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IMMORTALITY PROVED

TESTIMONY OF SENSE: In which is Contemplated the Doctrine of Spectres, and the Existence of a

Particular Spectre. Addressed to the Candor of this Enlightened Age.

BY ABRAHAM CUMMINGS.

[The matter given below is the first installment of a pamphlet which, at the period of its publication—sometime about the year 1800-caused great excitement. It is our purpose to give the entire work, in due succession, that our readers may be able to judge concerning it for themselves. The copy from which this is obtained—as the book has long been out of print-was kindly supplied us from the private library of Dr. G. W. Babcock, dermatologist, 28 Winter street, Boston. As a proof to our readers of the press of matter on our columns, we will state that the volume has been in our possession and awaiting publication for nearly two years .- ED. B. OF L.]

SECTION I. The arguments considered which oppose the doctrine of Spectres.

Among the opinions of the present day, which render it neither clear nor dark, is that of materialism, which maintains the position that all exercises of the mind are the exercises of matter more or less refined and organized; therefore, when this material organization ceases, all cogitaothers. This position, therefore, before we pro-

ed, demands particular discussion. If thought be the entire effect of material form and exfellent thought of excellent form, as these persons, just then created, who shall be our very philosophers seem to suppose, it follows that, the more excellent the body is, the more excellent view of the simple Christian who knows but little, will be the mind. But facts show the contrary, the plain meaning of the text is, that, in the very The gorse, which sometimes appears in elegant same hour and minute while we are absent from human form, we despise; while we admire the this corruptible body, we are present with the fables of Æsop, and the sublime verse of that Lord. Such an ignorant Christian is not able to poet, who was told what is the mark of interiogation. "But although the externals of body siding on the two opposite shores of the vast dumay be deformed, yet the internals of it may be ration of nihility, can be one and the same perwell organized and reflued." What says the anatomist respecting the orang outang? "Not only the externals but internals of his body resemble those of man, particularly the tongue and brain. There appears no difference between them: vet the animal is dumb, and has not so much sagacity, even to provide for herself, as the elephant or the However certain laws and dispensations of Divine Providence, accommodated to the rude apprehensions of mankind in early ages, punished the posterity of sinners, yet it is one of the first dictates of reason, as well as of a better covenant, that justice does not require any person to be rewarded or punished for the virtues or erroneously imagine that within a few months he vices of another.* If soul and body die together; had committed a theft, that within a few hours if all intelligence and cogitation cease from that he had been crucified, and obtained a promise ment to the last day, what becomes of personal identity and accountability? The essence of personality is intelligence. Every intelligent being is a person, and every person an intelligent being.† Therefore the uninterrupted continuation of any particular intelligence necessarily implies his personal identity, whatever body or whatever garment he may or may not happen to wear. Therefore, premising deference, personal identity does not necessarily comprise the whole man, soul and body, as Dr. Watts supposes, nor is it the mere consciousness of my past and present experience compared, as Mr. Lock supposes; for this my very consciousaess presupposes that existence of which I am conscious. I may have committed faults and performed virtuous actions in time past which now I do not remember, and am therefore not conscious of them. Still, those actions were mine, whether I am conscious of them or not; and, so far as any one can provethem to be mine, so far he can prove me to be the same person that I was in the time when those actions were performed. For more instruction, the reader may consult that excellent dissertation of Bishop Butler on this topic, from which I extract a few lines: "As, upon two triangles being compared or viewed together, there arises to the mind the idea of similitude, or upon twice two and four the idea of equality, so, likewise, upon comparing the consciousness of one's self in any two moments, there immediately arises to the mind the idea of personal identity; and as the two former comparisons not only give us the ideas of similitude and equality, but also show us that two triangles are alike, and twice two and four are equal, so the latter comparison not only gives us the idea of personal identity, but also shows us the identity of ourselves in those two moments and body die together; if death destroys the es--that is, the present, and that immediately past; or the present, and that of a month, a year, or twenty years past. Or, in other words, by reflecting upon that which is myself now, and that which was myself twenty years ago, I discern they are not two, but one and the same self. But the consciousness of what is past does thus ascertain,our personal identity to ourselves; yet, to say that it makes personal identity, is to say that a person has not existed a single moment, nor done one action but what he can remember, and none but what he reflects upon. And one should really think it self evident that consciousness of personal identity presupposes, and therefore cannot

which it presupposes." If this account of personal identity be just, then by the doctrine here opposed, death puts an end to it. Affection, thought, intelligence, consciousness, all are no more, and therefore the person is

constitute personal identity, any more than knowl-

edge in any other case can constitute the truth

OChrist laid down his life for his sheep; but mere law and justice never required this of him.

† Even the divine Trinity, existing from everlasting, to speak with accuracy, is the Trinity of Person, not of Person.

no more; and, as he is no more, nothing can be his. Now, existence is entitled to no reward, degerves no punishment, is guilty of nothing, and accountable for nothing. In a future day, something may be raised up just like him in body and natural faculties of mind. But, for this something, creation, not resurrection, is the appropriate term. Now, can we conceive that the person struck entirely out of existence a thousand years ago, and this person newly created in his likeness. should be one and the same? No. We can as well conceive that two small houses built a thousand miles apart and entirely resembling each other, are one and the same house. These new persons, if they reason as some of us do, will think it somewhat strange that they should be accountable for crimes said to have been committed by them long before they were created. This doctrine, however, affords comfort and encourage ment to all distinctions of sinners in this world. Our punishment in a future state, say they, will not be inflicted upon us, (for after death we shall exist no more,) but upon our representatives who shall bear our names, and be made to think that they were we. Let us, then, eat and drink, for to-morrow we die. Let us imitate those noble animals around us, which innocently deceive, kill and take possession; for to-morrow we shall exist no longer What a foul reproach, then, does this tion must cease; body and soul, life and intelli- doctrine exhibit against the wisdom and equity of gence die together. Thought and the capacity of the righteous Governor of the world! We now thought have no existence between death and the attend to the language of scripture respecting this last day. Now, if this position and inference be opinion. The parable of the rich man and Lazatrue, the doctrine of Spectres is overthrown at rus is grounded on the hypothesis that some peronce. Sure we may be that what never exists sons are happy or miserable in the separate state, can never really appear, however I may be de- while others are living in the present world. The luded by my own imagination or the artifice of text, "Absent from the body and present with the

Lord," by the subtle philosophy of this enlightened age, signifies that after we, as persons, have been annihilated for some ages, a number of new selves, will be present with the Lord. But in conceive how a person and a similar person, reson, any more than to conceive how a person and a similar person, residing at the same time on the two opposite shores of the vast Atlantic can be one and the same person. Our Lord said to the penitent thief, "This day shalt thou be with me in paradise;" that is, before the close of this natural day, thou shalt be with me in heaven. So the penitent thief, in his state of ignorance, would naturally understand it; but priestlian subtlety requires this paraphrase: "This day thou shalt die, soul and body, and remain personally anni-

hilated about two thousand years." Then a per-

son entirely new shall begin to exist, and shall

ception will take place because he will be you.

However, by intercourse with others, he and you

will discover these chronological errors, and that

which was now completely fulfilled."

those things which you had done, suffered and enjoyed, took place about two thousand years before you-that is, before the second you-existed. It was well for the thief that he knew not and believed not this paraphrage; otherwise that promise would have been a poor, cold consolation to him. The Sadducees denied the resurrection, and the existence of angel and spirit; and their denial of the former was grounded on their denial of the latter. They seemed to admit that, if spirits existed in a separate state, they might assume bodies; but, as there were no such spirits, in their view, the inference was certain that no such transition could take place. Therefore the argument of our Saviour attacked the very foundation of their theory, by shewing that the patriarchs, though dead for many years, and their bodies not raised, were still alive while Moses stood at the, burning bush.* Our Lord cited these words, addressed to Moses at that time: "I am the God of Abraham, the God of Isaac, and the God of Jacob;" and then says, "God is not the God of the dead, but of the living; for all live unto him." That is to say, they do not live unto man. In his natural view, they are dead in every respect. They see no life in his body, nor anywhere else; still they live unto God. In his view, they have life, thought, affection and intelligence; therefore those dead patriarchs were alive at the time when Moses beheld the burning bush. "Fear not them which kill the body," saith our Lord, "but are not

were uttered by him who could not err; and, for the writer, it is impossible to conceive how words could be framed to make a proposition more plain and intelligible. But in this age of light and darkness, many who believe on immortality and the separate state utterly deny that any departed soul ever returns or becomes visible to our bodily eves. Of this persuasion are the authors of the American Cyclopedia. Their arguments, which demand attention, are the following. The first argument contemplates the ignorance and vulgarity associated/with the opinion which maintains the existence of Spectres: "It is true, there were many Christians, in former times, who gave full credit to such narratives; these were times of

able to kill the soul It But why? What is the

reason they are not able to kill the soul? If soul

sential properties of the soul as well as of the

body, certainly they who are able to kill the body

are able to kill the soul. But the words now cited

olt is the opinion not only of Mr. Swedenborg, but of many other pious and learned men of other persuasions, that, when the pious soul has left the body, he occupies a vehicle or spiritual body, which may be considered as the resurrection commenced, and to be perfected in the last day, when the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

+ Matt. x: 28.

great ignorance and superstition. But since phi-

losophy and Christianity have walked hand in | There may be miracles and heavenly messages hand, the faith of ghosts has been more and more without innovation of Scripture doctrine or worrenounced, invariably." So it seems that, if a ship, "To say that God does not send his angels pious man has learning enough, he is perfectly to any of his saints to communicate his mind unto secure from all such delusion. But is this repre- them as to some particulars of their own duty sentation entirely consonant with facts? That according to his word seems, in my judgment, Christian literature has invariably renounced this says the great Doctor Owen," to limit unwarrant opinion is by no means correct. Not only was ably the Holy One of Israel." the faith of Spectres supported by some of the most learned and eminent characters of antiquity, ernor of the world—would permit his appeals to but moderns, illustrious both in theology and phi- render themselves visible to the eye of man for a losophy, even since the Protestant Reformation, purpose which might have been figually well achave given their decided opinion in favor of this doctrine. Among others are Doctor Lightfoot, Mr. Flavel, Mr. Hervy, Mr. Addison, Doctor Samuel Johnson, and the excellent Mr. Swedenborg. Will it be proved that all these modern names are entirely ignorant either of theology or philosophy?

"What more frequent in times of popery than apparitions? Says President Mather, it would fill a volume to rehearse them; yet we may not run into the other extreme, that all such reports have no reality." But what do philosophers know respecting this affair more than other people? What lesson in the whole circle of science has ever determined the question whether sounds or forms were ever produced by unembodied spirits? What ancient Sadduces or modern materialist has ever yet proved that the human thoughts have not a separate existence by vehicle, or some

Had our authors told us that the bellef of Spec tres has been rejected invariably wherever phi losophy and modern infidelity have gone hand in hand, the sentence would have been perfectly accurate. The Christian world affords-no-infidel who would not ridicule the following letters.

We see an age of light and darkness, of improvement and misimprovement. Ignorance is supported when we believe too much or when we believe too little; and a wise mariner will stand aloof both from Sevlla and Charybdis-from the prejudice of superstition and the prejudice of moderniem.--

The foundation of theology is the Sacred Scriptures, and there we find the doctrine of apparitions. Samuel appeared to Saul when he applied for advice to the witch of Endor.* There is, however, no proof that his appearance was the effect of her power. Two things terrified her: one was, the discovery of Saul, the other was, Aleim, a god, rising out of the earth. How could che be terrified merely by the expected effect of her own invention? It is most reasonable to suppose that the event exceeded her expectation; that Samuel really appeared, not to flatter Saul by a sentence of double meaning, like the heathen oracles, but there, and to denounce that terrible sentence upon him and his house which might naturally be exected from that faithful prophet.

When the disciples saw Jesus walking on the ea, they were troubled, saying, "It is a spirit;" and they cried out for fear. But his answer was, Lord to teach them the contrary. But he did not discovered the same opinion. He asked one of them to handle him-not to disprove their opinion, but to prove his resurrection. Some timeafter this, Peter, miraculously delivered from prison, knecked at the house of Mary, where many were gathered for prayer. The damsel Rhoda constantly affirmed to them that she heard Peter's voice. Then said they, "It is his angel.' Thus their opinion continued the same, though the fairest opportunities of their being taught otherwise by unerring wisdom. But they had never read Voltaire, nor Hume's Observations on the Sprights of the British Fathers.

ARG. 2. "When the Scriptures were written and published, and the Christian religion fully established, revelation ceased, and miracles and heav enly messages were no longer requisite."

How do they know? How can they know these matters, unless by the Scriptures? And where do they say that, after the establishment of Christianity, miracles and heavenly messages should be no longer requisite? It is believed that no such passage can be found.

It was the full persuasion of Mr. Addison that the power of working miracles continued in the church many years after the apostolic age. He informs us that learned Christians of those times confidently assert this miraculous power; nay tell us that they, themselves, had been eye-witesses of it at several times and in several instances: nay, appeal to the heathen themselves for the truth of several facts they relate: nav. challenge them to be present at their assemblies and satisfy themselves, if they doubt of it; nay, we find that pagau authors have in some instance confessed this miraculous power."†

Doubtless the Scriptures contain rules sufficient for salvation, and every opposite rule, though preached by an angel, must be rejected; and the same was true of the Old Testament before the New was revealed. But it will by no means follow that no succeeding age of the world can afford an occasion for any miracle or heavenly mes sage which is consistent with the Scriptures. That the whole will of God is revealed in the Scriptures," as it respects our general conduct, is doubtless true; and the same was true of the law of Moses, as it respected the general conduct of Israel in the days of the Judges. He was pronounced cursed who took away or added there unto. But hence it did not follow that an angel could not appear to Manoah and his wife, promise them a child, and give directions concerning his education. To say that the whole will of God is so revealed in the Scriptures that no case whatever can tequire any extraordinary exhibition of his will, is to say what is never said in that sacred volume, and is no better than begging the ques-

o 1 Samuel, xxviii: 15. † Eviden, of Christianity, Sec.7.

Arg. 3. "Can we suppose that the all-wise Govcomplished without their interposition?"

This question is very easy. Another might appear more difficult. Have our authors such perfect knowledge of the universal system that they can certainly tell us what purposes can be equally well accomplished without the interposition of angels as with it?

The hairs of the head and the smallest animalula are numbered; to are all events. Small events by connection are frequently great events If, therefore, the purposes for which a spirit is said to appear are as small and trivial as can be conceived of, it would by no means follow that the message did not come from the invisible state. That which appears very trivial in our view may appear vastly important in the view of those seven eves which survey the whole system of Providence, and destroy the wisdom of the wise.

-ARG. 4. "Death is as great a change as that of our birth; and is it not as improbable that a man should visibly return after death, as that he should return from a state of manhood to that which preceded his birth?" That is to say, Is it not as improbable that a species of miracle should take place, the existence of which has been taught and believed in all ages and nations, and is the manifest lesson of the Scriptures, as that a species of miracle should take place which nobody ever believed or heard of?

Is it not as improbable that a man should rise from the dead at the last day, as that he should return from a state of manhood to that which preceded his birth? This question of the infidel demands some attention, as well as the question in view.

ARG. 5. "There is a strong objection against the probability of Spectres, which is suffifient to prove that they are not intelligent creatures, or at least, that they possess so small a degree of intelligence that they are unqualified to act with prudonce, to propose any end to themselves, or use the proper means to accomplish that end, Ghosts often appear in order to discover some crime; but they never appear to a magistrate, or person in authority, but to some illiterate clown. who happens to live near the place where the to speak like himself; to reprove Saul for coming crime was perpetrated; to some person who has no connection with the affair at all, and who, in general, is the most improper in the world for making the discovery."

In Glanville's "Saducismus Triumphatus," we have the following story:

"James Haddock, a farmer, was married to "Be of good cheer; it is I; be not afraid." Here Eleanor Welsh, by whom he had a son. After we see the disciples believed the existence of the death of Haddock, his wife married one Spectres, and here was a fair opportunity for our Davis, and both agreed to defraud the son by the former marriage of a lease bequeathout to him by, thus improve it; for after his resurrection they his father. Upon this, the ghost of Haddock appeared to one Francis Tavernor, the servant of Lord Chichester, and desired him to go to Eleanor Welsh, and inform her that it was the will of her former husband that the son should enjoy the lease. Tavernor did not at first execute this commission; but he was continually hannted by the apparition in the most hideous shapes, which even threatened to tear him in pieces, till at last he delivered the message. Now, had this Spectre the least common sense, it would have appeared first to Eleanor Welsh and her husband, Davis, and frightened them into compliance at once, and not have kept poor Tavernor in such constant disquietude, who had no concern in the matter."

Here we find several propositions with regard to spectres in general, which demand credit only for one short story, the truth of which might be as consistently disputed by the apparitionists as by the Encyclopedia. It does not appear that this apparition was seen or heard by any one excent Tavernor. What evidence, then, have we that Tavernor was not, the dupe of one who personated Haddock out of pity to the orphan son? Could our authors imagine that Mr. Addison,

Doctor Johnson, or even Mr. Glanville himself. built the faith of Spectres only on such feeble evidence as this story affords? Will that mode of conduct adopted by Tav-

ernor's Spectre teach us what is the conduct of Spectres in general, till we who believe the reality of Spectres, can be satisfied whether Tavernor ever naw a Spectre or not?

Circumstances unknown to us, however, might be so attached to that affair as to render it credible to Davis and his wife, if not to others. Therefore, admitting the supposition of our be-

lieving it a reality, how have our authors proved that this very Spectre conducted imprudently, proposed no end to himself, or used no proper means to accomplish that end? "Because," say they, "he did not first appear to Eleanor Welsh and her husband, and frighten them into compliance at once." But how does it appear that this summary method, all things considered, would have been the most eligible? Doubtless some infidels are hold enough to say that the angel who sent Moses to Pharaoh from Horeb, would have conducted much more prudently and rationally if he had first appeared to Pharaoh, and frightened him into compliance at once, than to have kept Moses in such disquietude, who had less concern in the matter than any man in Egypt; for he was now married and peaceably settled in another land. The end proposed by the ghost appearing to Tavernor was, that the son of Haddock should enjoy the lease; and this end was subordinate and absolutely necessary to other ends, of far greater magnitude, for anything which the Cyclopedia has shewn to the contrary.

We find in the Scriptures such a connection of means and ends as the wisdom of some moderns

would never dictate: as that of Ezek. iv: 15, and the marriage of Hosen, transacted either in reality or in vision. These means, doubtless, would not have appeared the most decent and eligible to some of those who seem capable of dictating for apparitions the proper mode of their procedure.

But suppose Tavernor's ghost had first appeared to Eleanor Welsh and her husband, and frighted them into compliance at once; would the existence of Spectres be any more believed than it is at present? Would not the objection have been that Eleanor Welsh had the maternal affection for her son; had never really consented to the crime; that her own fear-was feigned, and that the ghost was some friend employed by her to frighten and deceive her husband?

Or, if the ghost had first appeared to a magistrate, should we not have been told how much more probable it was that a magistrate should hear a part in some artifice which afforded him profit, than that a miracle had happened could to the transition from a state of manhood to that which preceded our birth? It is no dishonor to the most illustrious of mankind that they frequently entertain the same opinion as that of their inferiors. On the mode of conduct proper for a Spectre, our authors agree in sentiment with that heroine of a famous English ballad. who with the habiliments there described, frightened a person into compliance at once. She gave him no opportunity, to deliberate, or to authenticate her mission. Compliance or immediate ruin were his only alternative. Her name was horored by three queens and the favor of Henry the Eighth.

Spectres from heaven are rational creatures, and come down from the fountain of reason, and will therefore deal reasonably with us, by allowing us fair opportunity to ascertain the reality of their mission. But for this examination, the mind s incapable when terrified by a sudden surprise.

Eleanor Welsh, being the mother of the injured, must have been interested; and therefore, if the Spectre had first appeared to her and her hushand, there certainly would have been less evidence of reality (cost, par) than there was by its first appearing to Tavernor, who, by the very supposition of our author, was a disinterested person, and "had no concern in the matter."

We find, in the next place, several naked assertions, and then the inference that "the evidence of Spectres is destroyed. They tell us that Specres appear only to one person at a time; that they are seen only in the night; and visible only to the illiterate and credulous. A man must be prejudiced in favor of this opinion beforehand, say they, or he will never see a gliou."

I must not offend the reader by needless detention. He may easily flud instances to disprove these assertions. As to the last, besides Doctor Scott, several persons of distinguished abilities, probity and literature, who have seen ghosts, have declared to the writer that, instead of previously believing their existence, their minds had been strongly prejudiced against it.

Our authors desire to know why Spectres should appear in the night, and "why they could not deliver their messages with as much ease and more success in the daytime." And doubtless Bolingbroke had a similar inquiry respecting the angel who appeared to the shepherds in the night.

To render the testimony of any person credible," say these writers, "he must not only be a man of veracity, but of sufficient ability to judge of the subject to which he is to bear witness. It is not on the evidence of an ignorant, illiterate person, who has more fancy and fear than judgment, that we are to rest our belief of what is supernatural." Here, again, their weapon is from the argenal of those who oppose our Saviour's resurrection, known first to some of "the timerous and plous sex," as Hume has termed them. and then, to illiterate, ignorant fishermen, who, say the delsts, had more fancy and fear than judgment. The truth is, some ignorant men have no more fancy nor, fear than the learned, and a much better judgment than many of the latter. The corporeal senses of the illiterate are as infallible as those of the learned. The former can see and hear a ghost or an angel as distinctly as the latter, and can attempt to handle a ghost with as much composure of mind, and so are as capable of knowing whether they can feel a substance or not as a Locke or a Newton.

On the whole, it appears that the reason why mankind, in this colightened age, must believe that apparitions are a mere fiction, is not because this negative thesis was ever established by any solid demonstration, but because the unanimity of modern names, the substitute of argument. has given it popularity.

Doubtless the counterfeit apparitions which duped the popish ages, were numerous; but counterfeits will never prove that there is nothing to be counterfeited.

Among the greatest impositions of this nature, where shall we find one which will compare with the late events of Sullivan, in the county of Hancock, Maine? In that place has never been found any theatrical representation, or magic glass or lantern, or ventriloquist, or speaking automaton, or phantasmagoria, or Statue of Kircher; and were all these means of imposition found there, they would afford no rational explanation of the subsequent phenomena. How easy of solution was that fraud in the city of Bern, mentioned by Mosheim,† as, imposed upon one Jetzer, by four Dominicans, to confirm' their doctrine of original sin. The apparition was indeed terrific, and exhibited false miracles, but never offered to appear in the daytime, nor to predict any event which could not be foreknown by other means; nor was there any address to the sense of feeling to satisfy Jetzer that the Spectre was a phantom. To be continued in our next.

Kate with a hide and horns. † Ecclesiast. Hist., Vol. 4, sec. 1, c. 1.

A Parisian recently lost an eye by splitting open the iris on the edge of a bosom shirt which he had had starched to ultra stiffness.

Biterary Department.

EMMA LINDEN: THE MOTHER'S TRUST

A Mirror of Facts in the Robe of Fiction.

BY MES. H. GREENE BUTTS, CHAPTER III.

Emma's letter in response to the midiature reached Lunell at an hour when he was more desponding than he had been at any other time since their separation. It had been so long since he had received any tidings from her that he began to believe that all further communication was at an end. He had received his share of abuse at the hands of the pro-slavery mobilerats, while giving his views on slavery. Nor did he wholly escape similar abuse in his advocacy of the new spiritual philosophy. On one occasion the bare intimation that the "Holy Bible" was not the only record of angelic inspiration, elicited such opposition that he was in danger of personal vioelence. His calm style of replying to his excited adversaries, who surrounded him in the street, on one occasion, alone saved him from a deadly assault. His faith was strong in the right; he never failed to declare the whole truth, however trying the drammatances. Emma's cheering letter revived his weary spirit, and he rejoiced at the thought that he was made the recipier t of the ennobling affections of one human being. After pondering her letter he resolved that he would again write to her, not withstanding her father's counter request; for he learned that Emma was ignorant of the real cause of his silence. In justice to himself be felt that he ought to do so. Accordingly, on the following day, he wrote thus:

"I am now in a beautiful Fountain grove. The people are promenading around me, as enconscious of the struggles that pass the disk of my soul as is the granite of the pain and weariness of the pilgrim who treads its rough surfaces with blending feet. They cannot understand-the songmuch less the hymn whose burden even the humblest messeggirof truth is appointed to bear ere he goes out into the Mount of Olives! But my spirit is serene amid these smiling groves-sad only that the weary millions do-not also come and drink of their pergunial delights.

Thar friend, you know my deleacy in regard "To visiting you in the face of the disapproval of your father. My respect for you blads me to respect your friends, also, But I sometimes long for the joy and blessed reality of a home; for that guletude and internal peace which can scarcely be realized on the turbulent billows of the 'sea of destiny, on which we both seem called to sail, and, if possible, command, ! Peace, he still! Yet when I remember the homeless-those who never have known what it is to have a home, those who have never known the blessed realities of spiritcommunion, and whose emancipation and elevation is the burden of my life, I cannot feel like. complaining of these temporary privations. Life is not all spring-time; though it may have its pleasant reliefs, its glorious inspirations, and wemay have, at least, the joy of antidipation, the hope that springs, eternal in the human breast, while we still long to meet again, and to look into each other's faces, glowing with the light of an Otornal affantion.

