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Original Essays.

SPIRITUAL GIFTS.

Written expressly for the Banner of Light, BY EMMA HARDINGE BRITTEN.

INTRODUCTORY.

When the design of writing a history of the first twenty years of the spiritualistic movement tures. In these writings we shall make no menin America was projected, and the office of scribe tion of or allowance for the tricks of impostors, was imposed upon the author by her spirit-guides, or the deceptions practiced by mediums themthe plan of the work was fully mapped out by the intelligences with whom it originated. In the design thus exhibited, a systematic and orderly narrative of all the instrumentalities that had been employed was clearly disclosed. The record was to include not only an historical succession of the events that had transpired, but also sketches of some of the prominent personages who had played their parts in this wonder-

It was also intended to classify and describe the various phenomenal methods by which the his gun before he encounters his victim. To my communion between the two worlds had been effected collect specimens of the literature produced under the afflatus of spiritual influence, dier, for the latter deliberately prepares to steal and set up way-marks for future guidance, by the garb and character of my beloved dead, and noting the peculiar traits of character or marked with equally reckless infamy aims his murderous idiosyncrasics which might have distinguished blows at my faith in immortality and the reputathe media through whom the communion was ef- tion of the most beneficent and salvatory movefected.

her spiritual eve could discern nothing but an orderly arrangement of the materials to be employed, and an extraordinary amount of distributive justice in the degree of importance allotted to each item of the record; but what mortal has' ever attempted to incarnate a purely spiritual idea in a material form, without realizing a sense of lumiliating insufficiency amounting to failure?

The horizon readily perceived by the mind's eye becomes illimitable space when gauged by physical capacity. The multitude of forms clear ly distinguishable to the comprehensive glance | nomena." From the simple rap, to the astoundof the spirit, become confused oceans of surging life when finite mortality seeks to penetrate their ranks. Thus, in a measure, the design of the recording angel became baffled by its supermundane breadth and grandeur. - The work was too vast to be reduced within human limits, nor would it have been possible to render justice to the intention of the spirits, the magnitude of their work amongst men, or the aspirations of sistance of other operators than the media for

the pages of a single volume, presents but a lim- of intelligence not known either to the medium ited and imperfect view of that gigantic revelation which has dawned upon the world in the advent of Modern Spiritualism. Compelled to condense her almost boundless stores of material within the circumscribed space dictated by the communicated, and display knowledge of the exigencies of publication, the author finds her-methods required to impress the recipient. If self still possessed of traditional written, and we collect a mass of facts bearing upon both memorized experiences, so wonderful, instructive | these points, it is easy enough to disprove the and occult that it seems like closing up the treas-doubts, fears and denials of all who would fain ures of a teeming mine against a starving hu- attribute the whole mass of the phenomena remanity, to drop the pen ere fresh installments of ceived in the name of the spirits, to self-delusion, the record are given. There are still notices to be made of the various personages who once figured in the great drama; the specialities to be pointed out which have fitted them for the office of media; classifications to be made of the wonderful and ingenious method which the spirits have employed in working their telegraph, the philosophy of the movement and the scientific and religious deductions that are to be drawn from all that has transpired. Up to the present hour the logic of events and circumstances has precluded a rehewal of this great work, and the unfinished memoranda for its execution offer only mute but significant comments on the limitations of earthly power when gauged against

spiritualistic ideas. Something may yet be done in this direction, when the binding fetters of adverse circumstances shall unloose the 'palsied hand of the scribe; meantime a kind and courteous request from the editor of the Banner of Light, that the name once so familiar in its columns should again resunie its place in the shape of a contributor, has induced the author of "Modern American Spiritualism "to reopen the stores of memory and experience, and, trusting to that ever-present inspiration which has never ceased to light her footprints and direct her thoughts, words and works in all events and scenes of life, she proposes, in this and the ensuing papers, to cull ized, perhaps, by influence or circumstances, but from the material yet to be inwrought into a still gifts which belong to the spirit whilst emcontinued history of the spiritual movement, | bodied, as well as to the souleman cipated by death,

such ideas as will best illustrate the nature and | are, clairvoyance, or the perception of distant | characteristic drawings produced by uninstructed | its principles may be instilled into our laws and

variety of SPIRITUAL CIFTS.

THE THREE ORDERS OF SPIRITUAL GIFTS. It is one of the most marvelous, as well as triumphant evidences of the divinity which impels onward the progress of Modern Spiritualism, that its action has not only disclosed to mortals the power which enables the spirit by a new and hitherto unknown science to telegraph to earth through a great variety of astonishing methods, but it has also, like a hot-house process, brought to light and life great and glorious blossoms of spiritual beauty laying dormant within the soul of the still embodied man, and not waiting for the chemical dissolution of death to develop into spiritual gifts. We think we are in a position to show by a careful study of all the phenomena which have been evolved in the progress of the spiritual movement, that there are three orders of spiritual gifts: first, a clearly and well-defined set of signs, both sensuous and mental, which never could have originated without the agency and influence of disembodied spirits. Next, that there are certain occult, but still strictly mundane phenomena, which may and frequently do proceed from the action of the embodied human soul whilst in some special condition of lucidity or exaltation. Between these two phases of phenomena, hovering around both, and sometimes partaking of the character of both, are other signs and tokens which may equally be attributed to the action of spirits on mortals, or mortals through the afflatus of their own spiritual naselves, to enlarge upon the phenomena given by spirits through them. The mediums, however great their power, or transcendent their gifts, who deliberately prepare to cheat, and provide themselves in advance of a scance with stuffed gloves, false hair, machinery, &c., &c., may allegein vain that the act is committed under the temporary influence of a deceiving spirit. They are as amenable to exposure and disgrace as the thief who prepares his burglar's tools to break into a house, or the murderer who buys and loads mind the thief and the murderer are as respectable and worthy of credit as the spiritual swinment that has ever dawned upon a darkened age. In reviewing the concrete yet claborate de. With this disreputable and mischievous class, find the excuses for them which a maudlin chariity directs toward the wrong doer instead of the victim, we leave them to the retribution which is certain to visit them sooner or later, and again recall our readers' attention to the science and philosophy of the three phases in which we claim to find a record of spiritual gifts. In the first category, namely, that which absolutely demands the intervention of some intelligent force outside of the medium, we may enumerate all the sensuous demonstrations known as "physical-bheing materialization of substantial sensuous forms, all the physical phenomena (not obnoxious to the action of the reckless trickster) must be produced, first, by intelligent beings; next, by those who have such a knowledge of chemical forces as immeasurably transcend the learning of man, or his power to imitate them. There is still another range of phenomena which necessitate the astheir willing but simply mortal scribe.

their production, or even the aid of those who the mere flow of the history, condensed into surround them. We speak of the communication their production, or even the aid of those who

