogression; therefore from a grain of sand, to God's highest angel, the same law of progress, unseen to us, is calling all things ultimately up the steeps of the ages. But," says some one, "did not the prodigal take a downward course when he left his father's house and home?" I answer that each step was one toward a better state of mind and conduct, for by it he was led neaver to and through those damning experiences that he required to arrest his attention, point out his folly, and lead him to higher things. By those experiences he learned to appreciate his father's house and home. And so, when I see men seemingly loitering away the golden hour of advantage, I feel that a divine hand is over them all—that there is a bound fixed for them, beyond which they cannot go. Cometlike they may seem to burst beyond the control evitably back to our system once more.

Thinking men do not die because Adam fell-because Cain (pardon me, I had almost forgotten what Cain did) - because Cain killed his brother,

DEATH NOT AN EVIL

Then that which is called death, is not an evil.

the spiritual body and the physical framework. If, some fifteen years ago, I had been asked what was the immortal spirit of man, I should have said it is a thin, gossamer like something that floats about after the change of leath, somewhere -I hardly know-where-till the great resurrection day, when it will return, taking on again the tenement of clay, and rise to some located heaven, where it will serenade the Almighty forever! But now I should say this, if asked the samequestion: The spirit is something or nothing -that is clear. If the spirit is nothing, we will not spend our time talking about the salvation of precious nonentity; but if it is something, then

shine passes through glass. WANTED-A CLEAR DEFINITION OF TERMS. Man is a triune being. Now if there is any one thing that Spiritualists lack, it is a clear definition of terms. What many call the power of clairvoyance, our friend A. J. Davis considers to

it is a refined substance, which can pass through

the apparently dense materials of earth, as sun-

be, and denominates as, the "superior condition." And this is only an example of the difference between the signification attached to terms by many others. I like to compare man to an orange, which contains the three divisions of rind and pulp and seed. I would liken the rind to the physical form of man+the pulp to his spiritual entity; and the seed to the particular portion of God -or God made manifest in the flesh-which is his interiorly. Now, when death comes, and we throw off the exterior covering of a physical form, we are still dual; and the interior essence survives even change in the spirit-form-and so. back through every link of the mysterious chain, all is traceable to the great fountain of Causa-

tion. "HOW DO SPIRITS INFLUENCE MEDIUMS?" -And-here-comes in the power of psychology.

The speaker said this was spread through society in a broader measure than generally supposed Men who drive good bargains are always paychologists; revivalists, to a man, are psychologista-it is the supreme secret of their influence over susceptible temperaments. When Mr. Pecbles was about fifteen years old he was psychologized by a Baptist clergyman-he was under his men; there is no endless hell, roaring with the influence and felt his feelings, and of course supposed he had "got religion;" but as soon as he went out into the fresh air, he came out of it Laughter.] I am often asked: "How do spirits influence mediums?" The speaker gave an account of his experience as a psychologist, on board the steamer "Sonora," bound for California some years since, wherein he had told the Captain that he could bring the ship's purser under his sects, or anything he chose; but both parties denied his power. He took the purser's hand, brought him under the influence of the psychologcal power he possessed, and while in that condition he saw all that the operator desired—he was a part of the magnetizer for the time being. One evening, after the first experiment, Mr. Peebles isked his subject if he knew who he was? The gentleman replied by giving his name, but was nformed that he was not the purser, but Henry Clay. The lecturer then proceeded to tell this improvised statesman that the country was in great danger—that yonder was a vast audience who wished to know his views, and desired him to ascend the rostrum and give forth his advice The subject sprang upon the table and proceeded to deliver a speech which the lecturer impressed upon his mind-he (Mr. Peebles) standing behind him and being successful even in causing him to casion his (Peebles's) soul was within his body, but was influencing the other man to speak its words and do its acts. But if he had died that night, and his spirit had become free from the physical form, his power-in reason-would not have been decreased by such an event. No; he could have taken—as all spirits do—the hand of the medium in his spirit-hand, (just as he had done in the physical) and psychologize him in just as natural a manner. The medium would have become spasmodic, as in the case of trance mediums generally; by-and-by he would have become entranced, and then the lecturer's spirit could have given — had it desired — an address through that organism. Yesterday he was a mortal, living on earth, and psychologizing his fellowmortal - to day he is a spirit, entrancing and using a mortal organism according to his will The law is the same: mind or spirit controls mind or spirit, whether one or both be in the mortal state of existence.

THE MOSLEM GRAVEYARD.

While in the East, the lecturer went across the Bosphorus from Constantino le to Scutari, with some friends, not only to see the Dervishes, but also to visit a Moslem graveyard which was there located. He found the place quite pleasant, with many trees; nearly every monumental stone was crowned with the turban or the crescent. He desired in this connection to correct a mistake which was wide-spread among the people of our conntry, and which owed much of its prevalence to the misrepresentations of Christian missionaries viz:-that the Mahometans believe their women have no souls! This statement is utterly false. On'every Mahometan tomb you will see the same Paradise promised to the woman as to the man; and the Mahometan buries his mother next to himself. He says of his family: "I can have many wives, but only one mother," so she has the of our social or moral systems, but, like that, post of honor (to him) and is buried by his side. comet, the law of the Eternal shall bring them in- On his return, between Pera and Stamboul, the lecturer met a train of people coming down the

street making the most hideous groanings and lamentations-it was a Greek funeral. First came a man bearing a coffin-lid-which was appropriately decorated-on which was the man's name: following this came two persons bearing a crucifix; after them came the corpse, dressed in its best attire, and then the people. He went with them to the grave, and there they disrobed the corpse, wrapping it in a kind of coarse linen; they took back the coffin to the city when the ceremony was over, so that one of these traveling caskets frequently buries thousands. His object in bringing up the matter at the present time was to remark concerning the miserable groanings and lumentations with which these professed Christians followed their departed to the grave, svidently disbelieving in the supreme hour of their grief the doctrine of immortality, as set forth by their own "Master," who is represented as saying, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall be live." The uneducated American Indian, far away amid the wilds of the Northwest, who trusts in the boundless power and beneficence of the Great Spirit, feels that all is well, and that those he doved are safe in the happy huntinggrounds of the spirit land; while the Christian standing in the broad light which reason and science are nouring with increasing lustre down the centuries, has nothing left in the hour of bereavement save to "turn his face to the wall" with him of old, and woop.

POMPEH AND HERCULANEUM.

While in Europe, the speaker took great interest in exploring the tombs of the peoples he visited. In Nanles he went down into the catacombs, which are cut in the soft stone, extending in one direction for thirteen miles, and in another for nine. He then visited Mt. Vesuvius, and could never forget what he saw from its summit. It requires two and one-half hours to ascend the mountain, because of its being covered with slippery sand, broken rocks, lava, etc., and sometimes the traveler finds places where he will go back two feet to one in advance; but when he has conquered the natural obstacles, and from the top looks over the Campagna and the Bay of Naples, and sees almost beneath his feet Pompell and Harculanoum, he feels-repaid-for his labors. The history of the burying of these cities, as written by Pliny, is well known. About sunrise, on the 21 h day of August, in the year of Christ 79 the sky was clear, and still as a summer morning. About nine o'clock, the bay became violently agitated with strangs movements of it waters; between ten-and eleven o'clock, the earth trembled, and at twelve, it seemed as if the very cap was lifted up from Mt. Vesuvius, and a thick column of black smoke went towering toward the heavens. By and-by it became flery, and heated stones and cinders whirled through the air. Then came the liquid, burning stream of lava, pouring down the side of Vesuvius in a river three miles in width and six miles long. Herculaneum was speedily buried many feet beneath the flery flood; but Pompeli, being six miles from Vesuvius, was only buried some forty feet beneath the sifting askes blown thitherward by the high wind then raging. For some years past, the Italian government has devoted a certain sum to the excavations at Pompeii, till now nearly all the city has been unearthed. The speaker said some of the happlest hours of his life had been spent in walk ing those streets, where the old Roman scholars had trod in the vanished years. There it was-a city of the past; the ruts in the streets, from five to six inches deep, made by the Roman charlots, still to be seen, as when the sun of earlier days shone on the crowded way-everywhere the evidence of busy life. In the house of Diomede there were found, when unearthed, the calcined remains of seventeen human beings. Diomede's daughter was so perfectly preserved that some of her auburn hair remained clinging to the skull. and the gold ornaments and lewelry upon her person were all found uninjured. A woman was found-among the other relics of that great panic in the city-with her child clutched to her breast. just where she fell when the suffocating ashes and dust overcame her-striking proof of the power of a mother's love. The lecturer's first thoughts after reflecting upon the deathless nature of a mother's love, was the resurrection of the body, and he said, "How long these bodies have been waiting for the resurrection morning! Surely, f that is not an unreasonable theory, I do n't know of one on earth!" .To the mind of the speaker, it was just as reasonable to ask the bird to go back to the egg from which it had escaped, the oak, to the acorn, as to demand of the mmortal soul to endeavor again to take up the casket which had proved too small for its undying

"GONE TO PLAY WITH THE ANGELS."

Along the road were exceedingly beautiful inscriptions upon the tombs. Signor Damiami, a finished scholar, who was with the lecturer, translated some of them. One of them, on a child, was: "Gone to play with the angels." Another: "Reader, you ought to pause and weep here, for I was very beautiful," In all these changes of ife and death, there continually comes up the question, "What is the soul's destiny?" and we may ask the sacred book of all ages, and we shall find but three answers to it. Take the question home to yourselves. Here you are, all living and happy; but a hundred years hence, you will allin every probability-be gone to the spirit would, and what is to become of you? According to the speaker, the first answer - annihilation - was a simple absurdity. The most ingenious chemist, with all the mystical power of his compound blowpipe, has never been able to annihitate a single atom of matter; how much more indestructi-Me the spirit! In fact, with regard to matter and spirit, there is no beginning, no ending. I believe in every man's conscious, eternal preëxistence. It is an old statement, that " from nothing, nothing proceeds." Once out of existence, we can

never get into it; once into it, we can never get out of it. Is not God the special spirit power and presence? That is all there is. The physical body is only a form whose material particles passaway every seven or eleven years; the spirit-body changes in eleven or twelve hundred years. This spiritual body is not the man; the individual me is the interior presence of God, which asserts adivine right to live forever.

AN ALMIGHTY DEVIL.

Annihilation! why, take it home to yourselves! Think of the last day and the last hour, the last thought of conscious life, and then the dull, black pall of forgetfulness! And you say, as you think of these: Why these high desires, these earnest longings for an immortal life? And yet, after all, how much better would annihilation be than the state of things portrayed by the popular church doctrines all over the country, in the second answer of the question "What is the soul's destiny "" The speaker said that those who proclaimed that God forced existence upon his children without consulting them as to the step, and when he knew that this very creation would result in plunging the vast majority into the bitter, biting torments of an endless' hell, made God an Almighty Devil, instead of, as he believed, the Infinite Spirit of life and love! [Appl'ause] I leave the blasphemous thought. The last of the three answers as to what is the soul's destiny-and to me the true one-is that it is to infferit a conscious. immortal life hereafter. And here comes, with our philosophy and phenomenal facts, a glorious gospel of progressive salvation, to lead us, and inspire us to nobler ends

"WHAT IS THE PROCESS OF DYING?" How many times I have asked this question of the unseen intelligences, and they uniformly tell nie that they are not conscious of pain. The throes so often witnessed at the bed of death are only exhibitions of Nature's power as it strives to break away from that which can contain it healthfully no longer. The speaker referred to the case of one of the distinguished men of the past, who on his death-bed remarked, "Oh, if I could hold a pen I would write: How beautiful it is to die!" and said he was sometimes pained by the exhi bition of grief he saw at Spiritualist funerals and when they gathered around the dying hed, How he would like to impress upon the minds of those so occupied, the fact that what they call death is simply a part of Nature's preparatory exorcises previous to the ushering in of a grander state of existence-that every apparent struggle and groan of the so-called dying, are but the efforts of the soul to attain its new birth into the world where fadeless splendor reigns! In a summer in June you see a bird come and build in the locust in your garden. The eggs are prepared, and the young, in process of time; are ready to break the shell and assume the heritage of a broader freedom to which they were born. Suppose now, when this event was about to be consummated, the forest birds all around should flock to the nest to bewail with the parents over the natural process which was to deplete their home of its tiny eggs, and teach their little birds to fily away. As the cooing dove, and the chirping aparrow, and all the others mingled their voices in lamentation, wouldn't you feel like saying to them;" Oh, poor birds, can you not see that that which you now so lament is the logical sequenceof natural law-these little birds must be hatched In the egg, and they must also break out from its narrow prison, ere they can make muste in the groves!" So have I felt; as sometimes I have witnessed the grief displayed by those whose faith should shed a brighter ray, and I feel to say tothem, as to the birds: "Dear brothers and sisters, don't you understand that this dying is only a natural and divine process, ordained as a deliverance from pain and care into the broader lib-erty of the spirit-world? The speaker wished, that if ever alone in his life, it should be when he was passing out of the mortal tabernable, for the clinging influences of affection only tended to hold the spirit to the earth it was leaving, and in-

NOW LONG IS THE SPIRIT UNCONSCIOUS? Many had asked the speaker how long the spirit remained unconscious. He would give them the answer which the angels had often given to him. Those who suffer death by railroad accidents, lightning, or any sudden removal from the body, remain unconscious sometimes for days. They pass out by a shock, and they must fully recover from it ere consciousness is restored. But when persons die by degrees-becoming gradually ripened for the change-they are not unconscious for a momento The speaker detailed the account of the test received by Judge Edmonds from the spirit of Isaac T. Hopper. Judge Edmonds was a warm friend of Hopper, and, when he was sick unto death, used to visit him every day. On one occasion, going to his house, he found him winch weaker than usual, but had no idea that he would so soon pass away. That evening, at the house of the Judge, the medium's hand was controlled, and the following communication was given: "I am in the spirit-world .- I. T. H." The Judge went to the house, and found the message to be true. The speaker said that afterwards the same spirit controlled and wrote: "I am in the spirit-world, and I now understand what the Apostle Paul meant when he said, 'We shall not all sleep, but we shall all be changed.' I was not for a moment, unconscious." His wife was the first to greet him, and then came the poor and downtrodden slaves whom he had so often assisted. The good Saint John had said: " Blessed are the dead that die in the Lord!" that is, blessed were those who died having lived a life of good deeds, as did Christ of old. The record of their good works preceded them to their heavenly home, and their effects in mortal remained a harvest-field of joy on earth for them to behold in the Kuturo! [Applause.]

WHEN DOES THE INFANT BECOME AN IMMOR-TAL BEING? What becomes of the suicide? what becomes of

the infant? are questions very frequently asked. The lecturer said the spirit of the infant was met at the gates of death by those immortal ones whose hearts were drawn to them in unspeakable tenderness; that these heavenly teachers strove, as far as possible, to undo the effects of the shock of their early removal-with all their inexperience - from earth-life, but that finally they were obliged to gain from earth that knowledge which could not elsewhere be won. To the question," When does the infant become an immortal heing?" the lecturer would answer ! From the micred moment of embryonic conception. If he held in one hand an alkali, and in the other an acid, and should unite them, the result would be a third combination. So with the divine incarnation of an immortal soul; it begun with the enriest steps in the process of conception; from that first moment the child was an immortal conscious, progressive being! Oh, how many fathers and mothers will, on the spirit shore, meet their murdered children-that ought to have been

be brought back to the earth-sphere, to gain the experiences they ought to have had before they were deprived of conscious life in the material

WHAT BECOMES OF THE SUICIDE.

The suicide simply goes where he is not wantmet his mother, who looked upon him with strange | tinctly visible, but also able to speak."

A great misapprehension seems to eveal to you the work undone on earth, the folly of the act which brought you here!" He was asonished, but soon, as he informed the speaker, from himself or from one of the acts of his earthlife, but that he had reached a place that was not prepared for him and where he was not wanted.

What do you think would be your reception should you rush into your neighbor's splendid nansion and burst in among the family in the mind, was the explanation of the vast amount of volved. those desiring to influence the mediums of earth Especially was this true of those who, in their their teachings on mankind, and so they rush back to endeavor to control (though very poorly) the mediums of our day, that they may be enabled, in some little degree, to counteract the effect of their doctrines. While this was true of the Orthodox pastors, those noble deists-Theodore Parker, Thomas Paine, Henry C. Weight, and all the glorious line of freed spirits in the upper spheres, were full of love for humanity as ever, and ready to assist all (whether in or out of mortality), to the truth-to be right, and to do right. And this occupation of assisting the darkened spirits into the light, was also, to some degree, the work of Jesus ... Peter said that "Christ · · · being put to death in the flesh, but quick-

ened by the Spirit, * * * went and preached unto the spirits in prison," which were "disobedient," so runs the record, "in the days of Noah." So Jesus teaches the angels; and they give good gifts to those of mankind who will receive. They are the same they were on earth-those kindhearted, noble souled lovers of the race who have passed beyond mortal sight, have only gone one step higher; but still, through our mediums, they are constantly doing good because they love to do good, and to lead us to do so also.

THE SOURCE OF BLESSINGS.

The great secret of being blessed, is to bless somebody else; and I think the happiest hour of my life was when, a few-years ago, I met a minister far in the West, who said to me, "You were my Saviour!" And let me ask of those here present: "Who have you saved?-who have you taught?-who have you redeemed?" In blessing others, you are blessed; in saying others, you are saved. The speaker thought the glorious and beautiful lesson of Spiritualism could be summed up in a case which happened in Elkhart, Ind. The family were firm Methodists, believing nothing, although music was frequently heard in and about the house, though there was no material instrument perceivable from which the tones were drawn. At length the mother was stretched upon the bed of death, and while the tears of the family fell like rain, she heard the angel-music once more drawing nigh, and she raised herself up and asked her husband if he heard the music. Yes," he said. "So do I," was her answer, Yand I see those who make it. Here stand ourive little children, who wait to welcome me to my home in the heavens. One holds a robe, another a wreath of flowers. Oh, I am happy—soul and body. Do not weep, husband; do not say to me, 'Good-by,' but say to me 'Good morning.' Soon we shall meet again, and part no more forever!" A beautiful spiritual gospel is this. In life the angels commune with us; in death they cheer and welcome us. Let us so live that others may see our good deeds, and if we cannot lead them to accept our noble, faith, let us force them to recognize our good works and lives. [Ap-

> Written for the Banner of Light. A SPIRIT-VOICE. BY RUDOLPH.

There's a voice on the air now hymning The music of long ago: It comes to my saddened spirit In accents soft and low; It sounds in the tasselled willows That lazily swing to and fro; In the flower-leaf and humble daisy That sprinkle the vale below.

It speaks in the sprays of the ocean ... That sweep to the sounding shore: 'T is blent with the running riplet, With the noise of the cataract's roar: It comes through the fields of memory, And wakens the slumb'ring flowers; Throws o'er the shadows of evening The light of the morning hours.

'T is a voice from the choir of the angels-

That warbles its notes above-That speaks to my listening spirit In the sweetest strains of love. Oh, once those musical accents Filled all my life's domain, And blessed my soul with raptures That never may dawn again!

In all my weary windings. Through the paths of this stormy clime, In the world's din of battle, In the hush of the even-time, That voice, on the wings of the zephyrs, Is borne from the realms above, And fills my spirit chambers

With dreams of its early love.

SHOELNG HORSES - We find the following sen marks in an exchange, on shoeing horses for flow far they may have a general application we cannot say, though we should hope the rule would prove an exceptional one. The writer de-clares that it is a most impossible to get a horse shod without having the frogs cut away. All veterinary surgeons, all horsemen, all leading blacksmiths, agree that the frog should not be pared one particle—not even trimmed. No matter how pliable and soft the frog is, cut it away smooth on all sides, and in two days it will be dry aud hard as a chip. You might as well cut off all the leaves of the trees, and expect them to flourOriginal Essay.

TANGIBILITY OF SPIRIT FORMS.

An article in one of the New York journals, reed. In the speaker's neighborhood once resided ferring to certain recent phases of spiritual mania young lawyer, who was full of ambition for festations, states that, "in Oswego, N. Y., a blind worldly success, who, led by temptation into for- girl is made the agency by which the spirits asgery, and seeing discovery imminent, placed the subse form and likeness, while in this city, but more pistol to his head and fell a corpse, slain by his especially in Moravia, N. Y., they have been able wn hand. When he came to consequences he to materialize themselves so far as to be not only dis-

A great misapprehension seems to exist in retal life! I am happy!" she said, " No, no! time will gard to the nature of these cases and to the matter of fact involved. . Not questioning the occurrence of many circumstances as related, I wish to call attention to and urge a closer investigation brough mediumistic power, he learned that in of this subject, in order to ascertain more clearly retting away from his body he did not escape the principles upon which these and kindred phenomena are based, and thus acquire a better un; derstanding of their nature and the object for which they persistently recur.

The subject before us for consideration is one of philosophical inquiry, rather than an argument to meet the wants of the bereaved and sorrowing. parlor? Would they not all show you, by a look, It is therefore addressed to thinkers, to investithat your company was not desired? The spirits gators, and those interested in the correlations of of those who passed on under the ban of welf- matter and spirit. Too long have people been led murder were always returning (as were many by curiosity in this matter, and the minds of many others) to undo, as far as possible, the mischief have been invariably too much absorbed by the they had made - to get more light and more phenomena to study calmy the beautiful philosoearthly experience; and this, to the lecturer's phy which underlies the novelty and wonder in-

It is evident to any mind accustomed to study phenomena, and especially such as occur or origilives, had preached the doctrines of Orthodoxy. nate in the hidden or the interior recesses of Na-They (in the spirit-land) see the awful results of ture, that resort must be had to new and yet deeper methods of analysis in chemical physics than any heretofore in use; that, if we would with certainty reach the grand truth occulted by the sublimation and ascent of matter through atoms up to sensitized ultimates or essences, a deeper insight must be employed, a more penetrating research must be instituted than has yet been made by scientists in all their investigations during times past.

The phenomena which occur in the atomic or essence-realm-in that unexplored realm of hnparticled matter which bears analogous relations to dense and tangible matter that the invisible actinic rays bear to the sensible solar spectrum (and which unparticled matter is a phase of spirit)demand, I repeat, analyses commensurate with such ethereal elements-investigations of an order not yet practiced in the schools of research.

Evidently science deals mostly with visible matter-that extreme of entity which is palpable to the senses, which has density or form-while the Harmonial Philosophy deals with the same matter in a vastly different form, the opposite extreme of the same entity, matter in its translated or ascended condition - a condition advanced above the molecular and often above the atomic state; in short, it deals with unparticled matter. This is too nearly akin to soul to be reached by ordinary chemical agents. Therefore science knows little or nothing of this realm as a substantial reality, simply because it ever eludes the coarse, formal and materialistic methods of research employed, in the same manner that life and soul have and ever will clude the scalpel.

-Scientific investigations fail to get out of or be youd massed or the molecular phases of matter: they rarely reach atoms, never e-sences: and consequently, at this point ordinary research is utterly blank, and its methods are futile. The chemistry of the school ceases, its limit is attained, as we make exit from the molecular realm and enter this realm of essences—as we reach the dividing line between the ponderable and imponderable, or rather between so called matter and spirit. Beyond this line is an infinite domain, and in it lie inexhaustible resources, perfected and potentialized elements, sequestered because refined atoms; all which will challenge the everlasting investigations and study of the "coming chemist." The savans of the present day have as yet hardly discovered, that this utterly boundless realm exists.