We cannot always see the angel side of each other. It would not be possible for the most per-fect to do this. This most devoted heart must pass through its sacred season and be content when the leatlet fades to await another return of the immortal wring-time,

"I am surprised, Emma, that you were not aware of the cause of my long silence. Your father was the cause.

Excuse these many words, and abrupt close, but believe me your ever faithful ... LUNELL," The above letter reached Eludale without beng intercepted, and was soon received by the overjoyed Emma. She perused the gentle and sorrowful words of her cherished friend with mingled feelings of joy and pain. But when she came to the expression, "Your father is the cause of my silence," the whole truth flashed upon her mind, the hot blood mounted to her brain, and she was fired with the spirit of indignation. Was it not enough for her father to deprive her of Lunell's society? Must be now add insult to injury?

"But, alas!" she exclaimed, "for Flora's sake I must endure all this without complaint! The path is thorny indeed, but I must walk in it bravely and uncomplainingly."

A few more months have passed away. Autumn sheds her respleadent leveliness over all the varied landscape. Woodland and valley are robed in gorgeous hues. Peace and love reign Triumphant over the outward world. But amid all this exterior beauty there are deeply suffering hearts, and among them Emma Linden's. A new trial is in store for her. Her father has long been plotting to compel her to renounce Lunell Allston for another. A student in Princeton College, more distinguished for his religious zeal than for his humanitary impulses, had often met Emma, and sought to win her favor. Mr. Linden was highly gratified, and encouraged Mr. Redwood's attentions to his daughter, for he was a man after his own heart. He belor ged to an aristocratic family, which possessed both money and religion, two very important commodities-so thought Mr. Linden. The young student was popular in every sense of the word; had no interest in any radical reform, but ridiculed every sentiment that transcended the limits of his own narrow creed. "So worthy" a man Mr. Linden hoped would be re-ceived by his daughter, instead of the "radical," "infatuated" Lunell Allston.

Hence, one afternoon Emma was sent for hy her father to come into the library, and he there informed her of his wishes in regard to Mr. Redwood. Pale and statue-like she heard him through, and then replied with firmness and dignity:

Father, you are not ignorant of my relation to Lunell Allston; you must know that I love him with all the strength of woman's nature. We are spiritually united. A thousand magistrates could not bind us more firmly, nor ten thousand separate us, for we have received our marriage-certificate from the seal of Divinity. I have obeyed you in everything that I could. You have the power on account of the helplessness of your youngest child and the pledge I made to my sainted mother to protect her, to prevent my meeting the one I love, perhaps during earthly life, but you cannot separate our souls; nor will I ever consent to be united to another.'

Mr. Linden, pale with rage, stamped his foot upon the floor, and commanded his daughter to be

mise you solemnly made to your dying mother, do so. I can put Flora under the charge of a governess. Choose quickly which you will do."

"Oh, my father, you will not subject me to so terrible an alternative? You cannot take Flora from me. If you drive me hence, she must go with me. Although my childhood's home is very dear to me, still I will leave it without a murmur, if you will grant this, my last request."

"Never!" exclaimed Mr. Linden. "I would sooner see her die! Go alone; seek Allston, the vile infidel, who has destroyed the peace of my household. Marry him, if you choose; but never shall you behold Flora again."

"Father," rejoined Emma, in a steady voice it is not for you to speak of the peace of this household, lest the shade of my much injured I could sing a song of that castle tall, mother appear and rebuke you. You know her and history, and so do I. You know that she died through your neglect and unkindness! She was a sensitive plant, and could not live in the a'mosphere you created. She knew too well the hardtiens of your heart, and this was her reason for confiding her darling to my trust. I shall fulfill it unless you cruelly separate us. But if you choose to add to the pangs you have already inflicted upon me, you must do so. But remember the hour of retribution will come. I can endure The Lady Annie was bright and fair, much and still live; for while I may inherit my With a snowy brow and golden hair; mother's tenderness of soul, I may also inherit your indomitable tirmness. Pause, therefore, before you attempt to subject me to your will." The truth fell like an avalancho-like a sudden

earthquake-on the moral sense of Mr. Linden Beneath its two-edged sword he said:

"Emma Linden! I command you to be silent Leave my house forever, lest my curse rest upon Emma moved toward the hall door, but before

closing it, she paused and said: "Father, you know not what you do? I will

go; but if ever you need my aid and sympathy; send for me, and I will return,"

She closed the door, and almost wildly, flow to her room, where, for a time, she was lost to all consciousness. When she revived, she found Flora sitting by her side, calling aloud upon " Dear Sis ter Emnfa" to speak to her once more. The excited manner of the child aroused the elder sister from the stuper into which she had fallen, and, clasping her loving Flora to her own agitated bosom, she tenderly-smoothed back the damp curls from the innocent brow, kissed away her falling tears, and soon calmed the disturbed child into a quiet sleop.

As Flora rested upon her hosom, Emma gavi herself up to the most painful reflections. What a strange destiny was hers! She must either sac ritice Flora for Lunell, or Lunell for Flora. When she resolved to do the former, the pleading face of her helpless sister sadly reproached her; when she thought of resigning her lover, his patient, confiding smile rested like a halp of light upon her martyred spirit. Those deep earnest eyes were still fixed upon her, and that voice, so rich in the melody of goodness, still soothed, with its peculiar cadence, her agonized spirit,

"Oh, no, Innell, I cannot resign thee! Easier would it be to surrender this mortal existence, than to accede to my father's wishes. But, Flora sweet-Flora, what is to be thy fate?" And she gazed upon the fair sleeper who lay helpless in her arms, and clasped her convulsively to her bosom, exclaiming, "My God! why hast thou forsaken me?"

After Emma left the library, Mr. Linden turned to his writing-desk, and hastily taking up a pen, poured out his anger in writing to the innocent Lunell Allston. He charged him with having destroyed the peace of his family, and said that it was through his influence that his child was lost to her father forever. We will not pain the reader by repeating Mr. Linden's language. It was language which none but a bigot or insano manwould use; it was filled with the most bitter and insulting invectives. Every sentence betrayed the wild passion, which swept, torrent-like, over the wretched man's soul.

When the letter was sealed and sent to the post office, Mr. Linden retired to his chamber and threw himself upon his bed, thinking to rest. But rest comes not to the soul of that person who willfully wrongs another. As he lay there until the To know an hour from torture free. still hours of the night came on, and the pale noonbeams painted fantastic figures upon the chamber wall, a shadowy form moved slowly toward the bedside and paused, in solemn sitence, before the astonished gaze of James Linden. The excited man started from his couch, and would have fled from the presence of the strange visitant, but the light form glided between him and the door of exit, and thus detained him. Statuelike, and with an ashy paleness, stood the trembling man before the mysterious personage. The face the form-how like her he had laid in the tomb years before! No, he thought; it could not be. He would dispel the shadow, and clear the room of so obnoxious an intruder. But hark! A volee, like that of other days, addresses him:

"James Linden, beware! The spirit of your much injured wife now stands before you-not to unbraid you for the wrongs jufficted upon her while an inhabitant of the earth-sphere; but to warn you, James Linden, not to forture longer the child of my love. Was it not enough that you had caused the sweet summer light to fade before my earthly vision, and the fair spring buds of love to wither at your ley touch? Do you' desire to see another-a fair and beauteous flower, trampled beneath your merciless feet? James Linden! you still persist in persecuting my faithful child, if you drive her from her childhood's home, which was purchased with my gold, if you take my darling Flora from her fostering arms or place her in the care of another, I pronounce wool woel upon youl and my outraged spirit shall haunt you and embitter the remainder of your earthly life. I will not avenge my own wrongs, but beware how you treat my precious

The spirit-voice has ceased, and the arial form has receded like a misty cloud, But James Linden is as motiouless, as white as marble. That voice, to him, was as a death knell. He had heard it in years past, pleading with him in gentler tones, to show mercy to the unfortunate; it had entreated him for more love, and kindness to herhilf, but never before had that voice commanded

him. Hour after hour did the disturbed man try to solve the mystery. When the grey morning. light tinged the eastern sky, Mr. Linden had arrived at the conclusion that the visage which had so mysteriously appeared to him in the nightwatches was only a "chimera of the brain," and as such he would treat it. No! James Linden was not to be frightened out of what he considered to be right. He had not compelled his child leave his house linless she preferred, and he had no idea that she would think of going, after mature reflection. He had only done what every take parent ought to do. It was best for his daughter to be well settled in life. As for her love for Lunell Alleton, it was a mere fancy. About their being spiritually united, it was all nonsense. He believed in legal unions, and his child must not bring disgrace upon the illustrious silent. He said:

"You will obey me or leave my house forever." If you disobey my commands, and violate the promise you solemnly made to your dying mother, mise you solemnly made to your dying mother, and not one cent should Emma receive unless

eded to his wishes [To be continued in our next.]

Written for the Banner of Light. THE HAUNTED CASTLE.

BY ELIZA M. HICKOK.

Do you see in the picture painted there

A ruined castle, once grand and fair, And a flowing river calm and deep At the foot of a high and craggy steep? Those walls with ivy overgrown, Once fair and polished marble shone, And the briery hillside, now untrod, Had once a pathway smooth and broad. Now but a broken, crumbling wall; Of that river and rock-bound cliff so high; A mournful song of the years gone by. The castle was owned by Armand De Vrie, And that is the beautiful Rhine you see. De Vrie was a noble, stern and proud; A haughty spirit, that seldom bowed. Hasty and ardent, horn to control, His will the law that governed his soul. With a voice of melody rare and low, And a heart attuned to its musical flow; With the richest gifts of a noble mind; But alas! alas! fair Annie was blind. Never for her the sunlight shone, Never earth's beauties had sho known. And never that life was sweet, dreamed she, Till she met and loved Armand De Vrie. For with his passionate soul and tone. He sought to make the fair singer his own, "Never," he said to each doubting fear, Never could Annie be less dear. Never, no never a burden seem. She who was fair as a poet's dream." And she, ah how could she answer no, When with trusting heart she loved him so? Ere long they stood by the blue Rhine's tide, And Lady Annie was Armand's bride, Then glad and bright went the swift years by: Life a sweet dream 'neath a roseate sky, Armand was gentle and loving the same, Till the Lady Clare to the castle came-Clare, with her starry, flashing eyes,. That spoke a volume of mute surprise. At the fair and dainty, sightless beide, Wholwalked by the handrome Armand's side. The while in her cruel, selfish soul. A wicked love for him took control. With all her wondrous beauty and art, She wove her spell around Armand's heart; And alas! he wearied of Annie fair. And sought for the leve of lady Clare.

One night, down the path, to the cliff below, Came lady Annie, with footstep slow. Shimmered the moonlight through the trees, Soft and balmy the summer breeze. Gently she called for her loved Armand, For she missed the touch of his guiding hand. Alas! that she sought for him that night, Who had never failed to guide her aright. For deep in his heart was a fiendish thought, Which the evil spirit of Clare had brought. "Come this way, my Annie, your Armand is here." With a smile on her face, and never a fear, Her sweet voice singing in joyful tone, Her hand outstretched to clasp his own, On ward she came, and passed him bu: Straight on to the brink of the cliff so high. Only one little stifled cry, Borne on the night winds faintly by, A gleam of the snowy robe she wore, And Lady Annie was seen no more. With a gasping cry, and a moan, "too late," Armand fled back through the castle gate, Fled swift to his room, for he could not bear To meet the baneful, triumphant Clare. But nevermore was Armand De Vrie, Only remorse and a wild unrest, Only a sense of his guilt oppressed. And now, to his restless couch at night, Came Lady Annie, in dripping white. And the frightened Clare had seen her, too; At the castle gate when she glided through, Silent and swift o'er the marble floor, Through hall and chamber, to Armand's door. And the wretched Clare, with pallid brow, Had no baneful power o'er Armand now. For ever, as soon as the night-shades fell, Came the spirit-form they knew to well. Moonlight or darkness, tempest or fair. Pale Lady Annie was always there. Armand grew pallid, his wild eyes dim, He heard strange voices that called to him. Till once, when the moon's rays soft and bright, Fell just like that other fatal night, With a strange, glad light in his weary eye, A sudden start, and a thrilling cry, Annie my darling, I come at last," Oh! Annie, forgive my terrible past!" Madly he dashed down the fair hillside, And quickly plunged 'neath the flowing tide. No hand could stay him, no power save-He had found his rest in Annie's grave. Never was happiness more for Clare, Only remorse and a dark despair, Till a chilly morn when they found her dead; Died of a broken heart," they said. Then the people called the castle drear-Haunted for many and many a year. Noble and peasant in wild alarm Saw Annie and Armand walk arm in arm. Frightened, each timid one hastened away, And the castle was left alone to decay, But years have passed, and they come no more, To mourn and wander on mortal shore;

Annie and Armand have found their rest. "CHAPTERS FROM THE BIBLE OF THE AGES." The character of this instructive and interesting volume, compiled and edited by G. B. Stebbins, is well defined in the following paragraph copied from its preface: "The Buble of the Ages is the deepest thought, the highest inspiration, the clear-est spiritual light and life of the whole human race, constantly being lived and written, and to he read with free and open mind, and the hopeful thought that richer chapters are yet to come, for us and for those who may live after us; since truth and inspiration are the heritage of hu manity, correlated, evolved, and developed into higher harmony and perfectness by spiritual laws, which are the Divine Intent, or 'the will of God.'" Following out this idea, Mr. Stebbins, (of Detroit, Michigan) gives the sayings of accient philosophers and of about eighty of the modern teachers of Liberalism in all its phases—the whole forming an admirable collection of the best thoughts of the past and present. It is a book which is much needed—one that will impart solid instruction to all thoughtful and inquiring people, and therefore we hope it may receive the wide circulation that its rare merits deserve.—Boston Inves-

Out of earth's shadows each soul has progressed,

Spiritunlism.

REVIEW OF FOREIGN JOURNALS.

Prepared expressly for the Banner of Light,

In my last review of foreign periodicals, I referred to what purported to be a new discovery by which spirits could be seen in the presence of and parcel of the paraphernalia used by Nostra- sults. damus* when showing to Catharine de Medicis the first of the Bourbons who was to reign in France; and by Cagliostrot when wishing to see the spirits he invoked. It is said also, in the artiticle from which I quote, that the Arabs adopt the ter, or looking down into a well. In a former letter, I mentioned the wonderful revelations made child had more than astonished her auditors.

When I was in Egypt, I remember a native there who was famous for describing the appearance of deceased persons, by looking into a globule of ink poured into the palm of his hand. Mons. L. Alph. Cabagnet, in his most excellent work, rendered into English under the title of " The Celestial Telegraph,"‡ gives the following, on p. 103: What do you think of perception obtained by means of what are called magic glasses, which are made use of to discover thieves, and hidden mirers and of delegates from the different spiritthings, and useful to our safety?"-(addressed to the worthy medium Adele.) "They exist," was the reply. "What spirits can facilitate operations founder of Spiritualism in France, was there, and of this sort?" "The good and the bad." On page 168, Vol. I., of the same book, will be found a minute description of the manner of preparing one of the most beautiful of magic mirrors. Here also proud of the bronze bust surmounting the marble occurs a notice of Dr. Deo's | celebrated magic mirror, which was sold in 1842 among the curiosities in the possession of Horace Walpile, at Strawberry Hill, for 326 francs (\$65). It consisted gresser sans cesse, telle est la loi! of a bit of sea-coal perfectly polished, cut in a circular form, with a handle, It once belonged to the Earl of Peterborough, from whom it passed to A.K; but it has also a startling, and, to all Lady Elizabeth Germaine; then it became the appearances, a truthful article concerning the property of the last Duke of Argyll, whose grandson presented it to Walpole. M. Cahagnet further states that the Count de Laborde brought a somewhat similar secret from Egypt. The Baron Dupotet\$ communicates a like one to his subscribers in his Journal de Magnetisme. And here it may be well to add a beautiful note appended to page 171, Vol.

Let us return to the Reme Spirite: "The journal, the Annals of Spiritualism, in Italy, contains in its January number a letter from M Achille Perusini (of Battaglia, near Padua), which explains a new method of experimentation. This new process is very important, because it offers to a portion (la moitré the half) of experimenters an easy means of entering into direct communian easy means of entering into direct communi-cation with the spirits, by the aid of the natural vision, and without any expensive optical instru-ments. * * Here is, in substance, what M. Perusini has written to the editor of the above named—Italian magazine. On the 7th of last March, E. D. F., communicating in an entranced state, convinced us that with a combination of mirrors the spirits invoked could be made visible. A confirmation of this was obtained through an-other magnetized medium. * * * By direction other magnetized mentum.

If the rpirits, we experimented to see if the revelation of the medium was not the result of some previous impression; we did not succeed, and it was not till the 13th of July, 1871, when the medium, prostrated by a cough, fell into a feeble somnolence, favorable results were obtained. His eyes, being fixed upon a glass containing some water, he suddenly cried out: 'Remove that glass!' for he raw there a threatening figure. Through another medium we asked if we ought to continue our experiments (with the glass of water) with E. D. F. An affirmative response being given, E. D. F. took the glass and saw the image of his father, and that of other persons, and deally the threatening figure of his first vision.

* * * Simultaneously, in other localities, alike Simultaneously, in other localities, alike results were obtained, proving the action of a common law and not the ballucination of the experimenter. Sixteen days after this, E. D. F., being magnetized, again saw the troublesome spirit; but subsequently, by writing, was told, by his father, that if he would take two mirrors, a quarter the size of an ordinary sheet of paper, unite them at the angles and place between them prise, in looking at the glass of water, to see various figures passing through it. We obtained successively other remarkable effects, seeing in the mirrors numberless allegarical scenes as well as those that were real. That same day I went to the medium, E. D. F., and in the apparatus there presented itself his obsessing entrit—a carabinier whose dress was as distinctly reflected as would have been that of a person in the flesh. He made a sign as if wishing some writing done, but the medium did not comply" (not, perhaps, understanding him,) "and E. D. F. heard the words (the spirit moving his lips,) 'Make me write then with A——.' Manifesting some anger, he finally

with A—.' Manifesting some anger, he finally retired with a promise not to trouble the medium further, but to visit only their public circles. * * Other experiences have proved to us that one of the laws regulating these phenomena, and the most important, is the special aptitude of the medium. Under diverse circumstancia we have ob-tained the same phenomena with different media. From my remarks it would appear that half of the experimenters have this faculty; but my experiments have been made with persons endowed, to some degree, with the faculty of clairvoy-auce. Writing media; and even some ignorant of Spiritism, have been successful through the means just described. It seems, then, that the want of faith, and the fear of obtaining nothing,

The vision is o ten obtained without the glass of water, bufit succeeds bitter with all the epparatus. * *** We are advised to cease, after fitteen minutes of unsuccessful trial. The image does not always present itself in the mirror fixed before the medium, but often in the other, as also in the water. Sometimes the figures appear in natural colors, then like photographs. * * * The mirrors I use are 19x14 centimetres (about 8 12). They are bordered with black paper, and fastened together at the angles, so that

O Nostradamus was born Dec. 14th, 1503, at St. Remi, Provence. Studied at the College of Avignon, where he exibited remarkable scientific powers, and subsequently attended the celebrated medical school of Montpellier. He

tended the celebrated medical school of Montpellier. Ho was distinguished for his humanity, and was solemnly invited to Lyons during an epidemic, and rendered immense services. He entered upon his prophetic career about 1547. His predictions brought him great fame, and crowned heads and nobles sought his rociety. Died 2d July, 1566.

† If we regard the stupid prejudices of Carlyle, we could but faintly praise Cagliostro. He was born at Palerme; June 2d, 1743, and was perhaps a wild young man; but he became famous throughout Europe, and stood high at Court in Paris in 1785. Imprisoned by the Catholics, he died at 52 years of age.

The Colestial Telegraph is now for sale, (two volumes in one.) by Messrs. Wm. White & Co. I know of no work in spiritistic literature more interesting or instructive.

| Dr. Dee was a celebrated mathematician as well as astrologer. He was born in London, July 13th, 1527, and educated at St. John's College, Cambridge. Resided for a time cated at St. John's College, Cambridge. Resided for a time at Pails, where he lectured on-the Elementi of Euclid with great success; then became, it is thought, a sort of spy for Queen Elizabeth. Later he pretended to see spirits and talk with them, and in consequence thereof, his house was mobbed, and his valuable library and instruments were destroyed. In 1595 he was appointed warden of Manchester College, but died joor in his slat year. In 1842 the Cambridge Society published his private diary and catalogue of his library.

§ M. J. F. Seman, referred to in this article, was a pupil of the Baron's, and confirms this statement.

they can be readily closed, like a book. Mirrors of larger dimensions produce larger images." Though much is here explained, some details

are wanting. Nothing is said about the quantity or nature of the light required, nor at what angle the mirrors should be placed, nor whether a very clear thick glass is requisite (either in mirror or goblet), nor how far distant the medium should sit from these objects. Experimenters will, however, discover all this in time, and we shall know almost any medium; but it is really only a part | the exact process by which to obtain the best re-

In another article of the Review the editor says: M. Pommiés and M. Lomon have sent us a specimen of spirit photography, obtained at Toulouse by the photographer, M Gendre. The image is not perfect, but our friends have here awakened same plan in part, when calling on the manes of the hopes of a complete success, and a proof that the dead—having before them a glass of pure wa. | this phenomenon, produced every day in America, is a reality." The favorable and gratifying result appears to have been obtained at a large in Russia, and reported by an officer in the army, gathering of friends and media from various parts where by such simple means a poor ignorant of the country, or at least from Montaban, Corder. Carmand.

The cry is "Still they come!" There is to be a Revue Spirite-Rationnelle published monthly at Schwaz, near Toplitz, in Bohemia, under the direction of M. Jules Meurer. It is to contain nothing, says the prospectus, not in absolute accord with human reason.

The anniversary of the chrysmutatio of Allan Kardec was celebrated at his tomb at Père La Chaise, by an impromptu gathering of his adualistic societies of Paris. Madam A. K., the esteemed widow of the distinguished author and received the many tender expressions of sympapathy and regard which all were ready to accord to her. She might weep, but she might also be monument dedicated to the memory of her lamented husband, and bearing the significant inscription: Nattre, mourir, renaitre encore et pro-

A large portion of the Revue for May is taken up with letters of condolence addressed to Madam apparition of a cross and other figures, at Baden-Baden, Bulh, Rastadt, Steinbach, etc." The letter, giving an account of these wonders, is from a lady, Madam E. E. à R., and is in brief as follows: Dear Brothers in Spiritism—I come to speak to you of phenomena which have occurred within the last two or three weeks, and of which I have to add a beautiful note appended to page 171, Vol.

I., of the above named work. "Confound not angelic magic, the miraculous blessings of God, with the spiritual and the human magic;—each has its views and its aims. They are separated into two camps—harmony and trouble,"

The second of the last two or three weeks, and of which I have seen no notice. On the 14th of March, at a fair at Lichtemberg, district of Baden, people had a vision of a coffin, death's head, a cross, sword and pistols. In consternation they rushed to their homes with lightning speed, and there was no more fair. Two days afterward the same thing occurred at R stadt; but at this time it was seen no notice. On the 14th of March, at a fair at licentemberg, district of Baden, people had a vision of a coffin, death's head, a cross, sword and pistols. In consternation they rushed to their over more than a hundred houses, and on the squares of glass in the windows. A schoolmaster of Reschwoog, in Alacce, beholding these strange signs in his window, broke out the glass and inserted another. Immediately the same phenomenon repeated itself on the new pane. * * * Wishing to know the truth of this matter, I wrote to Bavaria, and received in reply the accompany-ing extract from the *Post Zeitung* of Augsbourg, which you can have translated. This morning I have received a letter from Stranbourg, where the phenomenon has produced much talk, and whence many have gone to see it. The editor then says:
"Our distinguished contributor, the learned Dr.
M.F., has had the kindness to translate the article (sent by Mme. E. E) of the Gazette of Nouvelle Baviere, and it will doubtless interest the Spiritualists to hear the opinions of the German jour-nals."

A lengthy communication follows this, but I will give only those salient points confirmatory of what has been said:

"Meidelberg, 20th March, 1872.—The singular appartition of a cross and other figures signifying death and destruction, which has suddenly mani-fested itself on the mindow panes of many localities in the district of Batten; explains the emotion which has swayed all ranks of society. * * * One writes from Baden-Baden, the 15th of this month: Some days since a mission took place at Eisenthal and at Neuweler. Soon after there ap-peared on the glass of the windows of the houses of good Catholies the figure of a cross, beneath which were representations of swords and pistols.