> present when it is given. Here again we must have the intervention of an intelligent being, one who can originate the ideas imposture, a mere blind force, or human agency, in some form or other; and here let us remark upon the necessity and value of collating our facts, ranging them under their appropriate heads, and so carefully classifying them as to arm us atall points, and enable us to determine how far spirits must be the authors of what is given, and how far mortals may, consciously or unconsciously, originate them themselves. We may take rappings, tippings, direct or automatic writings, drawings executed in the dark, or spirit photographs (when producing likenesses of deceased persons)-in a word, all forms of telegraphy which consist of sights, touches, or sounds, combined with such intelligence as manifestly can come only from the individualities purporting to communicate, as good tests of spirit power, and as phenomena which cannot come from any source but spirits. That phase of wonderful phenomena now amongst us, namely, "materialization," is also demonstrable of spiritpower and intervention beyond all question, but only so when it affords direct resemblances of deceased persons, gives by speech, signs or otherwise, intelligence which can only originate with spirits, or produces phenomena utterly beyond the chance of imposture to simulate or collusion to aid. The gifts which peculiarly shine forth as blossoms of the human spirit, external-

or the circle of minds who, may chance to be

things, scenes, or persons; claimudience, or the faculty to hear sounds independent of the limitations of matter; psychometrical power, or the faculty of discerning the soul-principle of things by touch; the gift of discerning character intuitively; the gift of healing, either by the laying on of hands, by aura, as with a mere presence, without contact, or a clairvoyant perception of disease and its appropriate cure. One of the gifts of the human spirit is its capacity to control another spirit, in the mode commonly called electro-biology; and finally, the whole array of prophetic monitions, antipathles, attractions and impressions, derived from no external or sensuous source, but perceived in the spirit of the subject, felt in the soul, and sweeping over its harp-strings like a breeze from the realm of causes—all these are faculties latent in every hu man spirit, and only more or less developed according to the excess of sensibility which the possessor may have in some particular direction. We might include in this category all specialties of genius, every manifestation of which is a spiritual gift, but we do not care to embarrass our subject with too wide a range of definitions, and therefore limit our views to occult, rare, and exceptional powers, such as we have noticed above. The third and last phase of which we propose to write, is that large class of phenomena which may be termed intermediate between the two others, originating sometimes with the mortal, sometimes with a controlling spirit, and not unfrequently from the influence of other minds still in the form. The phenomena of this class somewhat baffle the observer to determine their origin, and whilst they are often truly extraordinary, and give evidence of singular and almost inexplicable powers of mind, sometimes afford occasion for the skeptic to declare "they explain away all the assumptions of the Spiritualists," and prove that the phenomena attributed to/spirits originate in the latent perceptions of the subject's own interior nature." Amongst those spiritual gifts which may rank in the latter category are dreams, visions, econd sight, the marvelous appearance of the double, prophecy, impressions, trance speaking, writing, improvisation, the execution of what is generally termed spiritual music, drawings, and nearly all that class of intelligence which, whilst it may be produced by the direct operation of spirits is not necessarily so, and may in reality proceed from certain conditions of somnambulism, or exaltation, peculiar to sensitive natures.

As it is our intention to use the privilege afforded by these columns, not only to give a careful analysis of all the different phases we have alluded to, but also cite well-attested cases in illustration of our position, we shall deal with generalities only in this paper; let us therefore review the ground we have entered upon, and mark the breadth and importance of the revelations it includes. Once proved by indisputable facts that the

physical-force manifestations are not the work of mortals; once demonstrated that a single rap, one movement of a ponderable body, the materialization of a single nail even, the inscription of but one letter on a blank sheet, any sound, sign, mark, or movement can be made without the intervention of human agency, and instantly there looms up in the sphere of mortal existence a NEW FORCE. Connect any: of the sounds, signs or marks that may be produced as above indicated with intelligence, let that intelligence be distinctly marked with super-mundane characteristics, and instantly the presence of a NEW ORDER OF BEING is proved. Understand that the intelligence so given is identical with a certain mind that once tenanted a mortal body now laid away in the grave; and that no other mind could be possessed of the knowledge so rendered, and the sound, sign or mark aforesaid, though it should be no louder, than the sighing of a summer breeze, no more ponderous than the movement of a rose leaf, or no more significant than the inscription of a dead child's pet namewhatever the intelligence be thus stamped with personal identity, and thus signalized by force, proves at once the whole fact of man's continued existence after death; of the relationship and inter-communion of the spiritual and natural worlds: of the watch and ward of spirits over mortals; of the fact that the sphere of spiritual existence is a more powerful and influential one than that of earth; of an entirely new realm of spiritual science, of new light shed upon all the problems of religion; and, finally, the utter impossibility of attributing the vast array of phenomena which make up the test facts of Spiritualism to any other cause than that which it claims for itself, namely, the agency of disembodied

numan spirits. -A similar deduction, and one equally indisputable, arises from a careful collation of the facts ment. originating with the second class of phenomena enumerated in this paper, whilst the third, however liable to mistake in respect to its authorship, is still an illumination of mental power so vast and transcendent that its prevalence alone should be enough to awaken the attention of every candid observer. For ages past the wisest of metaphysicians have attempted in vain to solve the mysteries of sleep, find an adequate cause for the vagaries of dreaming, or account for the supermundane intelligence of somnambulism.

Who can denseyet, who has been able to throw any light upon the wonder of "second-sight," the appearance of the "double." the unpremediated utterance of the prophet or the illuminated states commonly called inspirational? The brilliant, and often transcendently-eloquent

persons claiming the influence of spirits for their production, the poems of a Lizzie Doten, Achsa Sprague and T. L. Harris, the marvelous inspirational writings of such as A. J. Davis and Hudson Tuttle, the volume of sublime and wonderfully varied utterances embodied in Mrs. Conant's biography, all these, as examples only of phenomena whose vastness exceeds the limits

of the historian's pen even to catalogue, prove that the spirit has indeed been poured out upon humanity during the last quarter of a century with a wealth of inspiration never equaled in any preceding age or time.

From whatever source these, abnormal states. proceed, whether they are the sudden illuminations of the human mind itself, or the action of disembodied mind speaking, writing, drawing, &c., &c., through susceptible or biological subterest in all those who call themselves "the leadsubject and its magnitude than the oft reiterated opinions and prejudices. *.. phrases, "It is all Electricity, or Magnetism, Psychology, or (as the last spasm of the 'despair. of science') it is all humbug." IT IS ALL FACT, and as such, let us, who are not the leaders of science, in the self-elected sense of worldly distinction, render back usury to the mighty power ourselves to the task of thorough analysis, unceasing research, careful study and fidelity in recording the good things that the Pentecostal angels have done for us. It is in this way that we shall prove ourselves worthy recipients of the' great light that has illumed the gross darkness of

spiritual science. It is with a view of helping on this stupendous work that I am now induced to write, and, by the blessing of the ever-present power of inspiration whose doings I am striving to chronicle, I trust to be enabled so to deal with the three physes of my mighty theme as to throw some light upon the problems of being, here as well as hereafter.

My next paper will be on the character and variety of those phenomena which PROVE the studiously avoided. direct agency of disembodied spirits in the movement called "Modern, Spiritualism."

THE GOD-IN-THE CONSTITUTION PARTY.

BY FRANK D. BARKER.

When public speakers address the people on national issues-the evils which endanger the Government or threaten the existence of our laws and institutions, it is often derisively asked: "What is the is of sawing your arms through the air when there is nothing to strike?". This same question may be asked respecting the pernicious tendencies which have been developed within the past few years in regard to the proper relations which should exist between political rule and church government: But from our pres ent knowledge of existing facts, and the history' of the past, such a question would not be very creditable to the one who uttered it, nor show a very deep reverence or patriotic respect for the institutions of his country.

The recent outrages perpetrated in North Carolina and Pennsylvania, whereby two worthy and respectable individuals were excluded, the one from holding an official position, the other from citizenship on the ground of their religious convictions, show that we still live in an age of bigotry and intolerance, and that the persecuting shirit of our Puritan fathers has been transmitted down through the blood of their descendants These shameless transactions must become very common and general, unless frowned upon by an indignant' public as a wanton and dastardly attack on the liberty of conscience, and the sovereignty of free thought.