Atoms that have once been selected by the sen tient loom of principles which builds the living human organism, and which have been woven into its fabric and held in its community of elements, vitalized, breathed upon by the divine breath of its spirit, never lose superiority over the original atoms not thus breathed upon, even when these atoms are released and again cast forth into the boundless ocean whence they came. In this way they not only have acquired a vast superiority over atoms not thus humanized or interwoven-which have not sustained this close relationship to the human spirit—but furthermore they never lose their acquired magnetism, or their improved celerity and susceptibility to affinitize, acquired also in this relation. The powers and energies of primary atoms are enhanced a thousand-fold, and permanently so, before they are dismissed from the human constitution; for mer electrical states become exalted to permanent magnetic relations; and we hardly recognize in their new and potentialized chemism the same elements after their liberation. This magnetism with which these atoms are now charged, can only be imparted by this perfect and ruost intimate association in the human structure, where these permanent polarities are acquired by virtue of nearness to and residence with the immortal

spirit. The human organism is constantly receiving accessions of new atoms in the process of rebuilding or recuperation, and is as constantly evolving. in a vastly improved state, those atoms which have been long enough in its organic association to become thus advanced or perfected. I do not here refer to atomic exhalations from living or decaying animal hodies, or to those of the vegetable kingdom, for these atoms are not yet sublimed or perfected: These still belong to the material realm, and remain held by its affinities to be worked over in the planet's economy, and in their progress prepared to rebuild the compound human structure. They are not yet potentialized as they are destined to be after they have been woven into the fabric of the human vitality. Essences born at the expense of or by the decay of these humanized molecules, are eternal atoms, exhaling to part company forever with this tangible phase of matter, which atoms as yet are entire strangers to the material chemist.

In an audience, these atomic emanations of valous qualities are often in great abundance. In them are found all "elements," for these emanations represent the totality of the physical manthe entire microcosm-and this is an epitome of the universe; so that vitalized atoms of nearly all qualities and for all purposes are at hand. Some elements, however, may not be in sufficient abundance proportionately for the purpose requiredand hard as a cuip.

the leaves of the trees, and expect them to nourthe leaves of the trees, and expect them to nourthe leaves of the trees, and expect them to nourthe leaves are away the frog and have a healthy
foot. The rough, spongy part of the frog is to the
foot what leaves are to the tree—the lungs.

In such cases the successful production of tangithe leaves are to the tree—the lungs.

In such cases the successful production of tangiare not available by reason of temperament or of children, young men and old men, in accordance with Nature's laws, but whose lives were cut short, and they sent, as blasted buds, to the angelworld, to be cared for till such time as they could what leaves are to the tree—the tungs.

Never have a red-hot shoe put upon the foot to burn it level. If you can find a blacksmith that is mechanic enough to level the foot without red-hot iron, employ him. The burning process way of this kind of manifestation can be done. way of this kind of manifestation can be done.

Now, when manifestations like those at Alton, Oswego, or Moravia, N. Y., are produced, the synthetic chemists of the other life "electrify' or otherwise control a great profusion of these evolving or sublimated atoms-enough to form, when condensed, a visible hand or arm. The atoms which are to compose it have once been humanized, and consequently have a thousand-fold greater affinity, atomic and molecular motion, than corresponding atoms on the material side which have not thus been humanized; and, having once been associated in the form of an arm, as before observed, most readily take this form again when marshaled into action and order by the energetic will and methods of the unseen chemical synthesist. In a moment, with the quickness of electricity it may be, these atoms are again dismissed into "thin air."

The remarkable rapidity with which these tangible forms are produced, is due to the advanced or perfected condition of the elements engagedto the high degree of sublimation attained by these atoms in the human alembic of refinement. The utter silence attending the formation and dispersion, is due not only to the perfected nature of the atoms and the management of their affinities, but also to the exalted phase of the magnetic element employed, which element is a million ti Les more refined than electricity or magnetism as popularly understood, and is proportionally as far within the boundaries of the nature of external sound; for it is a principle that the deeper we penetrate into the hidden realms of Nature, the more profound is the silence of her workingsthe less jar and noise there are to reach the external ear.

The formations just referred to are of a transient nature, because the atoms or essences cannot long be forcibly held by the unseen operator, and a successful experiment requires more trained skill and knowledge of elements, and a better combination of circumstances than is dreamed of in our philosophy. Hence a failure of manifestation does not necessarily prove the whole thing to be a trick or fraud.

Now it is evident that these productions are far from being the veritable arm, or face, or person of a spiritual being-not a portion of the body now worn eternally by a spirit-friend, as is generally supposed, and as stated in the article referred to n other words, not the spiritual body or soul. Spiritualized matter (uncondensed) can only be seen with the spiritual sight. The presentations referred to as occurring at Moravia, N. Y., are seen by the multitude, and as individuals of a mixed multitude cannot all be seers-not all equally clairvoyant at the time, the inference is that they all see matter, and not spirit, in these formations. Hence the beings of the higher life have by no means "materialized themselves," as is statedhave not manifested "their own face or arm," as the case may be, but some chemical synthesist, who can condense atoms and mold them, has effected a transient formation, which resembles not always the person expected or known even. but modeled some individual departed from us, whom he could most easily represent under the circumstances. When these aggregations of etherealized atoms do present a model which is unmistakably recognized, a great and valuable success has been attained. In either case, such model or projection, rightly understood, has an inestimable value, a broad humanitarian purpose in view, teaching all conditions of mind, as nothing else can teach, that this planet-nursery is

not the measure of our existence. These chemists, or whatever they may be termed, are not necessarily in the room, as stated; they may not even be in its immediate vicinity. They can produce these effects, when once the magnetic line is established, from an immense distance, so self-centered and coherent is this all-penetrating line, and so absolutely do vitalized and perfected atoms obey the behests of law, controlled by the will of the ascended philanthropic operators. It is very true, these chemical operators may be near by the effects produced, as, to all intents and purposes, the telegraphic operator stands near by to give you his dispatch. though in person he may be hundreds of miles

When an unrecognized formation is presented, t is designed, by its unusual occurrence, to call public as well as individual attention to it; and the selectest attention of savans as well as others ought in all justice to be given it, regardless of the charge of unworthiness-the usual cry of igthe charge of unworthiness—the usual cry of ignorance and prejudice. Must the new orbs that glitter in the deep heavens of truth be shut out of our telescope by an intermeddling and crucify. of our telescope by an intermeddling and crucifying public opinion still?

The grand object at which the ascended aim in producing these material projections is, to establish the sublime fact of immortality; to answer the question, "If a man die, shall he live again?" These wonderful evolutions from the spiritual realm presuppose intelligence and skill behind them, and no other inference, with loyalty to reason, can be drawn than an affirmative answer to

this mightiest of all q estions.

Curiosity is not the highest attribute of our spiritual nature; and after the fact of immortality is once established in the mind-as these things only can establish it-let us not profane the sanctuary of reason by being constantly led by curiosity for details, in persistently asking, those of the higher life about trivial matters, ordinary affairs, or perishable things or sentiments, as is too often the case. Herein a great mistake is made. and the door unwisely opened for troublesome contradictions. These emanate from the sphere of opinions existing in the other life as well as in this. Let us drop an unwise curiosity, therefore, when once this proof of immortal existence is fully obtained; waive questions that we ourselves may answer by earnest study and careful thought; modestly omit persistent tensing at the very door of this great conviction, and work out subsequently by ourselves, through intelligence, reason and philosophical study, more than oracles can give, and all the truth and wisdom that we can with benefit entertain. In this light, the problem of our immortal career and a better knowledge of our future surroundings having in part been reached and solved by our own endeavors, our faith will glow with a diviner truth and a more lasting harmony. J. B. LOOMIS.

New York City.

HAD HIM AT LAST .- "How much a peck for potatoes?" asked a gentleman in market on Monday morning. The price suited him, and he was about to purchase, when a thought suddenly struck him. "Wait a moment, my good woman," he said, "I fear these potatoes were picked on Sunday." "No. sir, they were not," she replied, but, to tell the truth, they grew on Sunday!"-Investigator.

If an icicle forty-five miles in diameter were thrust toward the sun with the velocity of light, say 12,000,000 miles a minute, it could never touch the sun, but it would melt as fast as it came. If this be true, the experiment might as well be abandoned first as last.

Banner Correspondence.

Florida.

CORA L. V. TAPPAN, writing from Reddus Point, St. John River, near Jacksonville, says: Dear Banner-Banished from labor and loved ones, from the rough winds and warm hearts of the North, by the stern demands of physical law, whose mandate we may not with impunity dis-obey—in most delightful yet solitary exile—the mail brings no more welcome visitor (save only the letters from dearest ones) than your shining folds laden with messages of love and wisdom from two worlds." Having, since her sojourn in the South, received many letters of inquiry from both friends and strangers in the North concern-ing Florida, its climate, etc., she decided to take a public way of replying concerning this "most Southern," "most ancient in history," "least ad-vanced in the arts of civilization," of the United

"In the year 1512 Juan Ponce de Leon, (an attendant of Columbus on both his voyages of discovery,) sailed from Porto Rico in search of the famed island where the 'Fountain of Youth' was famed island where the Fountain of xouth was said to flow. On Pascua, Florida, (Palm Sunday) he reached the eastern coast of this State, and finding it vertal with evergreen foliage, and sentineled by stately Palmettos, he gave to the peninsula its beautiful name. Like many another wanderer after the fabled fountain, he failed to iscover its secret springs, though he searched far and near: but unwilling to confess his entire defeat, he returned to his comrades with glowing accounts of the richness and fortility of the soil. the vast mineral and other resources of this won derful land."

There is a peculiar romance in the very name of the State, and when we recall its history—painfully fraught with strife and bloodshed—we are still more interested. It was the former home of the native Indians, who for three hundred and lifty years waged relentless war against all into this day inhabit the everglades, and declare they have never been vanquished—the home of Osceola or Asseola, the brave and undaunted chief of the Seminoles, of whom history is never the do the seminoles, of whom havery and daring in defense of his country and race; him who, when once betrayed into signing a paper that robbed the Seminoles of their rights—on ascertaining the nature of the instrument thus written —raised his knife in the air and sent the blade through the paper, destroying it; him who waged relentless war against all invaders of his and his nation's rights—especially the United States Government—for a period of twenty or thirty years, ernment—for a period of twenty or thirty years, costing us hundreds of lives and thousands of treasure, and who, when finally taken captive, and so enfeebled by age and suffering as to be unable to raise his own eyelids, asked his attendants in his last hours to open his eyes, and, beholding the soldiers staring at him, said, with dignity and pride, "Go tell your chief that, had he been taken captive by me, and died a prisoner in my land no strangers should thus most his dre my land, no strangers should thus mock his dy-ing moments!" with which words his unconquer-ed spirit fied to those fairer hunting-grounds

where no spoiler comes.

This soil has been the battle-ground of at least five nationalities—the native Indian, the Spanish, French and English, and last, the all-conquering

and grasping Auglo-American, or Yankee On entering the St. John's River, near Fernandina, one is soon struck with the quiet beauty of the evergreen shores, the broad expanse of the river (ever varying in width from a narrow channel to a surface of many miles), the low, monoto-nous level of its banks, covered with trees, or bare and barren with white sandy soil, and here and there a villa or plantation house, surrounded with palmetto trees, and sometimes orange groves.

In winter the cilmate is not tropical, and is liable to sudden changes in temperature. Frequently visitors from the North are quite exasper-ated because of a white frost or chilling rain, and if they happen to be invalids and consumptives, if they happen to be invalide and consumptives, the effect upon them is very depressing, oftenfatal. Most people expect too much of Florida. They expect every variety of scenery, from the wildness of Alpine mountains to the vernal meadows and blooming vales of the West. They expect in mid-winter to find the shores and woods festioned with flowers of every shade and delightful fragrance. They expect oranges to hang ripe on the trees every month in the year and hosseoms. the trees every month in the year, and blossoms from the same to fill the air with witching odors. They want smooth grassy lawns, and sugar and cotton plantations always in a state to be inspected and admired. In fact there are three classes of people to whom the beauties of Florida must forever retuning a scaled book its invalidations. forever remain a sealed book, i.e., invalids, especially consumptives, who are so far gone as to take this trip as a "dernier resort," and who usubut not necessarily. To all intents and purposes, ally die here or return home to pay the debt of nature from over-exhaustion and disappointment Second, pleasure seekers, who come expecting to find tropical luxuriance with a healthful climate and abundant accommodations. Third, people who are always discontented, and wander from land to land, from country to town, harboring in their own minds the demon of unrest—to these there is nothing of beauty, grace or loveliness in

> But for those who love Mother Nature in all her moods, there is no lack of beauty, and an abundance of comfort. The very fact that you can breathe the air all winter without being consumed strengthen, is in itself sufficient. The thermome ter never is below freezing, is seldom lower than 35°, and frequently even in February and March indicates 80°.

> She concludes by again recommending those seeking the State for healthful purposes, or for pleasure, to bring with them contented minds; then, as in her case, they will find health and strength in the mild air, the blessed supshine, the sights and sounds of nature, and the loving care of willing hands.

Massachusetts.

DANVERS .- R. L. Hale writes, "The few folowing thoughts occurred to me on reading the ecent attacks on Mrs. Woodhull for so heroleally giving utterance to her honest convictions of truth. It is an old saying that where jealousy exlets love cannot reign. But I believe there is more truth in reversing it, that where love reigns jealousy cannot exist; for they are as distinct in their natures as heaven and hell. From one we derive our greatest happiness, while from the other our greatest misery. There is no affinity between them, and it is only as the one departs that the other can enter. We find it is so in all conditions of life. One by its strong magnetic attractions uniting lovers, forming bands and organizing communities; the other dispersing and destroying them. It is love that has formed all religious and political hodies of the past, and jealousy cannot exist; for they are as distinct in religious and political bodies of the past, and jealousy that has scattered them and compelled those that dare think to form new ones. Thus we those that dare think to form new ones. Thus we see the necessity of this great destroyer of our happiness. Step by step it has forced us on from one condition of life to another, until we have reached the present (spiritual one), which was to be the great consummation of all that had preceded it. But even here the arch fiend is at work. In every aperture, though strongly guarded, he is fast working his way in. The pioneers who have so faithfully toiled to spread the new truth, see in a newer revelation an approaching foe, and vainly try to protect their glorious truth by walling itin; but this can only check for a while the rushing current which will break through their barriers to roll with greater velocity, bearing away all bars and creeds not consistent with the right crushing to powder our altars and idols, and forcing us onward with it, or leaving us among the fossils of the past."

District of Columbia.

WASHINGTON.—F. Burlingame, writing May 28th, says: "I am reminded, by a quotation from one of your private correspondents, published in this week's issue, that I laid aside last week's 'Banner,' after completing my feast, with the intention of sending you a line of thankful appreciation, but was interrupted, and allowed it afterwards to all your largest thankful appreciation, but was interrupted, and allowed it afterwards to all your largest thankful appreciation. wards to slip my mind. I was especially pleased with the editorial, 'What Phenomena Occur?' but the issue, generally, attracted my attention un-usually. 'May you live long, and prosper.'"

Young ladies with new solitaire diamond rings never refuse to play the plane.

Phenomena. Spiritual

SEANCES WITH FOSTER AND MANS-FIELD.

DEAR BANNER-As I was recently spending a few days in the city of New York, I yielded to the invitation of a friend, and with her visited Charlie Foster, the celebrated test medium. I was introduced simply as "a friend" of my companion, and the manifestations began. The medium tore a piece of white waper into a dozen small bits, and requested me to write the names of such persons as I desired to communicate with, a mortal medium. Now there are many phases and then fold them exactly alike, so I could not tell one from the other. I did so, and shuffled can control some reliably, others lack the passivethe folded slips until no ordinary eye or mind could detect a particular name.

The medium gathered the papers in his hand, pressed them lightly to his forehead, one at a from time to time. To you the expense will be time, and presently handed me one of them, saying," Brother John's name is there. Glad to see you do your duty. you, my sister," and then followed a message of which I cannot remember the exact words. The slip of paper contained the name of my brother, who had been dead for ten years.

Then said the medium with a shudder, "Some was interrupted here by callers, and did not re lost was Lin reverie over my brother's communi- soul. the balmy May sunshine of the last decade.

table, exclaimed, "Somebody is here who was proof-paper upon which the original questions shot! Colone!! Who is the Colone!?" "I can't and communications appear, are in my posses-imagine, I am sure," I said. "Colone! Baker! sion, and can be seen by the curious. I have who was shot at Ball's Bluff!" he exclaimed; never been a Spiritualist, but have lately been and shaking my hand in a sort of rapture, he much impressed to investigate the theory, and said, "E. D. Baker is with you continually in can now do no more than publish the result of your mission, and will help you all he can;" and such investigations, leaving the reader to form again, as in my brother's case, I failed to further his own conclusions. retain his exact words, so will not attempt to rethe medium. Here was another singular test. The on the Pacific Coast, drawing crowded houses lady who was my companion knew no more about my ancestry than the medium did, and the signal certainly did not come from my own mind, as I was not thinking of my grandfather. I had always heard that a medium could not tell anything which was not in the mind of some one present. "That name is not in your list," said Foster. I knew that it was not, but could not see

At a subsequent visit I went prepared with a number of previously-written questions folded in separate papers. Foster took the folded slips, and without hesitation wrote pertinent answers upon every one of them. "Then," said he, "I am told that the initials of the person who communicates will appear upon my hand in characters of His hand lay passive upon the table for blood." a moment, and then, in clear; lurid, unmistakable vividness, appeared the letters "E.D. B." in a large bold hand. They were not outside but under the cuticle, and faded gradually away while I was gazing and wondering how they had been

made My curiosity being awakened, I went with another friend to Mansfield, the writing medium. Found him in an elegantly-furnished apartment. a perfect " curiosity shop of the beautiful," which I should love to describe did my time or your space permit.

Giving me a number of pieces of white " proof paper," he told me to write questions, one at a time, and fold them in the paper so that no mortal eye could see them, and leave a blank space at the bottom for a reply. My first question was, "Is Col. E. D. Baker present?" The medium sat for some little time with his hands upon the paper, and then asked me if the person addressed had been dead a great while. Didn't want to tell him, but hesitatingly replied, "several years." Said he, "he seems inactive;" but presently the fingers of his left hand began moving, something like the clicking of a telegraphic machine, and with his right hand he penciled the words:

opportunity of talking with you. This is more than I had anticipated or hoped for. How can I the notice of an investigating public. The reances advise you? Ask me one question at a time, and | that I attended were conducted after this man I will do the best I can to respond.

Very truly, . EDWARD DICKINSON BAKER. I. C. is not present at this moment. E. D. B."

"Who is I. C., whom you mention as not being present?"

"Excuse me, my dear lady; I thought you made reference to my friend Cole. I now see my

Captain Dierdorff and James Victor Smith are present, and would be kindly remembered to the Yours truly, Portland people.

E. D. BAKER," Afterwards in looking over my first question as I had written it, I discovered that I had omitted the letters in the word is, and I, in connection | large table, joining hands and resting them upon with the following abbreviated word "Col.," looked as though I had meant to ask for "I. Cole." (My handwriting is a little like Horace Greeley's and on it are set a half dozen bells of different anyhow, as your printer will perceive before he sizes, a tambourine, a feather fan and a speaking gets done with this copy.)

Would you advise me to continue my newspaper in connection with lecturing?"

"Most assuredly I would; and here let me say you shall prosper beyond your most sanguine expectations. Your mission is a holy one, and all so during the evening. After singing by the comprogressive spirit minds shall be with you. Do not pany, raps are, heard, each individual spirit givfear, my sister. Your hands shall be held-up, your | ing its own peculiar sounds-gentle raps, loud steps directed in your mission of love to the peo- raps, muffled raps, usually closing by a few treple. Edward Flint, Ben. Halladay's old partner; mendous thumps by the leading spirit of the has gone to see if he cannot impress Ben. to assist circle, known as "Black Hawk." These raps are you in his line of business. I think he will suc- heard upon all parts of the table, on the chairs, ceed. Halladay's heart is all right-only touch it and about the floor and ceiling of the room. A in the proper place. Yours truly,

EDW'D D. BAKER." It is perhaps necessary to explain that Ben. Halladay is the owner of all the steamers and railroads of Oregon; and that I have paid him to the ceiling and all about the room, vigorously large transportation fees in my lecture and ringing in time with the music-three or four bells newspaper work, and he has up to this time re- at once, a rubber whistle and the tambourine sailfused me passes to travel. Whether there ever | ing around and vieing with each other in producwas an "Edward Flint," or not, I do not know, I ing sounds sufficiently startling, if not always and just how to "to touch Ben. Halladay's heart | musical. in the right place" with anything but cash, I have not yet discovered.

"Who shall I employ to publish Judith Ried?" This question was in allusion to a serial story which had been published in the New Northwest. and which I was thinking of getting out in a book.

"As to that, Mrs. Duniway, I am at loss as to what would be advisable. However, my idea is, a progressive work would be better published by. progressive people than those straight jacket publishing-houses who travel along the old beaten track of sectarianism. If I were you I would see the Banner of Light people, 158 Washington street, Boston, and if they will publish it on terms to you satisfactory, I should then by all means advise you to give it to them. E. D. BAKER."

"You said, through Foster, that you had been my guide ever since I began my public work."

allow me to continue? I will do for you all I can, and the best I can. Above that you cannot ex-E. D. BAKER."

o speak?" "My dear lady, let me say, in reply, it was the first time you made a public political speech. What I told you at F.'s was even so.

"Can you tell me when you first assisted me

Your guide, EDWARD DICKINSON BAKER." "Can you devise any means by which I can

communicate with you often?" "I know of no means, Mrs. Duniway, unless you avail yourself of the means provided through of mediumship-many mediums; but, while we ness pecessary to a reliable control. If you find any whom you can rely implicitly upon, I will do the best I can to control them, and advise you nothing; I will pay the medium's bills so long as E. D. BAKER."

"Can you advise me as to my political course?" "As to that you need no particular advice. You shall be not only impressed, but inspired at your desk and on the rostrum, Have no fears for that. You are not your own, but those who have one is here who came to a violent death." He you in care. Then heed those promptings from within, which are welling up from your soul turn for several minutes; and by that time, so daily; they are the God-part or the divine of your EDWARD D. BAKER."

cation, that I had forgotten all else but his dear | As I feel that everybody is, or should be, interblue eyes, beaming face and gentle voice, as he ested in investigating the wonderful phenomena smiled a sad farewell upon us and fell asleep in of spiritual manifestations, I have yielded to a conviction of duty in presenting the Banner read-Foster returned, and, resuming his seat at the ing public with the above facts. The rolls of

For several months past I have been constant peat them. "Grandfather Scott is present," shouted by engaged in lecturing upon political subjects nightly, and awakening a general interest in the gospel of peace on earth anti'good will to men and women, and prophesying a coming reign of purity and peace, which I confidently believe will be ushered in when the equal rights of women are everywhere acknowledged; and when woman coming nobly to the work of her own womanhood will arise from the inertia of prejudice, the trammels of ignorance, the follies of fashion, and the manifold vices of her present political and social subjugation.