* * * The Indicateur, a Catholie paper, announces: 'Here, also, as at Baden-Baden, Bühl, Steinbach, etc., there has been seen on the windows of certain edifices two or three crosses eight or ten continuents home. Groups fire a view body wareness. timetres long, (some five or six inches), more or less perfect and of a color a little darker than the glass itself. They are like those we have seen on by the force of his will and magnetic passes of repulsion he could dispel them. On the 21 of
August, my mirrors being arranged, I tried the
experiment with a new medium entirely ignorant
of my plans and pusposes, and what was her surprise, in looking at the state of the many windows, notably on those of the gymnasium. This thing caused such an excitement that
the police interfered, and, to calm the meaning adthe police interfered, and, to caim the people, assured them that the glass should be analyzed. We do not yet know the result. One of the panes has been sent here, and created much comment. The figures are only visible (says a person from Büll, who is worthy of confidence, and made strict scrutiny,) when looking from without into the room. In some instances these marvelous panes have been removed and others inserted, but immediately the crosses have appeared on the

The Round Table and the new magazine of Leipzig have been examined by my friend Mr. Seman, and though very interesting, they were found to contain no articles of sufficient interest to American Spiritists to warrant translation. In my next I shall endeavor to say something

the Criterio Espiritista, which has just reached me. The Bible.

of Spiritism in Holland and Russia, and review

The Books of Kings give a history of the Israeltes during a period beginning at the death of David, and ending a short time after Jerusalem was taken by the King of Babylon. Another history of the Israelites during this period can be found in the Books of Chronicles. A history of the Iraelites during the reign of David can be found in the First Book of Chronicles, and also in the Second Book of Samuel. These books do not agree with each other. If it is necessary that we should have a history of the ignorant, half civilzed Teraelites, would not one correct and reliable history be better than two or three conflicting histories?

In the New Testament, instead of finding in one book a complete and reliable history of the life of Jesus, we find four conflicting histories of the life of Jesus-called the Books of Matthew. Mark, Luke and John. If the Bible is the "Word of God," why is it necessary that it should contain more than one history of the life of Jesus? It will be seen by reading the Old Testament that the thirty-seventh chapter of Isaiah, with the exception of a few words, reads exactly like the nineteenth chapter of Second Kings. The first two verses and part of the third verse of the Book of Ezra are exactly like the two last verses of Second Chronicles; and the tenth chapter of First Chronicles, with the exception of the last two verses, reads almost exactly like the last chapter of First Samuel. Some of the Bible makers were J. W. C. careless.

Jackson, Pa.

The omnibuses of Paris are regulated by a treaty made in 1861, which gives a company exclusive privileges for fifty-six years. In return, the company pay the city \$700 per year for each vehicle and all profits over 8 per cent on the capital MATINS.

BY JOHN HAY.

The trembling pulses of the dawn And on the moist day smitten lawn The peace of morning lies.

A blessed truce of woe and sin, A glad surcease of care's annoy, The waking world has pleasure in Its matin light and joy.

And all the joy that fills the air, And all the light that gilds the blue, e it in your eyes and hair, I know it, love, in you.

O'er lips and eyes and golden floss, There floats a charm I cannot reach— A wealth of love, a threat of loss, Beyond my subtlest speech. The amethyst flush will fade above Into the dust-dim glare of noon; The love of youth, the youth of love,

N.

Will fade and pass as soon. Kiss close, beloved! for never yet Could love its bloom unchanging keep; There are no eyes but sleep.

Robert Dale Owen Interviewed.

His views of Sergeant Cox's " Psychic" Theory-Prof. Crookes's Investigations-Jesus as the founder of Spiritualism-The term " Christian," etc., etc., During the sessions of the Indiana State Con vention of Spiritualists in Anderson, May 24, 25, '26-a report of which we gave sometime since-the Banner representative, Mr. Cephas B. Lynn, solicited an interview with Hon. Robert Date Owen. The following is a verbatim transcript of the conversation:

Banner of Light Reporter-Will you grant me the favor of an interview?

Robert Dale Owen-I am at your service, sir. The Banner of Light I hold in the highest esteem. Reporter-Be kind enough to give me your idea of Sergeant Cox's theory of "Psychic force."

Mr. Owen-His idea I understand to be that the origin of spiritual phenomena is mundane, not intermundane, and is a force, connected indeed with mental operations, but yet material. I myself, when I first observed these phenomena, inclined to that opinion. But what might be deemed a trifling incident one day turned the scale. It was in Naples, and with a lady, non-professional, who had but recently discovered her rower. She asked: "If there be a spirit present, will it give its name?" I said, "Oh, don't ask that. Ask what force moves the table. "What matters the form?" was her reply, and she asked again, "Will the spirit give its name?" It began to spell a, o, f, o. We both supposed t was the beginning of some name we had nover before heard. But, when the sentence was complete, we found it was no name at all, but a question: "Do forces speak?" I was not able to answer that question in the affirmative then, nor ever have been to this day. If it had been addressed to Mr. Cox, I think it would have puzzled him.

Reporter-What do you think of Prof. Crookes's experiments?

Mr. Owen-Up to the time he wrote me, I supsuggest any other cause than "psychic force." has been experimenting since, but I do not know the particulars. That he is disposed to give Spiritualism a fair chance is certain; otherwise he would never have admitted Mr. Wallace's review of the Debatable Land into his "Journal of Science."

Reporter-You have said recently that you considered Jesus Christ the founder of Spiritualism; That statement has called out considerable criti-

Mr. Owen-That is quite natural. Orthodox theologians believe in miracles. I believe, as they do, in the reality of the "signs and wonders" recorded in the gospels; but I believe they are spiritual phenomena, occurring under natural law. er part of its surface heat being expended, the Christ promised, or predicted, that others who ground becomes cold, and the air retaining its were in sympathy with him should do the works heat longer than the earth, its moisture, coming that he did, and greater works, also. His predict in contact with the cold. surface of the latter, is tion is fulfilled to-day. Now if these are spiritu- condensed, contracted into small globules or al phenomena, Christ may properly be called the drops. This is dew, and all vegetable life is blessfounder of Spiritualism.

belief that the term "Christian" will be perpetuated; also that true Spiritualists are genuine Chris- ture, and heavier dew is found thereon. Frost is tians; and then, again, that it is not in the econo- simply frozendew. Fill a test tube with water, drop my of things for Spiritualism to supplant Chris- in a little saw-dust to enable you more readily to tianity.

Mr. Owen-An experience of sixteen years has convinced me that if communications from the portion, expanding and becoming lighter, rises snirit-world are sought in a fitting frame of mind. these, when they touch on religion or morals, are the cooler, being heavier and more dense, flows found to be essentially Christian. I mean that upon the bottom, is heated, and consequently there is not a grand truth; ethical or spiritual, taught by Christ himself, that is not endorsed, more or less distinctly from the other side. I am speaking of Christ's teachings, pure and simple; not of Paul's, still less of those put forth by more modern | The heated waters of the tropics, having become commentators. To me the great proof touching the stability and perjetual sway of Christian ly, or more properly north easterly, while the athics and Spiritualism is, that, in spite of all the deformities with which Orthodox theology has obscured them, they still maintain their sway over the heart of the civilized world. If we are candid and just in estimating ourselves, we are bound to confess that we fall short, rationally and | north again. individually, of the Christian standard. This is not true, or but partially true, of any other teacher of morals. In proportion as we study Spiritualism reverently and intelligently, we shall become more and more convinced of this. If Spiritualism were to supplant Christianity, it would | lution from west to east causes the Gulf Stream, be supplanting its own very heart and essence. The grandest of all Christian principles, for ex- of the same motion, and hence its north-easterly ample, is the principle of love. Love, according | course, flowing across the Atlantic, in the directo the Christian system, is the fulfilling of the law. According to Paul, even, who had much of nent. It is the heated air arising from the Gulf the theologian about him, though the influence of Stream current that gives those Western counfaith and hope be great, love is the greatest. This tries their mild and even climate; the temperalies at the base of all sound spiritual philosophy. So of mercy, so of humility, so of peace-making, so of treating others as we would-ourselves be treated. Spiritualism and Christianity are identical in essence; and, in their essence, not in the anomalous excrescences with which ignorance or Atlantic, touching the western shores of North prejudice disfigures them, both will endure for-climate; while at Alaska, Mr. C. H. Dall, who has

Reporter-Do you think Spiritualism will come up into organic life as a distinctive movement? Mr. Owen-Beyond all question. What time may elapse before it does, we cannot know. Its admission to a fair hearing, by science, has greatly hastened the period.

Reporter-Please give me your ideas of the relation which Spiritualism sustains to reform move-

Mr. Owen-The relation which truth and wisdom sustain to them. Christianity has given to woman a place which she never before held. Spiritualism endorses and supplements this. As | 6 regards the two sexes, woman has, in her nature, a predominance of the spiritual; man, of the material. The tendency of Spiritualism, therefore, is to give woman the highest place, and to refuse. Thence this cold Arctic current flowing from her no rights, spiritual or social, that man enjoys.

Its tendency is to admit her, as freely as man is admitted, to the pulpit. She is a better teacher of religion then man. Man's religion her here, in religion than man. Man's religion has been, in escape.

spite of Christ's doctrine of love, hard, dogmatic, theological, intolerant-a cleaning of the outside of the cup and the platter. Woman's religion is of the heart. There could never have been a female Calvin or a female Torquemada. It has been said, with much truth, that, without the aid of woman, we cannot have temperance reform. I think that, without the agency of women-not as listeners only, but as teachers-we cannot have religious reform. As regards the social question, woman's influence-that is, spiritual influencetends to sustain the principle of monogamy, It tends to put down the system of polygamy, whether openly practiced, as in Deseret and Constantinople, or secretly covered up, as in New York-and London, and wherever else the "great sin of great cities" holds evil sway. Spiritualism elevates women; and women, wherever they are free to act, and to influence, elevate morality. Therefore Spiritualism, logically interpreted, leads to purity of life. Any indications to the contrary are merely ephemeral and parasitic. Luther, when he commenced his reform, had the lawlessness of the Anabaptists and license of the libertines to contend against. All their extravagances were charged on Protestantism. Great reform movements always attract waifs and strays. Like weeds, these but indicate the richness of the soil. As regards labor reform, Christianity and Spiritualism alike take the democratic side. Both give to riches a secondary place; both are no respecters of persons; both take up the cause of the poor and the lowly; both exclaim, "How hardy shall a rich man enter into the Kingdom of

Reporter-You have been elected President of he Indiana State Association, I learn. Does that body intend to prosecute any special work the oming year?

Mr. Owen-A very special work. We shall use our utmost exertions toward carrying out the intentions of Robert Barnes, as set forth in his will. We are resolved to contend every inch of ground against the heirs who seek to set the will aside; and, with truth and justice on our side, I trust we shall succeed. The present prospect for success is excellent. If we do succeed, we shall have our hands full; it is no trifle to administer half a million dollars' worth of property.

Reporter-What does the future foreshadow to you, so far as regards the progress of Spiritualism? Mr. Owen-That it will become an essential and pervading element in the religion of civilization; that it will enter, as a ruling motive, into men's lives; and that it will gradually outroot from society materialism and disbelief in a future state.

Scientific.

COSMOGRAPHY: A Description of the Universe. - NUMBER FOUR. BY LYSANDER S. RICHARDS.

Fill a glass with ice water, let it remain in a hot room, and shortly vapor is seen to collect on the pose they were of to simple a character as not to, outer portion of the glass, which is further condensed into small globules of water. This is call-He did admit the reality of the phenomena. He | ed the dew point. The cause of this phenomenon is due to the ice-water cooling the glass, and when the warm air without, which contains moisture, (as do all atmospheres, more or less,) comes in contact with the cold surface of the glass, said moisture condenses: as before described, it is the law with all substances, when in contact with cold surfaces, to contract. The earth, during the day, receives the sun's rays, and its heat is constantly radiated back into space. At night, however, when the sun's rays have ceased shining unon that portion of the globe we inhabit, the earth receives no heat to compensate for that which it radiates into space, and, consequently, the greated with this refreshing phenomenon. Dark sur-Reporter-I understand that you entertain the faces radiate, expend more heat than light; consequently, being cooler, they condense more mois note the circulation or motion of the liquid after heating it, and you will discover that the heated and passes along the upper part of the tube, while rises, cooled at the top, and falls again; and thus, in water, circulation is found perfected. In the ocean this circulation is detected in the Gulf Stream, and the flow of the cold Arctic current. expanded, flow along the upper surface norther-Arctic stream flows southerly or south easterly; being colder, and consequently more dense, flows deeper and under the Gulf Stream, onward toward the equator, where it becomes heated, rises, and passes with the warm current toward the

> These currents are easily detected by the mariner as they flow like rivers through the ocean mass. These streams would run directly from south to north, and north to south, if not affected by the earth's rotation on its axis, but this revocommencing near the equator, to partake partly tion of the western shores of the European Contiture of England, (say at Liverpool,) notwithstanding its latitude is 5310 north, or thereabouts, while that of Massachusetts, (at Boston.) only 4210, is warmer than our own. In the Pacific, flowing from the equator, north-easterly is the Japan Stream, corresponding to the Gulf Stream in the made a careful geological survey of that region, informed me that at Sitka, 62° north latitude, some 20° further north than Boston, the climate is actually warmer than with us. The Arctic cur-rent coursing south-westerly, is also changed in its direction from north to south, by the earth's rotation, and instead of following the motion of the latter from west to east, it fluws opposite, and the cause of which is due to the very slow motion or revolution of that portion of the earth about the North pole, the same as the slowness of motion of the hub of a wheel as compared to the rim; taking the equator of our planet for the rim, or its greatest diameter, objects thereon are carried with much greater rapidity; hence the Arctic Stream not partaking of the same motion as the earth, courses partially opposite, its mass at the pole never receiving the full proportion of the sun or moon's attraction, and like the water in the bucket, when left to itself, it does not receive the

Banner Correspondence.

Rhode Island.

PROVIDENCE .- Mrs. M. S. Townsend Hondy by writes, June 5th: I had a good audience here on Sunday last, and find a good society in good on Sunday last, and that a good solery in good running order; was cordially welcomed by quite a number of the good souls who used to shine through pleasant faces in the long ago, when first I came here to preach the gospel of truth. Surely Spiritualism is the leaven that moveth the whole burns, it cannot remain organized, but must be absorbed and become the moving power of everything. The churches are filling with it, since ministers have learned that no success can attend them, unless they quietly appropriate the thunders of our truth, and everywhere they are admit-ting that God permits the angels to appear to the sorrowing and dying. Governments are filling with it, because demagogues have learned that no success can attend them unless they begin to talk of equality and justice as if they had a mean-

When the loaf is sufficiently leavened and raised, God will see that it is well cooked, so as to have no more raw material until the hungry multitude have been fed from the well baked bread of life. And we, who know the abundance of this true bread, can easily understand how baskets-full may be gathered up afterward. How thankful I am to hear subjects discussed in com-mon converse, which only a short time ago brought abuse and misrepresentation to me because I dared to speak. Thank God! things ripen faster in this progressive age, and some of us may gather flowers from thorns which have been thrust into

While in New London I called to see Mr. Champ While in New London Platified to see Mr. Champ-lin, a poor blind man, and there met Mr. Thomas Collier, the poet. Mr. C. said a spirit wished to impress him to give me a poem upon these words: "The mills of the gods grind slow, but very sure." The following is the result:

The mills of God are sorrows;
And love and hope and trust.
The grain wherewith he feeds them;
And finer than the dust.
The substance that his labor. Gives back unto the soul, Which, hungry, crieth for it, As on the ages roll. Ah, to weak human knowledge The end is far away, For which we bear the toiling And burden of to-day!

But God, in his divinences, Has eet the task, that we, By heating in the furnace, May all the purer be. And, though the way is weary,
His love is all around;
Lift but the dark cloud-curtain,
And, lot the light is found.

Ho holds our hands when silenco Tays on loved it; a her touch;
And though his mills grind surely,
They will not grind too much. Bay that the waves of passion Come surging wild and fast, And yet can flud no comfort From present or from past, Still, is there yet a future,

And countless souls to meet; And who can tell the jiathway That lies before his feet? There is no wortly as refuse In all that God had done. And will be end in darkness The workan light begun?

But help to fill a purpose Made perfect at the last. We may not see the glory
That lies about our way;
The blind man canne, witness
The beauty of the day;
But to his ear come whispers
That tell him it is fair—
The song of birds, the murmur
Of insects in the air,

The breath of flowers, that mingles With sait air from the seas;
And, though he cannot see them,
His soul can seles on these;
And through the voice of Nature,
To him God's love is known,

The mills of God grind slowly,

And grind - xeeeding small,
And yet his boundless loving
Is given to us all;

From sorrow comes fruition,
And victory from tears,

Love only is geteral. Love only is eternal;_ Pain fades away in years.

The firmly grinding stone.

We may not know his purpose, We may not feel his hand, As tolling, waiting, weary, We wander through the land; We may not guess the ending, But God will surely prove, If earth is of his handwork, A Father we can love. Souls that are full of weeping,

Eves that are full of tears For you God's mill runs slowly,

And weary are the years;
But just beyond the shadows

That gather with the night, The dawn of hope is breaking, And love makes all things bright.

Wisconsin. JANESVILLE.—E. Winchester Stevens writes thus: The readers of the Bauner are favored often with reports from Wisconsin, in the "Wisconsin Peebles," by our good brother J. O. Barrett, and "Western Locals" by Cephas B. Lynn, and of course more from this quarter is not needed to keep them posted as to spiritual progress in the "Badger State." But there are some things which prompt me to claim your attention this orce.

1 have been in the field as a public lecturer and

I have been in the field as a public lectifer and constantly at work for over three years. My labors have mostly been confined to Southern Wisconsin, except last fall I made a successful eastern tonr, visiting Moravia, &c. I have organized several societies, had regular appointments in Janeavilla, Beloit, Darien, East Delevan, Manchester, Fulton, Whitewater, Eagle, Palmyra, Genesee, Waukesba, Brookfield, Butler, Oconomowo Oak Grove, Lowell, Rolling Prairie, &c., besides Milwankee and other places occa-Sc., besides Milwaukee and other places occa-sionally. I spoke for the first Progressive Society of Wankesha one year, being longer than for any other place. I have had calls from eastern cities and southern societies, and now have one from the Pacific Slope. Besides this work I have made several hundred clairvoyant and psychometric examinations, among which but two mistakes have been reported. I have been equally suc-cessful as a healer, treating ten to fifteen patients per day the last summer, as my numerous cer-tificates will testify. I do not like egotists, but I thought a few facts would do no one any harm.

One thing I desire more than anything else, that the reading public would purchase and read "The Spiritual Pilgrim; or, The life of Rev. J. M. Peebles," (by J. O. Barrett). I have carefully read the same, and am glad to say it is the mos valuable work for me I have ever read, and I prize it above any other work in my spiritual li-

brary of fifty volumes. I find in the "Western Locals," in the Banner of Feb, 24th: "There is great interest in Spiritualism in Lowell, Dodge Co., Wis. The State Convention was held there last December. Quite a large sum has been raised to support liberal and spiritualistic preaching. Mrs. Parry and Brothers Dunn and Barrett have lectured in this place."

This quotation contains some truth, but more error, both by commission and omission—innocently of course. The facts are-the State Con vention was held in Lowell on the 28th and 29th of October, 1871, and not in December. Brother J. O. Barrett had never been in the town until the time of the Convention, and I believe has not been there since. I believe Bro E C Dunn has never been there at all. Mrs Parry had never been in the place previous to the Convention, and then by my invitation. She has, however, spoken there several times since with her usual success. And here let me say, there is no better speaker in the West than Mrs. P., or one that is more highly appreciated. I began lecturing to the people of Oak Grove and Lowell (both congregations uniting then, as now,) on the 30th day of July, 1871. and held stated meetings there (Lowell), until November, when I went East. I am atill speaking for that Society once in four weeks. I hope

my good brother Cephas will excuse me for these corrections. Now, dear Banner, I think too much of the valuable matter that always fills your columns to intrude upon you more. May the good angels

open the eyes of all the people till the inscriptions of Truth shall be. "known and read of all men."

Maryland.

BALTIMORE.—We take pleasure in informing you, dear Banner, that we are at work, laboring for our glotious cause and seeking to benefit and instruct humanity through our philosophy. We have had quite a number of speakers during the past year, and good and intelligent audiences, and although we have up-hill work, we are march-

ing steadily onward,
The Harmonial Society of Spiritualists of Balti-more, held their annual election for officers last Sunday, 21 of June, at Lyceum Hall, and the fol-lowing officers were chosen to serve for the ensu-ing year; Wm Leonard, President; Levi Weaver, Vice President; George Brown, Treasurer; Julius Ellinger, Secretary; Mrs. Amelia McClettan, Mrs. John S. Caruthers, Mrs. Ameria McCledian, Mrs. John S. Caruthers, Mrs. John Frist, Mrs. Benj. McCledian, Stewards; Levi Weaver, God. Morrill, C. Bentley, John S. Caruthers, John Frist, Benj McCledian, Trustees, ...Wo also have a Children's Lyceum in success-

ful operation. We have not made any-arrangements as yet for speakers for the coming season, but will no doubt do 10 shortly. With sincere wishes for your continued prosperity,
Yours for progress and truth,

WM. LEONARD, President. J. ELLINGER, Secretary, Lyccum Balt, 92 West Baltimore street,)

Bullimore, June 9th, 1872.

New Jersey.

VINELAND.—L. K. Coorley writes, June 10th:
"This is the season of 'Strawherry Festivals' in
this place, and we are having a fine time just
now. Our Lyceum is grand in its mental as well
as physical powers. We have had for the mouth
of April Miss Susie A. Willis, who pleased our
audiences very much, leaving a hope in the minds
of many that the nill grant he with of many that she will again be with us-wher meet with more just reward. Our Society is now

meet with more just roward. Our Society is now taking a kind of rest for a month or two, only baving conferences Sunday mornings.

We hear so no favorable reports of the healing powers of our friend, Dr. R. P. Fellows, the son of Mrs. Ellen Dickinson, our much-esteemed. President of the Society of F iends of Progresshere, and Sepretary of the New Jersey State Spiritual Association. Sho is a great worker for humanity, and if her son is as liberal, carnest and unselfish in his labors to benefit matikind as is his mother, his works will traise him." his mother, his works will praise him."

Michigan. BATTLE CREEK.—J. K. Dearth writes, June 77h: Another year has passed since I dropped a line from here. Our Society hast-elected Mr. J. Brown, President; Charles Merrit, Treasurer; Herace, Clark, Secretary for the ensuing year; and re-rented Stuarts Hall. Improvements in the ball are in progress, and meetings are expectative behalf another very

ed to be beld another year.

Mr. J. P. Averill passed into the better world last May. He was at the time President of the

Society and Secretary of the Scate Association, and a man respected by all classes.

By-the-way, is Henry Wilson in favor of Godin the Constitution? Will some one answer in the Banner?

A Rejoinder.

MESSIS. EDITORS—In stating that a single grammatical form cannot with certainty establish the character of the language in which it may be found, I merely submit a proposition, the truth of which must be self-evident. A single grammatical paragraph may prove to be no sure guaranty to the perfection of the next paragraph. In determining the character and origin of a language, i would be unsafe to jump at conclusions. A single lucid interval in the life of an insane person

would fail to establish for the man a general character of harmlessness and doellity.

I asserted that Mr. Lum's rule was necessarily uncertain in its results. The quotation from Francois Lenormant abundantly proves the correctness of that assertion. Such was originally the alpha and omega of the issue between us. But Mr. Lum has thought proper to introduce other points of discussion, which I would briefly consider.

I said nothing of "man's supervision over the growth of language." In "quoting but few lines" from the essay, I surely quoted the whole sentence without garbling; and the sentence was hot dependent of all that preceded and all-that followed in the paragraph. Was any injustice done? Where he gathers the evidence of my belief "that where he gathers the evidence of my helief "that he does not hold to the derivation of one language from another," I cannot conjecture. No such intimation was made by myself,

"So of many grammatical forms; if they could

all be traced to a common source, in what would consist the progress?".
Well, Mr. Lum, if for centuries they had re-

mained the same; if, on eareful examination, the original were found quite as perfect as the derivatives, the progress would be nowhere. But if, like the Cushite languages, they had "continued to progress, arrived at a state of greater perfec-tion, and assumed the character of a distinct family," therein would consist the progress.

Mr. Lum informs us that "godly was once godbke." In this he evidently labors under a mis-take most palpable, for the two words are not take most palpable, for the-two words are not synonymous. In consulting his dictionary for the definition, he will find the clearest evidence of this. If either he or Max Müller shall prefer "truelike" to "truly," or mise-like to misely, probably no one will envy him his choice. Moreover, does Mr. Lum prefer "love-did" to "loved?" If so, let us endeavor to respect his antiquated taste. In conclusion allow me to assure Mr. Lum that

In couclusion, allow me to assure Mr. Lum that the severance of whatever mars the perfection, flexibility and phonetic excellence of Luguage, is, a decay infinitely preferable to the growth of any ungainly excrescences. It is improvement, pro-H. N. S.