But while these examples are merely infractions of the law, and not the law itself, we find, greater cause for alarm in well organized attempts which are being made at the subversion of the Constitution, in its right to protect the 'infidel" as well as the "saint." There has grown up in our midst a church-politico partya party whose avowed principles are in direct hostility to a Republican form of government and antagonistic to the spirit of free institutions. It has held conventions throughout the country, passed resolutions, drafted its platform, and in fact resolved itself into a well organized body for the purpose of political power and aggrandize-

This party is not composed of, the thoughtless multitude that is swayed to and fro by every waft of political opinion, not composed of men whose ignorant and benighted condition have led them on in their terrible blindness, but men of learned and intellectual minds, of cool and calculating natures and of fixed and set opinions in regard to forms of government; men whose ideas are not the mushroom growth of an hour, the freak of a fickle imagination, nor the spasmodic overflow of a boiling enthusiasm, but whose principles have been molded by earnest and mature thought, and who are ever ready to sacrifice all temporal relations to the furtherance of their pet and darling dogmas. This is the "God-in-the-Constitution" party.

What is its platform by virtue of which it asks addresses of the trance speaker, the singular yet | the American people to place it in power, that | poor relations beyond all question, sir !"

institutions? It is this; that the constitution should recognize, by a clause, the allegance of this nation to the great Jehovalras the one and supreme ruler of the universe, and the Christian Bible as a divine revelation, and the accepted

word of God.
What, then, is its avowed object? Simply to establish an influisition, by which every citizen whose religious notions do not run parallel with this:Orthodox bull is to be excommunicated as a lawless infidel, and deprived of his natural and legitimate rights. It is only another initiatory step toward bringing into vogue the fagot, the rack and the guillotine, which ruled with such terrible vengeance in the days of the Spanish Inquisition and the French Revolution. Of course this party, in its present political weakness, would not dare to intimate aught concernjects, the extraordinary power, variety, and un-, ing such extreme and tyrannical measures; but precedented extent of the influx, cannot be denied. If history is worth anything to us, it is through As we have above suggested, their display only, | the lessons which she gives us to learn; and what. crowding upon the attention of this analytical does she teach in this respect? that power to age, should have excited the most reverent in | mold an individual's religious relations placed in. the hands of any man or set of men is dangerous ers of science." "What can these things mean" and fatal to the liberties of the subject, and would have been words far more worthy of the doubly so when this power favors their private.

Now this doctrine that Christianity should be 'incorporated into our laws as a test of citizenship and of right to hold official positions under the Government-what are its claims? It proceeds on the precarious assumption that our Constitution and laws, and the very foundation of the that has lent us the ten talents of a new, un. Government itself, are based on the teachings hackneyed spiritual science, by earnestly setting and precepts promulgated exclusively in the Christian Bible. "If this, be the fact, why then are these God-in-the-Constitution-men not, satisfied? Surely they can arrogate to themselves the peculiar privilege of living under a Clovernment of their own lik and liking. Why impress, in mere verbal form what is now more strongly emphasized in fact?

But, say they, the seeds of skerticism and infidelity are being sown broadcast throughout the land, and therefore such a clause in the Constitution is necessary to the preservation of our Christian institutions. If this be true, what an egroglous blunder did our forefathers make?. Is it the newly discovered realm of spirit power in Possible that they could have overlooked such an the embodied as well as disembodied states of element, so necessary to the protection of our existence, of the spiritual science which solves right to "life, liberty, and the pursuit of happiright to "life, liberty, and the pursuit of happiness "? On the contrary, it is easily to be seen that such an expression was intentionally and

> In giving his reasons why such a provision was not made Story, * in his work on the Constitu-The American - people were too well read in the history of other countries, and had suffered too much in their colonial state, not to dread the abuses of authority resulting from religious bigotry, intolerance, and persecution."

Even at this age of the world, we may marvel at their wonderful foresight and wisdom. They saw (what these God-in-the-Constitution bigots do not seem to see, even in the apex of the nineteenth century,) that law as a mere instrument of words is powerless to act in a religious direction. and therefore could never reach the object of its aim: This being the case, they knew that such a law would be useless, and cumbersome as to expediency, and morally unjust and tyrannical as

Of one thing we may be sure: if the political. complexion of our Government should ever be changed, it will be because the people demand such a change, and no law could be enacted to provide against such an unfortunate revolution, unaided as it would be by public sentiment and the power of the ballot.

Does this party then deny the right of the people to enact their own laws? If so, it denies the fundamental truth of republican Governments, that governors derive their just powers from the consent of the governed, and its polities are destructive of democratic principles. If not, then it is in vain to encourage such hopeless fears, and if this party was brought into existence on the ground of such fears; its organization is a mass of useless machinery.

We are forced to conclude, then, that it has no mission except that of revolution, no object but that of power, and no influence but tends to the destruction of American liberty:

While its organization may be lawful, its principles are traitorous, and while it exists under the guise of a protended love for humanity, it strikes a murderous blow at the heart of our be-

loved country. Syracust University, Syracuse, N. Y.

Joseph Story, L.L. D., of Harvard University.

Prof. William Crookes has made one of the greatest discoveries in relation to the action of light which has come before the world since spectrum analysis was first made known. He has demonstrated that direct mechanical effect can be produced by light when luminous rays are allowed to fall upon one end of a most delicately balanced lever arm suspended in vacuo; the con-trary has hitherto been assumed. This great dis-covery, fraught with unknown uses to society, may be fairly claimed as having been given to the world through Spirituatism. In endeavoring to obtain instrumental evidence of the existence of the as-sumed psychic force, and to test mediumistic power by causing it to move a few grains in a glass vacuum tube, he discovered a motion produced by an unknown cause, but finally traced to radiant heat, and, in working further at the new discovery, Mr. Crookes has been able to make fresh revelations to the world relating to light.—

The Commercial Age, New York City.

"What relations are least regarded?" asked a professor of mental philosophy of an idle student. After a desperate effort to answer the question, the delinquent exclaimed, "Poor relations, sir !-

Spiritual Phenomena.

EXPERIENCES IN RELATION TO SOUL-POWER.

BY G. W. KEITH, M. D.

The importance of the mission of returning spirits in bringing proof of our immortality, and the markelousness of their planifestations of power, have almost unconsciously led the mass of Spiritualists to consider the disembodied soul as possessed of new, different and much greater powers than while glothed with flesh; but no reader of your columns for the last six months can fail to be struck by the evidence you have presented, that the soul possesses, of itself, inherent powers which, even while embodied in the physical, it can manifest, under right conditions, Independently of its corporeal frame.

The article entitled "Strange Power of Sleep ing Mortals" (Banner of Light, April 3d), which recounts the taking of a photograph of the spirit of a living man whose physical body lay asleep, or entranced, many miles distant, presents tangible proof of what I regard, not agexceptional ohenomena, but as indices of an eternal law of Nature, which, like any other, operates whenever the necessary conditions are present. My own type, rience during the past ten years as a healer, has furnished me with proof after proof that this world and the spirit world are very near together, and that the soul is the same in all its essential powers and attributes before it has laid aside its fleshly garment that it is afterward. It is the province of the intellect to find out and furnish the necessary conditions for the soul to manifest its Godlike powers, and when we have attained the mental growth to do this, "all things shall be possible with us." But'in order to evolve the governing law in this, as in any other department of Nature, we must first have facts as the basis to start from; and in this view, all phenomena not a repetition of those already accepted as proven, become valuable.

Permit me then to give a few of my own experiences showing the superiority of the soul while yet in the body to the physical accidents of time and space.