I think the great mistake of Spiritualists in their reform work is their discarding of the Bible, which is, to me, the strongest spiritual record yet put forth; and though there be many obsolete and abominable practices upheld in it, we should take its date of origin into account, and remember that media can only reflect, to a great extent, their own peculiar ideas. There can be no-doubt, in my mind, that the mission of Christ was a divine one, and not only myself, but millions, have been prevented from examining and accepting Spiritualism from the fact that so many of its public devotees have shocked their finer sensibilities by scoffing at and ridiculing those beliefs which long years of education and conviction have rendered -MRS. A. J. DUNIWAY, Bacred.

Editor and Proprietor of the New Northwest, Portland, Oregon Boston, May 28th, 1872....

MANIFESTATIONS THROUGH MRS. MATTHEWS AND DR. ROUNDY.

DEAR BANNER-I have recently attended some séances, given by Dr. Roundy and Mrs. S. A. Matthews, which have interested me as much as any phenomena of the kind I have ever witnessed

the manifestations given in the dark not being characterized by that rough, boisterous nature which we often see in circles of this kind. The mediums seem to be conscientious and entirely honest in the demonstrations that occur through "Thankful, thankful, Mrs. Duniway, for this their organisms, so much so, indeed, that it gives me pleasure to endorse and commend them to stances which removed even the possibility of

ner. They were given in the homes of resined and cultured people in our city, under Cirdum collusion or deception. Mrs. Matthews is a lady of delicate and sensitive organization, in feeble health, modest and unpretending in appearance impressing one at once with her candor and truth fulness. Dr. Roundy is of sanguine temperament, filled with enthusiasm, apparently having the utmost faith and confidence in the manifestations which occur. One thing I am sure of-if there is deception, the mediums are as much deceived as others who are present.

The circle is formed after the primitive manner, the persons present being scated around a the top of the table. A small table is placed just behind the mediums, some two feet from them. trampet. After all are seated, with their hands touching each other, a few simple directions are given by the doctor; and the light is turned off. making the room totally dark. Mrs. Matthews is thrown into an unconscious trance, and remains lively tune is played by the violinist, and immediately the bells become endowed with life, leaving the table where they have been quietly resting, and starting on a voyage over our heads up

It was evident to all that the instruments passed beyond the possible reach of the mediums who were quietly seated in the grasp and under the surveillance of their nearest neighbors. Presently a cool breeze fans our faces, heavily laden with the most delicious perfame, and we become aware that the fan is passing around in the hand of an unseen friend, cooling our heated brows, while sprinkling upon us with generous measure

this sweet fragrance of flowers. We are happy, and our joy overflows with song, until suddenly three short quick whoops through the speaking trumpet, from the Indian, Black Hawk, break in upon us and announce that he is ready to converse with us in audible voice from the unseen but no longer "silent

We listen attentively while, with labored effort, Well, dear lady, I say it now; and will you he speaks to us. After a few words of greeting

a beautiful description of the spirit-country from whence he came, and goes away with our blessing and a kind good-night to all.

Last evening there were some four distinct perfumes given us during the sitting, which continued about two hours. The whole scance was made up of a succession of marvels, deeply interesting and satisfactory to the Spiritualists present, and strangely bewildering and startling to a gentleman who said he never saw anything of the kind before. In all there were nine people present, who, I am sure, are ready to testify to the truth of this account.

In conclusion, I would say that I believe Dr. Roundy and Mrs. Matthews to be faithful and true mediums, whose powers are well calculated to help humanity to know the glad truth of immortal life and eternal progress.

Faithfully yours, A. E. CARPENTER. Boston, May 15, 1872

THE DERIVATION OF LANGUAGE.

MESSRS. EDITORS-Your correspondent, "II N. S.," having twice criticised a paragraph in my essay on the "Twilight of History," I may be excused for attempting to set him right. In the essay (Banner of Light, April 13, 1872,) I used the following language:

"As the famous Rosetta stone of Ezypt tope away the screen that concealed the mysteries of her monumental history, so the Sanscrit supplied a torch to our hands, by whose light we could penetrate far into the imperetrable darkness throuding the origin of most of the languages of Europe, and behold their relationship with some of Asia. A single grammatical form, in any one of these languages, exhibiting a more perfect and dexible structure than in any of the others, was direct avidence that it was not derived from those retaining the less perfect form. The high and low German and Scandinavian tongues at once began to jostle their brothers of the Teutonic languages, while the classic speech, of Greece and Rome became on fraternal terms with the barbarian Hlysubdivisions, extended a hand of fellowship to the sacred tongues of the Vedas and Zend-Avesta, and to their cousins of Persia and Armenia, of Bakhene 1994 (Achanistan). Bokhara and Afchanistan.

"H. N. S.," in his last letter, remarks; "I had supposed there was no one thing over which man has supervision, whose tendency was in the direction of improvement more surely than

that of language. I still entertain a strong hope to that effect." Has man "supervision" over the "growth of

language? In his second letter he'returns to the charge, and by again quoting but a few lines from the above, evidently believes I do not hold to the derivation of one language from another.

Immediately following the above language, if he will turn to the essay, he will find these words; "The Germanic, Lithuanic, Slavonic, Celtic, Latin, Greek, Persian and Sanscrit were traced back to one common source, generally designated as the Aryan race, derived from the Sanscrit Arya, the white race par occilinge. By the examination of these derived languages, and inferring that any word found in them all must have been derived from the mother Aryan tongue before the gradual separation," etc.

"I make these quotations to show that I do not hold the theory he has endeavored to father on me. Now the question is, does the use of the word derived in the first quotation above justify such an inference?

It is well known to all students of language that the use of different words-bearing no relationship-to designate the same thing, or state of feeling, when found in the different branches of the Aryan family, must have originated after the separation of the primitive Aryan tribe. For instance, the numbers up to one hundred or more in the Aryan languages may be traced back to one common source. But the word thousand cannot be so traced. The different words used to express that numeral, are "direct evidence that it was no derived" from the same source as the others. So o many grammatical forms; if they could all be traced to a common source, in what

would consist the progress? I was not aware that any one conversant with Science of Language could find fault with that expression in its connection. Permit me, however, for the benefit of "H. N. S.," to state the same idea in a somewhat different form:

RULE.—"The presence of a single more perfect grammatical form furnishes indubitable proof lfat the language in which it was found could not be the offspring of any other in which the same form existed in a less perfect state,"

If he desires to question that statement of the case, it becomes a controversy between "H. N. S. and Prof. Max Müller, and not with my humble self. One word more. "H. N. S." asks:

"In the development of languages, is not improvement always the rule, and deterioration the exceptiou?" Grammatical terminations were once independ

ant words, and had their own purpose and meaning. Godly and truly were once god-like and truelike. The d at the termination of love-d is a deterioration," or phonetic decay, has loved become a single word. Max Müller says: " We are accustomed to call these changes the growth of language, but it would be more appropriate to call this process of phonetic change decay."

DYER D. LUM.

"Flashes of Light from the Spirit-Land."

These "Flashes of Light," given through the mediumship of Mrs. J. H. Conant, compiled by Allen Putnam, sending forth their beautiful scintillations in a book of four hundred pages, are eminently well calculated to illuminate the patt of the investigator, and banish the dark supersti tion and ignorance that may exist in his mind. The title is emblematic of its contents, and truly expresses the nature thereof, only the light it imparts to the investigator is of a permanent char

william White & Co., by the publication of this work, have put in the field a missionary that will be instrumental in making many converts to the

be instrumental inclinating many-converts to the beautiful Harmonial Philosophy.

Mrs. Conant has been a medium from hef infancy. In early childhood the "angels spoke through" her. "lips," as they did through those of Jesus and Swedenborg, and the ideas they then advanced were calculated to cause Old Theology to tremble, and finally to disintegrate and crum-ble to pieces. Theodore Parker, whose name is reverenced by all true reformers, and through whose instrumentality a lively impetus was given to the tidal waves of progress; controls the circle of spirits from whom these "Flashes of Light" have emanated. Among them we notice the poet, Rev. John Pierpont; the radical and uncompromising advocate of human rights and religious mising advocate of human rights and religious freedom, Thomas Paine; the eccentric, dashing character, Lorenzo Dow; the clear-headed philosopher, Prof. Robert Hare; the theological encyclopedia, Rev. T. Starr King, and the distinguished scientist, Sir Humphrey Davy. Under the influence of this circle of wise sages, beautiful poetry, deep philosophy, lucid interpretations of the laws of Nature, and comprehensive views of the laws of representations of the laws of property movements of the day the leading reformatory movements of the day, are freely given. There is not, perhaps, another person now living through whose brain Lave been transmitted so many brilliant gems of thought as have been given through the mediumship of Mrs. Conant.

These "Flashes of Light" were first seen and heard at the Banner of Light Circle Room, which, being beautifully decorated with the likenesses

he passes around the circle talking with each of many spirits and prominent Spiritualists, has member personally, and often giving the most been appropriately dedicated to the work of illusurprising and satisfactory tests from their spirit, innating the world. Promptly at a designated hour for the secure to commence, Mrs Conant friends. He closes with some excellent advice and takes her seat, submits to the influence of the controlling spirit, and then gives expression to an invocation, addressed to the Supreme Intelligence. Sometimes the invocation is enunciated in poetry, which falls from the lips as fragrance from a flow-

er, elevating the feelings of all present.

But the chief merit of the book does not consist of its invocations or poetry. The answers to ques-tions cover a wide range of matter, on almost all conceivable subjects, and are of a highly interest ing character. The poet, the philosopher, the theologian, the historian, the chemist and metaphysician are members of her spirit-band, and the knowledge which they have gained in the Sum-mer-Land has enabled them to banish the errors conceived during earth-life, and when a question is once answered by them, it will be tarely, it ever, found incorrect. The questions are all of an appropriate character, touching some law of mat ter, spirit, mind, mediumship, etc., and are clearly and concisely answered. - Religio-Philosophica Journal, Chicago, Ill.

Scientific.

COSMOGRAPHY: A Description of the Universe.

NUMBER THREE.

BY LYSANDER S. RICHARDS.

WATER.-Occupying the greatest space upon our planet to-day is water. It covers threequarters of the crust, and is composed of two eleuents, hydrogen and oxygen - eight-ninths of the latter, and one-ninth the former. Separately, they exist as gas; and it is incomprehensible to some, that, existing in the air in their separate capacity as a gas, invisible, by what manner of proceeding are these gases converted into a substance as visible, tangible and ponderable as water. The moment these two gases come in contact with each other in proportions as above—one to eight—a chemical union takes place, a condenration of the gases, and water is the result. Most rases can be condensed into fluids, and nearly all luids condensed into solids. Liberate the heat, and contraction, hardening, condensation, is the necessary result. Water is decomposed or converted into its two gaseous elements, by electricity. Rain is due to the condensation of vanor in the atmosphere. Take a glass retort, fill it partially with water, place the nose of it in a glass receiver, rest the latter on a cold-water bath, and heat the retort by a spirit-lamp until vapor rises from the heated water. The vapor then passes through the nose into the receiver, the air of which is made cold by the vessel resting on cold. water; and the vapor coming in contact with this cold air, it condenses-concentrates into globules or dreps of water. This is the process of distillation. Years ago, the sailors at sea, when out of fresh water, were in the habit of filling their kettles with salt water, heating it over the stove. and cooling the escaping vapor. Condensation was effected, and drops of fresh water lodged in their pails. Heat separated the salt from the liquid, and nothing but fresh, aqueous vapor escaped. They are now fortunate in having machines to accommodate their wants in a more easy manner. Now, apply the huge lamp, our sun, to the great vessel, the earth, three quarters covered with water, and we have distillation on a liberal scale. The rays of the solar mass strike the ocean or any sheet of water, and heat the surface; and as heat expands everything with which it comes in contact, the water is expanded, constantly enlarging and growing thinner as the heat spent upon it continues, so that, at last, it is expanded into vapor; and, becoming lighter than the air through this expansion, it is obliged to rise, and will continue to rise until it reaches that elevation where the atmosphere is as light as the vapor and there it rests, or floats here and there until a cold current strikes it; and as it is the law of all substances coming in contact with colder to contract or concentrate into a smaller space, so the vanor, meeting the cold current, contracts, condenses into drops, becomes heavier than the air. and, obeying the laws of gravitation, falls to the ground in the form of rain. In hot climates, the gious amendment to men's lives. tronics, double the quantity of rain falls than in the temperate or colder climates, which is due to the increased heat evaporating larger quantities of vapor; and, notwithstanding the excess in the amount of rain in the tropics, the showers in the temperate zone, though less severe, are more frequent and evenly distributed. Snow is formed by vapor rising to greater heights in the atmosphere-consequently, cooler-and is frozen in the form of vapor-frozen vapor-congealed, not condensed into drops as rain. Go to the mountain side, ascend seven or eight thousand feet, and you come to what is called the snow line. Below the verdure shows the frequent visits of rain; above, you are in the region of snow. Ascend a little higher, and you reach perpetual snow .- Continue to ascend, and ultimately the limit of snow is passed; now and then a flake is seen, but no accumulation. Water, or aqueous vapor, in the guide board to another word, and only through atmosphere surrounding our planet, extends about six miles in height; above that elevation, the air is comparatively dry. Hail is frozen rain Snow forms in the atmosphere in summer as in winter; but the radiant heat of the earth in the former season melts the snow-crystals ere they reach the ground. With hall, the frozen drops are of such size they are not as easily affected.

NEW HAMPSHIRE.

Quarterly Convention of Spiritualists

of Hillsboro' and Cheshire Counties. The Convention was held in Lycoum Hall, Manchester, . H., April 5th, 6th and 7th. The call being read by Albert Story, the following Association was formed, by choosing for President Albert Story; Vice Presidents, Stephen Austin and Mrs. M. E. B. Sawyer; Bedratany, T. S. Vose-all of Manchester, N. H. J. W. Fletcher, of Westford, Mass. opened the meeting with remarks on the progress of Spiritualism. He was followed by S. W. Shaw, of Providence, R. I., who made some very interesting remarks on the coming

Mrs. S. A. Regers, of Haverhill, Mass., gave a short discourse on the truth of Spiritualism. Song by the choir, Albert Story and others expressed pleasure in being able to meet as an organized body. Voted to adjourn till 7 P. M.

meet as an organized body. Yound to adjourn till I P. M.

Evening Session.—A much larger number assembled than at the former meeting. Conforence of 39 minutes, in which time Mrs. A. P. Brown, S. W. Shaw and others, made some very pointed and interesting remarks. Song by the choir. Lecture by J. W. Pictcher—subject,—"Will it pay?" After singing, A. E. Carpenter, of Boston, gave a discourse on the progress of Spiritualism, sustaining his well-carned requiation. Voted to adjourn till next day.

the progress of Spiritualism, sustaining in swelf-earlied requiration. Voted to adjoin till next day.

Saturday Morning Session.—Conference meeting, and magnetic experiments by S. W. Shaw, Adjourned until 2 r. s.,

Afternoon Session.—Conference meeting. Speaking by J. W. Flotcher and A. E. Carpenter. A beautiful song by the choir. Lecture by Mrs. M. E. B. Sawyer—subject, Practical Spiritualism; followed by Mrs. A. P. Brown, Voted to adjoint till 2 r. s.

journ till 7.r. m.

Evening Session.—Conference of 30 mlnutes. Singling by the choir. Speaking by Mr. Morgan, Mrs. S. A. Rogers and A. E. Carpenter. Lecture by Mrs. S. A. Rogers—subject, "Our Birthright," a short and pertinent discourse. A. E. Car-

"Our Birthright," a short and pertinent discourse. A. E. Carpenter took the stand-eubject, "The Religion of Humanity." Adjourned to 2] A. M. Sunday, 7th.

Sunday Morning Sysion.—Conference of 40 minutes. Mrs.
M. E. B. Sawyer, agent for Merrimack and Sullivan Co.'s
Spiritual Association, said the people were very much interested in all the lectures she had given them. Song by the
choir. Lecture by N. S. Greepleaf, of Lowell, Mass. He
spoke words of cheer for all in the cause of Spiritualism.
Adjourned to 14 p. M. Adjourned to 1½ P. M.

Afternoon Session.—Meeting called to order by Vice Pres-

ident Austin, Conference of 30 minutes. Speaking by Mrs.

A. P. Brown, Mrs. S. A. Rogers and A. E. Carpenter, by the choir. Lecture by A. E. Carpenter—subject, " all things, and hold fast to that which is good." Mrs. B. Sawyer spoke on Spiritualism and Truth. Adjourned to

Fig. 19 M. Rection—Conference. Speaking by Mrs. S. A. Rogers. A. E. Carpenter introduced the following resolution, which was unanimously adopted? "Morray." We sym attaze deeply with every cilori that is made to fustain and perpetuate liberty of conference; therefore is a

Recoired, That our thanks, are due to Francis. Abbot of

Resolved, That our thanks, are due to Prancis. Abbot of Toledo, O., for the brave protest-splich he personally presented before the Cinciunatt Convention, called for the purpose of putting the Jewish Johns the and the Christian felligion into the Constitution of the United States.

Singing, N. S. Greenleat, entranced, give a deeply prophetic and legical besture on Prientest Splittualism, portraying its future mission. Singing, Lecture by Mrs. A. P., Brown, Sublect, "What is the religion of it?" She gave a good contract between church faith and Splittualism.

Resolved, That the victors from abroad tender their sincert franks for the hospitable extention abroad tender their started thanks for the hospitable extention of the sky at

them by the good people of Manchester during their stay at the Convention. The Convention closed by singing a beautiful song.

Manchester, N. H. T. S. Vosa, Secretary.

Free Religious Association.

On Erldsy morning, afternoon and evening, May 31st, the annual convention of this organization was held. Notwithstanding the unfaverable state of the weather, good numbers were in attendance at each meeting. The Rev. O. B. Frothingham, of New-York, presided. The chairman, in calling the meeting to order, alluded to the origin and progress of the Association, and to the discouragement the members had received from the come-outers of every denomination who had preceded them. Like the Israelites of old, they had gone out into what was seemingly a wilderness, but what had turned out to be a garden; like them, too, they were still journeying coward to the promised land. They went out with faith in the idea that the human mind was responsible to itself, that its religion was to be its own religion spontaneously developed as it went alorg. And so they had been wandering for tive years, without a creed, but endeavoring to get the symphony of faiths. They had tried to come cown to the foundation stones on which all religious rested. Now they were waging war against everything that turns aside the human mind from its effort to find the truth. If Christianity and superstition stand or fall together, then they made , war on Christianity, and not otherwise. It was better that the button initial should be free than to be religious. Freedom they must have. The Association emphasized answ the liberty of fellgion in the State and society, and the freedom of ; mind against every kind of despotisin.

The Rev. John W. Chadwick, of Brooklyn, N. Ya read a paper upon "Laberty and the Church in America." There were three relations, he said, which could exist between the Church and the State. There could be a State religion, an ecclesiastical Government, and a Church and State independent. The State religious give a premium to fools and sycophanits; this was amply proven in the history of England. The true relation was that of the perfect freedom of religion under our national Government. There was no necessity for any religious formalities or acquirements to the State, and in alluding to the opening of Legislative sessions with prayer, mention was made of the excellent chiefland of the Massachusotts House of Representatives, who " made stump speeches to the Almighty on railroad hills and woman suffrage." In speaking of the proposed religious amendment to the Constitution, be said that to make the Constitution theistic even, would be to expatriate some of the best men in the country. Equal rights was the American idea, and there. was no right so sacred-as-thought on the highest themes. The logic of the proposition would involve a sectarian fight for the control of the Government. By stamping God on the Constitution, the nation would not become Christian; not a man, woman or child would believe in Christianity more than before. The needs of the present pointed to a Sunday freed from all governmental. restraint. The American people and the American nition to day, were a great deal better than the American Government. There was a field for organic reform in the administration of the governments. What was wanted was not a religious amendment to the Constitution, but a reli-

The Rev. Rowland Connor was the first to open the discussion, and referred to the meeting recently held in this city to secure a religious amendment to the Constitution. The argument of Professor Seelyo on that occasion he considered very good, except in one particular, where he avoted from a recognized infidel and an avowed theist. Benjamin Franklin, to prove that the United States was a Christian nation. The people who advocated the religious amendment seemed D him to have a very singular lack of perception of the fitness of things. Their idea is that all a America are Christians; that the very best things that have ever been done here are by Christians: and therefore they say, " Let us throw-out our Christian flag to the breeze; let us recognize Christianity." But they did not see that it would never do in political matters. It would be as impolitic as a patriotic citizen waving a flag on a crowded street, frightening the horse, and disturbing traffic, and equally as much out of place.

Mis, Celia Burleigh read a paper in continuance

of the subject, which was a plea for liberty and progress. She was followed by Lucretta Mott, who defended the Apostle Paul from an attack made upon him by Mrs. Burleigh for conservatism in regard to allowing women to speak in meetings. From her reading of his writings, it seemed that he did not refuse women the right to become religious teachers-rather advocated it-but deprecated their participation in the dissensions that were taking place in the church. She wanted truth and freedom to go hand in hand, and urged her heare s to be ready to defend the religious liborty of which they had heard so much of practical value. A letter was read from a Presby torian clergyman of western New York, addressed to Mr. F. W. Clark of the Young Men's Christian Union, in response to a request that he would contribute to the geological cabinet of that institution. It was interesting as showing the extreme higotry of some members of the evangelical church, the writer refusing to part with any portion of his collection of minerals, unless it could be proved that the petitioners belonged to a "soundly pious society." The discussion was continued by A. Bronson Alcott and the Rev. Dr. Bartol, the latter defining religion to be the right action of every faculty and affection of the human mind.

In the beginning of the afternoon session the Secretary, the Rev. W. J. Potter, read letters from the Rev. Charles H. Malcolm, a Baptist clergyman of Newport, R. I., and others, regretting their inability to be present at the convention. Mr. C. D. B. Mills, of Syracuse, N. Y., then read an essay on the question, "Does religion represent a permanent sentiment of the human mind, or is it a perishable institution?" The question was, he thought, a very important one, tracing the progress of religious bolief from the fetish and up through theocracy to Christianity. He announced his conviction that they would go further yet. Pure worship is the worship of the perfect, the prayer of the soul to ideal excellency. Religion is the apprehending all things as they are-willinguess toglo and to suffer; and this religion will inever perish while worthy ambitions quicken the human soul; it will go on and on until the soul shall have exhausted the infinitude of God.

Mr. Horace Seaver was the next speaker, and took ground opposed to that of Mr. Mills. The infinite was beyond his comprehension. He believed that this world was the "be-all and endall," and that mankind needed no such teacher and guide as religion, begause humanity and reason teach them what to do. When men will think for themselves, then they will come out right.