LIST OF LECTURERS

To be useful, this list should be reliable. It therefore shooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a locturer should by mistake appear, we desire to be so in-

JAMES MADISON ALLEN lectures in Greenfield, Mas M, dur-ing dune. Andress accordingly (in care of Dr., Joseph Beala), Will make further engagements. MARY A. AMPHLETT, inspirational, care Dr. C. Bunkley, Dayton, O.

will make further engagements
Many A. Ampillatt, inspirational, care Dr. C. Bunkley,
Dayton. O.
Mrs. N. K. Address, trance speaker, Delton, Wis.
C. Fannik Alltin will speak in Wordester, Mass., during
June; in Miliord July 7; in Putnam Conn. July 11, 21 and
28. Address as above, or box 228. Stoneham, Mass.
Mrs. M. A. Adams, trance speaker, Brattlebaro, V. L.
Mrs. Emai Harding-Haittrik fectures in Miliord, Westford, and I owell, Mass., outling June; Pertland during duly;
Ogdenshirgh, Watertown, N. Y., &ch. during Annie; Ogdenshirgh, Watertown, N. Y., &ch. during and winter to be addressed care Mr Thomas Ranney, 251 Washington street, Boston, Mass. Mis. Britten can only take engagements in the Eastern States at present.
Rev. M. O. Barrett, Glenbeulah, Wis.
ELI F. Brown, Richmond, Ind.
Mrs. H. F. M. Brown will answer calls to lecture and receive subscriptions for the Banner of Light. Address, 225
Weat Rand diph street, Chiesgo, Ht.
Mrs. Sanah A. Byrneks will speak in Miliord, N. H., June
21. Address, Wolfston Heights Mass, hox Fl.
Mrs. Nellind, T. Brighank, Elm Grove, Colerain, Mass.
Mrs. A. P. Brown, St. Johnsbury Centre, V.
Rev. William Britan Shank in Sinford Springs,
Conn., June 23 at 430. Permanent address, No. 5 Pophar Piace,
Boston, Mass.
Mrs. Emma F. Jay Bulleris, 151 West 12th st., New York,
Warran Charr, 1919 Walling for the fifth street, St. Louis, Mo.
Albert E. Carrinter, Carrett, Philadelphia, Pa.
A. B. Child, West Fairlee, V.
Andre Loug Physikans, 190 Warren avo, Chicago, Ill.
Phor. Wm. Distront, Wellessy, Mass.
Miss Lizzir Boten, Pavillon 51 Tremont street, Boston.
Dr. E. C. Dens, Troy, N. Y.
Mrs. Agnes M. Davis, corner Harvard and Ellery streets,
Carmidkonort, Mass.
J. Hardin Dewey M. D., will answer calls for Sunday leeJ. Illands Dewes M. D., will answer calls for Sunday lee-

Miss. Agnes M. Davis, corner narvaru and Enery streets, Campridaeport, Mass.
J. Hamis Dewry M. D., will answer calls for Sunday lectures on the scientific phases of Spiritualism and reform.
Address, 20 Ellot street, Boston, Mass.
Miss Nellie L. Davis will speak in Bipgham, Me, and vicinity, during June. Address, box 323, care A. P. Lake, Lowell Mass.

vicinity during June. Address, box 323, care A. P. Lake, Lowell, Mass.
Mrs. E. Dysmende, M. D., 569 Sth Averue, New York,
Dr. R. P. Fellows, Vincland, N. J.
Dr. H. P. Farrigeld will speak in Newton Falls, O., during June. Address Alfera N. J.
J. Wrs. Fletteren, Westford, Middlesex Co., Mass.
Rev. J. Francis, Ogdensburg, N. Y.
Mrs. M. H. Feller, Elk River, Minn.
A. B. Frrech, Clyde, O.
Kraszy Graver, St. Joseph, Mo.
ISAAO P. GREENLRAF, 27 Mill'ord street, Boston, Mass.
Miss. Heller, Graver 28.

MISS 112L-N VIGOVER, INSPIRATIONAL SPEAKET, DISSUMING ton, Ill., drawer 28.

MRS, M. A. C. HEATH (formerly Brown) will answer calls to lecture and attend funerals. Address, Bethel, Vt.

JAMES H. HARRIS, box 99, Abington, Mass.

WE. A. D. HUNE, West Vide P. O., Cleveland, O.

ZELLA S. HASTINGS, Inspirational, East Whately, Mass.

Mosse Hull, Vineland, N. J.

MRS, ELVIRA S. HULL, Vineland, N. J.

D. W. Hell, inspirational and normal speaker, Hobait, In Lyman C. Howa, Lad St, Fredoma, N. Y. Miss. S. A. Horton, East Saglinaw, Mich.; care K. Talbot, Miss. M. S. Townsend Hoadlay's address during cune care Josiah Simmonda, (i) John Street, Providence, R. I.; July, Bridgewater, Vt. E. Assie Hisman, Weat Winstel, Conn. Miss Jessip Lays, inspirational speaker, will lecture in New York City during June. Address, care Dr. B. H. Crandon 4 Tremont Pempte, Boston Miss F. A. Louak, Genesce, Wis. Cefflay B. Lays Starges, Mich. Dit. Grading W. Lays will answer calls to lecture. Address, Eaton Rapols, Mich. Dit. Grading W. Lays will answer calls to lecture. Address, Eaton Rapols, Mich. Charles A. Louyl filler, trance speaker, Buttevil'e Or. Miss. Eliza Howe Fuller McKinley, San Francisco, Cal. Prop. R. M. M'Cord, Centralia, III.
Eliza, M. Martin, Inspirational speaker, Birmingham, Mich. Mis F. II. Masson, inspirational speaker, No. Conway, N. H. Miss J. E. Mosson, uspirational phase, Birmingham, Mich. Miss J. E. Mosson, uspirational phase, Mission, O. P. C. Milles, Andrew Mission, No. Translation, No. Mission, Vi., June 73. Mission, Volges, Will speak in Wiston, Vi., June 73. Mission, Volges, Will speak in Troy, N. Y., July 4.

P. C. Milles, North Waterbora, Mo. 73, Bridgenort, Comm. Miss Agran Middles Mathershop, box 73, Bridgenort, Comm. Miss Agran Meles. Mathershop, will speak in Weston, Vi. June 21.

Miles, Agren Worde, will shook in Troy, N. Y., July 4.

Frank Flower and Marquay of transe and inspirational speaker, 76, 5th arcume, New York.

Miles, Diza, Mayer Miles, Howard and Mach.

Miles, Maly A. Miles, Str. & Stoneham, Mass.

Die, John Mayinew, Washington, Dr. C. F. O. box 607.

Miles, Mary A. Miles, Str. & Stoneham, Mass.

Die, John Mayinew, Washington, Dr. C. F. O. box 607.

Miles, Mary A. Miles, Lid. M. D., will feet the in Hilmols and Missourt. Address, box 91. Huntley, Mellenry Co., 111

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Miles, Tanozine Minose, Needham Vineyards, Wass.

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N. Frank Whits M. D., Willinanthe-Cont., Mich., during June; andress curing July, Sections, Cont., during

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MRS, LOIS WAISEROOMER CAN be not excel at Angola, Erlo
O. N. Y., in care of A. M. Hawley are further notice.
Proc. E. Whitper, Clyde, O. Therefore, C. Whitper, C. Whitper, C. When, E. When,

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M188 Straft A. Willis wil lecture in Plymouth Jure 23
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MRS. JULIETTE YEAW will speak in Lyn. during June; in

Sorth Schuate. Oct. 22. Address Northboro', Mrss.

CONVENTION NOTICES.

Call for a Spiritual Meeting,

Call for a Mpleitual Meeting,
To be held in Burnet Grove, at Plonix, Osweso Co., N. Y.,
Sunday, Jame 20, at lea o'clock in the incremon. Object of
the meeting, to establish querierly Meetings for the Concides
of, Ono dura and Osweso, A corelal invitation begiven to all
to come who are in invorol such an organization. Short
speeches may be expected to make the meeting interesting.
C. T. Dictass.
Why Faircotte, L. V. Flist,
Why Faircotte, L. V. Flist,
M. W. Newcomb,
Alinert Croton, Henry P. Greek,
Magamer Flist,
Do Crawford, B. Chase,
Hannal Greek,
Magamer S. W. Burders,
Magamer Magamer,
Magamer Magamer,
Magamer Magamer,
Magamer Magamer,
Magamer Magamer,
Magamer, Mekey Got Lo. Orris Babbes, Sicretary.

Baldwinsville, N. F., May 28, 1872.

Spiritual papers please copy:)

Third Annual Convention of the Maryland State Association of Spiritualists.

The Maryland State Association will hold their third annual meeting at 21 of cock Sunday afternoin, June 30th, at Lyceum Hall, 92 West Ball imore street, Battimore. All friends of the cause are our fieldy invited to attend.

Cannot are cor lially included to attend.

Local Societies and Lyceums throughout the State will please aga notice of the following provision in the constitution, and take action accordingly:

"When there shall be as many as three Local Speleties or Lyceums represented, the business shall be conduced by delegates from the several local organizations, each of which shall be entitled to ten delegates."

The following officers are to be elected: President, Secretury and Treasurer—to serve for one year, and three Trustees to serve for two years, three Trustees to serve for two years, three Trustees of the old Board holding over for another year.

Levi Weaver, President, 6 South Calvert street.

George Broom, Secretary, cor. Bank and Wolf streets.

The Vermont State Splittments Association will meet in quarterly convention at Stowe, on Friday, June 28th, and continue in aersion three days, closing sunday, June 28th, and Able speakers will be injustendance. It is understood that the several divisions of the Virthout Centra, Relived will carry those attending the Copyciation for face one way. The stage between Waterbury and Stowe will de the same. Board at the Mount Mansfield Hotel, 61.25 per day.

By order of the Executive Committee.
E. B. Holden, Secretary. D. P. Willer, President.

E. B. Holden, Secretary.

Grave Meeting.

The Spiritualists and Liberalists Society of Springfield, Oldo, will hold a Grave Meeting a Viba-Stait Fail Grounds on Sunday, Jame 20th Mr. O. I. Suilla, I'r Cot prot Jaclifo tame, Mrs. Elizabeth Colt of Colombus, and Addie I. Ballou, are enguged for the occasion. Mrs. Bahou is en played by the Society for three months. Lecturers that can make it convenient to attend are conductly invited. A good time expected.

John P. Allen, President, Markey, Secretary Expected, UBORGE M. TABER, Secretary.

Grave Meeting. A Grove Meeting will be held at West Milton, 16 miles sou of Dayton, O , commencing on Frida effermeon, Junie 28, a holding over Sundsy. Moses and Elvin L. Hull are the speakers. Friends from a distance are invited.

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

This paper la issued every Saturday Morn ing, one week in advance of date.

For Spirit Message Department see Sixth Page Banner of Light.

BOSTON, BATURDAY, JUNE 29, 1872. Office in the "Parker Building," No 18 WASHINGTON STREET,

SROOM No. 3, UP STAIRS. AGENCY IN NEW YORK

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

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

Entrop

All letters and communications appertaining to the Editorial Department of this paper must—in order to receive prompt attention—be addressed to Lt first Colat. Business letters should not be out to the address of the Editor, but interactionly to William White & Co.

The Index Again.

The Index rebukes Prof. Owen, the geologist, as "discourteous" for speaking of the "kindred baser broad of Spiritualists." We are glad to see that the Index has the grace to detect discourtesy in another; but it was only the other day that it was more contemptuous even than Prof. Owen toward Spiritualists: for it sweepingly remarked, in regard to the well-established phenomena of Spiritual-Jam - The witnesses have not yet learned to separe a ghat they have actually seen, heard or felt, from what they merely infer." A somewhat amusing piece of dogmatic arrogance this, that would set down as imbeciles and incapables such men as Wallace, Hare, DeMorgan, Crookes, Varley, have been given to the task of investigation!

In the Banner of May 25th, we exposed the impertinence and untruthfulness of the remarks of the Index. It has not ventured to answer our exposition; but in default of this, it permits a correspondent, Mr. John Chappelsmith, of New Harmony, Ind., in its issue of June 8th, to second Its attack and to complain of what he calls the 'unjust charges" of Spiritualists " against scientiffe / some scientific) men." But Mr. Chappelsmith is no more successful than was the editor of the Index in making out a case against Spiritualism or Spiritualists. He beging with a quotation, in support of his views, from a Scotch physician of I mited fame, Dr. Allen Thomson; the substance of whose testimony is, that "uniformly" the experiments in behalf of the spiritual phenomena have either "signally failed to educe the results proposed, or that the experimenters were detected in the most shameless and determined imposture." ig Doctor declares that he has himself " been fully convinced of this by repeated examinations."

Now who is the Dr. Thomson here brought forward to back up the impertment charges of the editor of the Index against the honesty or ability of Spiritualists? .The following remarks, affording a partial reply to this question, appeared as a leading article in the Edinburgh Evening Courant of Aug. 10th, 1871, and we respectfully commend it to the attention of the editor of the Index and of his New Harmony comforter:

PROFESSOR ALLEN THOMSON ON SPIRITUALISM . To the phenomena of Spiritualism, so called. cidentally been led to give a little at eyes, and have otherwise been at some pains to seek for information on the authors. We have looked into them with our own eyes, and have otherwise been at some pains to seek for information, on the subject. Our attitude toward them remains as at first, that of a very resolute skeptic; but as we do not profess to be scientific, we assume no airs of omniscience, and are disposed to think it just possible that, strange and by arre as it may seem, the thing may have really come lurking truth in it. It is possible it may be true; and if so, it is possible there might be evidence to prove it. It is alleged that there is such evidence; and a calm and dispassionate inquiry

as to the value of the evidence adduced would not seem to us the least irrational. To Professor Allen Thomson, of Glasgow, the matter presents itself otherwise; and he adjudges that nobody but a maniae would seriously concern himself with inquiry into any such matter. Of Professor Thomson we desire to write with all the respect that is his due. His address, the other day delivered, seems on the whole of fairly respectable merit. As an anatomist he is favorably known in the west of Scotland; and in medica circles it is, we believe, understood that he has done something not inconsiderable to elucidate the functions of the midriff. Of the midriff, indeed, his knowledge is known to be minute; and, as the way of your man of science is, he considers that on this ground be is entitled to legislate in other branches of which he knows next to noth-

ing.
With Spiritualism, for instance, he was not in the least called upon to meddle; but in one sec-tion of his uddress he chose to rush upon the sub-ject, and this only to exhibit the depth of his ignorant prejudice. His remarks are nearly throughout entirely futile and feelish. By mer as uninstructed as himself they may possibly be held profound; but people who have practically even touched the subject (though perhaps no more believing than he,) will set them aside at ouce, as merely so much idle drivel. Some little practical acquaintance with the subject Professor Thomson does, indeed, in one sentence claim. have myself been fully convinced of this! (to wit of the underlying imposture). by repeated exam-inations.' No detail of these is, however, as yet before the public. Our columns are frankly open to Dr. Allen Thomson. We shall be happy to print the details if he will send us them; and we don't in the least doubt we shall find in them some such farrage of loose ineptitudes as we lately had occasion to expose in a paper "On Science and Spirits," by the eminent Professor

In concluding a treatise which, as we sufficlearly showed, it is ridiculous to call 'scientific, Dr. Tyndall decisively observes—' the present promoters of spiritual phenomena divide themselves into two classes—one of which needs no demon stration, while the other is beyond the reach of proof. The victims like to believe, and they do not like to be undeceived. The knaves who deceive-and the fools their victims-such, according to Dr. Tyndall, is an exhaustive classification of the adherents of Spiritualism, so called. This is also the view of Dr. Allen Thomson; and he even goes a little further. He has what we must call sans phrase, the stupid audacity to assert that no course of inquiry into the matter can 'deserve the name of study or investigation." He admits, indeed that a few 'men of acknowledged reputation in some departments of science have surrendered their judgments to these foolish dreams;' but he speaks of them as otherwise appearing to be within the bounds of sanity, his implication against them is direct of insanity as to all that re-

gards this matter.

To merely mention one or two of the men whom Dr. Thomson, if he could, would consign to straight waistcoats apiece, will of itself be sufficient to convict him of such a positive outrage of silly impertinence, as might almost suggest for himself the treatment he would apply to others. A little work lies before us entitled The Scientific Aspect of the Supernatural, in which the fullest be-Hef in Spiritualism is set forth, and along with this a conviction of its profound religious importance. The author is the well known Mr. Alfred Russell Wallace, of whom Dr. Allen Thomson may possibly some time have heard. Mr. Wallace is, we believe at this day recognized as a Wallace is, we believe, at this day recognized as a scientific naturalist, second only to Mr. Darwin. By consequence he is no fool; there seems no reason to suspect him a knave; and we are not

considerable list of men, more or less intellect-nally eminent, and whose bona files is not 'to be The late Professor De Morgan gave much attention to the subject, and in point of fact, published an introduction to his wife's book upon published an introduction to his wire s ook upon the first the little. From Matter to Spirit; the Result of Ten Years' Experience in Spirit Manifestations.

Professor De Morgan's careful it quiry, Professor Thomson in one second disposes of as we saw, as convictions on the professor of the description of of the not deserving the name of study or investigation The insolent dogmatism of this is really so absurd and amusing, that it ceases to have matter

Another instance. Professor Challis, of Cambridge, received the other day, along with Pro-fessor Allen Tomson, the highest honor which our ancient University can bestow. It would be a little invidious to inquire curjously which of the two men our University authorities would have adjugded the more eminently entitled to the hor or. Professor Challis thus writes, after a careful examination of 'the testimony to such facts: 'It is such as I have been mable to regist."

mitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up. But, according to his brother LL D. Edinensis, his careful examination of testimony 'does not deserve the filme of study or investigation! Comment is, of course, unnecessary. Other such instances might be multi-lied from the list supplied by Mr. Wallace. To Dr. Huggins the list supplied by Mr. Wallace. To Dr. Huggins it is obvious to refer, who, along with Professor Allen Thomson, received, like Professor Challis, the LLD, degree. Dr. Thomson would not perhaps himself consider his merely resectable reputation as comparable to that of Dr. Huggins, and Dr. Huggins, though careful and guarded in his admission, does very frankly admit the inexplicable character of the phenomena which he witnessed along with Mr. Crookes, and the necessity for further investigation. The investigation which Dr. Huggins pleads for would not, according to Dr. Allen Thomson be held, however strictly conducted, to be even 'deserving of the

Mr. Crookes, again, is very well known as a chemist, and we know what he thinks of the phenomena. Lord Lindsay is also very well known as intelligently concerning himself with scientific mere insolent dogmatic denial to the case for rious inquiry which seems to be fairly made out by the consensus of such men as those enumerated, id of others who might readily be cited, certainly not inferior to him in the matter of scientific ccomplishment? If so, we shall know what to think alike of his sense and his modesty. We have felt constrained to write as above, not

in the interest of any belief which these phenom-ona, if found genuine, might accredit, but simply in rebuke of that spirit of overweening dogmatism which is a positive disgrace to any man call-ing himself scientific, and which is here exhibited y Professor Thomson in a state of most rabid deelopment. In the face of such strange facts as those alleged, skepticism of a severe and uncom-promising kind is the only rational attitude, skepticism is, however, one thing; dogmatic denial on a mere ground of strangeness in the facts, as ormed to scientific preconceptions or pre-is-a thing totally different. There is eviiudíce dence throughout Dr. Allen Thomson's deliver-ance on this subject that, if asked to define the difference, he would be helplessly at a loss to do so, the distinction not existing in his mind. This may be held to give us the accurate measure of Dr. Allen Thomson, considered as a scientific in-

We think the value of Dr. Thomson's aid as a backer to our friend of the Index is here pretty clearly estimated and set forth-and that by one who is not a Spiritualist.

Two other witnesses against Spiritualism, summoned by Mr. Chappelsmith, are Dr. Forbes in the Lancet, in 1844, and Dr. Carpenter, in the Quarterly Review for 1853, and in Human Physilogy, 1855.

Truly Mr. Chappelsmith would seem to be behind the times. We should as soon think of going back to Dr. Flint and the Buffalo doctors. who thought they had exploded Spiritualism by their toe joint theory, as to think of taking the trouble to inquire what Dr. Forbes said in 1844. As for Dr. Carpenter, his last and biggest gun, charged to the muzzle with all he could collect during the last twenty years against Spiritualism was fired in the London Quarterly Review not in 1853, but less than a year ago. It has done nobody any harm, except the Doctor blmself. The sum of his reasoning and of his facts is stated with exactness by Mr. William White in the following passage from his crushing reply to Dr. Carpenter: "Out of his internal consciousness, or by the exercise of what it pleases him to call educated common sense, Dr. Carpenter knows that Mr. Varley and others, who confess to similar experiences, are either dupes or knaves! Bressed for a reason for his conclusion, his reply amounts to this: that what he considers impossible, must be impossible." We have already given in the Banner all that I)r. Carpenter could say against Spiritualism.

There is still one more authority quoted by Mr. Chappelsmith in suffort of the charge made by the Index. He refers to Prof. Owen, whose investigations, he tells us, have led him to conclude that "spirit does not exist apart from a brain."

Perhaps not. We never said that it did. But the presumption and false teaching of Professor Owen and the school of degmatic materialists who reject all spiritual facts, is in jumping to the conclusion that, apart from the brain which they can see, weigh, handle and dissect, there cannot be a cerebral organism of finer tissues, though invisible to our coarser senses, and for which the material brain may serve as the matrix. The blunder of these people is in imagining they have dissected creruthing when they have slashed and probed what they can see with a vision far inforior to that of many of the lower animals.

Mr. Chappelsmith concludes his communication

to the Index as follows: " Prof. Owen says of the baneful influences like those which Robert Dale Owen is striv-ing to perpetuate: 'But it is again to be delivered from the necessity of speculating where the "soul" wanders when thought and self-consciousness are suspended; or how it is to be dis posed of until "the resurrection of the body," gloforces "soul" will then, as now, be a parcel. If the physiologist and pathologist had done no more than demonstrate "the universal law of our be ng," which cuts away the foundations of "pur-gatory" or other limbo, from the feet of those who gatory or other times, from the kindred baser trade thereon—not to mention the kindred baser rood of "Spiritualists and Spirit-Rappers would deserve the gratitude of the Christian

Prof. Owen, it seems, congratulates himself, not only on having demolished Spiritualism, but on having, with the same blow, knocked away the pins from under the Catholic Church, Men of the true scientific spirit will blush at such absurd higotry and conceit on the part of one whose culture ought to have freed him from all illiberal preoccupations. Sorry comfort he would give to Christians in telling them that there is no natural proof of immortality, that they must get all their assurances on the subject from certain ancient, disputed and mistranslated books, popularly known'as "revelation."

"Oh. star-eyed Science, hast thou wandered there, To bring us back the message of despair?" Nay, it is only a sham science which would dogmatically, and without the fairest and most labo-

and when men of science and smatterers in sciquestioned, who have distinctly proclaimed or admitted themselves convinced of the genuineness separate what we have actually seen, heard or of these phenomena. Let us indicate one or two felt from what we merely infer. we throw backthe insult with derision, and ask if such men as Wallaco and Crookes are not to be accounted convictions?

The attempt of the Index and its coadjutors to persuade the world that these men, and the long list of able men who agree with them, are imbeciles and dupes, knaves and fools, because they have become convinced of the genuineness of the spiritual phenomena, is so at-variance with all courteous and liberal feeling, and so indicative of a blind dogmatism, intolerant of such facts; as do not happen to fit into favorite theories, that we cannot but lose faith in the existence of that sin-In short, the testimony has been so abundant and consentaneous, that either the facts must be adtraits, and which they would somewhat ostentatiously parade in their defence of atheists and secularists who never bother them, as the Spiritualists do, with inconvenient facts, but simply dispute about what can neither be proved nor disrroved.

Do you know what rouses all this bitterness and bigotry against the Spiritualists? It is because they claim the nossession of precious facts. and that their convictions have a scientific foundation, and must, therefore, if true, in the long run, prevail.

The de haut en bas airs of the Index toward Spiritualism and toward the eminent men of science who have avowed their belief in its phenomena would simply give rise to the indifferent smile which the antics of the genus swell, whether scientific, religious, or radical, generally excite on our irrevential lips, were it not for the fact that so many Spiritualists have at heart, equally with the men of the Index the cause of that free inquiries. He has been at great pains to test Mr. Home's claims, and is thoroughly convinced of their validity. Will Professor Allen Thomson, on the ground that he knows a thing or two about the ground that he knows a thing or two about the midriff, have the hardifiedd to oppose his to the ignorant slanders of the Thomsons, Carpenters, and Prof. Owens against Spiritualists, and persistently overlooking the able replies of such a man as Alfred R. Wallace (recognized by Mr. Abbot's much-lauded friend, Darwin, as high scientific authority,) the conductors of the Index show anything but'a spirit of fair dealing toward those investigators whose convictions and facts happen to clash with the a priori notions of its own editorial committee. Such blind, supercilious antagonism is discreditable to the philosophical candor and courage of the Indexians; and, in making questionable their liberality and their wisdom in one department, it injures their authority in those directions in which we would rejoice to see their influence extended and established.