/ haunted with a shadowy consciousness of having been with some one, manipulating, strengthening and healing them. Sometimes I retain an power of the only Omnipotence we know? impression of their personality, but not often unlesseit is recalled to my, mind by, some after occurrence. On the day following such a night I am often exhausted magnetically, and obliged to wait for my powers to recuperate. A large number of people have been conscious of receiving these visits from me, and a statement to that effect has often been the means of recalling to my own mind the impression left by these experiences, too fine, too spiritual to assert itself amid the turmoil of physical-life until a place was thus prepared for it. There lies before me a letter from a sick friend in California recount ing at length such a visit, from which I will quote, omitting only such parts as are strictly

"I haveneeded your mental support, and for smonths I longed for an encouraging letter from you, filled with your genial and bracing magnet-ism. . . . The third Saturday night, or rather Sunday morning, you and Mary came to me. . 1 held a long and satisfactory conversation with you. We conversed altogether by thought. You gave me advice that I followed and have been benefited by Xou magnetized me and affected me curiously, and more favorably than you ever have by the physical touch. Mary sat quietly is a chair: I recognized that she was a mental an n chair; a recognized that she was a mental and physical support to you, and in response to that recognition you said, 'Yes, Mary and I work to gether in spirit.' Their we separated, and all day I felt magnetized and strengthened. About two weeks ago you came and treated me again, which was very satisfactory to me."

Pppn, reading this letter, I currence distinctly, though not in all, its details: In this instance my going was involuntary, so far as the conscious outer will was concerned but not involuntary in the largest and deepest sense, for I desire, I will to help my suffering brothers and share their burdens, and it is my belief that this consent of the whole being is a necessary condition for the exercise of this power. In the cases I am now going to relate, *as in by far the larger number in my experience, the will consciously reinforces and acts in harmony with this force. I received a lock of hair from Miss A — S—, of Kingston, requesting examination and treatment. I sent a package of my magnetic conductors, and appointed a mutual sitting; that is, she was to sit passive, holding one of my conductors, in her home at Kingston, and I was to sit at the same time in my office in Boston, and exert my healing powers upon her. I had never heard of the lady before, nor had she The edite of the lady before, nor may see ever seen me: but in a few moments after taking the conductor in her hand she exclaimed to her attendant, "The Doctor is here! I see him!" and in answer to questions gave a minute and accurate description of my person, dress, etc. saccurate description of my person, dress, etc. says that Mr. Longtenow attended a scance at She repeated directions that I gave relative to some changes in her surroundings. She then declared that I was manipulating her, and before regt authority of the late Mr. Guppy. The Spirit-regt authority of the late Mr. Guppy. The Spirit-regt authority of the late Mr. Guppy. The Spirit-regt authority of the late Mr. Guppy. the expiration of our sitting she had fallen into a refreshing sleep.

My own sensations in this instance varied in

no material respect from those I always experience when thus treating patients. It is difficult to describe them so as to convey any clear idea to those who have no similar experience to which to refer. My mind is intensely concentrated upon my patient; I feel a certain-sense of remoteness and unreality in my surroundings. I lose all note of time, cannot tell whether ten minutes or an hour has passed. I am conscious of a powerful spirit force, with which I feel a unity, of which I seem to be a part; and then, like one of old, I know that "virtue is gone out of me." Ona few occasions, I have felt the life ebbing out of me even as the blood flows from a severed arctery, till I have fallen forward upon my desk too weak to sit erect, then, gradually, I am filled pression, inspiration, vision, trance, clairvoyagain from this inexhaustible fountain of spirit life which surrounds me. Yet all this time, I am not what is commonly called entranced; I never lost my consciousness in my life. I know all that tha" are all aftre with the genius and moral goes on about me, remember the sounds I hear, &c. As nearly as I can express it, I do not go to my patient, nor is he brought to me, but the there from his other published poems: space between us is annihilated. In other words, the soul, which knows neither time nor space, is in the ascendency, and possesses in an imperfect degree the conditions necessary for the exercise. of its inherent powers. Whenever, as in this case, there is a corresponding condition in the patient, he or she is conscious more or less vividly of my presence. This was very marked in the case of Mrs. R-, of Brooklyn, with whom I

do not feel at liberty to publish the names of my s. I have used initials. The names are, however, in session of the editor of the Banner.

was able to hold conversations upon several occa- assures us that "When the hours of day are sions during our sittings. Upon one occasion I humbered," and "Shadows dance upon the parboth saw her and heard her speak. Last fall I | for wall "went to see a young man I had been treating in this manner, but had never met in physical form. He recognized me instantly. "But," said he, you have n't got the same coat on that you had when I saw you; that was grey, with trimming all round it.

At that time I wore in my office a gray dress-

ing gown trimmed as he described. It is now six years since I first became, aware that I possessed this power of healing at a distance, and for the last three Years nearly all my practice has been of this description: 💙

Another example of soul-power is mental telegraphy, to the reality of which many can testify from their own experience. . To one or two close friends I can send a message through space. without the aid of material wires, and in many cases get agresponse. For instance, I once came into the city from my country home and forgot to fulfill my promise to order a coach to take my sister to a later train. It did not recur to my mind till half an hour before her train-the last for the day-was to start. I rushed to a telegraph offer, but was too late to have it delivered in time. I knew she would be sadly disappointed, for it was a matter of importance.

I gathered together my mental forces and hurled a thought through space to her. She was sitting quietly-waiting for the coach, with perfect faith in its advent; but as my thought-wave reached her slie sprang to her feet, exclaiming, "Why! I must go right along, or I shall be left!"

She walked to the cars, and was just in season. When one begins the investigation of Spiritualism, in his ignorance of his own powers he is led to attribute everything marvelous that occurs to the direct action of disembodied spirits; but as he goes on, every intelligent, mind comes to perceive hitherto unsuspected powers inherent in

The two worlds overlap each other, and the same conditions which enable spirits to return to earth have already enabled some to visit the spiritworld in like manner; and, with the wonder of materialization before us, who is prepared to say that what has been attempted may not yet be successful, and that souls may not leave their physical bodies at will even as they take on material forms? Shall we limit in our thought the

> Written for the Banner of Lights. SWEET DREAMS OF NIGHT.

BY WILLIAM BRUNTON.

Sweet dreams of night come like the stars, To save from want the waste of sleep; And Fancy's hand the gate unbars, That cares of day from mortals keep; The angels speak in love-tones sweet To ears all deaf in sunny light, ... And soul with soul doth fondly meet, Indreams of love, sweet dreams of night!

Sweet dreams of night come like the dew That cheers the flowers that drooped in day And faded hopes and loves renew,

That else would die and pass away. We are not left alone in woe,

To grope forlorn to reach the right; Sweet angels come, we truly know, In dreams of love, sweet dreams of night!

Sweet dreams of night come like the flowers-The flowers the spring brings fresh and fair, To tell of summers surely ours In realms of light beyond compare; They may be touches faint and Tew, ..

But still they come with wondrous might, For heaven appears to vision true. And spirit-friends in dreams of night!

(From the London (Eng.) Dally Telegraph, March 1, 1 Longfellow, the poet, has long been known to be more or less, acquainted with the phenomena of Spiritualism, but he had never publicly defined his position in relation to the movement until the British National Association of Spiritutilists recently invited him to become one of its honorary members. According to No, 129 of The Spiritualist newspaper the following letter from Mr. Longfellow to one of the honorary secre taries was read at the last meeting of the associa-

CAMBRIDGE (Mass.), Jan. 15th, 1875.—DEAR Miss Kislinghury: Not being a Spiritualist in the usual and popular sense of the word that is to say, never having seen any mani-festations that convinced most of the presence of spirits is should deem it almost an act of dishonesty on my part to accept the com-pliment you offer. I must, therefore, with many thanks for this marked your defleration, beg leave to decline it with a regard, yours truly, TENRY W. LONGPELLOW.