Mr. Giles B. Stebbins, of Detroit, a Spiritualist, briefly replied to Mr. Seaver, averring that all things tended to outward evolution from an inner centre, not-as Mr. S argued-from the outer to inner. In other words, the world of circumstance was the result of its centre state, the spirit realm. He then read extracts from a book written by himself, entitled "Chapters from the Bible of the Ages," (which is for sale by Wm. White & Cow 153 Washington street,) He was succeeded by Mr. J. R. Hatch, who ridiculed what he called "nasal piety," and expressed his belief that it was declining.

The evening session, which began shortly before eight o'clock, was signalized by the reading of an essay on." The Religion of Humanity," by Rev. O. B. Frethingham. The following compend is all which we have space for at the present

After a brief review and analysis of the new soclair arrangements of Auguste Comfe, who regarded the present arrangement of seclety as anarchical, and as only destined to effect for the nineteenth century what the Church of Romedia for the tenth be advocated that there should be set apart; for teaching and inculcating the new social strangements, a class of minds who should be trained to instruct the ignorant. They should constitute a page founded on positive authority, based on a fewer which should command the respect of imackind. If error was ever dangerous, t was when it beset the minds of those who held high political offices; and high offices in educa-tional institutions. Every religion might, in one sense, be called a religion of Aumanity, because it-was intended for the good of Aumanity. Even a book with a faith so barren as that of the Koran, had sentences so grand and beautiful that the heavy mobiled to read them: "One inhouse of justice is better than a thousand, years of prayer."
"When a good deed is done, write it down seventimes," says the same book; and "When an evildeed is done, wait seven years before you write it
down; the man may repent in that time."

Neither of the separate existing religious met. Neither of the separate existing religions met-all the needs of humanity. They all of them con-tained something of truth. The new religion of humanity was not an experience election from other religions. It discarded the supernatural in-every regard. Between the human and divine, the regard. To tween the numan and divine, the finite and the infinite, the truesditioned and the unconditioned, there was in existing religion a chasm drawn. In the religion to humanity this chasm was bridged over. In this new religion the most divine was regarded as the most human. The religioù of humanity extended over all humanity Comte's conception of the grand n.an was entire ly unworthy. Human nature had hitherto been broken in twain by existing religious one-half extending to the skies and the other groveling on the earth. The religion of humanity blended the two, and restored, the integrity of nature in human nature. Man's consciousness of God was man's own self-consciousness. Existing religions man's own seri consciousness. Existing religions made a great noint of their theology. The religion of humanity bad no theology. Thrology supposed an individual God, and busied itself with the qualities of God. In this kind of speculation the religion of humanity took no part. For theology, the religion of humanity substituted anthropology, the religion of humanity substituted anthropology. gy, the science of man, biology and physiology the science of life and of growth. Every established religion had its books of rev-

The religion of humanity had none. The books that contained true knowledge were its sacred books; the best literature was its Bible. Every established church had its fixed belief; the religion of humanity believed as it went along. Established religion had its scheme of salvation; the religion of humanity sought salvation by promoting social and individual health, happiness and virtue. The religious sentiment was active enough to-day to protest against churches and creeds a thousand years old. Men would still set up their ideals, though the form of Jesus vanished as a cloud. The religion of humanity adapted it-self to a new cosmic law — the law of evolution instead of the law of devolution. The race commenced with crude forms struggling upward to higher ones, instead of with a Paradise from which we had fallen. The new law of evolution reniew set opposites of the old ones. Sherifice was not the shedding of blood, but the transfusion of blood into new veins. Instead of pressing man with cumulative force to death, it pressed him upward to life; instead of seeking to save a race from ruin, it sought to guide a race to peace.

By the same rule the forms of piety were all re-ersed. The new religion looked with hope to a rising light and happiness, and did not moan over a fallen state. The secondary virtues of humility and others are the secondary virtues of humility and others are the secondary virtues of humility and others. out of the roil of this new religion than under the close and confined air of ecclesiastical shackles in the old religion people were virtuous for heaven's sake, for Christ's sake; in the new they were virtuous and did good deeds for man's sake. The new religion did not believe in idle dreaming, it sentimentality, but in a good digestion and in clear intelligence, and in men making it evident, by their lives, that the tabernacle of God was in man. Under the new religion a man did not dream of living in an imaginary heaven, but he had an intense desire to live like a man here.
[Applause.] He burned to put into a life here
what ordinary people wished to put into another life after, death. Its destiny of progress, caught up the very dust of men and wove it into forms of power and beauty. There was no reason why the new relig on of humanity should not have its own architecture, music and forms of worship, or as Christianity did with the Pagan temples, take possession of them and reconsecrate them. The new religion of humanity was no new thing, orly it was newly organized. "It commenced when Rome was overthrown in the name of mankind, and afterward crept into the church. The essayist then pointed out where the disciples of the new religion were to be found and what their characteristics were. He instanced George Holyoke and Stuart Mill in Eugland. The essay, which was read in a forcible and animated style, was listened to with intense interest and was loudly applauded.

Lucretia Mott then made a short address, during which she made some complimentary coinments on the address of Horace Seaver of the Boston Investigator.

Mr. Alexander Loos, of Philadelphia, gave an account of the German Freie Gemeinden, or Independent German Congregations of the United States. He then proceeded to describe the spirit which animated the religious life of these asso ciations. They were the natural upshot and outgrowth of German thought, starting from the point of Luther's vigorous protest against the intolerant authority of the church to control the infinite progress of the human mind.

Samuel Longfellow addressed a few parting words to the association-" Make your life, light, and your thought, action."... He urged them not only to cast off the tyranny of ecclesiastical bonds, but the prejudices of private opinion.

The convention adjourned shortly after ten o'clock.

In the Banner of Light of the 11th inst. is published a very able lecture by that eminent thinker and speaker. William Denton, on the text taken from Shakspeare: "Tongues in trees, books in the running brooks, sermons in stones, and good in everything." Many excellent thoughts are well expressed in the lecture; but it is not by any means orthodox, as the speaker is a free, bold thinker, and chooses to follow the path his judgment points out, regardless of authorities, ancient or modern.-The Massillon (O.) Independent.

Annual Convention of the Massachusetts State Spiritualist Association.

Reported by H: S. Williams.

The Association met at Eliot Hall, Boston, Wednesday, May 29 h, and was called to order at 107 A. M. Vice President Richards in the chair, who called on the Secretary, H. S. Williams, for the records of the last annual meeting, which were read. The Vice President then made some remarks with reference to the past and present work and condition of the Society and its future usefulness. He thought the business of this As windon in its nublic meetings was to attend to interests of Spiritualism exclusively, and hoped that in the present Convention we should avoid all outside questions, and confine ourselves to our legitimate work, leaving other issues to other so-Meties and conventions, where they properly be Jones Ho then declared the meeting open for business; and, on motion of M. V. Lincoln, ap-pointed the following committees: in Business—I. C. Ray, of New Bedford; M. V. Lincoln, of Boston; Mrs. W. W. Currier, of Haver-

tia Resolutions-Dr. H. B. Storer, George A. Bacon, of Boston, and N. M. Wright, of Lynn. While the Committee on Business was prepa ing a report, some remarks were made by Dr. H F. Gardner, H. S. Williams, George N. Johnson E. S. Wheeler, and M. V. Lincoln, upon the pres ent condition, prospects, and future destiny of the Association, and the duty of the Spiritualists of the State in relation to the same. The Business

Committee then made the following report: Morning session to be devoted to conference. Afternoon session, at 24 P. M.; report of Committee, on Resolutions, discussion of the same, and election of officers for the ensuing year-recom-mending that the present officers hold over another year. Evening session at 71 P M, to be devoted to the completion of all unturshed business and to addresses by members of the Conevention.

As an appropriate subject for the morning conference—suggested by speeches already made— the Chairman on Resolutions offered the follow-

Resolved. That while this Association affords methods to Resolved. That while this Association affords methods for sgutating the public mind upon the subject of Spiritualism, worthy of the heartlest support and encouragement of all Spiritualists in the State who believe that "the agutation of thought is the beginning of wisdom," the time has apparably come when it should seriously determine whether to continue its extence as a regularly organized association, and that we recommend this as the first subject for discussions within Concentration. sion at this Convention.

lost. This resolution proved very effectual in accomplishing the object intended, namely, the serious injury in the mind of every one whether the Association had really outlived its usefulness. or still possessed the elements of life and growth realm of beautiful Nature she has scattered no to resurrect it from its present dormant, inactive richer or profuser gifts than those which smile on which George A. Bucon, E. S. Wheeler, Dr. H. F. Gardner, Dr. H. B. Storer, of Boston, and George N. Johnson and B. F. Chesley, of Lynn, er giged, developed an unexpected and very encouraging faith in the value, usefulness and permanency of the Society, and demonstrated beyond question that its friends had never seriously entertained the idea of discolution. The conference was very instructive, and continued with no abatement of interest throughout the session. On motion, voted

to adjourn.
Afternoon Session - Meeting called to order at 24 which, on motion, it was voted to limit speakers

to fifteen minutes.

Dr. H. F. Gardner moved to lay the resolution on the table for the purpose of allowing the Committee to introduce other resolutions as a substi-

with reference to the proper interpretation of the Constitution, parliamentary rules, &c., after which a motion was made to indefinitely postpone the resolution before the Convention, which was lost. Dr. Gardner then renewed this former motion, how many times more joyfully would tion to lay the resolution on the table, which passed, when he proceeded to read the following resolutions, which were accepted for discussion: Remired, That we proceed to the election of officers for

the coming year.

Resolved, That we extrestly recommend to all Spiritualits in this State to proceed at once to organize local Socie-ties in every city and town for practical work in Spiritual-ism, and to notify the officers of this Association of their ac-

Resolved. That if in the opinion of the officers or this Association a sufficient number of local vocieties are formed to constitute a delegate Convention, they shall call a Convention on anniversary week in Boston, in May 1873, for the purpose of vitalizing and recognizing this Association.

Resolved. That for the purpose of carrying out this spirit of these resolutions, we use upon our friends have present from all narts of the State, who are willing to labor to form Resolved. That if in the opinion of the officers of this As

local organizations, to send their names to the Secretary Dr. Gardner proceeded to make some practical suggestions in support of the resolutions, showing that the proper base of support to A State Association was the coperation and support of town and local societies; they, having organized, should send their best minds as delegates to represent them at the regular annual conventions of the State Association. He thought that on the same general planta National Association could be made a success and a power in the land, and in no other way.

He was followed by E. S. Wheeler, G. N. John-gon, A. E. Carpenter, Rev. J. L. Hatch and others, in support of the resolutions. After a full and free discussion, the question being called for the resolutions were unanimously adouted as a subresolutions were unanimously adopted as a substitute for the one offered in the morning session.

On motion, the Chair, appointed M. V. Liucoln, of Boston, Mrs. J. L. Dodge, of Chelsea, A. C. Robinson, of Lynn, Mrs. W. W. Currier, of Haverhill, and Dr. Dewey, of Boston, to act as nominating committee to select a list of officers for the ensu-ing year, said committee to report at the com-mencement of the evening session.

On motion, voted to adjourn.

Evening Session—Vice President Richards called the meeting to order, at half-past seven P. M., and made a brief speech, enforcing his previous remarks at the morning session, and expressing satisfaction with the proceedings thus far, as com-pared with some former meetings. He thought the friends had avoided side issues and all "isms except that which we were here specially to consider—Spiritualism.

The Nominating Committee, through its Chairman, M. V. Lincoln, made the following report: For President, Dr. H. F. Gardner; for Yice President, Committee of the Committee of th dent, George A. Bacon, both of Boston; Corresponding Secretary and Treasurer, Mr. H. S. Williams, of Boston; Recording Secretary, Miss Abbie K. T. Rounseville, of Middleboro'.

On motion, the report-was accepted and adopted, and the above named persons declared elect-ed/to the several cilies for the ensuing year. Subsequently, on motion of B. F. Chesl Lynn, the vote was made unanimous by acclama-

Dr. H. F. Gardner (with considerable reluct-ance) accepted the office of President, and, upon taking the chair, made a brief and appropria speech, in which he called special attention to the work proposed in the resolutions then adopted. which he thought would be in a practical direction, and might accomplish great good and permanent success in promulgating our faith among the people and establishing the truths of Spiritualism throughout the State.

On motion, the Secretary was called on to read the list of names comprising the Executive Com-

On motion of M. V. Lincoln, they were unanimously reflected for the ensuing year.

The balance of the evening session was devoted to short addresses from George A. Bacon, E. S.

Wheeler, B. F. Chesley, A. E. Carpenter, A. C. Robinson, John. Wetherbee, Dr. H. B. Storer, I. C. Ray and Mrs. Albertson. C. Ray and Mrs. Albertson.

C. Fannie Allyn (being called upon) made the closing address of the Convention, which was highly appropriate to the occasion. She closed with an inspirational poem, when the Convention adjourned, to meet at the call of the Presi-

Tue Convention was remarkable for its constant application to the vital interests of the Association. The discussions, though earnest, and spicy at times, were principally confined to the legitimate matter in/hand. A full and free expression of views evinced a desire, on the part of the speakers, to enter upon practical work, to the end that primary societies may be successfully established in every city, town and village in the

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

This paper is issued every Saturday Morn-

For Spirit Message Department see Sixth Page.

BOSTON, SATURDAY, JUNE 15, 1872.

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AGRNCY IN NEW YORK, THE AMERICAN NEWS COMPANY, 119 NASSAU ST. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAO B. RICE. All letters and communications appertaining to the Elitorial Department of this paper must—in order to receive prompt attention—be addressed to LUTHER COLBY. Business letters should not be sent to the address of the Editor, but invariably to William White & Co.

The Gift of Flowers.

People everywhere recognize the indescribable beauty of the act of decorating the graves of our fallen brave with chaplets and wreaths of flowers; but its real beauty lies in its spirituality. It is as delicate an office as the soul can well perform for the memory of those whom we call dead. For flowers have expression, have language; and in that is the secret and mystery of their meaning. little lives accosts the sensitive being with a A motion to limit speakers to ten minutes was strange subtlety of unspoken speech, and com-The earnest discussion which followed, in a million banks, blush in unknown dells, and make the meadows bright with their blessings.

"Plowers of the spring; daffodils
That come before the swallow dares, and take.
The winds of March with heauty; violets, dim,
But sweeter than the lids of Juno's eyes
Or Cytherea's breath; pale piloroses
That die unmarried, ere they could behold Bright Phoebus in his strength; Tilles of all kinds ; Bold oxlips and the crown imperial."

The services at the graves of our dead Union soldiers on Decoration Day were hereabouts unusually impressive. Each year seems to increase P. M. George A. Bacon in the ctair. Gilss B. Stehbins—an able representative of Spiritualism and deepen the general interest in this beautiful from the West—entertained the Convention very acceptably with an eloquent and impressive proached one grave after another, to lay their speech, on the subject of the resolution, after floral tributes on the green mounds that almost floral tributes on the green mounds that almost waited to receive them, it is known to us, as we sincerely wish it could likewise he known to all those who thoughtfully participated, that the former touants of the lifeless clay thus tenderly tute. The motion was lost.

Some discussion then arose—in which A. E. remembered stood by gratefully approving the Giles, Dr. H. F. Gardner and others participated act and penetrated to the interior of their being they have turned away from the spot for knowing that what they had done was the immediate cause of so much genuine happiness. The dead, whose spirits mingled with the throng and surveved the scene with gratitude unmeasured, were glad to know, as they did by their presence in spirit-form, that they were not forgotten. Their sufferings, their sacrifices, their fortitude, their faith—all were fully repaid by these repeated proofs of a devotion which makes the memory of past deeds of disinterestedness a fragrance and a blessing indeed.

As, year by year, this custom of strewing graves of our fallen defenders takes a deeper hold on the popular heart, and strikes its roots further and further down in the soil of our social state, the obvious beauty which is now its chief recognized expression will be converted into that of a purer spirituality; and to lay flowers on a grave will be like holding direct communion with the dead themselves. This present act is but the hint and forerunner of the deeper and more perfect development of the true meaning of its inspiration The dead, as they are called, are thus brought nearer and nearer continually. The silence of the grave does not smother the reality of the speech. This will, in time, become a monotony if it be not reinforced with a living and fresh meaning. It must be instinct with the spirit, or, like all other customs, it will grow barren and die. It cannot, therefore, but take on spirituality more and more, and lift up with it the thoughts and sentiments of all who practice so beautifully appropriate a devotion. And so an act that had its origin in a mixed feeling of love for the dead and for the flowers that more than all other earthly objects symbolize that unutterable love, promises to blossom into a spiritual meaning at last, that shall invoke the closest sympathy of all true souls with the faith that is preached freely by angelic messengers and springs eternal in every receptive human breast.

The Business of Slander.

We happen to be acquainted with a little interior town of not many hundred inhabitants, whose pauper tax is justly complained of as being the heaviest expense with which its citizens are chargeable. Some account for it in one way, and some in another. Of course, rum had more or less to do with it. But that hardly accounted for the whole mystery. That was not the entire secret. At last a penetrating individual mildly ventured his explanation; being a long sufferer, he spoke from actual experience. They were none of them too strongly addicted to work, any way; but they had tongues in their heads that never could be charged with idleness. The trouble is just here, explained our Timon philosopher; the town is so full of poor people because they mind other people's business instead of their own. He had hit the nail exactly on the head; and his unerring hammer might be made to fall on a great many people outside of his immediate precinct. This incessant commentary on one another is the very seed-bed of slander. It is in such a heated mass of material as is thus raked together and thoroughly composted, that it thrives with perfect luxuriance. Nothing is easier than scandalizing others, and the habit once formed clings to one like a burr to the clothes.

It is everywhere the direct and sure source of poverty for the spirit, as it was in the little town alluded to of poverty for the pocket. The backbiting man and woman has his or her thoughts procupied about affairs that are not related to his or her own welfare. How to shape a new rumor so that it will be more sensational, how to put a still sharper edge on a piece of idle gossip,

ought rather to have its fangs promptly drawnthese things cannot very well be continually revolved in any person's mind, and that mind still addict itself to sweet and high thoughts, or aspire to more elevated conditions, or pray and strive for a nobler development. Picking others to pieces is the meanest occupation that is followed anywhere by man. It is followed indiscriminately, however, in city as well as in country; among Spiritualists, we grieve to add, as well as among those who insist that they are wholly Orthodox. They, of all others in this later age, should spurn the temptation and trample it scornfully under foot. No evil is so corrupting as this one of slander. None bites harder, or corrodes the spirit more deeply. Let it ever be remembered that he who practices it receives the worse damage at the last, though his visible work be sometimes truly terrible. He makes a hell for his spirit, and peoples it with the company of a host of unclean devils. The only way to exorcise them is to say nothing of another, if not good.

Sensation Sermons.

We should class those of Rev. Dr. Fulton, of the Tremont Temple, as of this sort. Their very day. The working class who wish to study durannounced titles are prepared with a view to ing the Sabbath have only one opportunity to prickle the blood of the crowd, and excite a de- take out a single book, which is not at all satisfacsire to gratify curiosity. It is as much related to tory. Their best use of the Sabbath day is the religion as the side-show of a circus is. Some use of good books. The attendance at the Chrisministers practice sensation deliberately, others tian Union is much larger than on any other day from the force of an acquired habit, having acci- in the week. The Young Men's Christian Assodentally discovered that they have a vein in their mental composition that can be worked to unexpected personal advantage. The whole thing, however, is personal, and a matter of conceit. People of the least discipline and culture of thought are at once disgusted. As it is the rankest mental traits that are appealed to, so the sensational preacher must be content with the exclusive applause of those who are the owners of them. There are degrees of sensationalism in Sunday is a day when people have an opporthe clergy class, as a matter of course; that of tunity to read and study. Nature works every Dr. Theodore Cuyler, in his published book, is of day, and people have to follow her. Corn grows one sort, and that of the epithetical Elder Knapp upon Sunday, as well as upon other days. Man is another. Mr. Beecher is by no means guiltless of descending to the trickery, especially in his any other day. Ministers are as guilty as other dramatic scenes which are so carefully studied for his Plymouth Church platform. He certainly has a keen eye out to striking, and, too often, to stunning effects; and as for the pathetic, he comes it as strong," at times, as he prudently ought.

Now, there is but a single way of accounting for this sensational tendency in a certain class of be productive of more good than evil to the public, men, and that is, by ascribing it to their passion | The example of the Cincinnati and Philadelphia for self-exaltation. It finally becomes a mania. If a preacher has anything to say from his pulpit that is truly worth the saying, he cannot very well help making an impression if he utters it out of the very fullness of his conviction. There will be no need of his employing any of the dramatic arts and tricks to make his words profoundly-effective. His sincerity will be his truest doubt of his ability to move others. But these gusting tricks, this pulpit legerdemain, this preachscandal, a nuisance, an imposition; and it obviously implies that those who addict themselves to it believe the power has gone out of their creed, and must be supplied from an artificial source. If it is not that then what can it be? - We hall all this sensational nonsense as but another of the signs of the times—an open confession of the fact that vitality is leaving the old dozmas, and is being compensated by galvanism. The whole thing is as transparent as glass. Whatever effect is produced by sensational preaching is but momentary, gratifying the senses or exciting the curiosity, and then as soon passing away. It is but skin-deep, and never spiritual.

James Gordon Bennett.

The daily press of Monday morning, June 31 presented to its readers, both through the form of telegraphic despatches and editorial obituaries, the intelligence that this remarkable journalist of certain peculiar sects, and are trying to enforce had at last gone from the scenes which so long occupied his busy brain, to those of a grander certainty than anything on earth can afford.

The New York Herald, of which paper he was the founder, appearing in deep mourning at his position was presented "pro bono publico" in the decease, said: "It is not our province to eulogize him; his career, as a journalist, is before the world, and is public property. His private life and personal character are the property of his family and friends." The other New York papers hasten to record the event, and to moralize upon the lessons always conveyed when one of strong mind and an earnest will apparently disappears from among men.

Mr. Bennett was born in the year 1800, of humble parentage, in the little village of New Mill, Banffshire, Scotland. In early life he was intended by his parents as a priest, and for that purpose attended a Catholic Seminary at Aberdeen for a short time; but he suddenly gave up the plan and started for the New World, arriving in Halifax, N. S., in the month of May, 1819. Here he was employed as a teacher. Then came to Boston, where he remained some time, varying proof reading for the publishing house of Wells and Libby, with teaching. In 1822 he accepted a position on the Charleston, S. C., Courier, and afterward went to Philadelphia, and for a little more than a year edited the Pennsylvanian.

Leaving Philadelphia he fixed his residence in New York City, where he entered-after some preliminary disasters-on that career of successful journalism which attained such a fruition in the establishment and maintenance of one of the nett devoted his entire time and energy, sacrificing friends, social enjoyments, all the pleasures of life. His end was attained, and he has met the "last great change," so say the public prints, "as

trials of life." Mr. Bennett, in common with a large number of the leading minds of the present day, was a believer-though not professedly such-of the philosophy of spirit return, as also his wife. Evidence which he obtained through repeated sittings with Charles H. Foster and other mediums in New York City, convinced him of the truth of Spiritualism, and he thus goes to the better life

calmly and unflinchingly as he met the ordinary

with a wider knowledge of its uses and surroundings than many others who were considered far wiser than he in matters theologic and religious. A New Story.