> "Show us some scientific authority for these marvels," say certain scientists and sciolists; but when it is forthcoming-when two members of the Royal Academy of Science (Messrs. Crookes and Huggins) appear with facts which they have carefully verified-then the Thomsons and Carpenters evade the testimony hy attempting to disparage the ability or I onesty of the witnesses,

> This is but a repetition of the game that has been played against modern Spiritualism eyer More its advent. Dr. Ware was acknowledged to be one of the foremost chemists of the age, until he became convinced of the genuineness of the spiritual phenomena-and then he was denounced as in his dotage or insane. "There is insanity in the family," said his colleagues of the Philosophical Society. He was refused a hearing at all scientific assemblies.

> We could instance mary similar cases that have occurred both in the United States and in England. And now, when he who runs may read the innumerable concurrent attestations from all parts of the world in support of the spiritual facts, the Index, which is nothing if entific, and whose professed object it is to reconcile free religion with science-after the Dialectical Society of London, including some of the most disinterested scientists of the age, have testified to the phenomena-affer Wallace, Favre, Flammarion, Crookes, Varley, De Morgan, and hundreds of others hardly less distinguished have spoken-would add a cheap crown to-its theory of the incompetency of Spiritualists by affecting to ignore the character of our eminent scientific witnesses, in the sweetly candid and naive inqui-Ly-". What phenomena occur?"

> [* Since the foregoing remarks were penned, we have received the Index of June 15th, in which our complaints of illiberal dealing in not giving both sides of the question are removed by the republication in full of our own rrticle entitled, "What Phenomena Occur?" Some editorial comments in regard to it also appear. The editor charges us with a lack of politeness; but we think he can hardly re-peruse his own contemptuous remarks in regard to Spiritualists without acknowledging that the impoliteness began with him, though this may not justify our breach of good manners, if such there has been.

> The "confusion" which the editor finds in our remark in regard to "human conditions" would seem to be in his own narrow misconceptions and misconstructions. There is a pedantic science which defeats truth by its illiberal exactions. We have certainly instanced, for the editor's information, the names of many eminent men of science who testify to the occurrence of the phenomena For him to ignore the ability of such men as Wallace and Varley, and to intimate that they have arrived at their convictions by unscientific processes, is a simple begging of the question. We maintain that they and thousands of unprofessional observers have examined into the phenomena with a thoroughly scrupulous, conscientions care, and by processes as scientific as those which Huxley and Tyndall employ in their chemical or biological researches.

For the editor to speak of the "waywardness' of such men as we have named among the scientific believers in the spiritual phenomena, for him to insinuate that the "data for an intelligent conviction" have not been supplied to these men-is simply a meaningless sneer. We do not find fault with any man's skepticism on the subject of the phenomena-we have no disposition to play the propagandist-but we are disposed to repel the illiberal and unjust aspersions which would exclude such men as we have named from the rank of "scientific observers"-and this simply because they accept as genuine certain phenomena ignored by many of their scientific brethren.

In conclusion, we are as much disposed as the Index is to discuss these matters in a spirit of courtesy; but at the same time we do not think we have too severely characterized the temper which can so arrogantly class all the witnesses to the phenomena of Spiritualism during the last quarter of a century as persons who have not yet learnt to separate what they have seen," etc., from what they merely infer."]

aware that his sanity—save implicity by Dr. rious investigation, deny the facts and phenome. Allen Thomson—has ever been called in question. Moreover, Mr. Wallace in his little book gives a These conclusions rest on a purely scientific basis: barism," "unexplored territory," etc., etc., but have arrived-the two former being for sale at now-if we may judge from the sprightly Dunedin Echo, a secular paper which reaches us course of its list of contents, gives a favorable reregularly from thence, showing a clear, well view of Hon. Thomas R. Hazard's " Eleven Days printed page, and speaking in a fearless tone-it at Moravia," and deals considerably in the queswill be well for sections of the world older in civ- tion of spirit-photography. It also furnishes an ilization to look to their laurels. We give the fol- instance of professional intolerance on the part of lowing extracts from its recent issues:

"On Dir.-We understand that the reverend the usages of the Royal Society, published hereand learned and zealous author of the 'Urgent' say reports of the doings of the Council of that Appeals to the Unraved,' and other meritorions body, to the detriment of William Crookes, F. R. works, is about to take a voyage to Australia to recruit his health, being wearied with the 'contradictions of sinners against himself' in Dunedin, and trusting that the Great Head of the Church will open an important sphere in the vineyard for his further prosecution of the great work of faith and labor of 'Love!'"

"SPIRITUALISM. - Mr. Conway, successor to Theodore Parker, in America, at a public meeting lately held in London, said that he had been recently traveling in Russia, and there, among educated people, in the house of count and baron, wherever he mingled in intellectual society, he found that one or more of the members of the family were Spiritualists."

"OMINOUS SYMPTOMS. — Last Sabhath, two leading merchants were observed gazing earnestly over the large congregation of which they form integral parts, and one was overheard asking the other the following/very solemn question: 'What are we all here net for?' The reply was that it was singular 'how so many people gathered, 'when there was yeally nothing instructive set before them.' The questioner seemed heartily to homologate the sentiment. It would thus appear that the worm of theological skepticism is graw-ing viciously at the root of the popular faith in Otago, as well as in Victoria and elsewhere."

"THEOLOGY.-A glance at the history of nations will convince one that one-half of the miseries and horrors that have deadened the mortal sphere are the legitimate effects of religious creeds which have enslaved the minds of men."

Under its "Correspondence" head we frequent ly find articles concerning Spiritualism which show a fearless determination on the part of the various writers to learn the whole truth concerning the matter, whatever may result to established theologic forms during the process. That is right -give truth an equal voice with error, and the latter must inevitably yield the ground. The following extract is from one of these letters, which encloses a citation from Nathaniel Hawthorne's 'Foreign Note Book of Good Words"-wherein Robert Browning, the great English poet, is represented as having acknowledged that both himself and wife had, at one of Mr. Home's scances, "seen and felt unearthly hands," one of which had placed a laurel wreath on Mrs. Browning's head, Browning, however," so runs the narration, "avowed his belief that these hands were affixed to the feet of Mr. Home, who lay extended in his chair, with his legs stretched far under the table." The writer remarks upon this strange surrender of reason to prejudice:

"Nothing seems so amusing to me as the efforts which the opponents of Spiritualism make, in order to explain away the facts, or phenomena, on which it is based. After they can no longer deny the phenomena, they commence to account for them in all kinds of ways, possible and impossible. In most cases the explanations are constituted, while in some they are far more wonder full and astounding than Spiritualism itself. In most cases the explanations are simply stuffel, while in some they are far more wonder-ful and astounding than Spiritualism itself. * * The idea of Mr. Home having hands affixed to the feet is truly indicators and will only raise of his feet is truly ludicrous, and will only raise a smile on the face of every one who has investigated the matter, even partially."

Another correspondent refers to a progressive movement now going on in the neighborhood, and speaks of the clergy and established church in the following sarcastic strain:

"Steps are at length being taken to form a Dialectical Society here, after the model of the London society of the same name, for the purpose of investigating this subject. The success of the soirce given on account of Mr. and Mrs. Meers, to gether with the recent importation from the au-tipodes of very considerable mediumistic talent, has led to this movement. * * If that old saying that 'no one has ever come back to tell us,' moment to inquire whether the Almighty, the world to whirl upon its axis in solemn silence. Many eminent scholars believe that inspiration, different at different times, is still a perpetual foot. If this has the church sing around more fact. If this be so, the church going crowd may be likened unto a man who rushed out of doors and wended his way afar off, unto a reading room where there was kept a file of papers published about the days of Julius Casar, and who, although spoken to, refused to listen to anything which had transpired since.

If the so-called manifestations obtained at spirit circles be of satanic origin, we have in them at least a fulfillment of the pious wish expressed by the poet Burns, when he said:

'Auld Nickie Ben, Oh, would ye tak' a thought and men'.' In the days of our Saviour, Satan said, 'Worship me.' In the interval of eighteen hundred years he has evidently mended, for now he miger ably says, 'Worship God.'"

-The correspondent, in closing, refers to the fundamental principle of the Church, which seems to provide "that a man or woman, holding an 'erroneous opinion of doctrinal matter shall be punished therefor everlastingly," and says, accordingly, "an error of the judgment is an awful error, carrying an awful penalty; but what if the minister himself should be in error, and incur the penalty? For safety's sake, I think all should join the Dialectical Society."

The "Sunday" question seems also to have penetrated these remote regions, whereat the Echo" repeats the note of Old World progress. A government iron-clad ship, the "Cerebus," having visited Melbourne, Australia, was courteously opened by the officers for the inspection of the public on Sunday afternoons-large crowds availing themselves of the privilege. The stereotyped Sabbatarians were overwhelmed with indignation, and deputations waited upon the government officials demanding an order closing the yessel on Sunday. The government, however, refu-ed to issue such a mandate; the ship continued open to visitors on the Sabbath as usual, and the liberal element and the press shouted "Amen!" while, as a natural result, an "anti-Sabbatarian" petition," so says the Echo, "got up by the Puritan section of the community, has been signed by many thousands of persons.

Thus another victory for free thought has been achieved. Promising indeed are the signs of the times from these "Isles of the sea."

"Flashes of Light from the Spirit-Land."

This remarkable compend of information, arranged by Allen Putnam from the message department of the Banner of Light, as spoken by Mrs. J. H. Conant, continues to widen in its influence among the people, as a knowledge of its value is spread abroad. Horace Hill, of Ithaca, N. Y., writing concerning it, says:

"I received 'Flashes of Light' and the 'Eleven Days at Moravia' in due time. I consider the Flashes' worth four times their price to any one who will read the book."

Read the advertisement, in another column, of Dr. J.C. Phillips, Berlin, Wis., a meritorious physician and very successful healer.

The English Spiritualist Magazines. The "London Spiritual Magazine," "Human Nature," and "Christian Spiritualist" for June our counter. The Spiritual Magazine, in the Dr. W. B. Carpenter, F. R. S., who, contrary to

8., the "psychic force" investigator-said Carpenter not being a member of said Council. On complaint, by letter, of Mr. Crookes, to the President and Council, the following resolutions were nassed in the matter: First, "That the President and Council regret that the statements in question should have been published, both because they are incorrect in point of fact, and because the unauthorized publication of fact, and because the unauthorized publication." cation of the deliberations of the Council is con-

the above resolution be communicated to Mr. Crookes." It also presents a full account of D. D. Home's new volume, in which," after reviewing his reviewers, he gives the more remarkable of his experiences as a medium, dwelling especially on the new phases of phenomena, in connection therewith, which have shown themselves since the publication of his former volume, and quoting ample testimony to the facts from witnesses whose evidence on any other matter the world would

trary to the usage of the society." Second, "That

not hesitate to accept. * * In a third volume, which we understand may be expected shortly, the author purposes to complete the history of the Chancery suit, and to give an account of the investigations into the phenomena of his mediumship made by the Earl of Dunraven, Mr. William Crookes, and other scientific gentlemen."

"Human Nature" gives, among other attractive articles, the late J. W. Jackson's views on Miss Anna Blackwell's papers on re-incarnation, a succinct history of the witchcraft mania, under the heading of a "Mad World," a comprehensive sketch of Gerald Massey's poem, "Tale of Eterni-

ty," reviews, miscellanea, &c. The" Christian Spiritualist" continues its publication of narratives from Robert Dale Owen's Debatable Land, treats on spirit photography, gives spirit messages, etc. From its "Gleanings" we learn that "Mr. Home, who has been suffering from gastric fever, is at present residing in Paris," and that "Mrs. Victoria C. Woodhull is giving her friends and enemies in America plenty of work to do, in the form of discussion on her social and political theories." We are pained to perceive under the same heading that Bro. Powell's health continues to fail. We have solicited (and do at the present time) help for this worthy brother. Any person desiring to aid him can forward such sum as he or she feels able, to this office, and we will gladly forward the same: ----

"Mr. J. H. Powell, who not long ago returned from America, is very, very ill; so ill indeed that there are little hopes of his recovery. Meanwhile, his family need help. Mr. Powell has in the once to Mr. Powell, 179, Copenhagen street, Cale-donian Road, London, or to Mr. Barns, 15 South ampton Row, London. The first poem in the vol-ume is intended to be a digest of the Spiritual Philosophy. Mr. Powell's case is a very bad one, and is worthy of such help as we can give."

Spirit Photography in England....

This subject, which has, on several occasions, created much interest, and awakened earnest inquiry on our side of the Atlantic, seems at present to be engaging the attention of the English liberal. element, if we may judge from the pages of the spiritual magazines and periodicals of that councan be shown to be false, it is certainly news of try which for the last two mouths have reached no ordinary interest. * * * It must be of serious. Of the fact that the usual amount of bigotry us. Of the fact that the usual amount of bigotry concerning all things spiritual has now been who directly and indirectly vouchsafed communion with man down to the apostolic days, has since retired—as it were—to a distance, and left gard, we need no stronger proof than that afforded by the announcement of the artist, Mr. F. A. Hudson, himself, (which we find in the columns of the London Medium and Daybreak for May 31st,) in which he says that, in consequence of threats of prosecution, accusations of "witchcraft," "cheating," etc., etc., he has been obliged to take the ground (by advice of his solicitors) that he will not guarantee his pictures as spirit photographs, but will leave his sitters to form their own conclusions.

That the public are fixing eyes of inquiry upon the matter other than "cynical, is also evident by the numerous endorsements which Mr. Hudson receives. In an article which appears simultaneously in the pages of the June numbers 65 the London Spiritual Magazine (published by J. Burns) and the Christian Spiritualist (issued by Rev. F. R. Young at Swindon, Wilts.,) we are informed of the experiences-continued through some time-of Georgiana Houghton, in company (at various seasons) with Mrs. Guppy, Mrs. Tebb, and others, at the rooms of the spirit photographer. Among the pictures described we find the following striking case:

"Mrs. Tabb was to meet me at Mr. Hudson's, [May 16:h] to avail herself of my mediumship, but I was first to have a negative taken (No. 21) while she sat by. I accordingly took the position impressed upon me at the time, and stood facing the east, the camera being at the south, so that I was exactly in profile; my left hand was placed under my chin, while my right hand hung down. The negative was developed, and, to our bewildering surprise, in the picture I was turned full-face, with the hands placed together in an attitude of prayer! I think that of all the wonders which have occurred, this was the most startling to Mr. Hudson himself."

A picture of Mrs. Tebbs's spirit-grandmother was then taken while that lady sat before the camera—the correspondent above named going into the dark room with Mr. Hudson, seeing him clean his plate, collodionise it, &c., and never leaving him for one moment until the negative was fully developed.

Under similar test conditions a picture of Bunyan was taken the same day, on the plate with Mrs. Cooper, of Sydenham Hill, and a picture of "Oress," her spirit guide, appeared upon the plate with Mrs. Anderson, in fulfillment of a promise through a medium, the artist knowing nothing whatever of the matter. These factscontributed by a reliable witness—speak for them-

Picnic at Walden Lake Grove.

As per recent announcement, it will be seen that Dr. A. H. Richardson and James S. Dodge will give the first of their Union Spiritualist Picnics at this popular resort, on Wednesday, July 17th. A large assembly of the friends from Boston and vicinity, together with representatives from all parts of the State, will be the result, as this Lake is gradually working its way into the public favor, and the attendance on camp meetings and picnic gatherings for the last two or three years has steadily increased. Due notice of prices, trains, etc., etc., will be given hereafter.

The Great Jubilce.

The past week-from Monday, June 17th, to 221, inclusive-has been marked by the successful the colossal magnitude of which has never been second week opens with a full tide of promise. A chorus of twenty thousand voices, two thou-Vienna, Austria, led by Johann Strauss, celebrated foreign and American vocalists, anvils, cannon, city, bells, etc., etc., have combined to awaken in the breasts of the large audiences present those tempests of enthusiasm which must be seen and participated in, in order that their full force may be comprehended:

The six days were severally designated: Monday, 17th, as the American day; Tuesday, 18th, the English; Wednesday, 19th, the German: Thursday, 20th, the French; Friday, 21st, the Austrian; and Saturday, 22d, the Russian; at which times the favorite airs of these nations were different countries specified. The order and decoby the correctness and precision of musical execution which have characterized every performance.

On Wednesday evening, June 26th, the Collseum will be the scene of festive enjoyment. A grand ball is arranged for that occasion, whereat the great orchestra, led by Johann Strauss, will discourse music of a high order to dancers and promenaders.

The present Festival will conclude on Thursday, July 4th.

Mr. P. S. Gilmore and all connected with the movement have cause for the highest self-satisfaction at the grand display, and are worthy theplaudits attending it. It is said that when, at the close of the opening performance of his first great musical gathering, in 1869, the celebrated band-master was congratulated at his success, he exclaimed, in a fresh glow of enthusiasm, "There is nothing left for me now except to get up another Jubilee twice as big as this one!" This promise has been fully accomplished.

The influence of this enterprise on the public taste with regard to music is marked, even at this early moment. Demands for the Jubilee books are being sent in from all parts of the country by persons anxious to purchase them, who cannot attend, but who desire to render themselves acquainted with the magnificent chorals, etc., contained therein. Music and Spirituality are akin; and whatever tends to harmony cannot but elevate human thought and strengthen the outward influence of the soul; and so we bid the Jubilee God-speed in its mission.

Gerald Massey on Spiritualism.

This thrilling poet of the new and progressive whose metrical effusions are known all over the civilized world as stimuli of soulful aspiraings and active reformation among mankind, hasadded another glory to his name by daring to appear before the English public as a lecturer upon the Spiritual Philosophy. We find it announced in the Medium and Daybreak, London, (Eng.) for May 17th, that "on Sunday, May 12th, Mr. Massey gave the first of his course of four lectures on Spiritualism," at St. George's Hall, "The hall was well filled by an intelligent and appreciative audience, who, although the lecture lasted for nearly two hours, manifested the utmost attention throughout.." The subject treated in this discourse was: " Facts of my own Personal Experience narrated and discussed, with various theories of the alleged phenomena." The same paper for May 24th and 31st, informs us that similar successes attended his lectures Sundays, 19th and 26th, on the following themes: "Concerning a Spirit-World revealed to the Natural World by means of objective manifestations; with a New Theory of the Tree of Knowledge of Good and Evil," and "The Birth, Life, Miracles and Character of Jesus re-viewed from a fresh standpoint." We are glad to welcome to the ranks of truth's laborers one whose efforts in other fields has proved him to be indeed a tower of strength. . .

"other letters received by Mr. Ma from persons of distinction "-so says the Spiritual Magazine for June - "regretting that they were unable to attend the lectures, is one from Mr. Alfred Tennyson, who said that he had read Mr. Massey's little book 'Concerning Spiritualism' more than once, and had induced others to read it. He would have liked to have been present at the lectures, but was prevented by the distance of his residence from London."

The "Cruelty to Animals" Society vs. Pigeon Shooting.

From time to time we suppose the eyes of sympathetic persons are, like our own, shocked to read announcements like the following. One would naturally suppose that the range of rational enjoyment afforded by the Source of Life to his children was sufficiently extended as to render unnecessary a forcible invasion of the right to existence on the part of so inoffensive a section of the animal kingdom as the columbide, by man, the reputed crowning glory of the universe. But such is not the case, as appears below: WILD PICEON SHOOT.

There will be (2000) two thousand wild niceous at the Fair Grounds at Readville, on Tuesday, June 11th, subject to the orders of any and all sportsmen who wish for the rare sport of a crack the wild ones. Shooting to commence at 11 o'clock. Lunch served at 1 o'clock. WISNER PARK, Proprietor.

The announcement speaks for itself, and is a sad commentary upon the state of society which acknowledges it to be "rare sport." But we are pleased to perceive, per a notification from Frank B. Fay, Secretary of the Massachusetts Society for the Prevention of Cruelty to Animals, that that organization is at least prosecuting inquiries with regard to the matter. He says:

"The pigeon' question is a difficult one. Mr. Bergh has so far failed in his effort to stop the practice. To kill the pigeon is not cruelty in the eye of the law. If wounded and allowed to live, we might make a case. We are not forgetful of the matter, but shall act when we feel assured of

Vaccination and Small Pox.

By reference to our sixth page the reader will mark the opinion of the invisible intelligences concerning the process of vaccination as a preventive to the spread or violence of this dreaded disease. The argument presented against the introduction of the vaccine virus into the human system, is earnest and convincing. We hope parents will heed the teaching of the spirit in this -particular, as we have positive evidence, in several cases, of the perticious results of the practice, and therefore agree with the sentiments expressed at our circle, that "the remedy is worse than the disease."

Missionaries (?) Wanted.

We are informed in the columns of the Boston Daily Advertiser that Cartersville, Geo., has eleven bar-rooms, seven of them kept by churchmembers!

The American Liberal Tract Society.

At a meeting of the American Liberal Tract Society on Wednesday evening, June 12th, the prosecution, in Boston, of a musical enterprise, following persons were elected as officers for the ensuing year: President-William Denton of equaled in the history of civilized man, and its | Wellesley, Mass. Vice Presidents - Lysander S. Richards of Quincy, Mass., H. S. Williams of Boston, John Flint of Webster, Dr. B. H. Cransand instruments, leading military bands from | don of Chelsea. Recording Secretary-M. T. Dole England, France, Germany, a fine orchestra from of Charlestown. Corresponding Secretary-Mrs. E. M. F. Denton of Welleslev. Treasurer-Wm. A Dunklee of Boston. Executive Board-M. T. Dole, Charlestown, Mass.: Geo. A. Bacon, John Wetherbee, Geo. Hosmer, Mrs. John Woods, Miss G. S. Stillings, H. S. Williams, Luther Stone, Wm. A Dunklee, Boston; J. L. Hatch, Westboro', Mass. Mrs. E. M. F. Denton, Wellesley, Mass; Mrs. J. S. Dodge, Chelsea, Mass; Wm. Butts, Memphis, Tenn.; James E. Bartlett, Peabody, Mass.; Alfred Makenzie, Peabody, Mass; Asa Bushby, Lynn, Mass ; F. D. Edwards, Marlboro', Mass.; Mrs. -Wood, Hudson, Mass.; Edwin Wilder, Hingham, Mass.; Albert Morton, San Francisco, Cal.; Mrs performed, in the most cases by citizens of the | Marietta Flagg, Worcester, Mass.; E. W. Dickinson, Springfield, Mass.; Gilbert Smith, Harwich rum among the audiences have been equaled only | Mass.; Luke Davis, Newton, Mass.; L. L. Bullard, Plymouth, Mass. Trustees-Phineas E Gay, Dan iel Farrar, John Woods, Luther Colby, George W. M. T. DOLE, Secretary. Smith, Boston.

Mrs. Mary M. Hardy.

This well-known medium closed her course of Sunday and Wednesday evening séances at her residence, No. 4 Concord square, Boston, Mass., on Sunday evening, June 16th, for the season. At. the close thereof, Mr. E. Slocomb offered the following resolution as expressive of the appreciation in which these scances are held by the thousands who have visited them since they were commenced. The resolution was passed by a unanimous vote:

Resolved, That in attending the public scances as given by Mrs. Hardy, we have been greatly benefited, encouraged and blessed, and we tender to her and her husband our heartfelt thanks for the kind manner in which we have been en-tertained in their house; we trust she will, as soon as she is able, resume these scences and thus bless mankind with the beautiful truths as given through her by the spirit-world.

Mrs. Hardy, with her husband, in company with several other ladies and gentlemen, started on Monday to visit the far-famed manifestations at Moravia. Due notice will be given in this paper of the reopening of her scances in the autumn.

The "Eight Hour" Meeting at . Faucuil Hall.

The working-men of Boston and vicinity favorable to movements looking to the establishment of eight hours as a legal day's work, held a meetng at this hall, Tuesday evening, June 18th, at which addresses were made by Wendell Phillips, Patrick O'Hearn, Geo. A. Bacon, Ed. S. Wheeler, and others, all counseling unity and cooperation for the cause. The truth of the case is conveyed in Mr. Phillips's closing paragraph, as reported:

"There never was a nation in which the majority ruled. Majorities never rule; a few men with clear brains, brave hearts and hands clasped together, they rule, and the only question as to the time when you, the laboring men, shall rule, is how long it will be before you class hauds and work harmoniously."

New Book Catalogue of William White

& Cox 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. Miss Nellio L. Davis will speak in Kenduskeag, Mo., July list and 28th; Dover, Me., during August; Bradley, Sept. 1st. 8th, and 15th. Societies in Massachusetts desiring lectures for the fall and winter months can address her P. O.

ox 323, Lowell, Mass. Daniel White, M. D., of Virden, Ill., writes us that he has lecided to enter the lecture field, and will answer calls to

speak upon the subjects of Health, Temperance, and Spirit uallem. J. Wm. Fletcher will speak in Lowell, Mass., during the

month of September. Albert Morton, healer, his wife, a fine test and business medium-formerly Mrs. Littlejohn-and family, started by rail from Boston, for San Francisco, Cal., on Tuesday, June 18th, for the purpose of locating as practicing media in that city:

E. S. Wheeler wishes to make engagements for the sec ond and fourth Sundays in September, within a reasonable distance of Milford, Mass., and during the summer in New England, until further notice. If in the field this coming

winter, may be engaged West and South. A. E. Carponter will lecture in Meretown, Vt., Wednesday

evening, June 26th.