The edito of The Spiritualist in a foot-not ualist once published Mr. Guppy's statement that at a scance in Italy, while Mr. Longfellow held both hands of the medium, orange blossoms were showered on him by spirit power, and he was satisfied with the manifestation; nevertheless, it is satisfactory to have Mr. Longfellow's position in relation to Spiritualism clearly de-

Possibly the above from a London secular journal liaving an extensive circulation requires a few words of explanation. The phrase in Mr. Longfellow's communication to Miss Kislingbury—"Not being a Spiritualist in the usual and popular sense of the word "-only provokes the inquiry, What is the popular sense of the word? As defined in general terms by its writers and public teachers, it implies the possibility and certainty of a present intercourse with the inhabitants of the spirit-world, either through imance or other phases of the manifestations.

Whether believer or not, the rarest gems and richest passages in Mr. Longfellow's "Hiawagrandeur of the Spiritual Philosophy. And so are the following selections, culled here and

Lies all about us, and its avenues.

Are open to the unseen feet of phantoms.
That come and go, and we perfectly them not, Save by their influence, or when at thines......
A most mysterious Providence permits them. To manifest themselves to mortal eyes.

For, though I close mine eyes I am awake, and in another world.
Dim faces of the dead and of the absent Come floating up before me.

"As the moon from some dark gate or cloud Throws o'er the sea a floating bridge of lifth. Across whose trembling plants our memories crowd Into the realm of mystery and light—So from the world of spirits there descends A bridge of light, connecting it with this." And further, Mr. Longfellow very confidently | beginning to end. "

the forms of the departed Enter at the open door;
The beloved ones, the true hearted,
Come to visit me once more;
And with them the being beauteous,
White the company of the company

With a slow and noiseless footstep Comes that messenger divine, Takes the vacant chair beside me, Lays her gentle hand in mine, And she sits and gazes at me

The Guppy's of Naples and Baron Kirkup of Florence informed me with a good deal of earnestness that Mr. Longfellow attended their séances, and expréssed himself not only as being delighted, but as a believer in the ministry of spirits-spirits that, in his own classic words, "manifest themselves to mortal sight" from the "spiritual world that lies all around us." Still Mr. Longfellow is entitled to the full weight of his published affirmation-" I am not a Spiritualist in the popular sense of the word."

The Rostrum.

J. M. PEEBLES.

The Spiritualism of Christianity.

A Lecture delivered at Greenfield, Mass., Sunday Afternoon, May 9th, by Ny Frank White.

Reported for the Banner of Light by Dr. Joseph Beals.

The speaker begun by stating that in the presentation of his subject he referred to early Christianity entirely, and did not intend to accuse modern Christians with being guilty of the (to them) monstrous heresy of cherishing a belief in spirit communion and the existence and action of those wonderful gifts which were once considered the very life of their system. Noth-ing was plainer of perception than that the great head of the Christian Church—the reformer of Nazareth—the apostles and the early Christian fathers, not only believed in communion with the spiritual world, but also relied upon that communion to attract attention, and draw about them the unthinking and skeptical among men Acareful study of the history of Christianity, es pecially before imperial edicts made it popular yould unmistakably demonstrate the fact that the manifestations which we to-day recognize and trace directly to the agency of the spirits of the departed, viz., the gifts of tongues, of proph-vey, of healing by the laying on of hands, etc. were the mighty agents through which alone the Christian Church grew in influence and numbers, and that nothing was more prominent through the writings of the Evangelists than the workings of this wonderful power, sometimes rightly recognized, often misunderstood, yet an undeniable power which aroused the world to new thought and action, and became the foundation of a religion which has obtained a mighty foot-hold upon the earth. If any one should declare the movements of that time "miraculous," or brought about by a suspension of natural laws, it would be simply assumption on his part, and all who reason have the right to decide for them

selves in that matter. By a clear and concise presentation of the spir itual visitations recorded in those writings, the speaker then showed conclusively their general festations were made under proper conditions and not at any and all times, as individuals migh and not at any and at times, as individuals might identified, citing the rebuke of Jesus to those who proposed a trial of his powers, in illustration, namely, "A wicked and adulterous generation seeketh after a sign," &c. It was only natural that these movements, then, were considered miraculous, because the laws that governed them were not understood; but now that the laws that governed them were understood, such a prop sition was a manifestation of superlative folly.

until the third century, when its life began to be sacrificed to forms and ceremonies. In stirring language he declared that the altars of Christianity to day were the cradles of skepticism, and the priests who ministered there were the teachers of unbelief.

Recognizing the fact that could not be denied that Christianity was based upon the Spiritualism which to day it affected to despise, what excuse could it make for its rejection of the very gifts which lifted it out of obscurity and made it living thing? If theologians declared its evidences to day insufficient, they reflected doubly upon the past, and struck a deadly blow at the what right could they say these things were in the past, but now there is no longer any neces-sity for them." Are there no unbelievers to-day immortal existence who demand the evidence of that existence? Are there no sick to be healed? lave the dear ones who have passed of jost all their old-time affection for us? Is there less power in the realm of the spiritual to-day, that wegnust starve unto utter skepticism upon the few scattered crumbs that fall from the tables of the old? The great founder of the Christian religion declared all these signs and gifta shall descend upon "them that believe." Who, then, are the Christians—taking his definition—those who insist upon it that these things cannot be, or those who make open manifestation of these gifts? With all charity for the Christian Church, regard for the truth compelled the speaker to de-clare that if the popular system of theology were placed upon trial to-day before an unprejudiced indee alon trial to day before an unprejudiced judge, it could not present one particle of such Christianity, and would stand before the world aconvicted preceder; the shell only was left, the old cracked shell-from which the kernel had gone; the Spiritualism which gave Christianity its birth, which nourished it in its infancy, which strengthened it in its growth, and which was its pride and given in its meturity having zone as pride and glory in its maturity, having sone as far as it could go in that form, had left it to its natural decay, and gone out to a broader, a more universal work, permeating the great soul of humanity, arousing the world to new thought and action; and its effects must be beneficial, breakng down the barriers of sectarianism until mankind would finally become one true brotherhood,

knowing no hated sinner or favored saint.

This Spiritualism it was which, as of olds aroused all the bigotry and intolerance of the Pharisees of the popular shurch; now, as of old, they united against it and joined with the ignorant rabble in the demand for its extermination.

Mr. White closed with a thrillingly vivid pic-

Mr. White closed with a thrillingly vivid picture of the spiritual reformers of eighteen centuries ago, headed by the intuitive Nazarene, gazing upon the huge cathedrals and towering temples which had taken the places of the upper chambers and groves and secret caves where they worshiped; their demands to know of the popular church of Christianity concerning the ciffs have the definity to the concerning the popular church of Christianity concerning the gifts bequeathed to it by their sweat and tears and blood, received no reply but the chanted Liturgy, "I'believe in God the Father, God the Son, and God the Holy Ghost," while all around those temple doors were the unregarded needy, the sick and the comfortless. Oxford and Harvard and Yale, and musty libraries, and men grown, old and decrepit by their midnight studies, were pointed out to them in place of the gift of tongues and the power of spiritual healing, and in sadness over the infidelity of Christianity to its trust, but with reloicing over the growing libits trust, but with rejoicing over the growing lib-eral belief manifested in the great world heart, they retired from sight.

A fine inspirational poem closed the discourse, which was listened to with rapt attention from

free Thought.

"INVESTIGATOR" AND SPIRITUALISM. BY HAROLD TYNDALE.

To the Editor of the Banner of Light:

I feel compelled to express my delight at the essay by. "Investigator" in the "Banner" of March 20th. The tone of the article throughout is so fair and fearless, so assertive though gentle, and so ably done, that it impresses me with the merit of the author in mind, morals and manners. Do you not think it would be advisable for many other writers on the subject of Spiritualism to omit their abuse of Christianity? Do they not, by their intolerance, show their fear of that which they abuse, or at least invite suspicion in that direction? Christ and Christianity are all right; not one word or deed of Christ's but meets the approval and admiring love of our hearts. We should not forget that others are entitled to credit for honesty, as well as ourselves.