Our next issue will contain the first installment of a fine story, entitled "Emma Linden; or, The Mother's Trust," by Mrs. H. Greene Butts, author of "Vine Cottage Stories," which cannot fail to interest the Banner readers.

Read the article on our first page, "Confihow to insert a fang into a fresh scandal that I found thinker, Prof. S. B. Brittan, of New York. | quired, either at funerals or weddings. 🗠

Opening the Boston Public Library on Sunday.

At the regular weekly meeting of the Board of Aldermen, held Tuesday, June 4th, a public hearing was had on the order requesting the trustees of the Public Library to open the reading room certain hours on Sunday, to wit, from 2 to 9 o'clock P. M.

The discussion was opened by Addison Davis. He claimed that the first day of the week was no more sacred than any other. The Sabbath was only a day established for the Jews. For twenty five hundred years before the Bible was written, people obeyed the simple law of Nature, and rested when they were weary. There is no such thing as a Sabbath day in Nature. The first infractor of the Jewish law was the Lord of the Sabbath. He offered \$1000 to any designated benevolent institution, if any one would show him a passage of Scripture which said that the Sab. oath was helier time than other time.

Rev. E. E Hale thought the opening of the Library would be a great mercy to the public. Almost every intelligent Christian man spends more time in reading on the Sabbath than on any other ciation would do well to open their rooms for the same purpose. The plan has been successfully carried on in Canton, and the effects have been good. It is no more evil to open the libraries on Sunday than it is to open the post-offices or the Sabbath school libraries.

William Denton said that knowledge is the food of the soul, without which it would die. He was surprised that the doors had been closed so long. has as much right to work on the Sabbath as on men in this respect. All days are equally holy and good, and those who make any barrier between them are enemies to humanity.

Prof. F. W. Clark said: The petitions are very plain. It is a dog in-manger opposition which is offered. The question is not whether it will conflict with some one's doctrine, but whether it will public libraries was very plainly a success, and Mr. Baldwin, the President of the Young Men's Union, says he would rather close their library on any other day than on Sunday.

Charles M. Ellis: The reasons which have been made in opposition to the opening of the library on Sunday, for the past five years, are perfectly shameful. If there be a day when people should eloquence. When moved himself, there is little have admission to the library it was on Sunday. It would be carrying out the highest interests of eccentric, dramatic, grotesque, and too often dis. Christianity and religion; if it were not he would not ask for the privilege. He wished that before er's prestidigitation, has grown to be a gigantic long there should be a room opened for every one to enter during the Sabbath, and read the valuable books of modern literature. We ought not to shrink from doing a good work because it may be opposed by some religious sept. The speaker quoted-Chief-Justice-Powers, Roger-Williams, and thought the plan asked for would be a great benefit to the public and to religion.

C. K. Whipple called for the reading of 'the remonstrances, and stated that they mistook the facts of the case. The petitioners ask for the opening of the reading-room, thus making the objection that books can be taken out at other times wholly irrelevant. Many of the magazines and periodicals can only be seen by some who value them, on the Sabbath. The act of reading is a quiet, innocent and useful advantage, and should not be prohibited. The pursuit of useful knowledge in the nineteenth century is nowhere restricted by God. The remonstrants are members one of their church laws which the Bible does not maintain.

Mr. Whipple was followed by A. D. Sargent, the opening orator for the remonstrants. The opname of the Clarendon-street Baptist, Columbusavenue Cong., Church-street Methodist, First Baptist, Mount Vernon Cong., Harvard street Baptist, Bowdoin-square Baptist, First Presbyterian, Springfield-street Presbyterian, and Hanover-street Methodist churches, and the Young Men's Christian Association, and the arguments were mostly couched in that vein which desires that "the reputation of Boston as a Puritan city and the leader in Christian principles" may be sustained. The speakers on this side were, in addition to Mr. Sargent, Messrs. J. W. Hamilton, Peter T. Homer, Rev. Mr. Clarke of East Boston, Rodney Lund and Dea. Ezra Farnsworth. At the close of the latter gentleman's remarks, it was voted, on motion of Alderman Clark, to lay the matter on the table for another week.

Isaac Post.

This well-known defender of our faith in its early days has finished his course on earth and gone to the reward of all apostles of the truth: The services of himself and wife Amy in sustaining the Fox girls in those dark and trying days of the conwhen the manifestations were being given before large audiences and investigating committees in Rochester, in 1848, will not soon be forgotten.

He was buried with appropriate services May leading dailies of the United States. The first | 12th, at Mount Hope Cemetery, Rochester, N.Y., number of the Herald was issued from a cellar the funeral discourse being delivered by Mr. in Ann street-near by, and in contrast indeed to Mills, of Syracuse, followed by, an inspirational its present magnificent quarters-on May 5th, address from Mrs. Libbie Watson-J. W. Seaver 1835. For the building up of his paper Mr. Ben- and Mrs. Watson also making remarks at the grave. The Unitarian Church, in which the funeral was held, was filled to overflowing with those who respected the worthy citizen now gone from their eight-as far as earth-life was concerned-and lamented-not without," Lope" and in many cases knowledge of a reunion beyond the shadow.

Ready for Duty.

Many Spiritualists in Boston and vicinity, not being acquainted with the fact that within this city are located those believers in the philosophy of spirit return who are authorized by the mandate of the civil law to solemnize marriage, and baptized by inspiration to offer consolation at the bedside of the dying or on funeral occasions, employ clergymen for such offices. We are therefore happy to call their attention to at least two gentlemen who are prepared, as justices of the peace, to perform the marriage service-Dr. H. F. Gardner, Pavilion Hotel, Tremont street, and Allen Putnam, of Roxbury. The first named has publicly stated the fact in these columns; and we heard Mr. Putnam remark, not long since, in private, that he would be willing, if called upon, to officiate as a clergyman-which position he dential Suggestions," from the pen of that pro- once held in the Unitarian Church - when re-

Spirit Communion-Verification of Spirit Messages.

We occasionally hear, both personally and by mail, from individuals who in all honesty of purpose desire to have certain points, not clear to their comprehension with regard to gur spirit messages, explained, and as far as possible we are ever ready to do so. So nice in their action, however, are the subtle laws governing spirit control, that many things constantly arise which can only be ascribed to a failure to comply with them on the part of the spirit, or to opposing conditions around the medium.

Another class of doubters are those who, not willing to honestly investigate, are forever jesting upon the subject, both in print/and in social converse; and occasionally a shot as received, aimed point blank at our circles, and/some one inquires, Have any of those messages received the endorsement of the friends of the deceased? Can you point out an instance where they have been recognized by relatives left behind?" To such we through the mediumship of Mrs. J. H. Conant, is invariably return the answer: Look over the files now fully before the public, and is winning goldof the Banner of Light, and you will find columns en optitions from press and people, both from the occupied from time to time by the recognitions of exquisiteness of the mediumistic gems, and the these spirit messages, received by us from grateful richness of their setting by the careful pen of hearts, from Maine to California. From utter Allen Putnam. The work will be sent by mail to strangers to us and doubters of our faith—as well any address by the publishers, on receipt of \$1,75. as confessed Spiritualists—these letters have in Many commendations like the following have many cases emanated, and great is the encour- reached us, and cannot but prophesy for the book agement they have borne to us as we continue the a wider circulation than ever when its sterling struggle against entrenched bigotry and igno- characteristics are understood, for it is a volume rance. And more: from the lips of lecturers and net merely fitted for moments of pleasure, but media who traverse the country on their mission | for hours of trial and pain; of light, we have received the assurance that not one tithe of our messages which are recognized in the sanctity of private life are ever acknowledged to us by the friends receiving them; many of these, belonging to the church, or at least surrounded by its influence, dare not come out over their signatures and endorse-even so far as to verify a truthful message from a departed friend -the despised doctrine of Spiritualism; and others are prevented from writing by duties of the household, or unfoward circumstances, till they fear the matter to) far removed in time to be of any interest to us. Such, however, is not the case, as no matter how long ago a message may have been published, if the friends know it to be true we would be pleased to be so informed; and we do not think we say too much when we declare that we consider such an act as mere and simple justice to ourselves and our faithful medium, Mrs.

We print below several epistles which tend to and have many others on file to which in time we shall give publicity. The following message was printed some time since in our columns, and is joyfully recognized by the daughter mentioned in it, as may be seen by reference to the accompanying letter:

MEHITABLE LOTHROP.

Over forty years ago I left earth; and row, after a lapse of years, Freturn, because called unto by those I leave still in the earth-life.

My split yearns to guide, to bless them, and to lift from their shoulders the burden I find weighing so heavily there. And yet I find spots of sunshine also, like so many gens lighting up the gloom of the soul. And I must say to those dear ones, have patience and hope, for those bright spots shall yet make the darkness no longer gloomy. They shall wipe out the stalu of sin. and give new life to that which has been dead

When I passed from earth, I beheld one an infant, and I said, "Oh, Father, into thy hands I commend this child; gather me to thyself, but oh scatter peace about the path of that child, which shall send gems wherever it may chance to dwell."

Time has rolled on, and that child is standing upon the bill of life, as it were between two spheres, waiting to find some new joy, some new

bone to bind her still to earth.

But I see that child dwelling on earth a onch longer time than she anticipated, and I find joy clustering around her, bearing her soul heavenward. Then, in view of the future, let her have patience, and hope in the present also. And to others dear to me I come to give light and hope, for they have long been without a ray of subshine to penetrate their future. Tell them I live—live to bless and to greet them on their journey to the

The ancient speaks of the pitcher being broken at the fountain, of the silver chord being loosed. Can that he love? No! for the pitcher of love cannot be broken, the chord cannot he loosed. But it may be drawn out one portion nearer God, the other drawn to earth. Oh, tell my dear ones that I am ever with them in love, and that the trials they endure on earth are but bright gems which shall light their passage through the realms of joy. Tell them, then, to hope on, and we shall ever continue to draw them upward in aspiration to ourselves.

From Mehitable Lothrop—given by request. MESSRS. EDITORS - The test in connection MESSRS. EDITORS — The test in connection with this communication is this: I was seeking earnestly for evidence of the truth of Spiritualism; I carnestly desired God to give me that proof through the Banner of Light by a communication from my mother. The prayer was offered up in secret to God, and I received the answer

openly through the mediumship of Mrs. Conant in the Banner of Light.

From my early childhood I had had an impression that I should pass away from earth while young. I do not know what gave me that impression, only that my mother died young—at twenty—and I thought I should d'e about the same age. It never made me unhappy. After that time of my life had passed I never thought any more about it; so it was not anything taken from my miwd. Mrs. Conant was entirely unacquainted with everything connected with the whole transaction. I think the impression was made upon my brain for that very purpose for a test, for my mother passed away when I was only a few days old. Had I not had that impression, I cannot see how she could have given me a test. cannot see how she could have given me a test I asked for proof of the truth of Spiritualism. I asked for proof of the truth of Spirits, under have never doubted the return of spirits, under favorable conditions, since.

MRS. H. B. GILLETTE.

We are privileged to state that any one desirous of learning more concerning this message and its endorser can address Mrs. Gillette, at 76 Waltham street, Boston, Mass.

In the Banner of Light Message Department, under date of April 27th, a strongly characteristic message was printed from Jack Mendum, a wellknown stage driver between Portsmouth and Concord, N. H., a man of energy and industry. The spirit's narrative is thus recognized by Moses Ballou, pastor of the Second Universalist Church, known as the "Church of the Restoration," in Philadelphia, Pa.:

DEAR BANNER-You had, in the "Message Department," a few weeks ago, a communication professing to come from my old friend, Jno., or, as we used always to call him, Jack Mendum, of Portsmouth, N. H. He was a peculiar man in many respects, honest, kind hearted and straightforward, with great regularity in his habits. For nearly ten years he was an attendant at the church of which I was pastor, and, though never making any great profession of religion, I doubt if I ever preached five discourses there which he did not preached five discourses there which he did not hear; and for thirty years or more he drove a stage-coach between Boston and Portsmouth, I think, without missing a trip. Of course I was intimate with him, and cheerfully acknowledge that the communication referred to is eminently like what he was, and is very much such an utterance as I should suppose he would make did he speak to us at all. This testimony to its general truthfulness and characteristic features are as an indefatigable worker at John A. Andrew truthfulness and characteristic features you are Hall.

at liberty to make any use of that can subserve the interests of truth.—Sincerely yours,

Moses Ballou. Philadelphia, Pa., May 21, 1872. The message of Mr. Mendum also finds endors-

Messus. WM. White & Co—In your Banner of the 27th inst., I see a message from Jack Mendum—as he calls himself—(through your medium,) asking for a segar. I knew him well when on the earth plane, and knew him to be as fond of the weed as myself some years ago. He was a true "knight of the whip"; possessing a warm heart, and always ready at a moment's call to do a deed of charity. Such was John Mendum, of Portsmouth, N. H.

Respectfully, yours truly, Endorsed by. \ WM. FOSTER.

New York, April 21, 1872. Flashes of Light from the Spirit-Land.

This comprehensive and attractive volume, given by the invisibles to embodied intelligences

"DEAR BANNER—" * I confess to being democratic in all things—free self-government, free thinking, free acting, free religion. The article in the last (June 31) number on free thought. induced free breathing. I do not believe in sti-fled spiritual respiration. Spiritualism came to free men's thoughts, and he that would bind an-other's thoughts would fetter their limbs if he could. Aristocracy shuns simple truth and the could. Aristocracy shuns simple truth and the source of its shining. This was discovered more than eighteen hundred years ago, and to-day inquires, 'Have any of the rulers or pharisees believed on him?' Certain you may be that I am glad that 'Flashes of Light from the Spirit-Land,' by that inspired medium, Mrs. J. H. Conant, is published. By the law of affinity and attraction it will soon adorn my choice selections."

Contents of this Number of the Banner.

First Page: "Confidential Suggestions, to those who believe in Progress," by S, B, Brittan, M. D.; "The Grand Peace Jubilee," by John W. Day; "James M. Peebles at Music Hall." Second :- Same continued; Poem-"A Spirit Voice," substantiate the messages to which they refer, by Rudolph; "Tangibility of Spirit Forms," by J. B. Loomis; Banner Correspondence. Third?" Sc ances with Foster and Mausfield," by Mrs. A. J. Duniway; "Manifestations through Mrs. Matthews and Dr. Roundy," by A. E. Carpenter; "The Derivation of Language," by Dyer D. Lum; Flashes of Light from the Spirit-Land;" "Cosmography," by Lysander S. Richards; "New Hampshire-Quarterly Convention;" 'Free Religious Association." Fourth: Same continued; Annual Convention of the Massachusetts State Spiritualists' Association;" usual editorial department. Fifth: Movements of speakers, items, etc., etc. Sixth: Spirit messages; Poem-"The King's Rosebud," by Julia A. C. Dorr; Obituaries; Convention Notices. Seventh : Business announcements. Eighth : "Elitorial Correspondence," by Warren Chase; "Western Lacals," by Cephas B. Lynn.

Thanks from the Needy.

Those who have, from time to time, forwarded to us sums of different denominations, for the benefit of our suffering brother, Joseph Baker, of Janesville, Wis., will read with pleasure the following letter from his wife, acknowledging the receipt of an accumulated amount of these generous donations recently forwarded by us as agents

for the fund: MESSRS. WHITE & Co -Your package containing \$100.95, per Merchants' Union Express, was received a few days since. For the interest you have shown for us you have our grateful thanks, as also do the several donors who assisted to make

aboles of joy.

A mother's love, however high in the spheres it may have been transplanted, still returns to earth. and entwines about the object of her love—and for what? To draw it nearer herself and the Great Creator of her child.

It up.

Mr. Baker had a third shock of paralysis about four weeks ago, which has affected his speech ho that he can scarcely make himself understood. We think he can live but a short time.

Yours respectfully. Mrs. JOSEPH BAKER.

Janesville, Wis., May 31, 1872.

Dr. John Mayhew.

This gentleman—for many years widely known as a pioneer lecturer in the Middle and Western States, and who has for four years past held the position of President of the Progressive Spiritual Society of Washington, D. C., to which he has been very recently reclected for the ensuing year -will visit Cayuga and adjoining counties in the State of New York, in the early part of the month of August; extending his journey further west, as far as Milwaukee, Wis., and Springfield, Ill., and will be open to engagements to lecture in places where his services may be desired. Applications addressed to Box 607 Washington, D. C., may be made during the present month, and replies thereto, making appointments, will be transmitted in the first week of July. Terms, fifteen dollars per lecture, on week evenings; twenty five dollars per Sunday, two lectures-with entertainment for himself and companion.

New Book Catalogue of William White & Co.

This Catalogue, just issued, contains THE EN-TIRE LIST OF BOOKS published and for sale by them. Copies forwarded to any address free of expense.

Movements of Lecturers and Mediums. A correspondent writes: A. E. Carpenter lectured in Ancolos Hall, Concord, N: H., Sunday, June 2d, to crowded houses. The people came out in goodly numbers to hear the "other side" of the revival question, which has been agitating this town for some months past;) Considerable enthusiasm was awakened, so that Mr. Carpenter spoke there sgain on Tuesday following, by especial request. As

the excitement of religious fanaticism passes away, the people are glad to find rest and comfort in Spiritualism, which gives them a natural and beautiful religion. Eli F. Brown is continued in Kansas City, Mo., during June. The organization of a Lyceum at that place in May

Miss Jennie Leys will lecture in Apollo Hall, New York, during June; in Groveland, Mass., July 7th and 14th; in Plymouth, July 21st, and in Scituate July 28th.

Joseph D. Stiles, of Boston, Mass., will speak in Rochester, N. Y., Sunday, June 9th, in the Universalist Church. Mrs. S. E. Warner's permanent post-office address after

the 1st of July will be Appleton, Wisconsin, box 11. She would like to make engagements to lecture near home the ensuing season.

Wm. Brunton, during the month of May, spoke at Troy, N. Y. The first two Sundays in June he speaks at Albany, N. Y., and the last three at Stafford Springs, Conn. Address 5 Poplar place, Boston, Mass.

ALL SORTS OF PARAGRAPHS.

As the Banner is the people's paper, we hope those having interesting matter pertaining to the welfare of humanity to give, will write out their views briefly and to the point for these columns. Very long articles are seldom read.

By a card in another column it will be seen that the Brooklyn Spiritual Union will give its first picnic for the season at Boulsvarde Grove, Tuesday afternoon and evening, June 18th. Singing and speaking by the children, dancing, etc., will combine to make the festival a jime for present pleasure and happy memory

Lovely June-the most beautiful month in the year-is with us. Nature has put on her best habiliments. We worship at her shrine.

NEW JERSEY BTATE ASSOCIATION OF SPIRIT-UALISTS .- We have received from Ellen Dickinson, Secretary, the official report of the late meeting of this organization. It arrived too late for this number, but will appear in our next.

THE REIGNING BELLE, Mrs. Ann S. Stephens's new society novel, is in press, and will be pub lished in a few days by T. B. Peterson & Bros. Philadelphia, Pa. It is said to be the best, book that this popular authoress has ever written.

"Cleanliness is next to Godliness." If that is so, a cake of good soap must be better than a poo

Our thanks are due Senator Charles Sumner for public documents.

> THE PRINTER-POET, "BEN." Shillaber, the genial, On earth 's but a menial, For he lives by the use of his pen; In the land of the blest He 'll be fully caressed

As one of the grandest of men. Purchase the "Songs of Life," for Circles and Lycoums. Price only twenty cents. See adver-

THE AMERICAN SPIRITUALIST has a new headng. The design is not to our taste; but if it is to Bro. Wheelock's, all right. This is a world of change: but precious little change gets into spiritualistic editors' pockets. Do n't you think so, brother editor? How could you "afford" to The picture is universally admired by all who branch out with a new vignette heading? "May have seen it. you live long, and prosper."

The tomb of Col. James Fisk, Jr., at Brattleboro', Vt., was beautifully dressed on Decoration Day by his widow and a delegation of the New York 9th Regiment. The plain slab over the grave was in the centre of the burial lot, and over it was erected a floral temple six feet long and three feet wide by four high, composed of the choicest white flowers and others emblematic of the occasion. On the apex was a crown, and the offering of the 9th Regiment was a Maltese cross five feet high with the figure 9 in the centre. Mrs Fisk intends of her late husband.

George H. Corliss.

[This message, received at the Banner Free Sc nce held Monday afternoon, June 3 l, is published in advance, at the direction of the controlling intelligence.]

I am not sure that I am doing just right in coming here, though I promised to come in case anything happened to take me to the other world before my wife. She is a believer in these things; I Priceit Barlel Calkins 50 was not. She do n't know that I am dead, but I Dn; O. H. Congar 50 thing happened to take me to the other world beam, and I thought perhaps I could break the intelligence to her better than anybody else. I was a sallor on board the ship Grace Irving. I met with an accident which resulted in my death. I wish my wife to write to my oldest brother, and inform him of my death, and request an immediate settlement between her and himself with reference to a debt owed me by him. I am unused to this business. I had rather full a sail used to this business. I had rather full a sain than occupy this position; but I promised to do it, and if I should fail, Nell would say, "George, why did n't you do it? Did you forget, or had n't you the power?" I had the power, so I had no

Nell, your faith is true; stick to it like a hero. I wanted her to abandon it when I married her; I told her she 'd go crazy over it. She said, "I'd abandon you first." So, as I did n't care to have things turn that way, I let her have her own way. things turn that way, I let her have her own way. She is a Spiritualist to day, I suppose; she was when I left her. And now, see to it, Nell, that you let your faith sustain you. When you get my message, do n't sink down under it. Remembers to the state of the same of t my message, do n't sink down under it. Remember you've a good deal to live for, and the happier you are, the sooner I shall get reconciled to my new life. Do n't forget how you used to preach to me about these things. Practice now, and let me see how well you'll do. George H. Corliss, to his wife, Ellen M. Corliss. [Did you give the place?] Manchester, N. H.; that 's where she is at present, but the place where she would hail from I suppose ought to be Varmenth Mass. from, I suppose, ought to be Yarmouth, Mass. I am from Boston; that is my home—the place where I first saw the light; and I am glad to have where I liest saw the right, that I was resurrected here—that is, in this way.

(To the Chairman.) I have the privilege of ask-

ing that you will publish my message in advance of the general run. You see, Nell would see the name, and wonder if it was me, and would be kept in a state of horrible suspense until she knew better. Now, I shall arrange it to be there when she gets it, to smooth her down a little.

A Non-Consistent Woman Suffragist. Hon. C. W. SLACK -- Dear Sir: I desire to correct what I

find is a wrong impression as to the import and intention of my inquiry of Mrs. Lucy Stone at the Fraternity Rooms last Friday evening. Being the worthy presiding officer. you will remember that she had been severely criticising the action of our Cincinnati friends, particularly Mr. Tilton, for not inserting the woman's suffrage plank in their platform, as well as their cavaller manner of treating the two ladies, who, without invitation, voluntarily presented themsolves in person, and the claims of women generally, before the Convention-that she hoped for better treatment and luster consideration at the hands of the Philadelphia Concention, in view of the support given to the wonten question by the late Mussachusetts Republican Convention. But if they met with no botter success at Philadelphia than they did at Cincinnati, they would try Baltimore-determined to throw their united influence in favor of any party who would recognize their claims. This in substance was Mrs. Stone's main point.