Dr. Edward Mead's Psychopathic Institute for the treatment of mental and nervous diseases. was opened the last of May, in the beautiful town of Winchester, Mass., about eight miles from Boston. It has already received a number of patients, but there are accommodations for more. Such an institution has long been needed, and friends of the mentally afflicted should see that it is sustained. Communicate directly with the doctor for further information.

Harriette Bussey, of Blackstone, Mass., is desirous of obtaining a copy of the "Letter of John S. Adams" to the Chelsea (Mass.) Church, when he withdrew from that hody. The work is out of print, and the lady authorizes us to say that if any person possessing a copy of it will forward it to the Banner of Light Office, she will pay the price asked for the volume, the expense of sending it, and be very grateful for the accommodation besides.

We are in receipt of a line from R. K. Stoddard, Philadelphia, Pa., in which it appears that, in consequence of severe illness, Mrs. S. with her son, Dewitt C. Hough, the physical medium, will be unable to visit Boston, as announced, for the present.

Our thanks are tendered to Mrs. Amasa Willis, of Taunton, Mrs. Dr. Edward Mead, of Winchester, and Mrs. G., of this city, for beautiful bouquets of flowers for our Free Circle table.

Cape Cod Camp Meeting of Spiritualists. The Annual Spiritualists' Camp Meeting will be held at Nickerson's Grove. Harwich, Cane Cod, commencing Tuesday, July 16, and ending on Monday, the 22d. Tickets may be obtained at the following reduced rates of fare:

Middleboro' and return 82,15 1,70

...... 1,a0 Other points sa ne as last year. Messrs. Snow & Hallett will provide board and lodging for all who desire. Many of the ablest speakers upon the subject of Spiritualism will render the exercises worthy of general and all are invited to participate with us in this social and intellectual feast.

Committee of Arrangements.

DOANE KELLEY, Dennis Port. THRAIM DOANE, JR.,) Harwich Port W. B. KELLEY, Scerelary.

New Publications.

NATURE'S LAWS IN HUMAN LIFE, an Exposition of Spiritualism, embracing the various opinions of Extremists, pro-and con., together with the Author's Experience, is the full title of a book by the author of "Vital Magnetic Cure," from the press of Wm. White & Co., which will pretty exactly convoy its own meaning. The book is divided into four parts, with an introductory chapter. The first part treats the Testimony against Spiritualism; the second, Conservatism; the third. Testimony in favor of Spiritualism-and this is the fullest and largest division of all-and the fourth, Religious Aspects and Relations of Spiritualism. We are at a loss to say which is the more interesting, the testimony adduced by the author, pro and con., or his own comments and discussions. Among those who stand arrayed in opposition to our beautiful and consulatory faith are Prof Phelps, D. D., Wm. T. Dwight, D. D., Elder Knapp, the Boston Traveller and Herald, Dr. W. A. Hammond, Pather Hecker, J. D. Fulton, Rev. Mr. Morgan; and P. T. Barnum. In addition to this opposing testimony of individuals, the author supplies ceplous extracts, in the same line, from scientific men and the church.

Under the head of Conservatism he cites the cuinton and sentiments of men who stand in the still undecisive position of Beecher, Tilton, and Murray. In the list of testinony adduced in favor of Spiritualism, there are brough forward the Rebrew and Christian Scriptures; the mediumship of Mrs. Conant; communications from Rev. Dr. Gannett and Dr. Wesselhooff; his own personal experience; anirit likenesses: Spiritualism at camp meetings; presentiment, dreaming and prophecy; Spiritualism in court; proofs of the good that Spiritualism has done; the duplex character of opposing testimony; the conditions and rules of adances; togother with numerous miscellaneous facts' in spiritual experience. Among the latter, President Lincoln, Planchette, The Gates Ajar, and Obsession come in for place each. Then there is a supplemental discussion of civil and social rights, involving the important questions of woman suffrage, free love and marriage, divorce, and communism

In speaking of the mediumship of Mrs. Conant, the author refers to the opening of an elegant room, by the proprietors of the Banner of Light, for the benefit of the public gener ally, for the holding of free public circles, and gives in full one of the many impressive at d inspired invocations that have fallen from the lips of that well-known medium. Of ties concerned in the transmission of the messages, the intrinsic character and quality of which differ from each other in the widest degree, presenting in their individual features almost as many characteristic phases as there are disembodied minds communicating." On the subject of insanity-a subject that has of late years been forced into a painful prominence before the public mind-the author furnishes the following narrative, which deserves to be extract ed entire:

A case came under our personal observation about twelve years ago. One of our well-to-do, influential Boston mericans, who had previously become convinced of the truth of Spiritualism, called upon a medium, through whom his brother-in-law and his mother manifested their presence, describing the condition of his sister who was then an inmate of the McLean Asylum, in Somerville, and whose mental disease, as stated by the superintendent, had a faitelful tendency in as dangerous a degree as any patient them under his charge. Those spirit relatives begged that she should be taken out of the institution and placed under magnetic treatment, aided by spirit-influence, promising benefit, if not core, from that course. IKBANITY

magnetic treatment, added by spirit-influence, promising benefit, if not care, from that course.

The gentleman, having so much confidence in this promise, and aware that the medium had no knowledge of the case, except that derived through the spirit-friends, followed the advice given. He first made arrangements for the medium to accompany him, as a friend, on a visit to his sister. Then he was again importuned in the same was to remove her to a temporary bearing place, where the desired means of relief could be employed.

Having acceded to the urgent solicitation, this patient was met by several mediums, and from thence removed to a lower treatment of Spiritualists of Louislanne at Mingra Hall; New Orleans, Sunday evening, May 4th, 1872.

was met by several mediums, and from thonce removed to a more permanent place where a number of mediums resided, and the proposed remedial influence tested. The result was restoration to soundness of mind, which has continued to

restoration to soundness of mind, which has continued to this day. For six years past the lady has had charge of her daughter's twin children.

It may be stated that the cause of the insanity in this case was religious excitement, the patient entertaining the idea that she had committed "the unpardonable sin." It is alluded to in Mr. R. D. Owen's late work, The Debatable Land p. 2021. Land, p. 523.

p. 523. The was a gradual improvement in both the bodily and mental condition, from the time she was subjected to the change of treatment. The patient enjuyed the spirit control, and often asked the spirits to come and converse with

We commond the book as one replete with interest, fresh and moving on the subject to which it devotes its investigation, and believe that its extended porusal will result in a larger enlightenment and satisfaction of the public mind on the subject of Spiritualism, which is continually gaining inrestigators and believers everywhere.

CHAPTERS FROM THE BIBLE OF THE AGES is the fit and impressive title of a careful com, liation by Glies B. Stebbins, of Detroit, whose name is widely known among the liberal thinkers and progressive religionists of this stirring ago. It is a volume that is the result of much and prolonged care, compiled and edited from the best writings of the ages for the people. Mr. Stebbins modestly says that he issues it only as a temporary provision for an acknowledged population want, in the hopes that it will " help, as an incentive, to the more comprehensive work which a fit company of ripe and large-hearted scholars should-unite to prepare." He says that our recognized Bible is but the record of Hebrew thought, and it is inelated that it shall be accepted as infallible; but the Bible of the Ages, on the other hand, is "the deepest thought, the highest inspiration, the clearest spiritual light and life of the whole human race, constantly being lived and written, and to be read with free and open mind, and the hopeful thought that richer chapters are yet to come for us and for those who may live after us." Keeping constantly in view the spiritual needs of the people, he ias aimed to select for them some of the best thoughts from different races and ages. He has in no instance attempted to give statements of religious systems and obligaouhles. but rather more or less of their vital and essential elements. Hence he has mude his selections of wisdom from Hindoo Greek, Persian, Roman, Hebrow, British and American. We have extracts from the Vedas, proof of the profound insight of Buddha, extracts from Confucius and Mencius, from Zy roaster and the Zend Avesta, from the Divine Pymander of Egypt, from the Old and New Testaments, the Talmud and Rabbis, from the wise men of Greece and Rome, Mohamned, the great illuminated souls of Europe, the modern in spired thinkers of Great Britain, the spiritual and scientiff writers of America, including the very best and most widely acceptable. The design must have fallen much short of the completion it has already attained, if so liberal an accu mulation of modern thought, both religious and scientific. had not been made. The discoveries of our times have given a new impetus to religious thought, and vastly en larged the limits of religious freedom. The great feature of it is, a desire to be free from dogmatiem, and at liberty to advance without fetters. And hence the selections modern writers on morals and roligion are of striking rich ness and value, and are for the first time brought together in a shape to provoke the general gratitude. These teach us-the editor says truly-that "if there has been an eclipse of faith in creeds and dogmas, there is an increase o

rational knowledge, of intuition, and of spiritual power and A decidedly pert notice of this invaluable book in the Daily Advertiser, of this city, says that while there is much noble thought in the mass of these selections, and many ex pressions of deep religious faith, " much of it is also worth less;" which is but saying that the compiler of this book like those from whose writings he has compiled, is only human. Perhaps the editor of the Advertiser does not quite regard himself in that category. We are not disposed to be uncharitable, but we judge only from what he has written When he says the author has made quotations "from men and women who have no deep thought, no inspiration, and only a vague and misty spiritual light," he is but giving his own measure in reference to those matters to the public, and instead of depreciating Mr. Stebbins, he undertakes t belittle William E. Channing, Henry C. Wright, E. H. Chapin, Horaco Bushnell, W. J. Potter, Francis E. Abbot, William Denton, Theodore Parker, Theodore Tilton, Beecher, Mrs. Stowe, Whittier, Garrison, Mrs. Child, Robert Date Owen, Gerritt Smith, Emma Hardinge, O. B. Frothingham, R. W. Emerson, A. J. Davis and other like spirits, so that they will appear even smaller than himself. . To charge that such writers and thinkers "have no deep thought, no inspiration, and only a vague and misty spiritual light," is a presumption so wholly preposterous as to cover the one who makes it with supreme ridicule. The only noticeable point is, that he does not know when he is so ridiculous.

PETERSON'S LADIES' NATIONAL MAGAZINE for July is out,

commences with this number. Published by Charles J. l'etorson, 308 Chestnut street, Philadelphia, Pa.

Anount York and London Grand Longes is the title of review of Preemasonry in England from 1567 to 1813, by Leon Hyneman, and is published in very convenient book form by Mrs. William Curtis, Philadelphia. It is professedly written in the interest of pure, legitimate Ancient Masonry, and its aim is to give direction to Masonic thought in the expression of the great principles of the Institution. We do not doubt that Masons of the Old School will hall this compendious treatise on a cherished theme with carnest delight. The author confesses his design to be to aid in resisting the innovating tendencies that threaten to change the character and design of the Institution from its original aims. He desires only to seek truth and appropriate it. Not what Masonry is, but what it should be, is the avowed purpose of the book to explain. As a matter of course, ours is not the office to express approval or disapproval of such an aim; we can but say, however, that the task professed has been wrought out in the right spirit, above conscious prejudice, and for the cause of enlightenment. The symbolic discussions will be read with wide interest by the fraternity throughout the country, as bearing a close and interpreting relationship to the principles which the author strives everywhere to vindicate and advance.

S. R. Wells, of New York, publishes a little volume, very handy to peruse, covering a complete historical and analyt ical examination of the great facts of the Salem Witchcraft the Planchette Mystery, and Modern Spiritualism. The whole is embraced in the general title of Parcuology. Dr Doddridge's Dream is likewise appended. The publisher's aim is merely to show the progress that has been made in moral, intellectual and physical science within the nast two hundred years. 'The spirit of the discussions is perfectly lib eral and telerant, and every page proclaims a purpose to go forward, without fear, to the investigation of truth wherever presented. What is said on Spiritualism is by Mrs. Harriet Beecher Stowe, in her well-known and widely-read article which was published in the Christian Union, and reprinted in the Phrenological Journal. That testimony and reasoning are alone worth the price of this most instructive, time ly and beneficent little volume.

A TREATISE on the Intellectual, Moral and Social Man, by Hiram Powell, with an Essay on Man supplementing th same is the running name of a book of excellent souse, full of pith and point, and abounding in timely suggestions. It the public seance he remarks that "visitors are deeply in talks in a familiar and sympathetic way about riches and prossed with the evident since ity which pervades all par- Toverty, aristocracy, the attractions of a life of labor, morals, social sentiments, and the simple, but sure way to promote happiness. It is all good, and cannot but do good to the receptive reader. The Essay on Man undertakes a somewhat different task.

THE LOVE MATCH.-Pursuant to their announcement that the works of Henry Cockton, author of "Valentine Yox," etc., would be issued from their press in a cheap edition, T. B. Peterson & Brothers, 306 Chestnut street, Philadelphia, Pa., have followed "The Fatal Marriages" with

New Orleans, Bunday evening, May 4th, 1872.

THE PHYSICIAN, for May, published by A. OR oary, M. D., and Mrs. H. B. O'Leary, M. D., New York, City-, V., O., Box 4923.

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June 29.—1 w

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June 29.

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The honations of owers for our Circle-Room are solicited,
The questions an facerol at these scances are often
propounded by individuals among the audience. Those
read to the controlling intelligence by the chairman, are
sont in hydeorysymmetries.

Stated Latters - Visitors at our Prec Circles have the
privilege of phonic scaled letters on the table for answer by
the spirit. First, write one or two proper questions addressing the spirit questioned by his or her full name; then
put them in an envelope, real it, and write your own address
on the envelope. At the close of the scance the Chairman
will return the letter to the writer.

It should be destinetly understood that the answers to
questions proponeted by writers must necessarily be lefet.

Questioner should by writers must be essently be lefted the spirit addressed always writing its answer of answers from the envelope containing the question or question. Questioner should not place letters for answer upon our circle table expecting lengthy replies, otherwise they will be disappointed. William White, Chairman.

Invocation.

Thou Great Spirit, whoe alters are found in every land, and in every lumpy soul-we; thy children, this hour would worship and adore thee. Bringing unto this altar our gifts-such as they may be-of holy or unboly thoughts, of good or evil deeds-all of that which has gone to make up our being-we lay them, oh, Great Spirit, upon this altar, and shall ask thee to lead us where the water is clear, where the skies are bright, and where the sunshine of thy love will be understood by us. We shall ask for these mortals that, when the darkness of this life shall become rosy by the morning of the other life, they may each one find for themselves a record clean and purethey may each one obtain an inheritance that fadeth not, that is everlasting. Be thou with us Great Spirit, consciously, when we minister to the sick and afflicted; strengthen us when we are weak before the great sorrows that exist in mortal life; clear away the chuds that obscure our understanding, and let us stand face to face with thee, reading thy law, and understanding as we read. Hear us, thou whose ears are over open; and bless us, thou whose mercy is unlimited, March 11.

Questions and Answers.

CONTROLLING SPIRIT -If you have questions Mr. Chairman, I'am ready to answer them; Ques - (From a correspondent,) What are the soundert basic principles of reformatory action relative to the "Social Evil?"

Ans .- An understanding of natural law, and Tobedience to it.

Q-It is said in Holy Writ that whatscover we sow, that shall we also reap; and again, that we shall be rewarded according to our deeds. If so, what shall we do with the doctrine of atonement?

A .- Cast it among things obsolete and useless. Q .- Does the re-incarnation of any soul always take place upon the same planet, or may it-live at different times upon different planets?

A .- That it does not always take place on the same planet your speaker knows, for he himself has been re-incarnated upon two other planets

Quantity regard to re-incarnation, I would say that I heard a lecture from Emma Hardinge. in which the spirit, controlling proved to its own satisfaction; doubtless, that there could be no such thing. It was argued that it would destroy all the harmony of the other life and break up all connection and sympathy of that life with

A .- The position of the lady in question is directly opposite to my own on this subject. The teachings given through that lady, relative to this matter, must be in accordance with her own preconceived notions, whether right or wrong, for this reason: she is highly tharged with a positive element that no spirit or spirits can always overcome, and they never pre'end to overcome this element upon any such abstract questions; therefore you get the lady's opinion, and nothing else.

Q .- (From the audience.) In your experience of re-incarnation on other planets, did you live a veritable life through a body of your own, or was it simply by the control of media?

A .- I mean something beyond the fact that I have spoken through other media; I mean that I have lived a life-that I have taken upon myself the experience incident to physical being-have been born and died there, just in accordance with the law of planetary life. The book of life. spoken of in your Bible, is no myth, but a solemn reality. The visionist said, " And the books were opened." What did he mean? Why simply that the records were presented to every living soul of all its experiences through matter, whether in one life or a dozen. These records are unfailing -never to be mistaken, and when individuals read them, even if memory is at fault, they know just where to place themselves."

Q -Is there any means by which we may know whether the soul is sufficiently advanced, so that another incarnation will not be necessary?

A .- I never heard of any spirit who had advanced to such a degree of knowledge; perhaps

Q,-Do I understand you that re-incarnation is inevitable to all persons dwelling upon the earth? A .- Yes, inevitable to all who enjoy eternal ·life. It is necessary that the soul should aggregate to itself certain elements, or a certain number of elements, ere it can become an heir of immortality in the future, erelit can be sure that, it shall exist as an individual entity throughout an endless future. In order to gain these elements, it becomes necessary for the soul to gain certain experiences through matter. If these are not gained by one revolution or one life, the soul returns again, take sup the broken threads, perhaps unon another planet and goes on to elaborate for itself a wedding garment-one fitted to endure

throughout endless ages. QR.-Your saying, if the foul does not gain what is necessary through one life, seems to imply a possibility that it might do so.

A .- We do not know that it is not possible, therefore it is safer to assume the ground that we

Q -Are there any of humanity who do not possess the elements of immortality?

A.-Yes-I say, YES, emphatically. Immortality means something more than going beyond the grave, something more than existing for hundreds, thousands, or even millions of years. It

pendent of matter, have always existed. I am been, is not some proof of the doctrine of total speaking of the immortality of that individuality | depravity? which ranks with Sature, by which you are wont to know each other-that that gives form to the soul-that that gives experience to the soul. The lis constantly improving upon her children, and soul-element, nuderstand me to say, is of itself there is a constant advance in civilization in all eternal. Never having been created, it never can that tends to the elevation of matter and of mind. be destroyed; that immortality which can appeal as such to human senses, that is dependent upon of total depravity is false. It proves simply this: conditions, as is the storm, as is the sunlight, as is fire or water, as is sickness or health. " March 11.

Emily Waters?

My name was Emily Waters. I lived in Port-Tand, Me. I was eight years old. I died of lung fever, I want Aunt Eliza to know that Uncle Jim is here. He went away to California ever solong ago, and after a little while she did n't hear from him, and never knew what had become of him. Well, he was dead all that time, and he is here. He died of Chagres fever, and he was out of his head all the time. He did n't know, enough to send any word, or to tell those that were with him where to send to his folks, so they never heard of it; but he's dead all the same. He sends a great deal of loye to her, and wanten chance to speak to her, if he can. Mother sends have anything to plague us. Even old Uncle Zeb, when he conces round, do n't plague us. He used to when he was here-so mother said. Good March 11. by, sir.

Dr. Ben. Kittredge.

I have responded, by coming to a call I have received. This call comes from Deacon John Hill. He says he wants to come into possession of knowledge how to make a certain medicine that I used to make, and he desired me to come here to give him the information. I am out of practice, and, for the life of me, Lcannot remember anything about the medicine. I have responded to the call, partly to benefit myself, partly to benefit him, but not because I had any idea of giving him instructions about the medicine. I can't do it. Old Dr. Ben. Kittredge. Good-day, sir. March 14.

James Fisk.

Like the old doctor who has preceded me, I am called here to answer certain queries that have been propounded from your side of life, and have reached me. The only answer I have to give to them is this: I am out of the Erie" ring," and wish to have nothing further to do with it. James March 14.

Elizabeth Taylor.

It is eighteen years since Death claimed my body, and my spirit soared- on to a better world than this. I left a little child, six years old; and, with a mother's love, I have followed that child through its varied experiences in life, and I have longed for the time to come when I might send an echo from that beautiful shore that would arrest her attention, and turn her mind from the things of this world to the things of the world in which her mother dwells,

My name was Elizabeth Taylor, I died of cancer, in Boston. I wish my daughter to know that I live-that I watch over her; that I am sometimes grieved, sometimes made happy because of her experiences; but I wish her to know this truth: if she follows the dictates of the quiet voice that always points to truth and right, she will find happiness in the life to come; but if she listens to strange voices that grate harshly upon her sense of right and truth, it will not be as well for her. Elizabeth Taylor, to Emily Taylor.

Seince conducted by Hiskonian; letters answered by C. II. Crowell.

Invocation.

Infinite Spirit, thou Father and Mother of our souls, let thy kingdom come to us this hour, so eruptive fevers that assume violent types in that we may rest in thee, and grow stronger for childhood, in nearly all cases, may be traced to ou may st have in store for us in the future. Let us receive the bantism of thy medical faculty of all nations are beginning to love into our conscious lives, and let us feel thy understand. Let us thank God that they are nearness to us, and know that we are safe in thee; making a beginning in this direction. Small pox and as the sunbeams lovingly send their life into is not so great an evil after all, properly underthis day, making it beautiful, so may the sun- stood, and properly treated-forif one passes sucbeams of thy love, thy truth, and thy wisdom enter our souls, gladdening all the powers of our all other poisons the system may contain, and being, resurrecting each virtue anew, that it may go forth doing valiant battle for humanity; for Now vaccination does not do this. It introduces thine is the kingdom and the power and the glory to-day and forever. Amen. March 18.

Questions and Answers,

QUES .- (From a correspondent.) What did the ancient Buddhists understand the place called Nirvana to be? and what was the condition of those souls who attained it?

ANS.—The ancient Buddhists understood this condition to be one of supreme happiness—one in which the soul should understand its oneness with God-its own divine life; but they did not believe that all souls were destined to reach such a condition. They believed it depended upon the earthly organism they had received-upon the Condition of their spirithal bodies; upon the correct rendering of their vows to Buddha, and upon various other circumstances too numerous to mention; but they who attained that condition reached an immortal state-the Paradise of the

Q .- In the Banner of Light of Jan. 27th, 1872 is published a scance conducted by Baron Von Humboldt, in which he speaks of having visited the planet Saturn, which suggested to me the following question: "Can Baron Von Humboldt, or any one clie in the spirit-world, control an artistmedium to execute a likeness of an inhabitant of the planet Saturn, or in any other planet except our own?"

A .- Yes, I believe this can be done; more than that, I believe it will be done. Planetary laws are the same through all planetary existence, and therefore the inhabitants upon any other planet are not so much different from those we are acquainted with upon our own Mother Earth.

Q.-Are there not many planets where humanity is far in advance of our own?

A.-Certainly, just as we are in advance of many others; the older the planet, the more perfect its productions.

has arrived at a more perfect state.

for coming generations.

would ask the spirit controlling, whether the ex- 'n't know what the word mother meant. Well, means a future eternity. Bouls, as souls, inde- listing misery that is in this world, and ever has she said she'd take me home. She took me to

A.-No, certainly not. It does not weigh a feather's weight in the scale, since Mother Nature It proves, if it proves anything, that the doctrine that we are physically the children of the earth, therefore earthly, and that the soul is struggling through this imperfect condition to manifest itself as best it may; that it is groaning to be delivered from these adverse conditions, that it may bloom into perfect maturity and that full roundness which belongs to it as a soul. So, then, it suffers; there is mental misery, there is physical misery, and there ever will be while there is such a wide distinction between soul and body, and this wide distinction will be kept up until Mother Nature can give perfect representations of physical life. What then? Why, there will be no more death; the last enemy-says the Revelatorwhich is death, shall be conquered, swallowed up in life? What does it mean? That when this planet has become a perfect sphere, it will give birth to perfect productions. Then, there will be that perfect harmony between body and soul that love, too. And we're all real nice here; do n't will cut off this arbitrary death, which often viclently sunders the relation existing between the soul and the body, causing pain of body and pain of soul. This will be done away with. The fear of death Spiritualism is wiping out. Mother Nature, by-and-by, will take away death itself. In speaking of death, I speak of it according to human understanding. 📡

Q .- (From the audience.) I would ask if there is any way of preventing small pox, except the present way of vaccination?