Spiritualism-as is the case with all truthsmust be assertive to be of avail; let it be so without turning aside to find opposition, or to make it, and seemingly invite an easy martyrdom. If we are found fault with, let us look into ourselves to see how much we deserve of the censure, and endeavor to so live as to disarm opposition. Of all teachings it seems to me the most loving; and of them all Spiritualism is emphatically the one that requires the least defence. The world knows it as the power to come, in spite of all sneers or fears to the contrary.

As to the numbers of its believers, they are countless; the churches, as # Investigator says, are full of them. Scientists, as the rule, are the only active opponents, and science does not persecute. It is but natural for men who have made ascertained fact the basis of their investigations to want proofs palpable to'themselves. So far the spirits have seldom forced their knowledge upon men, but they have ever been more than willing to give evidence, and the strictest man of science may have proofs indisputable if he will patiently investigate, for which he is better qualified than any other, man.

I venture to assert that there are but few men or women arrived at the age of forty years but have had in their own persons something or other to happen that neither their philosophy perience of occult working that evaded any other explanation than the interposition of spirits, and yet how many there are who dare not avow the thought for fear of being called silly and su-

Another point and I have done: Is there not on the part of some, even zealous Spiritualists, a tendency to trifle with the subject? I have been led to think a good deal about this error (to my mind), and have been pained by the lack of earnest reverence in some. The only explanation I can offer is "As ye seek so shall ye find." If want earnest and honest assistance, be honest and earnest yourself; if you want light,

truth and love, fit yourself for their reception; if you want good to yourself and others, seek

132 Queen St., Germantogy, Philadelphia, Pa.

Light Spreading.

The Rev. Dr. Holland, Rector of St. George's Church, Episcopalian, of St. Louis, has preached a discourse against eternal punishment, which has very naturally made a deep impression in the community where it was pronounced. It is

each of them to as many more associates, and from all of those to others, numbers which mul-tiply themselves by generations into an innumer army of miscreants. Also, there may be somewhere in the universe, other races beside our own on probation, and these races might be seduced by the temerity of human wickedness aless deterred by the knowledge that it incurs the most terrible penalty Omnipotence can in-flict. The fallacy here consists, as with the first theory, in measuring sin by other standards than capacity and motive. The evil consequences of a deed may be interminable, but the doer's responsibility is limited by his ability to forest and his se to entail them. That he can employ eternity as a logical form of thought does not imply that he has any such conception of it as really and definitely qualifies his character and conduct. On the contrary, his idea of eternity is mainly a negation. It is his name for the unknown beyond the reach of conception. Besides, it is not the sin nor its consequences that justice deals with, but guilt; and the motive must be eternal to constitute eternal guilt. For if the motive were reckless enough to intend endless mutiny against God, still it would be but the momentary freak or frenzy of a weak and igno rant creature, who, whenever he discovers the dire calamity of his intention, will surely repent of it in sackcloth and ashes. As or hypothetical races on probation, it is as easy to suppose that they do not exist as that they do, the one suppo-sition being as valid an gargument as the other but even should they exist. In peril of iniquity punishment for their benefit would not be a tran saction of Justice such as pertains only to the re-lations between God and the sinning soul, but a project of administrative expediency, the ruse and makeshift of policy. Very difficult any the-ory of eternal punishment will find it to convince a soul of earth that it ought to agonize in hell as a spectacular yarning to the doubtful morals of the moons of Jupiter. Puny the virtue, it will think, and not worth nursing, that needs a perpetilal flame of crackling sensibilities to keep it warm! Crazy the God and to be mourned for, indeed, who with all his regal elemency has not

mann! Crazy the God and to be mourned for, indeed, who, with all his regal clemency has not wisdam and power sufficient to control his subjects without becoming himself the chief male, factor of his domain! Better that his government should end in the extinction of all its subjects than that any should be saved by an act which, to their contemplation, must demonize his divinity. What more likely to cause the moral anarchy such an act is imagined to fore-fend than the example it would present of a monarch who subordinates right to kingcraft and rules in majesty or dishonor?"

"The Rutland Globe Criticised."

to the Editor of the Banyler of Light:

In a recent issue of your paper, Harvey Howes speaks of the above named sheet as "embracing every favorable opportunity to ridicule and belittle Modern Spiritualism." My experience with that paper is entirely the reverse. While stopping in Rutland, some twenty months ago, the Rutland Herald took up pen against the Eddy Family's manifestations as being genuine; it also published lengthy articles from noted Spiritualists corroborating their views. The Rutland Globe opened its columns to those who took the side in favor of the manifestations as being genu ine and produced by an intelligent power outside of the family, but by and through the chemical forces of the family. The paper published an able article from the pen of an ex-judge, in de-

fence of the Eddy Family and the genuineness of the manifestations witnessed there. I also wrote out my experience with the family, which was

published. 4.

If the Globe has changed its course of action, that is its privilege; but let Spiritualists thank the editors for their valuable services at that time, when most of the inhabitants of Rutland and Chittenden looked upon the manifestations with a graph of the ledding Spiritual. with suspicion, as some of the leading Spiritualists had publicly denounced them as cheats and

frauds.

I do not know of a local paper that has done a better work for the cause than the Rutland Globe.

Yours for Justice,

Boston, May 22d, 1875.

THE EVIDENCE OF PROGRESS.

BY WARREN CHASE.

Constantly traveling most of the time for the last twenty-five years, speaking and writing on the subject of our philosophy, we have had probably as good chance to observe its progress and changes as any one in this country connected with it. Formerly it was quite fare to meet with a goods medium, and often when in the house where there was one we would not be informed of the fact, as there was a shrinking back from . the subject and fear of being exposed as a medium, not as a cheat, for there were far less frauds then when the cause was less popular and the inducement **so** much less.

Now we find mediums and private modes of communication in a majority of the families we visit—and they are many—and these open doors to spirit-life used constantly by the family, till there is often as frequent and ready correspondence, consultation and counsel with the invisible friends and deceased members as with those still in the form. It is rapidly becoming a part of domestic life and household pleasure to chat with the spirit friends at almost every leisure hour by some of the many modes of carrying on conver-

In the West, where we have spent most of the last five years, they use the dial, the planchette, the tippings, writing by hand of medium, and occasionally, but more seldom, raps; and many rise above all, and get messages through trance and vocal organs of mediums. Tests are much less frequently demanded, and come more frequently for not being called for. The people are becoming acquainted with the nature and rela-. tion of that life to this, and are not so arbitrary por their religion could account for-some ex-a in insisting on their own modes of governing the intercourse, and consequently it is papidly improving and being more and more highly appre-

It is highly encouraging to us to see this spread and acceptance into the domestic circles, and also, as is really the case, into the best and most intelligent familes, who go on with their business and social life with the outer world, and are constantly, improving by their intercourse with a higher and better society on the shore of the summer-land. People are not now ashamed of mediumship, nor of the intercourse, as they were even ten years ago, and not unfrequently ask the minister, if he visits them, to take part in the exercises; but as he has to preach for a living, and to preach a dinst it as a power that will ruin his business of creed preaching, he is not likely to come often to such families, or, if he does, he soon begins to lose his faith in Christianity, if he

We have often been surprised at the assurance of many families that the clergyman had been in and chatted with the spirits and gone away apparently pleased, and sometimes would come the further statements that such clergyman had The Spiritualism of Christianity the speaker showed by illustration to have been much like the Spiritualism of to day. Passing from the New Testament writings, by exceedingly interesting quotations from the works of the Christian Fathers—Theophilius, Cyprials Origen, Justin Martyr and others—he showed that the belief in spirit communitor was universal with them, and was, in fact, the common belief of the Church until the flird century, when its life began to be agen of them to as many more associates and from support the church that uses all its power to presupport the church that uses all its power to prevent the highest and best knowledge and greatest comfort the weary earth soul can get in this life, and try to feed on the dry husks of creed in-

The effort of the churches to resist or even retard Spiritualism by revivals the past-winter has been a complete and signal failure in the West, and probably everywhere. So far as we can learn, the preachers and churches are chagrined and mortified at the character of the few converts they have made by revivals, and they seem to know that the conversion will not last: and hence get rall the money and support they can from them while the heat of the passion is up, knowing it will soon cool off and then they will be as worthless to the church as before. Our Protestants are getting nearly as wise as the . Catholics in ascertaining the financial status of, the converts and taxing them accordingly for the Lord and his treasury.