At the close of her earnest address, one of the most prominent members of the Fraternity raised the inquiry, whether the want of union on the part of the several women suffrage organizations was not one great cause why their claims were not popularly recognized, by the above parties, in the manner she desired, to which Mr. Blackwell replied, substantially, that there was no such disunion as intimated by the gentleman. It was at this stage of the meeting that I submitted my inquiry, which was, in brief, that the criticism of the lady; as to the non-action of the Cincinnati Convention, was eminently just, but that it would, with equal weight, apply prospectively to the Philadelphia and Bultinore Conventions, as it was a foregone conclusion neither would do their duty in this respect. But that one conven tion, I was happy to say, had already and unanimously in corporated this feature into their platform. What did the lady propose to do, in view of the action of the Equal Rights party? If nothing, then she and those who stand with her are convicted of wholesale inconsistency.

Very truly, &c., GEORGE A. BACON. Boston, May 25, 1872.

to a

PREMIUM TO YEARLY SUBSCRIBERS.

CHOICE OF TWO Beautiful Spirit Pictures!

Now is the time to Subscribe for the

BANNER OF LIGHT.

To any person sending us Three Dollars, between the first day of June and the first DAY OF AUGUST, 1872, we will forward the BAN-NER for twelve months, together with ONE of the

following-named finely executed pictures:

"THE SPIRIT BRIDE," "THE SPIRIT OFFERING."

In order to obtain the picture, the party writing us must state in the letter containing the money which of the two is preferred. Any one neglecting to do so will not be entitled to the Premium.

THE SPIRIT BRIDE, a card photograph, 10x12 nches, is from a superb cray on drawing, executed in the highest style of art by a medium artist, (Mr. E. Howard Doane,) while under perfect control of the spirits. The picture represents the head and bust, life-size, of a young lady arrayed in bridal costume, and ornaments the walls of our Public Free Circle Room. Some of the most competent judges in the country have examined and admired this Portrait, and do not hesitate to pronounce it a superior work of art. Its anatomical accuracy, beautiful expression and finish are indeed worthy the pencil of any accomplished artist. THE SPIRIT OFFERING is a card photograph, 10x12 inches in size. Its central figure is that of a young girl just blooming into womanhood. Her head is crowned with white roses, and veiled with fleecy drapery; and her eyes, downeast and mild, are fixed upon a small cluster of

Send in your names as yearly subscribers to the BANNER OF LIGHT, the OLDEST SPERITUAL. IST PAPER IN THE WORLD, and obtain your choice of these two fine pictures. The BANNER is a reliable exponent of the Spiritual Philosophy. Public Lectures from noted speakers appear in its columns from time to time, together with Original Stories, Scientific and Philosophical Essays, Message Department, Spiritan Phenomena, Correspondence from all parts of the world, &c. It also the erection of a \$50,000 monument over the grave- advocates the rights of woman, as well as other needed reforms.

lilies, which are clasped in her shapely hands.

The Sunday Express hits the nail on the head when it asks, "If the city allows open bars on Sunday, why so much hesitation about opening the Public Library?"—Commonwealth.

We ask our friends everywhere to lend us a helping hand, and so enable us to continue our the Public Library?"—Commonwealth. of humanity.

Address, WILLIAM WHITE & Co.,

Banner of Light, Boston, Mass.

M. T. DOLE, Secretary pro tem.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received.

American Liberal Tract Society. A meeting of the American Liberal Tract Society will be held in Ellot Hall, on Wednesday evening, June 12th, at 8 o'clock, to choose officers for the ensuing year, and to trans act any other legal business that may come before it. All persons interested in the objects of the Society ard invited to

RATES OF ADVERTISING.

be present.

Each line in Agate type, twenty cents for the irst, and fifteen cents for every subsequent inertion.

APECIAL NOTICES.—Forty cents per line, Minion, each insertion.
BUSINESS CARDS.—Thirty cents per line, Agate, each insertion.
Payment is all cases in advance.

pre Ferall 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 19 M. on Monday.

SPECIAL NOTICES.

DR. SLADE, Clairyoyant, is now located at 210 West 43d street, New York.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth Av., New York, Terms. \$6. 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. Je15.5

SPIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. Cassien, Newark, N. J. 3w*.Je15.

Example for the Ladies.

MRS. J. VAN BERGEN, of Rochester, N. Y., purchased her Wheeler & Wilson Machine in 1853. in the first 14 mouths she made 1305 yests and pairs of pantaloons, from the coarsest to the finest material, besides doing her family sewing. She has not broken a needle for the last seven years.

BUSINESS CARDS. IN THE MORNING.

How pleasant in the morning 't is, When vanished is the early dew. When earth seems filled with happiness, To walk abroad, and Nature view; How sweet is it the birds to hear, Perched here and there among the trees,
Whose songs so grateful to the ear.
Come borne to us upon the breeze;
To see the Bots in hundroune "CLOTHES,"
Coat, Pants, Vest, Hat and Shoes complete,
Remit ding us of GRONGE FKNEO'S,
Corner of Beach and Washington street.
June 15—1w

Best and Oldest Family Medicine.—Sanford's fiver Invigorator.—\ \text{purely V, getable Cathartic and Tonic—r by spepta, Constipation, Deblity, Sick-Headache, Bilious Attacks, and all Derangements of Liver. Stomach and Bowls. Ask your Druggist for it. Beware of imitations.

Jan. 13.—lycow

ROCHESTER, N.Y. D. M. DEWEY,

Bookseller, Arcade Hall, Rochester, N. Y., keeps for sale the opticition and Reform Works published by William White & Co. Give blin a call.

DENVER, COLORADO, BOOKSTORE. VS. A. GRANT & CO.

383 Larimer street, Denver, Col., keep for sale a supply of the piritual and Roform Books published by Willam White & Co. Also the Banker of Light.

GEORGE ELLIS, Bookseller, No. 7 Old Love street New Orleans, La., keeps constantly for sale the BANKER OF LIGHT, and a full supply of the #71R17UAL AND REFORM WORKS published by William White & Co.

IIICIAMAN SNOW,

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DR. C. W. KEITH,

No. 9 Florence Street, Py reason of the great in reasing demands of bis patients at a distance, with close his office June 20th for two nutris for until further in thee, and devote himself exclusively to the extress of his special gift of he uning at a distance by means of his mignetized paper and other substances, is magnetic conflictors mutual stitings, &c. To necessimate those who was to text the new method, as well as those who was to text the new method, as well as those who do not require a month's treatment, studie packages will be sent for \$20). State leading symptoms and send lock of hair. Send for circular.

THE BROOKLYN

SPIRITUALUNION WILL give their first Pienic actions—sand Graves, Brooklyn, on the aftersoon and evening of TUESDAY, JUNE 1914, 1972. This Grave, having recently been it ad up, is surpassed by none in its accommodations as a pienic ground. A part of the afternoon will, be taken for Singling and Speaking. Andrew Jackson Davis, Thomas Gales Forster, Mrs. Emma F. Jay Bullene, A. A. Wifeelock and others, will be present to give us a few precious genus from their council of bought. The Society have determined on making this a grand enter-norment: Friends from a distance are corduity invited. June 15.—28.

A PERSON, young or middle aged, as companion and assist-A ant in genera housework, sewing, &c. One adapted, might seeme a conformable and permanent home. Who will respond? Address or apply to JRS. A. J. R.E.NISON, near Centre thep it, Washington street, Quincy, Mass. June 15.—1w.

A GENTLEMAN and wife and two single gentlemen can be accommodated with board in a private family, eight inless from 13 ston, on the O.C. and N.J.C.R. Andreas MRS S. A. BYIKES, Wollaston Beights, 1938 1, 2wist—June 15.

PHROUGH the earnest solicitations of Fer friends and patrons. Mrs. bearborn, of 75 Boylston street, will devote two eventues aweek, Sunday and Friday, for test circles. Hours 8 to 4. Admission 25 cents. 2 wis - June 8. RS. MOORE, Spirit Medium and Magnetic June 15 - 4 w.

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Apr. 2. -cow Apr. 2. -cow

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CHAPTERS

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Each Message in his Department of the Banner of Light we claim was spoken by the spirit whose name it bears brough the instrumentality of

Mirs. J. H. Conunt,

while in an abnormal agreetten called the trance. These while in, an admential a position called the trance. These Message's indicate that a rate "arry with them the object errors of their earth about that beyond—whether for fixed or each "but those who leave the earth-sphere in an inflowed state, eventually steepess into a higher condition. We said the reader to be one to destrine put forth by spirits in those a human plat does not compart with his or erressign Allexiess as infects of tright as they perceive the one of the control of t

The Busner of Light Pres Circles.

The Buance of Light Price Circles.

These Circles are held at No. 128 Warmington Struct. Room No. 4. (up stairs.) on Morney, Trushay and Thurshay Aftendedock.

At the oblighed, services or mence at precisely thresholded, a fer will in time to one will be a mutted. Beats reserved for strangers, the strong on visitors on Mondays, Theselays, Wednesdays of Thursdays, until after six oblight. H. H. Blogives no privilegations.

After Denaturate of noders for our Circle-Room are solicited.

After The questions answered at these scances are often propounded by individuals among the antipnee. Thus of oal to the controlling individuals of the chairman, are sent in by correspondents.

Skill Letting Visitors at our Free Circles have the privilege of placing scaled letters on the table for answer by

Skilling Letting "Visitors at our Free Circles have the privilege of planing scaled letters on the table for abswer by the spirits. First, write one or two proper questions, addressing the spirit questioned by his or her full name; then put them in an envelope, scal it, and with your own address, on the envelope. At the close of this scance the Chairman will return the letter to the writer.

It should be destinally inderstood that the answers to questions propositefully writers must be oscially by blief, the splitt addressed always writing its answer or answers monthly envelope contacting the question or questions.

upon the envelope containing the question or questions. Questioners should not place letters for magnet upon our circle table expecting lengthy replies, otherwise they will be disappointed. William White, Chairman. MARKET THE PARTY OF THE PARTY O

. Invocation.

Thou Soul of this handsome day, which like a glittering gem adorns the brow of eternity-even as the keen electric brightness of this day shall, cleanse the air of much that is inimical to health and happiness -- so may the brightness of thy truth; entering info our souls, cleanse them from error, and redeem them from the greenness of sin, and ripen them for the kingdom of heaven. Thou God of the Four, thou Spirit of all time and eternity, we praise thee for thy numberless gifts unto us, for all the beauty with which thou, hast clothed the earth and adorned the heavens, for beautiful the old Nigle Hotel - dropped dead there one flowers, we praise thee; for little children, we praise thee; for the sublime eloquence of wisdom, we praise thee; for the lisping innocence of childhood, we praise thee; for mountain and valley, for the ocean and dry land, for whiter and summer, for autumn and for spring, and for the blessings of all seasons to each and every living soul, March 5. we praise thee. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-If you have questions, Mr. Chairman, I am ready to hear them. Ques .- (From a correspondent.) Will the time

ever come when the physical death of man will. not take place as it does now?

Ans.-Yes, the vision of the Revelator was no anyth, but a sublime foreshadowing of coming good, of a new heaven and a new earth, wherein should dwell righteousness, of a time when the last enemy, Death, should be conquered. And how shall this come about? methinks I bear the Inquirer ask. In this way: physically, you are he children of this earth, born of the earth, earthy, subject to dissolution, death, decay, disintegration; but as the earth matures, perfects itself, It will produce perfect children; all of its products will be perfect; and what then? Why, then, these arbitrary distinctions of life and death will be done away with since they are a result of the unripeness, the immatureness of the earth. When the earth is matured; then these things will be no more: the last enemy shall be conjugged by-andby. Jesus understood this. His divine teachers inspired him very largely in this direction, and he was constantly impressing this truth upon his followers.

Q.-It is the opinion of some that houses constructed chiefly of stone or metal, or both, have an injurious influence, at least upon some persons, that these built of wood do not possess. If this, be so, what is the reason of it? And may it not be neutralized by a proper arrangement of the same materials, or by some other means?

A.-It is a well known established fact that dwellings constructed entirely of stone and metal are not the best that could be, for health. They attract a large amount of moisture from the atmosphere and surrounding objects, but they do not absorb it to that extent that other materials do-all kinds of wood, for instance-and so this dampness is left upon the surface, and it generates poisouous animaculae that are absorbed at every respiration by the inhabitant of the dwelling. Your Custom House is a fair exhibition of this law. There is not a single healthy employe there not one. Who is to blame? Why, the scientific men of this age, certainly. They should have taught the people better; but like the theologians, they are blind leaders of the blind, and both fall into the ditch together.

Q.-What, if any, influence has the height of rooms upon the mind?

A.-Plenty of fresh air is a known necessity to health. Health is a necessity to a free flow of thought. The mind becomes morbid as the conditions of the body become morbid. If you do not give the body fresh air, and enough of it, why, then you attract morbid conditions to the mind. and both suffer alike.

Q.-How does the controlling spirit regard the Kindergarten schools of Froebel?. Wherein can his system be improved? In short, what are the means by which the body and the mind can best

A .- Your speaker regards them favorably, yet they are but the lower roullds upon the ladder of progression in this direction, and as mind advauces there will be an improvement in this as in other directions,

CONTROLLING SPIRIT.—Perceiving there is a ill a misunderstanding with reference to the letters laid upon this table to be answered by some spirit or spirits, I will again make an explanation concerning them, informing you first, then, that it is necessary you should reverse the order of things, in placing your name—the name of the writer of the question-upon the outside of the envelope, and the name of the spirit or spirits addressed upon the inside. This is necessary for this reason: my medium, during the answering of these letters, is in a semi-conscious state. At her side stands some one from among our band, delegated to prompt her in answering these letters, She looks at the name upon the letter, fixes it upon her mind; it is read from her mind by the spirit in conjunction with her. Immediately the name is called out. If there is any one in our spirit-circle who knows any such person, he or she responds at once, and comes forward—comes into communication with my medium as best he or she may, reads the contents of the letter, and prompts whatever spirit is prompting my medium to the answer. Now it is a very simple process, but, like all others, demands certain conditions, which, if complied with, generally meet with a successul result; but if not, the fault is your own, not March 5.

Edgar Leman.

I'am weak in coming here. I died of hemorrhage of the lungs, and I feel now about as I did the last few moments of my stay here. I went another more violent attack, and the body and 1 to thee, asking thy blessing upon them. Amen. parted company.

I very soon learned I could see what was going on here. Laccompanied my body in its transit from the West to Boston. I could see and understand the thoughts of those I came in contact with, and my sensations were so new, so beautifal, that I never regretted the change, although it came to me, suddenly, and took me, when I was, as I thought, unprepared; but I have learned a circle scientifically, consider the phrenological this fart-that death never comes to anybody a development of each sitter, and let them all harmoment too soon or too late, under any circum-

I want my parents to realize this, and to feel among them about the same as ever, only unseen; that larger liberty and grander possibilities are within my reach, and that, from time to time, I give them indisputable evidence of the life after death. I lived in Boston. My name was Edgar March 5.

William Prescott.

Where are you from?-(addressing Mr. White.) I belong in Boston, at present. When I was young, do you mean"] Yes. [I was born in Kittery, Mo. I lived in Newcastle when a boy.] Did you ever live in Concord, N. H.? [Yes, I did. 1. I 've seen you there, then. I never forget a face-never, never. [I was there quite a number of years, from eighteen to twenty-seven.] It must have been thirty-five years ago - somewheres about there? [Yes, I was there about that time.] What did you do there? If was educated a printer there, and followed the business for some little time after I was free.] Yes, yes, ves. What office? [It was Atwood & Hoag's

off Rook and Job Printing Office.]

Ny name was William Prescott. I boarded at morning, they said, of heart disease. I do n't know but what it was; never troubled myself to k published a book of music for the find out. musical books?] Yes, yes, Relative?-pretty near one.

Strange, I seem to live in the past again, and I've got confused about what I came for. You've knocked the senses out of me. [I hope they will return.] Well, I shall have learned how to come, at all events.

Do you remember my talking with you, one morning, with reference to a book I was having printed-told, you there were fatal errors in it? I was infernally mad. I remember you were very cool. You said you did not see it the way I did, and if there were such errors they could easily be remedied. I didn't see it; the edition was outhow could they be remedied? So you pointed out a way. I told you that would involve a good 'deal of trouble and expense. You didn't think so; so you bluffed me down, as I called it, and I went out of the office quite satisfied I was a fool I-remember-it-very-well-your-face-called-it-up; though you've changed greatly, still there is the same cool force that I should have known if I had met it in heaven or hell. [Did you ever attempt to find out whether my statement was true or false?] Yes, I found-you were right-I found that you know more about book-printing than I did. I could make a melodeon, but I could n't set type, so there's the difference. You could n't have probably given me much information in my line; I thought I could you in yours. I saw the errors, but I did n't see any way to get round

Well, what I came here for is, to tell James H. Prescott I will communicate with him through the mediumship of Mr. Mansfield, of New York. Good day. I should be glad to meet you in some good printing-office above.

John K. Burt.

I am under obligations to certain friends and relatives who have favored me with a call, but I have to say, I am unable to give them the information they desire, and I doubt, if I were able, that it would be wisdom for me to do so. John K. Burt, of New Orleans, La. March 5.

Mary Ann Adams.

My name was Mary Ann Adams. I wish to communicate with my mother. As long ago as I can remember, my mother has been a member of the Methodist Church. When I was sick, her. great distress was that I was out of the Church. and when she learned that I must die, she persuaded me to become a member of the Church. I did so, not because I felt that there was any

change in me, but to please her.

I want her to know the truth; I want her to know that I went out of this world-theologically -as unregenerate as I came into it, and that I am still marching on toward happiness, toward heaven. I am certainly happier in my new life than I ever was here. I enjoy now the company of those I was not permitted to mingle with here. I given to the world. lrink at wisdom's fountain, and my soul is re-

I think, had I been an honest member of any earthly church, it would have been no different with me. I want her to fully realize that God's ove is over all, and that when she shall come to hear-as she will, from those to whom I expressed my mind before my death-that I died without any faith whatever in the Church, I want her to feel that it is well with me, that I am still in the hands of an all-wise God, who never forsakes any one of us, and that my highest work-my hest work shall be to redeem her and others similarly situated in spiritual darkness, from that darkness. "Good day, sir. [Your age?] I was twenty-two years old. I died of consumption, in October. March 5.

Séance conducted by Theodore Parker; letters answered by "Jennie."

Invocation.

Thou Sun of our souls, grant that we may understand that what the sun is to the solar system, that thou art unto us: that we as lesser lights, revolve around thee, and gather all our strength, all our wisdom, all that we are, from thee. Though we cannot analyze thee, may we trust thee. Though we can scarcely conceive what thou art, and, how thou art related to us, still may we love thee, and feel that as thon art the source from whence we have come and we feel secure, wherever we may be; and whateach one of us, and wilt impose nothing upon us | visit, yet I feel myself certain-I know I live. I

that we are not able to endure. And, finally, oh Great Spirit of Infinite Love and Wisdom, may we trust thee more fully, and may we so inspire thy children who dwell in the darkness of a mor-West, in December, with a hope of getting well, tal life to trust in theo that they shall no longer although I did not consider myself sick; but I had murmur at the cares of life here, but shall feel had an attack of hemorrhage, and was advised to that all is well, because ordered by thee. We go West for a permanent cure, where I soon had commit our thoughts and our utterances, oh God,

Questions and Answers.

QUES,-(From a correspondent.) How can we tell what persons are adapted to sit together in developing circles?

Ans.-There are various methods by which this may be determined. First, if you wish to arrange monize. Let spirituality and ideality predominate. Do not form your circle of those who are inharmoniously developed in this direction, for, if that I am not dead, but'am living and moving you do, some of the party will be wanting one gift, some another, and "a house divided against itself cannot stand." In order to understand how to form such circles properly, you must educate shall try to convince them of my presence, and yourselves concerning the law and order of human life. You must begin at the base, and come up each successive round in the ladder of physical education, and then you won't have to ask me or any one else who you are to select in forming proper and harmonious developing circles.

Q.-Does the doctrine of Spiritualism conflict with the plan of salvation taught in the New Testament, viz.: repentance, and faith in Jesus

A .- No, certainly not; but it illuminates that plan-makes it understandable. Instead of inspiring one with faith in the man Jesus, it inspires one with faith in the doctrines as true that he preached - in love to all mankind - in the golden rule as set forth by Confucius and demonstrated by Jesus. Ignorance will make a confliction here, but wisdom will bring harmony.

Q -Spiritualism is charged by some with being the anti-Christ-with being capable of deceiving, if it were possible, the very elect. Can the spirit explain, and rid the doctrine of this charge?

A -No: because it is a truthful charge. Spirits. in and out of the form, are capable of deception; and as this Spiritualism is founded on the belief in communication of departed spirits, this, of Melodeon. [Were you a relative of Prescott, of course, is one of its fundamental ideas - a somethe firm of Prescott & Dearborn, publishers of thing that presents itself to the observer at the outset-a something with which all will become familiar who tread across its threshold. They will learn that life is life everywhere, and quite as imperfect beyond the grave as this side of it. Spiritualism comes to tell the truth, however unpleasant it may be. If your friend who was a thief or a liar here has gone beyond the grave, he is, in all probability, a thief and a liar there. Spiritualism will tell you this. Orthodoxy will tell you to the contrary. It will either tell you they cannot pass the gulf between you and them, or else that they have gone on to celestial life, and therefore do not wish to return. Spiritualism tells the plain, simple, natural truth: as Death ferries you over to the other side, so the other side finds you; and as the other side finds you-if you return at all to these shores-so you

> Q,-(From the audience.) I would ask the controlling spirit if he believes that any spirit in the material form has to pass through any scenes

that are not absolutely necessary? A .- No, certainly not; because I believe in a God of justice and wiedom and love-in a supreme, overruling Intelligence governing in all things, in the raising of this hand, in the letting of it fall. Jesus said, it Not a sparrow falls to the ground without your Heavenly Father's taking notice of its fall; and of how much more value are ye than many sparrows?" It seems to me that, if Jesus spoke the truth—and I certainly believe he did-all the acts of our lives, whether good or bad, are controlled by Infinite Wisdom, and therefore of necessity to us.

Q.=From twelve years old to thirty, there seems to be no record of the life of Christ. was he employed during those years?

A .- The churc 1 athers saw fit, in arranging your Bible, to exclude all of the life of Christ that was prejudicial to him as being God in human, and so they rendered as positively apocryphal all that portion of his life between the ages of twelve and thirty. But he tells us, and the records in our life tell us, that he was employed part of the time as an architect, designing dwellings; part of the time as a carpenter, working with his hands; part of the time in writing hieroglyphics that he himself did not understand; part of the time holding communion with departed spirits; but his control during the majority of the time was by an undeveloped class of intelligences, who, he says, were made use of to whip him into the service of his Father. Having done this, he was ready to bear the cross, that he might wear March 7.

Ezra Forristall.