A .- Which way is a most damnable way (excuse the expression, since it is the only one fitting the case). They who make use of it, do but introduce a thousand evils into the system for the take of preventing one. Yes, there is another way, but humanity will hardly be prope to make use of it. It is this: If the human body was not obliged to work over, through the stomach, and through the various organs that make up organic life, particles which are inimical to health in the way of food, there would be one barrier against small pox; in other words, if you would live properly, if you would take proper and not improper food; and again, if all human bodies would subject themselves to a daily bath, there would be another preventive. Water, fresh air, and proper food, would be the very best preventives, known in all nature against small pox and other contaglous diseases. Medical records show us that this process of vaccination is anything but a blessing. The records of one of the largest hospitals in Germany prove to us that two-thirds of all pulmonary consumption may be traced directly to vaccination. Four-fifths of all those combinations of diseases known under the name of scrofula may-be traced directly to vaccination; and so I might go on, filling up the record as this unwise practice has filled up your graveyards, and peopled the spirit-world. Certain medical men tell you that there is such a thing as pure vaccine matter. They know better. There is not one who is scientifically informed but what knows better when he makes the statement. -Dr. M -, of Dorchester, knows better, and the process which he is going through of taking vaccine matter from certain animals which he keeps for that purpose, is one of worldly gain, and nothing else. The good of humanity has as little to do with it as the affirmations of Jay Gould have to do with the good of the Erie ring. Medical men in the Old and the New World are getting some wisdom. upon this subject. They are beginning to question whether this is the best method of preventing small pox. They see that it is not an absolute preventive in any case, and that there are: many persons who, although they have passed through the regular process of vaccination, and it has done well for them, can take small pox at any time in its most virulent form. All those vaccination: it is an undeniable fact, that the cessfully through it, it makes a clean sweep of leaves you with your house swept and garnished. a poison which is constantly coursing through the veins, breeding evil at every turn, and becomes a

positive physical death in most instances. March 18.

Jonathan Fulsom.

I want to get to Mr. Blake-Samuel Blake, of New Ipswich. I am dead, I know, but I can't feel just right about it. The last I can remember As, I started to go to New Ipswich on the fourth of March, 1872. I lived in Lake Village, N. H. I started to go to New Ipswich, and I had a faintness come over me. I fell down, and the next I knew I was out of my body, my body being

Now I want my folks to know that I died from a natural cause, no doubt. I want to get straightened out as quick as I can. I am unbappy because I had n't got things just as I wanted them, and I want Mr. Blake to help me. Jonathan Ful-March 18.

Georgianna McLellan.

(To the Chairman.) How do you do, sir? I am come to find my mother, if I can. Mr. Parker says the best way for me to do is to tell all I remember of my earthly life, and all that I've been told about myself. First, then, I have been told that I was born in New York City, in 1860, and that my mother is a lady living now on Murray Hill, and that she abandoned me when I was seven weeks old. The woman she hired to dispose of me, left me at a doorway on East Broadway, where a minister-lived. I was taken in and kept for the night; and in the morning was carried to an Infant Charity Hospital or Asylum. My first recollections are of that place; and one day, when I was about three years old, I was allowed to go out with an older child that was sometimes in the habit of taking the little ones out for an airing. She was hump-backed, and otherwise QR.-Of course humanity cannot expect to deformed. It seems that this day she went furshow signs of greater maturity, until the planet ther than usual, and we got lost. She set me down on a door-step, and told me to wait while A .- It is dependent upon Mother Earth for what she went to inquire the way, because I had got the physical body shall be, and if Mother Earth so tired I couldn't go any further. I waited a can only bear fruit that is imperfect, because of long time, I thought. She didn't come back for her own imperfect state, that does not argue that me, and I started in the direction she had gone. I she never will bear perfect fruit. On the con- got lost again, then I sat down and cried. An old trary, she prophesies a grand and sublime future lady found me, asked me what I was crying about. I told her. She asked me where I lived. I did Q -I look out upon the whole world; what do n't know. You see, sir, most of this I got from I see? Pain, both physical and mental, misery of spiritual guardians, who remember better than I some kind, almost everywhere, and death of the should; I was too young. She asked me where bodies of men and animals, at last. Now, I my mother lived. I told her I had n't any. I did-

the place where she lived, and I lived with her perhaps two years, till she got sick and died. Then an old woman who lived in the basement took me. She proved to be a wicked woman, and was very hard with me. She used to beat me could not get anything by begging, she told me I must steal; so I used to. I lived in that way, begging and stealing, sometimes selling what I had and I died and went home to live with the angels, and they take good care of me.

Mr. Parker was present when I was born into the spirit-world, and he says: "If no one else frence, short speeches by Cephas B. Lynn, Leo Miller and wants to claim this little waif, I will." So I went with him, and he called me Mary Parker. I live with him now. At first I was very vicious; I had to unlearn a good many things. He appointed kind and wise teachers for me, and now I have overcome the wickedness of this life, and Lam learning fast.

I want to find my mother. I want to know what she looks like; whether she is good or bad; and Mr. Parker told me I could come here, and perhaps she had kept track of me during my life, and somebody—angel in the form or out—perhaps would show her my message, and she would learn where I was, and wish for me to come to her; then I could go. I did n't receive any name, only March 18. McLellan. Good-day, sir.

Harry Stevens.

I wish to reach those who will know me in Cooperstown, Pa. My name was Harry Stevens. was a victim of one of your Southern prisonsat Salisbury, where I died in '62'.

By the stern decrees of law, I am carried back iff thought and feeling to the last days of my earthly life. They were days of miserable weakness and pain-days when the soul would some times lose possession of the brain, and then, struggling, would gain it again, until at last Death gained the victory, and I was free.

Many days before my death, suffered with burning fever. We had no water; we had nothing reading the Will to the Convention, information in regard to eat but a little coarse hominy stirred up in water, in a dirty tin dish. All of the poor boys that were there, as well as myself, were unable to take this food; so they took none. I made no complaint-I saw how those were treated who did. I only looked forward, day after day, to a country in the State to raise funds to defray costs and expense by death; and when at last it came, it was penses in the litigation of add Will, said Committee to Dr. Allen C. Hallock, at Evansville, Ind. a joyous summons, I can tell you. The South have a fearful record to settle-a record which stands accredited to them; and by and by it must be squared up. God help em then, for they will the traitors gone free, the leaders courted, petted, made gentlemen of. The arch-traitor himself has never known any punishment whatever. The

Constitution has been consequently violated. Old Jackson has said to us, "Boys, had I been in the executive chair, I would have hung every one of them higher than Haman; there should n't one have escaped." But it's otherwise; and be- fordsville, Montgomery Co., Lucinda Hardin, Pendleton, cause it is, there's a generally discatisfied feeling: Madison Co.; Addie L. Ballou, Springfield, O. Adjourned and by-and-by it will work itself into a terrible fever, and there will be another war, more terrible than the last. Then, is to be hoped you 'll' hang your traitors; but we do n't know. [Many of those leading men have gone on to your side Spiritualism." The ball was filled by an intelligent audi-What do you do in that case?] We have nothing to do with them. It's your business to punish dress, and often greeted the speaker with applause. Adthem here. They have committed crimes which, according to the laws of this land, they should have been punished for. They have also committed crimes against humanity, which God Almighty, in his own way, will punish. They will, each one, he sure to get it sooner or later; but we boys are hardly satisfied that we did n't have a hand in giving it to 'em. Good-day, sir. [Have you said all you wish? Yes; only I want to let my folks know I am in a condition to come. March 18.

Dennis Finnegan.

out of that body I had. My name was Dennis

Finnegan. I died down at the Island, last month,
of small pox. I did n't have a change to say a

Afternoon Session—Called to order as nor adjournment. word to my folks, nor to have the consolations of Afternoon Section — Called to order as per sujoutiments. all right-just as well off as if I had had it.

My sister, here in Boston, is making herself 8 o'clock r. M. perfectly miserable about it. I want her to know they do n't know it, I do-when there's not a he is a good Catholic, he can put himself in a con-

Now, you understand, what I want is, that the folks shall know that it's all right with me-not to be troubling themselves any more. I expect they 'll know it through the priest, because us chaps what come in this way always expect our message will reach the priest. [Do you think he two Committee. will answer your request?] Faith, I think, soyes; I'll keep on thinking so until I see it another way. Good-day, sir, and the Lord bless ye. March 18.

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

MESSAGES TO BE PUBLISHED,

MESSAGES TO BE PUBLISHED.

Tuesday, March 19—Invocation; Questions and Answers;
Joseph Fulson of Boston; Rovena Carr, of Oldtown, Me., to
her daughter; Father Burns, of Massachusetts, to Father Me.
Clintock, of New Yort; Jonathan Choate, 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; Alice Cary, to
friends; Edgae Silles, of Hartford, Conn., to Mrs Elizabeth
Stlles; Maria French, of Bath, Me., to Jesse French; James
Cramm, of Jersey City, V. J., to bis mother.

Monday, March 25.—Invocation; Questions and Answers;
Dr. E. G. Mariball, of Matison, Wis; Michael Murphy, of
Shelby ville, Tenn.; James Warren, of Titusville, Mo.

Tursday, March 26.—Invocation; Questions and Answers;
Mary Strong, of Albany, N. Y; Stephen Case, of Roston;
Join Edridge Porter, to bis father; Commodore Meade, to
bis family; Thomas J. Jackson (Stonewall), to friends in New
Orleans.

Thursday, March 28.—Invocation; Questions and Answers.

Orleans.

Thursday, March 28—Invocation; Questions and Answers;
Alice Somers, of New York City, to her mother: Fannle Burbank Felton; Miles Thompson, to Danlel Pendergast; Mary Ann Dodge, of Utica, to Nathan Dodge; John Hartze, to Peter Hartze, of Buston.

Peter Harize, of Beston.

Jinday, April 1.—Invocation; Questions and Answers; Arna Cole; Bennis Macarthy, of Boston, to James Macarthy; Kina Silloway, of Brouklyn. N. Y., to her mother; Arthur Beardsley, to his mother, of Winchester, Tenn.

Taesday, April 2.—Invocation; Questions and Answers; Daniel Foote, of Montpeller, Vt., to his sons; Catharine Wills, of Little Compton, Eng., to her brother in this country; William Derringer, of the Pennsylvania Reserve Corps, to his father: Minnie Delaccy, of New Orleans, La., to her father; Jesse Hutchipson.

Monday, April 8:—Invocation.

James Lawry of Portsmoth, N. d., to his son; Same Head, to her bridge the best on the history of Boston, to her bridge and Answers; Lasac Rich, of Boston; "Jake," to Massa Tendal, of Opelou sas, Le.; Moses Cark, of Roston; William May, of Boston, to his children; "Tad "Lincoln, to his mother; Anna R. binson, of Sorinefield, Mass., to her mother.

Taesday, April 9.—Invocation; Questions and Answers; James Lawry of Portsmouth, N. d., to his son; Sam Head, to his son; William H. Purse; Margaret Rollins, of Boston, to her brother.

INDIANA.

Meeting of State-Association.

The Sixth Annual Convention of the Indiana State Association of Spiritualists assembled pursuant to call at Westerdreadfully, and send me out to beg. When I field's Hall, in the city of Anderson, Ind., on May 24th, 1872, at 10] o'clock A. M. In the absence of the President, J. W. Westerfield was called to the chair. The session was opened by music.

On motion, the chair appointed Dr. C. Yeakel, Isaac Brown stolen, until, about a year ago, I was taken sick, and Samuel Stration, a committee to arrange business for, the day. The committee reported as follows: At 2 P. M. business and conference; at 8,r. M., lecture by Leo Miller. The remainder of the morning session was devoted to con-

Lois Walsbrooker, and music by Miss Bogart. The Convention then adjourned until 2 o'clock P M. Afternoon Session .- The Convention assembled at 2 P. M. President Maxwell in the chair. Music by Misses Bogart and Maxwell. The minutes were then read. On motion, the President appointed the following Committees, viz : On Business-James Hook, Agnés Cook, Amelia Colby, A. O. Hallock and Dr. Chas. Yeakel. On Finance-J. W. Westerfield, Louisa Combs and R. S. Tenney.

The minutes of last year's Convention were then read for the information of the Convention.

A conference was then held, and short speeches made by Lols Waisbrooker, Dr. Carney, Addie L. Ballou, Dr. Westerfield, Dr. Maxwell, Louisa Ponce, Bro. Woodward, Amelia Colby and James Hook. After music by the ladies, adjourned to meet at 7] o'clock r. M.

Evening Session .- The Convention met at the appointed Tid, when I was here, until I was over two years hour. Music by the ladies. The Business Committee reold, in the asylum; then I was named Georgianna ported the order of business for Saturday. A song, "Evergreen Hills," by Mrs. Leo Miller. Lecture, "Woman and her relation to temperance and other reforms," by Leo Miller, which was listened to with intense interest. Music, Adjourned until 9 o'clock A. M. Saturday, May 25th.

Saturday Morning Session .- Convention met according to adjournment., After music by the ladies, the Convention went into an election for officers for the ensuing year, with the following result: President, Hon. Robert Dale Owen, of New Harmony; Vice Presidents, Samuel Maxwell of Richmond, and E. W. H. Beck of Delphi; Treasurer, Allen Pence of Terre Haute; Finance Committee, Allen C. Hallock of Evansville, J. W. Weste field of Anderson. The term of two of the Finance Committee having expired, these gentlemen were reflected for three years. After some business of minor importance, adjourned until 2 r. M.

Afternoon Session .- The Convention met at the appointed time. After music, the Barnes Will was taken up. After to it was given by James Hook, Allen Q. Hallock, Robert Dale Owen and R. S. Tenny. They reported that the pros-pect of establishing the Will was good, and that money was necessary to carry on the suit in the Probate Court. It was therefore

Resolved, That the President appoint a committee in every

. The President announced the following Committees: Dr. Chas. Yeakel, Lafayette, Ind.; "The First Spiritual Society of Terre Haule:" Amos Allman, Crown Point, Lake Co.; Dr. E. W. H. Beck, Delphi; James Wangh, Montpeller. need his help. We boys who suffered and died in Blackford Co.; Hiram Giegg, Pennville, Jay Co.; Joseph Southern prisons are hardly well satisfied with Hollingsworth, Jonesborough, Grant Co.; Mrs. Laura C. the way things were administered - every one of Owen, 207 South Tennessee street, Indianapolis; Mrs. D. D. Hester, 112 Columbia street, Lafayette; Isaac M. Stackhouse, Rensselaer, Jusper-Co.; S. A. Knox, Mouroe, White Co.; Wm. Lvnn. Muncle. Delaware Co.; Hon. M. F Shuey, Elkhart, Elkhart Co.; Mr. E. Keigwin, Jeffersonville: Dr. Solomon Simpson, West Liberty, Howard Co.; J. K. Bond, Greensboro', Henry Co.; Mrs. Amelia Colby, Winchester, Randoloh Co.: Elder T. H. Stewart, Ke idaliville, Noble Co.; Agnes Cook, Richmond, Wayne Co.; Fisher Dorothy, Crawuntil 7 r. m.

Evening Session .- Convention met persuant to adjournment, Ex-President Maxwell in the chair. Music by Miss Bogart and Mrs. Miller. Hon. Robert Dale Owen then addressed the Convention. Subject, "The present aspect of ence, who listened with marked attention to his able adjourned until Sunday, May 26th, 81 A. M.

Sunday Morning Session .- Convention met at appointed time. Ex-President Maxwell in the chair. Music by the adies. The following resolution was offered by Hon. Robt. Dale Owen, and unanimously adopted :

Dale Owen, and unanimously adopted:

Resolved. That the Association urgently recommend to all extract spiritualists. throughout the State, that they organize forthwith in the town or county where they live, Local Associations of Spiritualists, and Children's Progressive Lycaums, (provided such organizations do not already exist) and that they report proceedings at the Annual Meeting of the State Association, if they see fit so to do, whenever any members of sa'd Local Association can conveniently attend.

Elder T II. Stewart addressed the Convention from the text: "Man is the measure of all things," Although still ling his position as an Evangelical minister [How do you do?] Pretty well, sir, since I got safely be claimed as an efficient worker in the cause of Afternoon Session -Called to order as per adjournment.

the church-nothing at all; and they are in great | ice, delivered a highly interesting discourse on "Spiritualtrouble about it. I come back here to say I am | ism" in general. He was followed by Mrs. Am lia Colby, in her usual forcible and argumentative way. Adjourned until Evening Session .- Convention met at the specified hour.

that it is a custom in the Catholic Church-if Song, the "Reapers," by Mrs. Leo Miller. Mrs. Addie Ballou gave as the subject of her discourse, "Who shall roll away priest at hand, and a body is a going to die, if the living tombs of to-day." She reviewd the present conthe stone from the door of the sepulchre? or, a voice from dition of our criminal laws, prison discipline, and treatdition to go all right just as well as the priest, if ment of the unfortunate classes, who, from time to time, he is in good standing in the Catholic Church. I through ignorance, want and unfortunate surroundings, was, faith, so it's all right with me. Be gad, I fall into the hands of the officers of justice. (?) and pleaded do n't know but what it would have been, any for the oppressed of all classes, especially those of her own sex, calling carnestly for reforms in the right direction. first of all to give woman a right to vote, the better to protect herself. By request, Mrs. Leo Miller sang "Nobody's Child." Mr.

Leo Miller followed with an able address, Subject, "The ministration of angels realized" Mrs. Miller sang "The beautiful hills." After a short address by President Owen, the convention adjourned to meet at the call of the Executive Committee.

J. R. Ruppl. Secretary. J. R. Buell, Secretary.

At a meeting of the Board of Trustees, the following busi-At a meeting of the Board of Trustees, the following business was transacted. After arranging financial matters pertaining to the Association, the President was instructed to have printed five hundred copies of the Constitution and By-Laws of the State Association, and five hundred copies of the will of the late Robert Barnes. Also two hundred and five circular letters containing an appeal to the Spiritualists of the State for contributions to sustain the validity of the said will. Dr. Allen C. Hallock, James Hook and R. S. Tenny were continued as a business committee to transact and attend to such business as may legitimately arise in the prosecution of said will care.

J. R. Buell, Secretary of Board.

The Convention in every respect was a decided success. All business matters acted upon were discussed in harmony, for the best good of the cause. The attendance of delegates from Local Societies and members of the Association was not so large as is desired at our yearly meeting; but the presence of so many of our noted and able speakers brought at the discussion half to out the citizens of Anderson, crowling the spacious hall to listen to the ministrations from the angel-world given, through our inspired mediums. It was a feast of good things

Passed to Spirit-Life:

From Cold Brook, Herkimer Co., N.Y., June 8th, Mrs.

From Cold Brook, Herkimer Co., N.Y., June 8th, Mrs-Freelove Fenner, aged 81 years.

She leaves behind her five sons and one daughter. We learned that the deceased was for many years a firm believer in Spiritualism, and frequently spike of death as a friendly messenger—to be welcomed, rather than dreaded. With fidelity she discharged the duties of her station, and during her long life, it was her habitual cane, as far as possible, to contribute to the well-being at happit east of others. The sons likewise accept the teachings of spiritual intercourse and phenomena, and are intelligent, respectable, and influential citizens. The vitter, a Universalist minister, was requested to attend the funeral of Mrs. Fenner on Sunday, the 10th of June, when he made a brief address to a very large and sympatic lying contregation, on the gift of immortal life and the blessings of the after state, vindicating the Universal Father and henefactor from the charge of consigning an immortalized soul to irrem disble and unending suff-ring. Thereafter the remains were deposited in their last resting place.

W. G. Anderson.

From Holliston, Mass., May 31st, Mrs. Lydia B. Maxwell, James Lawry of Portsmouth, N. ii., to his sen; Sam Head, to his son; William H. Purse; Margaret Rollins, of Boston, to her brother.

Tuesday, Jane 11.—Invocation; Questions and Answers; Ab'jah Write; Walter Monigomery, to his frierd; Elizabrith Corning, to her for Samuel, of Londonderry, N. H.; Charles Draher; James Saulsbury, of Boston

Thursday, June 13.—Invocation; Questions and Answers; Ab'jah Write; Walter Monigomery, N. H.; Charles Draher; James Saulsbury, of Boston

Thursday, June 13.—Invocation; Questions and Answers; Jack Harney, of Galveston, Texas; Elien Crossgrove, of Boston, to her brother and sister; Capt. John Sampson, of Briston, to her brother and sister; Capt. John Sampson, of Briston, to her brother and sister; Capt. John Sampson, of Briston, Mars., Nam. Ray, of Portsmouth, N. H.; John mie Atchles, Sam. Ray, 31st, Mrs. Lydia B. Maxwell, aged 60 years and 8 months.

She had been a great sufferer with internal cancer formany months previous to her release from her body, but in anticipation of soon entering upon the realities of the higher life, some of the beauties of which she had been enabled to be hold, she awaited with patience and met with joy the great change. In her growing weakness she fett that heavenly messengers were hovering around her, whispering words of chere, giving her the rich assurance that it is not all of death to die. The bereaved ones will feel that she is with them, and the cheeriess sense of distance will be dispoiled through of New York City, to his family.

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MANY PERSONS

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BY reason of the great and increasing demands of his patients at a distance, with close his office June 29th for two months for until durther notice), and devote himself exclusively to the exercise of his special gife of heating at a distance, by means of his magnetize Epaper and other substances, as magnetic conductors, mutual sittings, de. To accommodate those who wish to test the new method, as well as those who do not require a month's treatment, single pickages with bosent for \$2! the State leading symptoms and send tock of hair. Send for circular.

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MR. MYRA E. JOHNSON.

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No. 4 Concord Square, Boston. Hours from 9 to 4. Public May 18.—13w tf

MAGNETIC PHYSICIAN, 29 Steeling street, Roston; formerly 897 Shawmut avenue, Office hours from 9 to 5.

MRS. M CARLISLE, Pest, Business and Charryoyam Physician. Hours from 9 A. M. to 9 P. M. No. 94 Camden street, Boston. MISS SEVERANCE, 74 East Brookline street, 3 doors cast of Harrison avenue. Washington-street, cars and canches pass the street. Hours, 10 A. M. to 6 P. M.

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

MRS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium. Hours from 9 to 12 and 2 to 5. 616 Washineton street, Boston. May 11.

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THE WEST. Warren Chase, Corresponding Editor. Office at his Spiritual, Reform and Liberal Bockstore, 614 North Fifth street, St. Louis, Mo.

Copies of the Banner of Light, including back numbers and bound volumes, can always be had at this office. ST. LOUIS AND ITS INHABITANTS.

The fourth city in the Union in population is not without its peculiar characteristics and features that distinguish it from the other great cities of our nation. In wealth, or real value of property, it may perhaps be sixth or seventh, by yielding to Boston and Baltimore, which underrate it in population; but; it is in wealth the first in the

list of cities off the coast and away from its com-

Alexis is said to have found more congenial company here than in any city in the United States. The reason probably is, that we have a class of wealthy, aristocratic citizens who travel abroad largely, and have more of the air and manners of European courts and foreign aristocracy, and who toady to foreign titles more than the citizens of our other Western cities, or perhaps even those of New York and Washington, We have too, the remnants of the Southern society that made so wide a gap between itself and the laboring classes, and maintained its dignity on all occasions. We have a very large population of laborers, but they are largely of a more illiterate class than those of more eastern cities. and generally more intemperate than any except those of New York and Baltimore, where the foreigh element still more largely prevails. Intemperance is the worst evil of this class of our citizens, and yet they are not willing to be told of it, nor to accept a remedy for the evil that keeps them in poverty. They know but little about politics, and seem to care less, and are swayed about by politicians, and as often made to vote against their interest as for it. The busiyess men and professions of the city are largely from the East, which has already greatly improved its business since the war; and yet there is not yet enough of this element to introduce the copper coins into general trade-which it must do, as in other cities, and establish also a practical, working class into the business houses which, in former years, had two or three ddle bosses who never touched the goods to wait on customers, but ordered a lower grade of servants to do the work; but order it. Our city still supports a large class of these idlers, and a still larger class of Worthless loafers who hang about the stores streets and saloons, with no employment, and who despise labor and laborers, and live by their wits, or on friends and relatives.

Taking the whole city, one of the greatest, and probably the greatest evil is drunkenness; for at least one third of the children are begotten indrunkenness of one or both parents, and is various degrees of intoxication, by which the offspring are injuriously affected. Our city never can arise from a degraded condition till intemperance is removed by some means. So far as we can see and learn, the evil does not seem to originate in the ale and beer drinking, nor to be largely carried into it, but in the alcoholic drinks used by parties in high and low life, the cheaper of which are grossly adulterated, and physically and morally ruinous,

At the time of this writing, the laborers are agitaling the eight hour question, and evidently on the eve of whitike; and twice within a few hours have we b, on called to we address meet-togs to be belled in the silvest soon? We are opposed to strikes except as a last resort, and in favor of the eight hour system, fair compensation, and lower rents and prices of the necessaries of life; but with all this coupled with intemperance, there is little to be gained. Laborers must be raised from the degraded condition, and educated and tellned, to get the advantages that belong to them as a class; and in our city there is in many other cities, where the disparity is not as great between employer and workman.

THE FUTURE.