How widely different is our system. We tax nobody, and while good speakers and mediums capable of teaching the philosophysto intelligent people and honestly devoted to their work have all and more than they can do and ample pay, the incompetent, and sometimes the competent, before they are sufficiently known, are starved out, having no organic system to fall back on as the ignorant, stupid, and corrupt preachers have in their churches.

It is a bressed affair this opening in the private family of intercourse with the spirit-world.

[From the New York Dally Graphic.] Wallace and Spiritualism.

It having been asserted that Mr. Alfred R Wallace, the eminent English scientist, had withdrawn himself from the spiritualistic movement, I am fortunately able to prove the contra-ry. The following extracts from a letter just Teceived by me attest his continued interest in the

Subject:
... The Delly Grays, Essex, May 2, 1875.
Colonel H. S. Olcott:
I have to thank you for the honor you have done me in dedicating to me, jointly with my friend, Mr. Crookes, the interesting record of your investigations—I have read it with very great pleasure, and only wish it could have as large a circulation in this country as it deserves. great pleasure, and only wish it could have as large a circulation in this country as it deserves. Its fair and impartial spirit, as well as, its great literary merits, would greatly aid in that reaction of modern thought against modern materialism, which is becoming every day more evident. I have myself seen nothing half so wonderful or have myself seen nothing half so wonderful or perhaps half so convincing as you have seen, and I think you underrate the value of your investigations at the Eddys' when you inter almost to the last that they might be impostors to some extent, and that anything is wanting to make the evidence conclusive. Whatever was wanting, however, is fully supplied in the case of Mrs. Holmes, and the one case, supports the other.

* * * Hoping that you may have further opportunities of investigating and popularizing this important subject; Yours faithfully,

ALFRED R. WALLACE.

The opportunity hoped for by my distinguished correspondent will be afforded in the organization of the "Miracle Club."

HENRY S. OLCOTT.

ne genuineness of ere. I also wrote mily, which was

course of action, iritualists thank services, at that ants of Rutland ie manifestations eading Spiritual-m as cheats and

r that has done a e Rutland Globe. S. HAYWARD.

ROGRESS.

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Ir. Alfred R. ualistic moveve the contra-letter just renterest in the

May 2, 1875.

nor you have ntly with my ng record of ould have as s it deserves. as, its great that reaction materialism, e evident. wonderful or your investi-fer almost to s to some exto make the vas wanting, case of Mrs. ts the other. e further opularizing this

WALLACE. distinguished lie organiza-

S. OLCOTT.

Banner Correspondence.

Colorado.

JUNE 5, 1875.

GREELEY .- Mrs. M. J. Wilcoxson writing from this place under date of May 16th, says: "I copy from your issue of May 8th this para-

The following letter from the Banner of Light records a most remarkable scance, and after, examining the testimony in search of its weak points, we would ask who is Mr. T. F. Price, that the editor should give his evidence the prominence of large type? Is he known as a reliable witness? And why does he not state the amount of likeness between the medium and the spirit?

The above is an editorial from the London Spiritualist, to which you add as follows: Perhaps Mr. Price, the author of said article, had bet-answer for himself the query, &c.

I hope I shall not incur the charge of being officious in this matter, but it is quite possible that I may be able to assist all parties mutually concerned in this query. Our Brother Price has seldom, I think, appeared in "large type," but from what I know of him has been received. from what I know of him, he has more than made it up in harge earnestness and sincerity of heart. Pfirst met him at the Kansas Yearly Con-vention, over three years since. Of Quaker descent, as Lithen understood, I was immediately struck by his deep devotion and enthusiasm of feeling, as he gave in our conference something of his experience and recent convictions; his whole manner indicating the presence of a mind largely inspired. He was accompanied by his wife, a very amiable and lovely young woman, and I never shall forget my hopeful, prophetic feelings toward the young couple as I keenly foresaw whatevaluable practical work was in store for our cause through their united labors, for it is seldom one sees more apparent agree-ment and harmony of action in the companionship of two wedded souls than B thus observed, and especially in an unpopular cause. Lafter-ward met them often while speaking in Lawrence, Kan. Both were active and faithful in the Lyceum, always cheerfully and enthusiastically rendering every assistance in their power. I finally drifted to Colorado, and met them no more; but when I saw reports of their having entered the field, my heart bounded with a grateful joy, for I knew, or felt at least, that they were moved by a genuine love for our redeeming philosophy, and would prove true soldiers in our grand army of workers, and as reliable wit

Mrs. Wilcoxson reports that much excitement is awakened on the subject of Spiritualism where she is now lecturing, in consequence of the oppoposition of the resident, clergy, and her replies in public, large audiences crowding the place where her meetings are held.

Illinois.

· CANTON .- B. F. Porter writes, May 16th, thus: We have been having a course of five lectures here by Mrs. Mattle Hulett Parry, of Belolt, Wis. She has stirred up the multitude, and left more food for thought than any lecturer that has ever been here. She has elevated Spiritualism and Spiritualists to a standard no other lec-

turer ever did, and all say she must come again. Rational Spiritualism is what all now want, and Mrs. Parry is the one to give it to the public. Questions that were handed in after each lecture were answered promptly and to the point, and gave entire satisfaction. Spiritualists will never regret keeping her in the field. For argu-ment and deep thought we have never had her

equal.

Mrs. Parry goes from here to Vermont, a neighboring town, thence to Springfield, III.

May God bless her and keep her to feed the starving ones who are wanting the Bread of Life that she can distribute among the hungry people.

VERMONT. - Extract from a letter written by Mary W. Thomas: Our little village is outside of the orbit in which the principal luminaries of our system revolve, therefore we seldom have any light shed upon our side of the vineyard but that which comes from the Banner of Light. With that we have been tolerably content. About six weeks since, perhaps, a roving body, something similar to an aerolite, dropped into our midst, which made some constraintion; it was about the size of your old friend, Dr. J. K. Bailey. In four addresses made he did the cause good service and made friends of many who had heretone in the Banner. Then again, as blessings, like ills, seldom come singly, a few days since a brilliant meteor shot within the range of our horizon, and Mrs. Mattle Parry treated our community to four as grand lectures as are ever met with from the public platform. They were choice productions and beautifully rendered. The audiences were larger than we have given in former years.

California.