Bro. White, how do you do? [You have the advantage of me.] I have, certainly; and as this is iny first attempt, I shall be obliged to walk very cautiously, else I shall stumble. I now know that Spiritualism is a divine truth; grander and. more beautiful than any other that has ever been

When I was here in the body, I had many opportunities of investigating this spiritual philosophy, and did so; but, with all I saw, with all I had witnessed in various ways, I was unable to say, at all times, "I believe in the truthfulness of modern Spiritualism;" for here and there a doubt would creep in-perhaps it is n't true, after all; perhaps all these manifestations can be accounted for in some other way than by referring them to departed friends. So I argued, doubting the truth, because of the skepticism that was in my nature, I suppose. So I am not here to blame any of my friends because they cannot see. I witnessed manifestations enough through this medium to cause my hair to stand on end, and to place me, as it were, face to face with the other world. I have seen a piano in my parlor raised from the ground and swung in the air without human contact. It has answered my questions, mental and verbal, and answered all correctly. I have seen a cloud rise up from the floor, and separate itself -and, lo! a human form, a spirit-form was visible. I have shaken hands with those of my dead whom I felt sure, at the moment, I could recognize-I was certain of it. I have been handled by them; I have been talked to in an audible voice by them; I have seen them unlock doors without human contact, enter, then close them again and lock them, take a chair and be seated s any other guest would—and yet I doubted.

But to day I think I feel pretty much as the Bible said old Simeon did when he went into the to which we will go, in thine own sternity, may temple and took the baby in his arms. His faith was so great, he said, "Lord, now lettest thou thy ever thou dost call upon us to do, may we servant depart in peace, for mine eyes have seen thy do it willingly, and never turn from the cross, | salvation." Having gone beyond death, I know though it be heavy, and Calvary steep, for what life is, and although I have-but waited to thou art just and wise, and full of love toward see my old body laid away before paying (you a

know that your Spiritualism is true-more than that, I know it is destined to redeem the world from error-to cleanse it from sin. I am sure of this, for the mighty band of holy intelligences thronging the earth for good must succeed; it cannot be otherwise.

I was so anxious to return, casting my mite in the scale, that I could hardly wait to see the old body decently disposed of before paying my respects to your sacred place-for such it is. I should think you'd want to take off your boots, for you stand on holy ground, revery one of you, here in the presence of your dead, those whom you have laid away and mourned over. Why, here are more than could be crowded in their bodies into this little room, and yet you cannot realize it. Well, I could not when I was here, so I cannot blame you. Ezra Forristall. Good-day, brother; God and the augels help you, and I will

Rev. James K. Brady.

do what I can for you.

March 7.

I was a believer in the truths of modern and ancient Spiritualism. I was also a father in the Catholic Church, and I did whatever I was able to, to incorporate these sublime truths into the doctrines of the church. I introduced them into the confessional, and substituted the presence and guardianship of departed spirits for that of saints and angels, whom the confessor never knew. My eyes were first opened to these truths seventeen years ago, in this old puritanic city. Four hours ago. I died of hemmorhage of the lungs, in Rome; and I am here thus early, to prove to my associates of the church the truth of what I belleved in before death, and to urge upon them the necessity of investigating in this direction, of turning their attention to the communion of saints, those saints that have washed their robes in the cares, in the trials, in the deep waters of this earthly life, and have gone on to enjoy their crown in the other life. Rev. James K. Brady. March 7.

Mary Adelaide Sargent.

My name awas Mary Adelaide Sargent. I lived in Lawrence, Mass., and I have a mother, sister and brother living there. I come here to send a Tetfer to my mother, to tell her that I have found father, and he sends a great deal of love to her. and wants her to try and be reconciled to the hard things of this life, for he will have a beautiful home for her when she has done with them.

Old Uncle George is as cross as ever. He lives here, and he was so provoked because I could come and he could n't, he did n't know what to do about it. Tell mother he's just as cross as ever I don't like him any better than Lever did, and I'm glad I don't have to live with him .- I don't know who does. I hope there aint any little

.Uncle George was my mother's uncle. He said he was a Christian, but if he was, I don't want to be one; but I suppose, tell mother, that he'll get good sometime-everybody does, and he 'll have to. But I expect he likes to be ugly, and as long as he does, he will he. When he gets sick of it, when he loses all the happiness that he gets now from being ugly, then I think he'll turn round and be good; everybody does,

. Father says he 's good enough in his way-per haps he is, in his way, but it's an awful ugly old way. And I'm sorry my brother's named for him because—well I do n't suppose, of course, he would have to be so ugly; if he was, I would n't own him. I hope if he remembers who he's named for he'll try and do better than he did-try and make folks love him; and then, if he does, it 'll be a good thing he was named for him. Did n't get any of his money, though, and I'm glad he didn't. That aint anything to be thankful for, nor sorry about, either. Good-by, mister. [How old were you?] I was eight years old. I died-of scarlet fever. [Was it long ago?] Läst Winter. March 7.

Mary Quimby:

My sister has called for me. She wants to know if I am happy in the other life. Yes, I am. She wants to know if I found that life what I expecthe No I did not She know if I have met father and mother and Jane. Yes, I have. She wants me to tell her what I died with. I died of cancer of the intestines, and my last words were-"Mary, bring the light." She wants to know what she shall do in order to succeed in this life. Do whatever your hands find to do, and willingly. Catharine, to Ma ry Quimby.

Daniel Crowley.

March 7.

My brother John was at confession about a week ago, and he asked the priest how it was with me, his brother Daniel, in the other life-if I was all right. The priest couldn't tell him. He thought I was right, may be, but he was n't sure about it. -- So I thought I'd come to this place and speak for myself.

I know very well I did n't lead the right kind of a life, according to the views of most people. I was-well, I was in the habit of drinking too much whiskey sometimes, and that's what got me into trouble. It was n't the very best kind of a way to live, and I finally got out of this life in just that kind of a way. That's why my brother is so troubled about me to know how it is with me in the other life. It's all-just as it should be, John. I am very comfortable, according to what I earned when I was here. I'm making my way in the new life about as well as anybody can that' abused the advantages they had in this life. But it is n't a fixed thing with me, at all; it is n't with anybody. You have a better chance of getting along in the new life than you had here, because you don't have so many things to drag you down. It's pretty fair with me, after all.

I want my brother, and all the rest of 'em, to feel that it's all right with me, and the priest himself to know that as we have greater liberty in the other life, and better chances for getting along, that it stands to reason we will make use of them, sometime or other. We're not agoing to stand still forever. We are going to get up and be doing sometime, so I am getting along very

I don't need the Church to give me a boost at all, now. Faith, I don't then. I needed it bad enough when I was here; indeed, it was all I knew anything about. It's all very good here, but when you get on the other side you find. something better. It carries you along till Death comes, and then the other things what's better takes you up, and carries you along, and what more do you want?

Faith, if there's no necessity for priests, and for the Church, on the other side, do you think the Lord God would have 'em-there? Indeed, he's not that wasteful kind of a being.

Well, my name is Daniel Crowley. I want to reach my brother John. [How long is it since you left the body?] A little less than two months -not this body at all, on no. Faith, I never had this one, before—do n't know whether I ever will again. I'll get born again now in good earnest. [Where did you leave your body?] Faith, I do n't know at all, I was too drunk. [Where did you live?] In Boston. Good-day. March 7.

Seance conducted by John Pierpont; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

Monday, Murch 11 - Invocation; Questions and Aniwers; Address; Nat Brierly, of St. Johnsbury, Vt.; Esther Stevenson, and Chanbury, Iowa; David Harper, of Harper's Ferry; Anna Cora ("Birdle") Wilson; Annie Everett, of Georgetown, D. C.

own, P. C.

Tiesday, March 12.—Invocation: Questions and Answers videress; Ellen Collins, of Philadelphia, to Marcaret Wagners, of St. Louis; Jacob Atwill, of Boston; Damel Warren, of Bucksport, Me. to his brother.

Thursday, March 14.—Invocation; Questions and Answers, all the strength of the March 14.—Invocation; Questions and Answers, of Portland; Dr. Ben. Kittredge, to Deccondant Alll; James Fisk, Jr.; Edzabeth Taylor, of Boston, to can'll Yaylor.

tohn Hill); James Fisk, Jr.; E.Izabeth Taylor, of Boston, to Emily Taylor.

Minday, March, IS.—Invocation; Questions and Answers; Jonathan Falson, of Lake Village, N. H., to Dr. Blake, of New Ipswich: Georgianna M. Han; Harry Stevens, to riends in Cooperstown, Penn.; Dennis Finnegan, to friends

triends in Cooperstown, Fem.; Pennia Finnegan, to friends in Boston.

Tuesday, March 19.—Invecation; Questions and Answers; Joseph Fulsom of Boston; Rowena Carr, of Oldtown, Me., to her daughter; Father Burns, of Massachusetts, to Father Me-Clintog & of New Yort; Jonathan Choute, of Farmington, Me., to his sons; Major Blake, of Exeter, N. H.

Thursday, March 21.—Invocation; Questions and Answers; Timothy Sullivan, of Boston to friencs; Allee Cary; to freeds; Edgar Stiles, of Hartford, Conn., to Mrs. Elizabeth Stiles; Maria French, of Batha, Me., to Jesse French; James Uramm, of Jessey City, N. S., to lis mother.

Tuesday, May 21.—Invocation; Questions and Answers; Minnie Garcia, to her father; David McGilvray; John Clark, to his family; Tom Sibley, of Galveston, Texas, to his brother and artice.

to his family; Tom Sibley, of Galveston, Texas, to his brother and partner.

Thursdaw. May 23.—Invocation: Questions aidd Answers; Deborah Willey, of Elliot, Me.: Mary Jane Phillips, of Boston: Susie Alexander, of Fall River, Mass., to her mother.

Monday, May 27.—Invocation: Questions and Answers; Margaret Burke, of Yarmouth, N. S. Ab her son James; Joseph Westcott, of Littleton, N. H.: Lucy Harris, of Boston, to her mother: William Sparark, of Sing Sing, to his mother; Capt, John Eldredge, to Capt, Harvey Thomas.

Tuesday, May 2.—Invocation: Questions and Answers; Johnnie Wikins, of Trenton, N. J., to his rotter; L. Judd Pardee; Danlel Staples, of Exeter, N. H., to his family; Annie Henderson, to her mother.

THE KING'S ROSEBUD.

BY JULIA A. C. DORR.

Only a blushing rosebud, folding up Such wealth of sweetness in its dowy cup, That the whole air was like rare incense flung From golden censers round high altars awung! One day the king passed by with stately tread, And, reaching forth his hand, he lightly said, And, reaching form ins hand, he fightly said, "All sweets are mine; therefore this rose I take, And wear it in my bosom for Love's sake."

Then, while the king passed on with smiling face, The sweet rose gloried in its pride of place.

But, ah! the deeds that in Love's name are done! he woeful wrack wrought underneath the stall Still with that smile upon his lip, the king Laid his rash hand upon the beauteous thing; In hot haste tore the crimson leaves apart, And drained the sweetness from its glowing heart; Then tossed it from him to ignoble death!
When next with idle steps I passed that way
Prone in the mire the king's fair resolud lay.

Married:

Mr. Geo. M. D. Ruggles and Miss Stella C. Geer, of Royalton, were united in the bonds of matrimony at Bethel, Vt .. May 26th, by S. A. Parker.

Passed to Spirit-Life:

From Boston, May 20th, Orvilla P. Grose, wife of Mr. Oliver

-[From The Aldine for May.

Grose, aged 42 years.

Possessed of a clear perception and inquiring mind, she naturally grow out of the religious dogmas in which she had been educated into a clear recognition of spiritual trath. For the past ten years, down to her last expression in mortal life, she gave an unfilleding testimony to the truth of the Spiritual philosophy: improving every opportunity for spiritual knowledge and growth into a divize life. With an unbroken fidelity to the cause she had espoused, she triumphed nobly over all opposition, confiding in the ministration of angels. As she stepped out on the immer al shore invoking their aid in the relief of her physical suffering, in connection with a warm expression of affection for her much loved husband, she passed quietly away. arm expression of affection passed quietly away.

Oh, what a bliss that soul must share, That has not failed its cross to hear, Always proving most brave and true, Its friends being many, or ever so few. A spirit like this had no cause to fear; It having been true to its mission here, Gave it strength in its hour of need, Over the river its course to speed. As we strain our vision to the other shore, We catch a glimpse of her once more, Welcoming us to the scenes so height, This beautiful spirit clothed in light. J. H. R.

From Milford, Mass., March 25th, Mary A , wife of Freder

ick Williams.

The briof years of her married life had been spent with the family of her husband, where, as a dear daughter by adoption, she had proviously dwelt. In the varied relations of wife, mother and daughter, she had borne herself with unvarying sweetness and didelity, twining daily closer about loving hearts. Brief were her earthly years, yet they sufficed to propare her spirit for a harmonious entrance to a brighter sphere. Loving hands wreathed the fair form with flowers; loving friends in sorrow wept; while angels through mortal lips gave utterance to the comforting assurance of her presence as a ministering spirit. Thus are the mourners blessed by the knowledge that she still lives, loves and visits them.

[Nolices, 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.

Call for a Spiritual Meeting

To be held in Burnet Grove, at Phemix, Oswego Co., N.Y.,
Sunday, June 20, at ten o'clock in the foremon. Object of
the meeting, to establish Quarterly Meetings for the Courties
of Onol daga and Oswego. A cordial invitation is given to all
to come who are in layor of such an organization. Short
speeches may be expected to make the meeting interesting.
U. T. Duglas,
W. M. Fahrenito,
A. H. Monse,
Albert Cloudi,
Margalet Flint,
Ida Crawford,
Idanal Glove,
B. Chase,
B. Chase,
B. Chase,
B. Chase,
M. Recoles,
M. Mercy Gould,
Mercy Gould,
Mercy Gould,
Mercy Gould,
Orris Barnes, Secretary.

Maltaniville, N. Y., May 26, 1872.

[Spiritual papers please copt.]

Anniversary Meeting at Sturgis, Mich. Anniversary Meeting at Sturgis, Mich.
The Anniversary Meeting of the Spiritualists and Friends of Brogress will be held at the Free Church, in the village of Sturgis, commencing on Friday, June the 14th, at 2 0 clock r. s., and continuing until Sunday evening, the 16th. A cordial invitation is extended to all lovers of truth, free 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 abroad in attendance at the meeting.

By order of the Executive Committee.

Sturgis, May 14th, 1872.

The Vermont State Spiritualist Association will meet in quarterly convention at Stowe, on Friday, June 28th, and continue in acesion three days, closing stunday. June 30th, Able speakers will be in attendance. It is understood that the soveral divisions of the Vermont Central Railroad will earry those attending the Convention for fare one way. The stage between Waterbury and Stowe will do the same. Board at the Mount Mansied Rotel, \$1.25 per day.

By order of the Executive Committee.

E. B. Holden, Secretary.

D. P. Wilder, President.

Vermont.

Annual Festival.

Annual Festival.

The First Religio-Philosophical Society of Hillsdale County, Mich., will hold their Sixth Annual Festival on Saturday and Sunday, June the 22d and 231, 1872, at Montgomery, on the Fort Wayne, Jackson and Saginaw Ruitroud, W. F. Jamieson and Mrs. F. Reel-Knowles are engaged as chief speakers. Mr. St. Lawrence will be present with his full band of brass instruments, and choir, and will enliven the assembly with choice music. Strangers from a distance will be amply provided for. A cordial invitation is extended to all to come and join us in a "feast of reason and a flow of sout."

May 20th, 1872.

WM. BRYAN, Secretary.

Semi Annual Convention.

Semi Annual Convention.

The Spiritualists of Hancock County, Me., will hold their fith Semi-Annual Convention Saturday and Sunday, July 6th and 7th, in Rilsworth, commencing at 10 o'clock A. M. A cordial invitation is extended to mediums and all who would like to meet with us. The friends of Elisworth will do what they can to make homes for all during the Convention, free. It is expected that Mrs. Abble W. Tanner of Vermont, Mr. A. E. Carpenter of Mass, and other good speakers, will be present. Por order Committee of Arrangements. MOLBORY KINGMAN, Secretary.

The Semi-Annual Convention of the Minnesota State Association of Spiritualists, will be held in Minneapolis, Minn-June 21st, 22d and 23d, 1872. No return tickets free on the railroads this year. E. V. Wilson is expected to be prosent-Let Kelley's Itali be filled, for now is the time, if any wish to be convinced through less, that Spiritualism is true:

May 16th, 1872. HARRIET E. POPE, Secretary.

Semi-Annual Convention.

Annual Convention.

The Spiritualists of Colorado Territory will hold their third Annual Conventionat Golden, Col., on the 6th and 7th of July. Several speakers are expected. It is hoped that the Spiritualists of the Territory will all attend. Friends visiting Colorado from the East this season will find a cordial welcome. Grove Meeting.

A Grove Meeting will be held at Salem, Ind., commencing on Friday, June 21st, and continuing over Sunday. Moses and Elvira L. Hull and other good speakers will be in attendance. The Spiritualists of Salem hope to see many friends from a distance. Salem is on the New Albany and Balem Railroad, thirty miles from Louisville. S. Hodds, M. D.

Pienie in Connecticut. The Annual Picnic of the Spiritualists and friends of progress of Bristol and vicinity, will be holden on Friday, July 6th, 1872, at Compourne Pond. Good speaking may be expected, and a good time anticipated. Everybody is invited. Per order of Committee, AZELT. RUBINSON, AZELT.

AZEL T. RUBINSON, MRS. ALPHONSO BARNES.

Mediums in Boston.

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

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

AND COMMENCE HEALING AT THE "KENNARD HOUSE," CLEVELAND, OHIO,

June 30th, 1872, For One Month Sure. On. Newton invites all who are not amply able to pay to some and be cured "without money and without price."
May 4.

OFFICE OF DR. H. B. STORER. 137 Harrison avenue, Boston.

MANY PERSONS DESIRE CLAIRVOYANT EXAMINATIONS and counsel as to the care of their health from the spiritual world.

MRS. GEORGE W. FOLSOM, An excellent Clairvoyant and Medium, at No. 137 Harrison avenue, on Wednesday, Thursday and Friday of each week, from 90°Clock A. 2 unit 5 P. M. Sittlags or examinations, \$1.00; when written, \$1.50.

Mrs. A. E. Cutter, CLECTRO-MAGNETIC PHYSICIAN AND HEALING MEITHUM, 72 Essex street, Boston, Mass, removes Cancers or Tumors from any part of the system without drawing blood, and with vory little pain. Mrs. C. is very successful it all diseases incident to women and children. 14w*—May 4.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 342 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please en close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

13w*-Apr. 6.

MRS. A. C. LATHAM;
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
M292 Washington street, Boston. Mrs. Latham is eminontly successful in treating Humors, Rheumatism, diseases of the
Lungs, Kidneys, and all Billious Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. June 1.

MRS. HARDY,

NO. 4 Concord Square, Boston. Hours from 9 to 4. Public sounces Sunday and Wednesday evenings.

May 18.—13w *tf MRS. M. CARLISLE, Test, Business and Clair royant Physician. Hours from 9 A. M. to 9 P. M. No. 94 m st. Hoston. Circles Thursday evenings at 8 o'clock.

P. F. HATCH, Magnetic Physician, 55 La-free of chirge. Office hours from 8 A. M. to 4 P. M. May 25.—tw*

M RS. C. H. WILDES, Test and Business Medium, Ellot Vall, 68 Eriot street, Boston. Office hours June 15.—1w.*

M 188 SEVERANCE, 74 East Brookline street, 3-doors east of Harrison avenue. Washington-street cars and coaches pass the street. Hours, 10 A. M. to 6 P. M. May 25.—94.

MRS MARSHALL, Spiritual Medium, 19 Tem plo place, Boston. Hours, 10 to 12, and 3 to 5.

MRS. FILANK CAMPBELL, Clairvoyant Phy-sician and Spirit Medium. Hours from 9 to 12 and 2 to 5 616 Washington street, Boston. Apr. 13.

MRS. L. W. LITCH, Trance, Test and Healing Medium, 163 Court street, Boston. Circle Tuesday and Sunday evenings at 73 o'clock.

SAMUEL GBOVER, HEALING MEDIUM, No. 33 Dix Place (poposite Harvard, street). Dr. G. will attend funerals if requested.

MRS. SARGENT, Healing Medium, 16 Dix place, of Washington street. Hours 9 to 12, 2 to 5. MISS SUSIE NICK ERSON, Test and Business Medium, 52 Dover street. Circles Tuesday and Sunday

MRS. ELDRIDGE, Test, Business and Medical Medium, No. 1 Oak street, Boston. 2w*-June 15.

MRS. BLODGETT, Seeing Medium, 19 Pleas-ant street, (near Washington,) Boston. 4ws—June 8, MRS. E. M. TEED, Test and Business Medium 268 Washington street, Boston. 4w*-June 1.

Miscellaneons.

DR. FRED. L. H. WILLIS,

P. O. Box 362, Willimantic, Conn.

O WING 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 informing his numerous patients about the country that for the present he may be addressed as above.

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3m—May 25.

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LUTHER COLABY,
WILLIAM WHITE,
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EMMA HARDINGE,
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Miscellankons.

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h . . RMBRACING THE VARIOUS OPINIONS OF EXTREMISTS,

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As the old party issues are mainly swept away by constitutional amendments, the present contest is more personal than political, and more for securing places than for the triumph of principles; and, with some, it is a question whether it is best to livive out the ins, and put in a new and more hungry set of officers, with a view of securing more economy in public affairs. We are not sure that, in point of economy, a change would be desirable to the people, nor do we yet know precisely what is expected to be gained for the people by a change, unless it is to give others a chance to share in running the machinery of government, and give the present incumbents a rest. Rotation in office is a good thing, if we can always rotate the better men-or women-in; and

the worse out.-

So far as we can judge from what we can see and hear at our location in this great city of St." Louis, and its many visitors, the prospect now seems to indicate a change in the November elecour leading republican paper of Missouri-the Missouri Democrat-for several years, but have been as much puzzled as the Whigs were with Bouth or coming back." Two years ago, we joined It in the effort to defeat the republican nomination for governor of Missouri, but from different motives from those which prompted its action. We opposed McClurg because he had joined in an effort to ruln our nation by putting Christianity into its Constitution-ignorantly, no doubt, on his part, of the faial results of its success; but even that unfitted him for governor. The Democrat led off in the bolt, and secured the election of Gov. Brown, and Greeley and the Tribune condemned the course of the paper and of Gov. Brown. Now we find Greeley and Gov. Brown on the same ticket, as bolters from the old party leaders and their convention, and the Democrat most bitterly opposing them for bolting, as near as we can glean from its columns. It praised Senator Schurz as one of the greatest and best of men in that campaign, and now it abuses him as one of our worst public men; and yet, we cannot see that he has changed, at least, for the worse. We see a change in the paper, however, but not for the better that we can perceive:

"A SURE THING."