The most silly argument against Spiritualism yet offered is a quotation from Jay, and runs

"You know as much as is good for you. For it is with the mind as it is with the senses. A great-ord gree of hearing would terrify us. If we should see things microscopically we should be firald to move. Thus our knowledge is suited to situation and circumstances. Were we informed before-hand of good things provided for us by Provi-dence, from that moment we should cease to en-joy the blessings we possess, become indifferent to present duties, and be filled with restless imis with the mind as it is with the senses. A greatpatience. Or suppose the things forekneyn were gloomy and adverse: what dismay and despondency would be the consequence of the discovery. And how many times should we suffer in imagination what we now only endure in reality! Who would wish to draw! ack a vell which saves them from so many disquietudes? If some of you had known the troubles through which you have since waded, you would have fainted under the prospect. But what we know not now, we shall know hereafter."

This argument carried out, would be the doctrine of "take no thought for the norrow," and of course wholly destructive of that wise providence by which we sow in spring to reap in autumn, or by which we provide in summer for the storms of winter. The child should never be taught of the duties of manbood and old age, and God ought not to have placed the two on earth together, but the young see the aged and learn what they may come to. We have often heard it said that it was sacrilegious to open the spirit-life to those living here, and that God had not designed it, or he would have done it through his church. Probably he would if he had any church on earth, but since he has not, it is opened through natural laws, and we are glad of a chance to get some reliable information to enable us to prepare a suitable outfit for the journey and to provide some suitable currency that will save us from abject poverty there.

THE OLDEST CITY IN THE WORLD.

The Advent Christian Times says Damascus is the oldest city in the world. It might as well have said London or Paris or Rome, for either would answer for those who take the Times for authority, and for none who are acquainted with ancient or oriental history, for the fact is well established that there were many large cities to the eastward before Adam was born or the Garden of eastward before Adam was norn or the Garden of Eden planted, or before that billy section of Asia was even explored. Bible history is not more re-liable than Bible geology or Bible astronomy. They all do well enough for the ignorant and su-perstitions, who need no further proof than that the world was made about six thousand years ago in six days, and out of nothing, and made the centre of a material universe, and man, in the image of the Maker, was made to crown the work, and for a king over the beasts and birds—one man at first, and no more designed; and then one woman, and still no more designed; till they disc-beyed orders and fell from perfection by eating

Chicago Items

In my last, I promised my experience at one of Mrs. Maud Lord's scances at the "New Spirit Convention of Mediums and Speakers Rooms,", 341 West Madison street. At 8 o'clock some forty or fifty persons had assembled, the majority of whom, evidently, were strangers to the phenomena of Spiritualism, but were candid and honest in their investigations.

The company were reated-(or circle formed) by Mr. Lord - husband of the medium. Mrs. Lord made a few remarks, explanatory of the object of sitting in the dark, and in circle, to obtain | cause, Bro. P. I. Clum, of Rochester, one of our carnest the manifestations; after which she took her positions in the centre of the circle. Before the lights were extinguished. Mr. Lord placed the guitar on my lap, and the tambourine in another person's: then we were directed to join hands, as follows: each person placing the left hand upon the right. wrist of his neighbor, thus leaving the right hand free to shake hands with our spirit friends. As soon as the room became dark, Mrs. Lord clapped people opposed to his belief. Dr. Samuel Underhill, of Illiher hands, so that all might know how they were nois, an old ploneer and a true veteran in the cause, gave employed during the manifestations. The guitar us of his large experience at different times through the was taken from my lap and carried over the heads of the entire circle; it was not in tune, therefore our spirit friends could not favor us with much music, but they proved to us that they had great power. The tambourine was shaken violentlyspirit-hands gently manipulated ours; a ring was (Mrs. Pratt), and afterwards, at my request-mentally-returned to me. Mrs. Pratt's watch was brought to me and placed in my hand, the chain being wound around my fingers so that I should not drop it-thus showing that the "ody!lic force," responsibility for the articles taken from mem-Several of those described were enabled to materialize themselves, and touch, and whisper to their friends. One, a spirit child of Mr. Pratt, not only patted his face, and whispered to him, but actually kissed him, so that all present heard it. Preous to the last-mentioned manifestations Mr. Pratt had been an opposer to Spiritualism; now he is a firm believer, and will study the philosophy, and thus be able to meet all arguments against his new belief.

After sitting in this circle for an hour or more, the medium said she would favor us with a "cabinet scance." So the light was brought, and ropes produced, and three gentlemen (skeptics) tied Mrs. L. securely. She entered the cabinet, and, as soon as the doors were closed, a beautiful hand (and arm) was thrust through the aperture in the while they, even if only clerks, had nothing to 16 edoor, and remained long enough for all to see it and feel sure that it did not belong to Mrs. Lord. Next, several hands, of various sizes, were presented; then the curtain over the aperture was pulled one side, and the face and neck of a gentleman appeared and remained at least two minites, but no one recognized him. A spirit-voice called for a glass of water, which a stranger present passed to the spirit through the aperture. The spirits then requested the door to be opened, and the medium came out with the goblet upon her head, the water having disappeared. The committee examined the knots in the rope, and de-

clared that they remained as they had left them: With such mediums as Mrs.-Lord, and others of whom I shall hereafter write, in Chicago, it is really unnecessary for Western people to go East o Moravia, in order to have their spirit-friends naterialize themselves so they can be seen and

Chicago is not only favored with good physical nedla, but many mental, and some deep thinkers

their worthy medium. More anon.

ANNIE LORD CHAMBERLAIN.

Anniversary Meeting at Sturgis, Mich. June 14, 15, 16, the regular anniversary meeting of the Free Society took place. It is thirteen years since the Free Church was erected. The attendance was very large, and the utmost harmony and a sensible amount of enthusiasm prevailed throughout the sessions. Hon, J. G. Wait presided, as sisted by Mr. Allen Fox, of Sturgis. The speak ers present were: Giles B. Stebbins, of Detroit, Rev. J. H. Stewart, of Kendallville, Ind., James M. Choate, (formerly of Boston-late of Wisconsin) Father Woodworth, J. K. Bailey, of Chicago, W. P. Mason, of South Bend, Ind., Mrs. Carrie Cushman, of Mattison, Branch Co., Mich., Mr. Stegeman, of Allegan, Mich., Mrs. L. E. Drake, o Plainwell, Mich., and others. We congratulate the Sturgis friends on the success of their meet-CEPHAS. ing.

Rockford, Kent Co., Mich.

A quarterly meeting of the Spiritualist Society of this thriving town was held on the 8th and 9th of June. Rev. T. H. Stewart, Rev. Mr. Worden and Mrs. F. A. Logan were the speakers. The meeting convened in the free church recently built by the Spiritualists. The attendance was large, and the interest increased to the closing session. The number of Local Societies in the County is five (5), as follows: Rockford, Bostwick Lake, Tisco, Lowell and Grand Rapids.

Spiritualism in Ipswich, Mass.

D. D. Kimball writes: "We do not feel to longer keen our light under a bushel. A year since, our village would have been alarmed by the presence of an out-and-out Spiritualist; but ' what changes doth a year bring round.' One or two persons without the aid of a society, induced the elequent Miss Susie A. Willis to speak for us during the month of December. Her lectures, improvisations, social qualities and deportment advertised Spiritualism so favorably and effectually, that we were induced to employ I. P. Greenleaf, who during the month of January, entertained the people with fresh viands from the angel world Then comes Miss Willis again, drawing to our Town Hall largely increased audiences, and awakening so general an interest that it was deemed expedient to go no longer in the way we had gone, but to organize a society. This has been effected, and now we are in working order.

Moses Hull was employed to give us a few veek day evening lectures, and many who once manifested but little interest were led to say, 'We class at the session of the Children's Lyceum on Sunday never saw it in this wise before.' We do not mean to let the interest die. Miss Willis and Mr. Hull have promised to give us another course of lectures, and other speakers are to be on our platform during the coming season."

An iceberg alarm is a late invention.

NEW YORK.

of Western New York.

Pursuant to notice, the Quarterly Convention assembled in Union Hall, Dansville, Saturday, June 1st, 1872. J. W. Seaver, as chairman of the committee, called the meeting to order, and offered an invocation. On motion, he was hosen to preside over the meeting.

After the appointment of committees, Bro. Beaver read a communication, received through his own mediumship, by writing, from our recently ascended co-laborer in the good workers in these quarterly conferences, and whose presence amongst us was sadly missed by all-save those more highly gifted who frequently saw his noble spirit in our midst, still working as of vore.

The remainder of the morning session was occupied with brief addresses. Mr. Greenhow, editor of the Hornellsville Tribune, spoke relative to the inconsistencies of the biblical narrative, and Elijah Beckwith, of Cameron Mills, made some remarks regarding his personal experience among us of his large experience at different times through the Convention. The Misses Quigly, of Dansville, favored us with sweet songs, adding to the harmony-of the meeting, which was quite large at this first session, but before it closed an accession to our numbers arrived by the mid-day train on the Valley Rai road-lately extended to this place from Avon and Mount Morris.

Afternoon Session,-Convened at 2 P. M., with a song by aken from my finger and placed upon a friend's Bro, Beals: "Hive for those who love me." Conference for one hour, after which Mr. Greenhow occupied the remainder of the session. G. W. Taylor, Milo Codding, and Bro. Beals-the latter entranced-favored the meeting with remarks, Mrs. Parkhurst, of Rochester, confirmed the presence of Bro. Clum, in spirit, upon the platform, he being as clear to her vision as in earth-life; Igaac Post stood by his or "chetricity," was intelligent, and felt care or side, also in spirit. The communication from Bro. Clum was again read by request, followed by a song from Mr. bers of the circle. The medium saw and describ- Beals with the effect. Ocear Bennett spoke of the harmeed many spirits, and nearly all were recognized. Inizing effect of flowers. Mrs. Brown (Acolored Indy), was ontranced, and gave a test in the presence of the spirit of Mrs Wood, who, with her husband, lived in Dansville when in earth-life, both being poisoned some twelve years ago-all the statements being recognized. After some further remarks by Bros. Seaver, Greenhow, and Uriah J. Nash, the meeting concluded.

Evening Session - After singing by Bro. Beals, Mr. Walker, of the Dansville "Home on the Hillside," read his malder speech, relating to the ponderable and imponderable elements in nature, which he maintained always accompanied apirit. Mersts. Bennett and Rice made remarks, followed by Mrs. Parkhurst, who described various splitts presented to her inner vision. A lady of Dansville gave her views of the Bible doctrine of Heaven and Hell, rewards and punishments, from her standpoint as a member of the church, which was replied to by Mr. D. J. Nash, the young medium Bro. Taylor now gave the address of the evening in a highly instructive manner, the large audience listening with in tense interest and attention.

Sunday Morning Session .- After a song, "The Evergreen Mountains of Life," a committee of ten was appointed, of whom J. W. Seaver of Byron was chairman, to make arrange ments for a grand picule during the summer. Bro. Seaver entranced, gave us an instructive address relative to the manifestations of materialization now being given in various localities by our friends in spirit-life.

Mrs. Brown again described several spirits who had lived n Dansville, who were identified.

Mrs. Willie B. Coleman, of Rochester, followed with her first effort (under influence) upon the spiritual restrum in a few choice remarks. This lady was subsequently (in private circle) solemnly consecrated by the angel host, through sevoral mediums present, to the holy work of elevating humanity through angelic guidance and inspiration.

Bro. Beals alluded to flowers decorating the rostrum, and marked also, the approach of spirit friends bearing similar offerings for a like purpose. He was then entranced, and gave the address of the session, taking for his test these words: "If a man die, shall he live again?" He closed his lecture with an inspirational porm.

The following resolutions were read by Bro. Seaver relative to our late ascended brothers:

Resolved. That in the changeless operations of universal laws, we thankfully recognize the event called death in our media, but many mental, and some deep thinkers and writers upon Spiritualism, and kit dred antices. Judge E. S. Holbrook will rank as one of the best writers of the age.

Mrs. Mary E. Weeks, an excellent c'airvoyant mental and test medium, who has been so kindly remembered by many of the Banner readers, since the great fire, contemplates visiting Colorado during the summer. I trust our Colorado friends will greet he cordially. They will be richly rewarded for every kindness shown her Shois an estimable lady, and appreciates fully all favors, and many Chicago people can testify that the dear invisibles, who have Mrs. Weeks in charge, are not unmindful of kindness shown their worthy medium. More anon. work which which nore, commanded their souls algorithe-votion; but that, as guardian angols, more fervant, pure and elevated, we may still expect them to cooperate with us in advancing this greatest, truest, most noble work of the ninetcenth century; and that we, in turn, will endeavor; by greater purity of life and devotion to principles, to become more worthy of their elligiont cooperation, and thus become will better prepared to join them in their higher homes over the river:

the river: Afternoon Session .- Singing by Bro. Beals. J. W. Seaver Chairman of the Picuic Committee, reported that Thursday, the 15th of August, at Portage Bridge, had been selected a the time and place for holding a picuic in Western New York, and committees were appointed to make arrangements therefor. After some remarks by several present Mrs. Parkhurst gave a stirring address, urging Spiritualists to their highest duties, and counseling charity toward each other and to the spirit-world. She was followed by Mrs. Dutton, also of Rochester, who alluded to the practicality of both earth and spirit-life, and their comparative-similar ity in the essential elements of life.

Evening Session .- Song by Bro. Beals and Miss Quigly. Bro. Seaver, under control of Gen. James S. Wadsworth gave an instructive description of his experience on enter ing his present state of existence. Remarks by Messrs Greenhow and Nash. Bro. Taylor gave the address of the evening, on the "Evidences of Spiritualism," dwelling more particularly upon the recent manifestations as witnessed at Moravia and in other localities. He also gave his personal experience regarding spirit return.

There are but a very few faithful adherents to our cause n Dansville, yet this Convention was a decided success in very respect. The attendance was uniformly large, the proceedings elevating and splittualizing, but little occur ring to disturb the harmony and tranquility of our sessions; The addresses were good and elequent, the music and singing sweet and uplifting, the weather balmy and pleasant and, taken altogether, it was one of the best gatherings we have ever had. All returned home refreshed, cheered and

Many thanks are due the friends in Dansville for their enerous hospitality so bountcourly bestowed on one and SARAH A. BURTIS, Secretary. Rochester, June 14, 1872.

Spiritualist Execums and Lectures. MEETING IN BOSTON. Fliot Hall, corner Eliot and Tremont streets. The Hoston Spiritualists' Union hold their regular meetings every Thurdady evening at 75 o'clock. The public are cordially invited to attend. Dr. H. F. Gardner, President, Mrs. L. F. Klittredge, Secretary.—The Children's Progressive Lyceum meets at 10 A. M. every Sunday.

John A. Andrew Hall, corner of Chauncy and Essex sireets.— Lecture by Mr. S. A. Floyd, at 2M and 12 P. M. The audience privileged to axt any proper questions on spirituality. Ex-cellent quartette singing. Public invited.

Temple Hall, 19 Boyiston street.—At 10] A. M., test circle, drs. Belle Bowditch, medium; 24 P. M., circle, open to all nedium; 7] P. M., conference. Children's Lyceum meets at P. M.

BOSTON .- Eliot Hall .- Singing, banner march, recitations by Martha Hart. Bertie Moody, Carrie Downs, Lizzie Thomp on, Maggie Cling, Dalsy Nahar, Willie French; songs by Hattie C. Richardson, Charles W. Sullivan, Alice Cayvan, Edna S. Dodge, Ellen Sawyer; readings by Jennie Goward, Florence French: musical selection by Willie Cushman ving movements, target march, etc., composed the exermorning, June 16th.

Strawberry Festival .- On Tuesday ovening, June 11th, a highly successful social entertainment of this nature occurred at Eliot Hall, for the benefit of the Ladies' Aid Socie ty-a deserving benevolent organization-the results of the evening, in a pecuniary point of view, being very encour aging to the projectors.

Boston Spiritualists' Union .- This society holds its sessions

weekly in Eliot Hall, the attendance being good, and the in terest sustained. The session on Thursday evening, June 13th, was devoted to the recitation of personal experience in spiritual investigations; that of Thursday, 20th, to a con-

ideration of the question of "Preëxistence." John A Andrew Hall -On Sunday, June 16th, the regu lar services were held, afternoon and evening, Mrs. Sarah A. Floyd officiating. The subject in the afternoon was: "Re ligion, as viewed by the spirit-world." In the evening: "The power and pleasure of hope." Both were listened to with much interest by good audiences. Many questions were satisfactorily answered, and with the fine singing the meet ings were very interesting.

Trmple Hall .- A correspondent informs us that "Or anday, June 19th, the Children's Lyceum came togethe with increased numbers and interest. The usual exercises were varied with singing, declamations, reading, etc., is which Abby Putnam, Bertle Moody, Mr. Janes, Jenny Gow ard, Nathan Gray, the Guardian, Mrs. Bell, and Mr. Patterson took part.

The Spiritualist Association in Temple Hall, in connection

Lyceum Picule.

The Children's Progressive Lyceum of New York will hold helt first Picule this season in the beautiful and attractive lin Park Grove, Staten Island, Tuesday, June 25, 1872. This rove is specially adapted to such occasions, having a splen-id platform for dancing, with swings in abundance. The Park

grove is epecially adapted to such occasions, having a splendid platform for dancing, with swings in abundance. The Park will be reached by scamer leaving Pier 19 N. R., between Dey and Cortlandt streets, at 10 A. M., and hourly during the day. Refreshments can be obtained at the Park at reasonable rates. A Band will accompany the excursion Tickets for the round tip 50 cents; children half price. The object of this Excursion, aslde from the pleasure and endowment to be derived, is to raise inuis sufficient to purchase a new-set of equipments for the New York Uniferen's Lyceum, recently organized. Therefore a condition is extended to all friends of the Lyceum, as well as those who, would enjoy a pleasart time, to, Join this Excursion, thereby assisting a worthy object.

y a pleasant time, the join movements placed worthy object.
Besides music and dancing, there will be singing and speak g interesting to all. Elequent speakers and earnest friends the Lyceum of Brookly n and its friends, are cordially invitater Lyceum of Brookly n and its friends, are cordially invitated by the in the Plenic.

ister Lyceum of Brooklyn and its friends, are cofdially invited, and expected to join in its Picule.

Friends of the Lyceum in New York and vicinity! will not result one of you do your utmost to make this first Lyceum Excussion of the season a grand success?

Committee of Arrang ments—A. A. Wheelock, W. S. Barnard, Dr. O. R. Gross, Dr. Geo. Barney, E. S. Townsend, J. A. Cozeno, Mrs. Geo. Barney, Mrs. E. Hemmer, Mrs. J. A. Cozeno, Mrs. Geo. Barney, Mrs. E. Hemmer, Mrs. A. A. Wheelock, Guardian.

Mrs. A. A. Wheelock, Guardian.

Quarterly Convention.

The next Quarterly Convention.

The next Quarterly Convention of the Spiritualists of Hillshoro' and Cheshire Counties will be held at Lyceum Hall.

Eim street, Manchester, N. II., Friday, Saturday and Sunday, July 5th, 6th and Tth, 1872, commmencing July 5th at 10 A. M., and holding three sessions each day. Let a delegation from each town be present. We invite all who can to attend, and especially our brothers and sisters from Cheshire County. Our Manchester friends extend a cordial invitation to all from abroad to share the bospitalities of their homes as in as possible. Good speakers and other sources of interest and profit may be expected.

By order of the Executive Committee,

"T.S. Vosx, Sceretary.

The Van Buren Co. Circle of Spiritualists. Will hold its next Quarterly Meeting at South Haven, Mich, irst Saturday and Sunday (the 33 and 4th) of August. Those speakers who can be in attendance on that occasion, will please confer with the undersigned at Breedsville, Mich, anting terms, &c.

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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, downcast and mild, are fixed upon a small cluster of lilies, which are clasped in her shapely hands. The picture is universally admired by all who have seen it.

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The Spiritualist Association in Temple Hall, in connection with the Lyceum, will have a grand union spiritual picule at Walden Lake, Concord, Thursday, July 11th. Full particulars hereafter."

Milyonn—Town Hall.—E. S. Wheeler lectured on Sunday, the 16th inst., much to the satisfaction of the critical audience in that place. The friends in Milford maintain lectures every alternate Sunday, though there is to be a vacation in July, after the first Sunday, and all of August. Bro. Wheeler informs us that only good, instructive teachers and epeakers are desired in Milford, and the Society and led half the time with the means at command, as quality is preferred to quantity. The Secretary, Mr. J. L. Smith, is anxious to form a union between the Milford Society and one in some contiguous town, to enable the two to employ the best speakers by the month, the lectures to be delivered alternate Sundays in each place.

Lyceum Picnic.

Index of Subjects Discussed:

Adversity, Alcohol, John A, Andrew, Animal Faculties, Spiritual National Association, Astrology, Atmosphere, Attraction, Medical Astrology, Atmosphere, Attraction, Medical Astrology, Atmosphere, Attraction, Medical Astrology, Atmosphere, Attraction, Briefland and the state of Subjects and place, Difficult Communication, Laws of Communication, Priendly Communication, Laws of Communication, Compensation, Sciencia Description, Difficult Communication, Compensation, Sciencia Description, Confection, Sciencia Description, Medical Body, Burning of Body, David Brainerd Mattonal Association, Astrology, Atmosphere, Attraction, Medical Body, Burning of Body, David Brainerd Mattonal Association, Astrology, Atmosphere, Attraction, Medical Body, Burning of Body, David Brainerd Mattonal Association, Astrology, Atmosphere, Attraction, Medical Body, Burning of Body, David Brainerd Mattonal Association, Astrology, Atmosphere, Attraction, Briendly Communication, Laws of Communication, Congress, Consciousness, Double Connection, Strendly, Body, Celestial Body, Burning of Body, David Impression, Indian, Indian Religion, Individual, Individuality, Infinite Spirit, Insanity, Instinct, Intermediate State, Jesus, Body of Josus, Conception of Jesus, Divinity of Josus, Jesus a Budy of Josus, Gonception of Jesus, Divinity of Josus, Jesus a Light, Jesus a Medium. Only Begotten Jesus, Jesus, Jesus a Spiritualist, Star of Bethlehem, Jesus a Sufferer, Resurrection of Jesus, Second Coming of Jesus, Jesus Uneducated, Judgment Day, Jupiter, King Alcohol, Rosetta Kilon, Knowledge, Land, Better Land, Landholders, Languages, Layvisier, Law, Prohibitory Law, Learning, Ann Lee, Blood Letters, Banner Circle Letters, Levitation, Liberty, Lle, Life, Essence of Life, Life Germs, Unconscious Life, Lightning, Liquor, Liquor Law, Madness, Magnetism, Man, Attributes of Man, Deterloration of Man, Dual Man, Triume Man, Mr. Mangum, Manifestation, Physical Manifestation, March Winds, Marriage, Matter, Mediums, Bad Mediums, Personating Mediums, Mediumship, Memory, Memory Dependent on Form, Memory—Recording Angels, Meu—their Differences, Men Visit Spirit-Land, Men are Living Tiree Lives, Moemes and Millennium, Mind, War of Mind, Moon, Names, Names ing Mediums, Mediumship, Memory, Memory Dependent on Roim, Memory—Recording Angels, Mem—their Differences, Men Visit Spirit-Land, Men are Living Three Lives, Mormer is ism, Millennium, Mind, War of Mind, Moon, Names, Names Difficult to Give, Narcotics, Negro, Oblivion, Objectivities, Occupations, Ofilium, Organizations, Oyster Supper, Theodore Parker, Paris, Phrenologic Bias, Physicians, Planets, Polar Extensions, Prayer, Prayer through Mediums, Prayer—to whom? Preexistence, Conscious Preexistence, Unromembered Preexistence, Progression, Property, Prophecy, Prophet, Providences, Question—a Proper One, Recoglition, Records, Reformation, Reincarnation, Reincarnation, Reincarnation, Reincarnation, Revolucias, Reformation, Reincarnation, Revolucias, Reformation, Revolucias, Reformation, Revolucias, Reformation, Revolucias, Spirit Spirit, Advisers, Spirit, Animals, Spirit, Spirit Accidents, Spirit Advisers, Spirit Loads, Spirit, Davis, Spirit, Spirit Denes, Spirit, Breathing, Spirit Birth, Spirit Body, Spirit Dones, Spirit, Breathing, Spirit Brith, Spirit Dody, Spirit, Spirit Dealers, Spirit Dovelopment, Spirit Disease, Spirit Elements, Spirit Breath, Spirit Preedict, Spirit Disease, Spirit Heat, Spirit Homes, Spirit Fleah, Spirit Disease, Spirit Homes, Spirit Heat, Spirit Brith, Spirit Disease, Spirit Lichands, Spirit Roudelego, Spirit Lichands, Spirit Lichands, Spirit Roudelego, Spirit Spirit, Spiritalists, Spirit Make Tested, Spiritualists, Dioced Spiritualists, Anagamat Spiritualists, Spieen, Intermediate State, Stigmats, Suffering, Female Suffrage, Suicide, Surroundings, Swedenborg, Tea, Telegraphy, Thought, Thought Forms, Tobacco, Tranco, Transmigration, Trinity, Unconsciousness, The Planet Uranus, War of Mind, Warnings, Waves, Winds, Will, Will Power, Witch, Woman.

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