The above, with variations, forms the conspicuous beading of many and various advertisements. in our popular city dailies, for quacks and quack medicines, as well as some genuine no doubt: hut all calculated to mislead the fast hoys and young men, and convince them that it is safe for them to include in the social vice that has no cure morally, and rarely physically, in any of these remedies. It tends to lead the young into the vice and disease with false expectations of no harm, except the cost of a few dollars, when the truth is, not one in five of those young men who once get into the social evil and become contaminated-as nearly all such do-with disease, are fit for marriage, except to such as they have assoclated with in acquiring the demoralized and diseased condition. All our first class physicians will inform young men that such advertisements are only trans to catch them as they come out of the dens of vice and dissipation, and that there is no safety nor security for any young man who indulges in dissipation and through it in the

Boys who see such notices in our papers, and such posters as are often put up in our cities, are thereby led away from parental advice (if they have it), and hundreds by that means take the fatal step that ruing them for domestic happiness. and unfits them for husbands and parents. Aside from the diseases acquired, there is a false estimate of woman, which too often blass out entirely the early love and respect which was once entertained for mother and sisters, and the sex sinks to the condition of playthings or mistresses of the passions. The moral and intellectual are entirely neglected in such society, and are likely to be in married life, if the party enter into it. The only safety is to put no dependence on such remedies, and avoid the disease as you would small pox or cholera, which might as well be dared and ventured into as the worst diseases that infest the houses of dissipated prostitution. We have it not in our heart to condemn as criminals the females, for thousands of them have good excuses for being where they are, and are to be pitied more than blamed; but the men have No excuse for ruining themselves and contaminating society ORGANIC EFFORTS."

There seems to be a spo-taneous uprising among the liberal minds, including Spiritualists, in our country, tending toward organization. So far it is mainly local, and generally upon a free religious basis, avoiding every phase of sectatianism, even of a spiritual origin. Our friends in St. Louis have caught the impulse and already adopted a constitution, the only complaint of which, that has reached us, is that it is foo liberal and does not set up either a religious belief or a code of morals to try its members by for expulsion. So far it seems to be wholly reformatory and progressive in its designs and tendencies and toleration of all phases of belief and conduct so far as it is orderly, decent, candid, charitable and courteous. It leaves the criminals to the law and the heretics to the church for trial and persecution as well as prosecution. It seems to many others, as address just delivered by him, but, at the request well as to us, necessary for the liberal minded persons to centralize and organize to defend civil and religious liberty, which seem imperiled by the

efforts of their enemies, the Church and the State." Religious organizations are demanding power from the State to control, the schools and enforce religious belief in all official capacities of citizens. of our free religious country, and the State is fast placing the "public lands, which belong to the people, beyond the reach of the poor, by putting them in the hands of the monopolizing corporaperpetual descent and without souls, but which never die by the death of members.

Between the Church and the State, the masses of the people of Europe are rabbed, impoverished; and kept in ignorance and servitude; and we have berrowed so much from Europe, both of religion the Barnes will case, which had been made a spe-tion of the Lyceum embodied absolute freedom of growth and civil government, that out teachings are largely in the same direction, and organic action seems necessary to avert the same fate.

MOUBNING.

Among the saddest things we meet in the journey of life are the deep black robes and tear-worn cheeks, with sad and sorrowful faces, of the widows whose lives have for a short time been truly conjugal and conjugial, and whose companions have been suddenly snatched away from their arms by Death-relentless and unpitying Death, which has no sympathy and no mercy on happy or unhappy mortals. We often, meet such persons, who, failing to find comfort in the gospel or creeds of Christians, are cautiously inquiring and reading on the skirts of Spiritualism, half in doubt and half in fear; sometimes falling back and inquiring of a clergyman how far it is safe to go in the inquiry, and usually getting set entirely. back on the material shore of earthly life, warned against even conversing with those who know those called dead are living still, in a more real life than this, and auxious to let the loved ones here know it as we do. Occasionally one of these mourning widows comes out of the darkness of church ignorance, and learns for herself the glorious truths, and gets the satisfaction no church can give and the messages her soul desires.

THE CONNECTICUT MUTUAL LIFE IN-SURANCE CO.

We have held a policy in this company, or rather our better half has, for fifteen years, during which time we have watched its business management and general system of doing business, and we take pleasure in recommending it to our friends as one of the best, safest and most honest of the many which are doing business in our country. We had a friend-a poor widow-who, tion. We have tried to follow the snaky nath-of his poving to Kansas and attempting to move backulost, by death, her husband and two of her. three children, and in the distraction and de struction of nearly all she had, lost also the peli-Van Buren, of whom they said, "When the hound of of on his life, which could never be found; but is on his track, it cannot tell whether he is going, she was soon made glad by the payment of the whole amount by the company. We have watched their promptness, and know their ability and honesty. Our oldest son is also insured in this company. Its policy is both liberal and just.

> We have rather Lar Theodore Tilton says. " more aristocracy than Christianity, respectability than religion." This was true in St. Louis, before the ecclesiastical trial of Dr. Berkeley, and arrest by the police of a drunkent and dissolute Catholic priest, in the most disreputable part of the city. but now the respectability is getting shaky, but the aristocracy yet holds out, as there is still a large amount of dignity to by disposed of in some way. St Louis is a rich old city, with a wide gulf between her rich and poor, made in the days of clavery, but growing narrower each year.

Prof. O. S. Fowler paid our city of St. Louis a visit recently, and gave a course of his valuable lectures, at the close of which our friend S. M. Baldwin presented the following resolution, which was unanimously adopted by the large

Resolved, That we recognize in O.S. Fowler one of the benefactors of mankind—coming to the front as the champion of a new and valuable sci-ence in its hour of weakness, when it was assailed most virul-ntly by those who ever manifest a termoral reformers of mankind and its conservators from present and eternal ruin; that we recognize his work for humanity as being equal to that done hy all his opposers and of those who have scorned his philosophy.

The Leaven Working.

A Mobile correspondent, May 24th, writes: There are several of the first families of Mobile investigating the glorious, God-sent truth of Spiritualism. The Baptist Church, is about to expel many of their members on account of it. For in stance, they called meeting last Monday night to have Bro. C. Barnes give an account of his stewardship. Bro, Barnes and family being the pill ar of strength in the church, they of course lash the others over his shoulders. He has for many years been a free giver of money to the church, and they hate to let him go; to they laid the matter on the table for two weeks. I am anxious for him to be able to make a good fight. The lecture of Thomas Gales Forester, 'What is Spiritualism?' handed to different members for perusal before the time comes, will, I believe, carry great weight. We are anxious for Bro. Barnes and his good family to remain with the church, for a time at least, as his opportunity will be greater for doing our cause good in than out of it-not that he wishes or expects personal benefit spiritually, for his only aim and desire is to do the greatest amount of good possible in spreading the spiritual manna to the brother's whole soul is in our cause—a faithful and noble worker.

Many phases of mediumship are being develped here. God seems to favor Mobile at last. will give you a full report very soon."

A walk through the streets of the North End of a Sunday night at this season, would clieck the arder of believers in foreign missions. Vica in all its worst features is stamped upon the faces of those who throng the sidewalks to get a breath as pure air as can be had in those localities.-

WESTERN LOCALS, Etc. REPORTED FOR THE BANNER OF LIGHT.

THE INDIANA STATE CONVENTION. May 24th, 25th and 26 h the Sixth Annual Convention of the Indiana State Association of Spiritualists took place in the town of Anderson, mond, called the meeting to order, Friday morning, at ten and a half o'clock. An interesting to order, Fr. M., conference. Children's Lyceum meets at conference took where the state of the meeting to order. conference took place, which occupied the entire session. The same thing may be said of the afternoon exercises. In the evening Leo Miller deliver - at the ression of the Progressive Lyceum. After singing ed an excellent address on " Woman and her rela- and Silver Chain recitation by the school, the Grand Banner tions to Temperance and other Reforms." At the March was executed-music by T. M. Carter's orchestra, asconclusion of the lecture Hon. Robert Dale Owen rose and desired that a vote of thanks be tender- dered to the question, "What is it to lead a true life?" ed by the Convention to the speaker for the abla Georgie Cayvan gave a reading; fine recliations followed by of Mr. Miller the motion was not pressed,

Saturday Morning, 25th - The first order of business was the election of officers, as follows: President, Robert Dale Owen, New Harmony, Ind. dren's Progressive Lyceum system, who was present and Vice Presidents, Samuel Maxwell, Richmond, had consented to offer a few remarks, do.; E. W. H. Beck, Delphi, do ; Secretary, J. R. Buell, Indianapolis, Ind ; Treasurer, Allen Pence, Terre Haute, do.; Trustees, Allen C. Hallock, ent time with reference to the Lyceum cause in general, Evansville, do.; J. W. Westerfield, Anderson, do.

Mr. Owen, on taking the chair, returned thanks to the Convention for this manifestation of regard held in the interests of liberal sentiment and reform; and tions, that are being rapidly incorporated with and confidence. The rest of the session was taken at one of them—the Free Religious—he had heard a reguli up by remarks from Dean Clark, Addie Ballou, ment advanced by Dr. Bartel which greatly cheered him Lo's Waisbrooker, and others.

> ing the Constitution of the Association reported, considered to be in harmony with the teachings of the higher Debate followed until the time arrived to take up world, as embodied in the Children's Lyceum. The conceprice Darnes will case, which had been made a spe-cial order of business for the afternoon. The and righteensness of action; and, therefore, in this system, the work was commenced with the physical training. It will" was read by the Chair. Speeches were. made in reference to it. It appears that the will cise of the spiritual side—the machinery of which we as is being contested by a relative of Mr. Barnes, individual entities found ourselves possessed. The bodily but the Trustees of the Association-in whose powers in healthful action it was then natural to look charge Mr. Barnes left his vastagetate, with in- about in search of something to harmonize with the higher structions to erect a college for the education of promptings of the spirit. The Children's Lycoum, therefore poor children of non-sectarian parents-are doing alming at the highest possible freedom, commences with all in their power to establish their claims. The physical health. original will is missing, but the Trustees are in possession of a copy of it. In July, before the County, Ind., efforts will be made to "probate" cerning the financial burden that rested on the Trustees in their endeavors to carry out the to some one. wishes of Mr. Barnes. A plea was made for asdistance. Mr. Owen sail it would be simply a oan-the money would be refunded in case the uit was successful, of which he had no doubt. A committee was appointed to solicit funds to aid n sustaining the work of prosecuting the claims of the Association in this matter.

Evening Session:-Sinking by Mrs. Della Miller. Robert Dale Owen then delivered the regular address. Commencing by reference to a recent speech in Terre Haute, wherein he had fully set forth his views on organization and other matters pertaining to Spiritualism, [a report of which adiress has already appeared in the Banner of Light] he said he should reiterate the same views on the present occasion. He adverted to Mr. Wallace's review of "The Debatable Land," in the Journal of Science (London) - which has been placed before the readers of this journal-and real the editorial of the Banner of Light in relation to the matter, expressing himself as exceedingly gratified with the same.

Mrs. Dolla Miller-then sang a-piece entitled The Unseen City."

The Chair called attention to the representaives of the spiritual press who were present; also to the fact that Lois Waisbrooker had cenies of hegrexcellent works, from the press of Wm. White & Co., for sale.

Sunday Morning (26). - The Committee on amendng the Constitution of the Association reported. After much debate it was decided to amend Art.), so that it will read as follows: "Any Spiritualist who lives within the State may become a mem-

A resolution was then carried, recommending less of sect or belief. he establishment of local societies throughout time it was a "By law," as follows: " Each localoclety shall be entitled to three delegates, and one additional delegate for each ten members." Dean Clark and the Rev. T. H. Stewart were

he regular speakers for the forenoon. Afternoon Session.-This was entirely devoted to ectures; Mrs. Amelia Colby, of Indiana, and the Banner Reporter addressing the Convention. -

Evening Session.-Singing by Mrs. Della Miller. Addresses from Addie L. Ballon and Leo Miller, Adjourned sine die.

CONVENTION NOTES.

The speaking at the Convention was, of a high order. The singing of Mrs. Della Miller (wife of Leo Miller) was an especial and attractive feature of the Convention. Two ladies of Anderson also favored the Convention with some excellent singing. Leo Miller may be addressed for the summer at Richmond. Ind. He is extensively en, phy, and the churches be occupied as spiritual temples. gaged in literary pursuits, but will occupy the She also made the prediction that the time would come platform of the Spiritual Society of Richmond. frequently. Lois Waisbrooker sold many of herhooks during the session of the Convention. She made several earnest and practical speeches. Dean Clark, who has recently been laboring in the South, spoke in his usual practical style, and Mrs. Amelia Colby and Addie L. Ballou were also eagerly listened to. The latter lady has been laboring successfully in Springfield, O., where she may he addressed for the present. Valentine Nicholsonagent for "The Shaker," was present during the sessions of the Convention.

[the Convention was well attended, and in every sense of the term a success. The friends in Auderson feel very happy over the result of the meeting]

MISSIONARY APPOINTMENT.

At a private meeting of the Trustees of the Indiana Association of Spiritualists, Leo Miller was appointed as State Missionary and General their claims in the Barnes will case. CEPHAS.

FRANKLIN TYPOGRAPHICAL SOCIETY.-Several additional names were received at the meeting of the society on Saturday evening last to be added to the roll of honorary members. The sum subscribed by each person is \$10, and this amount is added to the permanent fund, the interest alone hungry. He has a little nephew, 12 years of age, being used for the relief of sick printers. An remarkably developed as a writing medium. The agent of the society will wait upon gentlemen who have not been already called upon some time who have not been already called upon some time during this month. In the meantime persons wishing to aid the good work of the society can do so by forwarding the necessary amount to the Secretary of the society at the Traveller Office, and the same will be thankfully received. The following is a complete list of the honorary members thus far obtained: Charles H Andrews, J. Andrews, W. G. Blanchard, W. W. Clapp, Luther Colby, George Deak, Washington Deland, Horace Dodd, Parick Donahoe, H. W. Dutton, Henry Flanders, C. G. Greene, Curtis Guild, Alfred Mudge, R. K. Potter, R. M. Palsifer, George C. Rand, F. A. Searle, E. F. Waters, Roland Worthington, A. J. Wright.

Spiritualist Lyceums and Lectures.

John A. Andrew Hall, corner of Chauncy and Essex streets.— Lecture by Mrs. 8. A. Floyd, at 2% and 1½ p. M. The audience vivileged to ask any proper questions on spirituality. Ex-cellent quartette singing. Public invited.

Boston — Eliot Hall—On Sunday morning, June 2d, a goodly assemblage of adults and children were in attendance Belle Bacon, Daisy Nahar (colored), a song by Ellen Sawyer (colored), and a musical selection by Alice Cayvan, after which the wing movements were in order. At the conclusion of this exercise, D. N. Ford, Conductor, introduced to the school Andrew Jackson Davis, the founder of the Chil-

Mr. Davis after congratulating the organization-upon its fine appearance, said he desired to speak briefly at the presrather than of this school or others in the country. He had been in Boston during the past week, and had visited sev eral of the Anniversary meetings in session, especially those as an index of progress for the common world of humanify Afternoon Session -The Committee on amend. Bartol defined religion to be right acting. This lee (Davis) was first of all necessary to harmonize-for the happy exer-

Mr. Davis spoke of the state of the Lyceum cause, during the past three years, and saw prophetically a gradual change from the ideal Children's Lyceum-founded in the Court of Common Pleas in Mount Vernon, Posey | pure spirituality of the spheres - to one which, must deal with human nature as we find it, and round up the child by this copy of the original will. Messrs. Owen, subduing discordant elements. A system successfully inter-Tuiney, Hallock, Hook and others, spoke con- blending the inspiration of the one with the practical work of the other, he was certain would eventually be suggested

One great drawback in the field of this Lyceum labor was the limited opportunity given to the leaders to work upon the precious material entrusted, to their care, a couple of hours in every week being but a short space to undo the untoward effects of the remainder of the time, but hoped for the Lyceum of the future, which would be brought to bear upon week-day as well as Sunday efforts. He referred to the difficulty experienced by leaders in finding matter of interest for the groups each week, and said that he had been informed that A. E. Newton was preparing what he called a Text Book of the House We Live In treating of the various organs and senses of the human frame, and their true development; and he hoped that the project would be successful. and that Bro. Newton's book would come into wide use, and new ones like it arise. Nothing presented for the consideration of child or man should be received save as it appealed to reason as being true.

The ideal Lyceum was deferred. It might never come though he earnestly prayed that it might. In striving for the true one, perhaps the very image had been lost through human imperfection, but he hoped that the grand lessons which had been thus far gained more potent and indicative to him of the good time to come than anything he had yot seen in the spiritual conventions-from the Lyceum movement would be treasured and improved upon.

In conclusion he spoke of the sentiments just express, ed in the answers to questions, and said freferring to the "decorating" exercises of the previous Sunday] that he understood that on that day the Lyceum blossomed. He was not present - for which he was sorry - his experiences seemed more naturally to lead him to the stern "stormside" of life, rather than the flowery. He would have all still to work earnestly, for the future harvest in some form of good was sure.

After target murch and singing, the Lyceum adjourned. Strawberry Festival,-An entertainment of this nature will be given at Eliot Hall on Tuesday evening, June 11th. for the pecuniary benefit of the Ladies' Aid Bociety, a be-

1 Spiritualists' Union -The meetings of this society, held at the State. The committee reported further. This | Ellot Hall on Thursday evenings of each week, grow more entertaining and more fully attended on each occasion Questions of vital interest are discussed, music and singing blend with social converse to while away the hours, and a new feature is announced in the presence of an amateur dramatic club, which, from the well-known talent of its members, cannot fail of calling forth the hearty approva of all present.

> "Temple Hall .- The exercises at this place on Sunday, to gether with the sessions of the Children's Progressive Ly-

ceum, continue to be of interest, and are well attended. John A. Andrew Hall .- Mrs. Sarah A. Ployd lectured to good audiences Sunday afternoon and evening, June 2d. The afternoon address was based upon a consideration of the influence and effect of Spiritualism upon Christianity The speaker pointed out the influence of the new gospel in sapping the foundations of antiquated creeds, and dismiss ng to their appropriate shadows the theologic ideas of the future state heregolore entertained by all Caristian denomi-nations; and predicted, as the effect, that all would, in time, become converted to a belief in the spiritual philosowhen spirits would be able to show themselves to mortals or a peak from a platform, without the aid of mediums. The answering of questions, and the singing, as usual, formed interesting parts of the exercises.

East Abington.-Phanix Hall .- Lilla H. Shaw reports: The Lyceum accepted the invitation given to all the Bunlay Schools to aid the Grand Army of the Republic in decorating the graves of their comrades, and are said to have made a very creditable appearance.

The exercises opened on Sunday, June 2d, by singing, and Silver Chain Recitation from the Lyceum Guide. Recitations were given by Harry Lee Fish, Olive Holbrook nd Ira F. Lowell, Tho-wing movements then followed. Juite an interesting little talk arosa from the consideration by Ira P. Lowell, Latina Shaw, Alfred Brown, L. J. Holprook and F. J. Gurney, of the question, 'Is there any abolute stands, i of right and wrong?' The time having eassed for the grand march, it was proposed to omit it; but the children desired it so carneally, that the officers vielded. While singing the last song, Mr. Page, of the American Union Temperance Army, in a few remarks presented some pledges and certificates, desiring the children to sign 'for Agent in soluting funds to-aid the Trustees of the glory of the Lord. He proposes that the children shall the State Association in the work of prosecuting learn the pledge. No action taken. The following was assed, May 19:h:

Resolved. That the E. A. P. L. tender a vote of thanks to Mrs. Cushman, of Newton, not only for pecuniary aid, but for her noble work and purposes in her reances. May she always give as much pleasure wherever she goes."

NORTH SCITUATE .- Good Templars' Hill .- A correspondent writes: "The North Scituate Spiritualists' Association holds its meeting at Good Templars' Hall, on the second and last Sundays of each month. Speakers engaged: Susie A Willis, June 9th; N. J. Willis, June 30th; S. A. Byrnes, July 14th and 28th, Sept 8th and 29th; I. P. Greenleaf, Oct. 13th : Juliette Yeaw, Oct. 27th.

The Children's Progressive Lyceum has selected as its officers for the ensuing year—D. J. Bates, Conductor; Mrs. Sarah J. March, Guardian; Mrs. M. O. Morris, Secretary; J. W. Morris, Librarian; Waldo P. Bates, Musical Director; Silas Newcomb, Charles L. Bradford, Guards. Leaders: Mrs. Amelia Bradford, Excelsior Group; Hannah E. Morris, Star: Josephine Litchfield, Banner: Abby A. T. Morris, Beacon; Edwin Studley, Valley; Ellen M. Bates, Shore; Mrs. Mary B. Bates, Ocean.

The Board of Managers intend building up the Lyceum and as great harmony prevails among them, no doubt they

will meet with marked success." LYNN .- Cadet Hall .- At a meeting of the Spiritualists

Society, held at this place Sunday morning, June 2d, the following resolution was presented by A. C. Robinson, and passed:

Whereas, Mrs. Mary A. Cummings is a faithful medium in the hants of the angel-world, who, in private as well as in public, has given manifestations of spirit presence and ministrations which have brought cheer and consolation to such as have tested her powers; and,

Whereas, She is about to depart from our midst to the distant shores of California; therefore,

Resolved, That we tender to her our thanks for the ministrations of her mediumahly, and recommend her to our friends on the Pacific Coast as one in whom the light of modern spirit manifestations will reveal itself; and we trust that the white of tearing greating will be extracted. that the spirit of fraternal greeting will be extended toward her. We therefore commend her to the kind influence of the angel-world, to the end that peace and joy may be her

companions through the Journey of his.

Resolved. That a copy of this resolution be sent to the
Lynn Transcript and Banner of Light for publication.

June 2d, 1872. MBS. IRENE CLARK, Secretary,

NOW READY. FLASHES OF LIGHT Spirit-Land,

Mrs. J. H. CONANT,

COMPILED AND ARRANGED BY ALLEN PUTNAM.

Author of "Spirit Works;" "Natty, a Spirit;" "Mesmerism,
/ Spiritualism, Witchcraft and Miracle;" etc. etc.

This comprehensive volume of more than 400 pages will present to the reader a wide range of useful information upon subjects of the utmost importance.

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of Man, Deterioration of Man, Dual Man, Triune Man, Mr.
Mangum, Manifestation, Physical Manifestation, March
Winds, Marriage, Matter, Mediums, Bai Mediums, Personating Mediums, Mediumship, Memory, Memory Desendent on
Form, Memory—Recording Angels, Men—their Differences,
Men Visit Bjirit-Land, Men are Living Three Lives, Mo-mer
ism, Millennium, Mind, War of Mind, Moon, Names, Names
Difficult to Give, Narcotics, Negro, Oblivion, Objectivities,
Occupations, Opium, Organizations, Oyster Supper, Theodore Parker, Paris, Priceologic Bias, Physicians, Planets,
Polar Extensions, Prayer, Prayer through Mediums, Prayer
—to whom? Preexistence, Conecious Preexistence, Unromembered Preexistence, Congression, Property, Prophety,
Prophet, Providences, Question—a Proper One, Recognition,
Records, Reformation, Re-incarnation, Re-incarnation not
Optional, Religion, Repentance, Responsibility, Res. Resurrectionists, Retrogression, Return of Splitts, Reunions, Revenge, Revolutions-imminent, Babbath, Sages, Sawyer, Prof.
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