SAN FRANCISCO .- "Pacific," writing from this city, speaks hopefully of the Children's Progressive Lyceum and its future prospects for usefulness. The first Sunday in each month, so says our correspondent, is called "Exhibition Day.' He attended the one for May, and was highly gratified at the entertainment given, which consisted of a variety of services, embrac-fee declamations, singing, marching, etc., etc. The officers of the Lyceum, Conductor Moody et als., he reports to be industrious and indefati-gable in their efforts to advance its interests and ch consisted of a variety of services, embrac promote the best welfare of the little ones under promote the best welfare of the little ones under their charge. This school, he says, has of late made perceptible improvement in singing, which fact must be very pleasing to its instructor. On Sunday, May 9th, the Lyceum enjoyed a picnic gathering at Saucelito, across the Bay, in connection with the Spiritualists and Liberalists. It was a lovely day, and was greatly enjoyed by all who were present. After roaming over the hills, partaking of lunch, etc., etc., the party returned partaking of lunch, etc., etc., the party returned homeat about 5 p. M., well pleased and invigorated by the trip. The beautiful panoramic views enjoyed along the Bay, which is nearly sixty, miles in extent—its edges dotted with towns and villages, and is waters calm as a mirror, 'sprinkled with white winged sails—were scenes which once beheld will not soon be forgotten."

Massachusetts.

WESTFORD .- M. H. Fletcher writes: The Spiritualists of this part of Massachusetts, are much pleased to see the announcement that Mr. much pleased to see the announcement that Mr. J. S. Dodge is to have grove meetings at Lake Walden, Sundays, in July and August. While many of them would have preferred acamp meeting, commencing say July 20th, and continuing two weeks, they welcome this announcement, and will attend the meetings in large numbers, all being ready to help in this way the building of the much-needed Spiritual Temple in Boston. It is a very liberal proposition in Bro. Dodge, and will no doubt be appreciated. We are much pleased with the notice of the Lake Pleasant Camp Meeting, which is to commence Aug. 4th, and continue through the month. A much larger number will attend from this section than were there last year, for we know that we shall in fact, there last year, for we know that we shall in fact, as well as in name, attend a Spiritualist camp

Vermont.

BARNET. - James Edson, in renewing his subscription, says: The Banner becomes more and more interesting as an exponent of the Spiritual Philosophy. I like your moderation and candor in not being too hasty in condemnation of any individual, system or theory until you have given the case a thorough examination and

Many are being converted and drawn into the churches through this means. I hope it will last, for they stand in great need of reform here. They have not made any impression on me yet: I can only be approached through the spiritual gate. But I seem as if secluded or alone. There gate. But I seem as if secluded or alone. There are only a very few genuine Spiritualists in this section, and we are so isolated from one another in the country, that we seldem have any chance of each other's company or conversation on spiritual things, which is very much against our progress in the blessed gospel of Spiritualism. If are could only meet now and then and exchange thoughts, I think it would be a great benefit to us; or if some good trance speaker would come this way and break the ice, much good might come of it, and the few Spiritualists would be encouraged, and become more confident and less apt to hide their candle under a bushel.

Michigan.

BATTLE CREEK.—Abner Hitchcock writes, May 24th: At the annual election of officers for the First Society of Spiritualists of this city, Dr. J. V. Spencer was reclected President; H. Clark, Secretary; William Merritt, Treasurer; Mrs. Helen E. Hitchcock, Corresponding Secretary; Abner Hitchcock, Vice President. We hope to have regular meetings every Sunday. Speakers who desire, and have never been West, we shall be pleased to confer with.

(From the Herald of Health for June.) ÖNSKNINGEN.

FROM THE SWEDISH, BY LYDIA M. MILLARD.

Once upon a southern mountain, Hid among the cedars tall, Stood a chapel in whose portal Was a saint's form blessed by all; And one saint's form, white and noble,
Bowed to pilgrims kneeling there,
And one saint's bow in the portal
Made fulfilled one pilgrim's prayer.

So they say, the stories olden, So the olden stories say, Envy and Avarice, each one, ich one sent a son one day; Sent him to the sacred chapel, To the saint's form bowing there; Each to shape his happy fortune; Each to gain his deatest prhyer.

Envy's son had one eye missing, And old Avarice's boy was lame; For the rest in form and feature Each had gifts about the same. Both had started in fine weather, And they met at last one day, And resolved to go together

Up the southern mountain way. On the rocky cliff already Shone the evening's rosy light, Gilding temple's arch and archway With its farewell glory bright. On a stone they found there, beckoning, Found a sybil brown and old, Who with sharp shrill voice was calling,
"Here your fate can soon be told.
Come," she said, "your hand give to me,
I can all Fate's ciphers read; I can clear see through my crystal Every past and future deed."

With wise thumb each hand she fingered. Then said slow, with solemn voice:
"Both shall choose for princely fortune;
But so joined is each one's choice
Who first chooses double measure akes the other's fortune more, So he hath a double treasure; Mark, I say, a double store."

Worse then quarrel these two comrades,
O'er this oracle's decree,
Than contend a pair of prelates
For the gift of Papal See.
Envy will not by his wishing
Double Avarice's greedy store,
Avarice will not by his choosing Make young Envy's fortune more Worse and worse then how they quarrel;

Such a noise their battle makes, Stepping on a quiet gravestone
All the temple's archway shakes.

1," said Envy, "would far rather
Lose this only eye of mine,
Than that thou, oh, Avarice, miser

any store of u

"I," said Avarice, "would far rather Lose this only limb of mine
Than I would, oh Envy, hateful!
Twice increase a store of thine." So the same rash foolish moment Both these men their wish had made; And just then the image bowing, Both were double sorrow paid. Without eyes and limba both groping, Each must bear their hapless fate, For no more good Tortune hoping, Laine and blind and desolate.

Who climbs for Fortune's highest skles. Yet on another's fall must rise: Who seeks by others' loss his gain Will surely find his efforts vain; Who leaves his greatest good ungained. To mourn another's wealth attained, Shall stand at last at Destiny's gate With soul blind, lame and desolate; For Avarice's rust and Envy's tears Consume the garnered gold of years.

In thy soul, oh longing mortal ! Stands a temple high and fair. And an angel in the portal
Hears thy wish and heeds thy prayer. Saith the angel, in soft whisper,

"All the good that thou canst do Brings a double joy to others And a double peace to you: For each joy-rose thou hast given In thy heart makes bloom twice more, Plants a rose for thee in heaven, Fragrant, fresh forevermore.

This singular story is told by the Milwaukee (Wis.) Sentinel:

"There, are two library desks in the showrooms of Matthews Brothers, which have been repeatedly photographed, and no matter in what light, or from what point of view the photographs have been taken, there is always on the left hand glass pane of the left hand book shelf (surmounting the desk) what a Spiritualist would call a spirit picture. The shelving, which in other parts of the desk comes out with tolerable distinctness, is here dim and shadowy, and on the side where according to the sunlight as thrown on the start of the sunlight as thrown on the parts of the furniture—the shade ought to be, something light and gauzy, like fine white garments or bed clothing, is thrown into relief, the graceful head of a female finishing off the the graceful head of a female infishing of the picture. It is the body coverings that are brought into the strong light. The head is in shadow and fades into indistinctness, but the parting of the hair, the eyebrows, and outlines of the nose and mouth are plainly visible. The under part of the chin is in deep shade, as the picture of a natural person would be. The female might be imagined to be a corpse in neighbor Griffin's store, heautifully laid out in a caster the head being beautifully laid out in a casket, the head being just about that angle with the body of the person reclining on the back with a pillow under the head. The picture is a curious one, and has been handed around considerably among citizens of an inquisitive turn of mind."

SECTARIANISM.-Under the laws of Missouri. the professors of the University and the President, professors and teachers of the Normal School, are strictly forbidden to preach or exercise clerical functions. This wholesome law preuntil you are satisfied that it is your duty to speak out in defence of what is good and true, and in opposition to what is pernicious or erromens, and I heartly recommend your judgment in the selection of matter for the enlightenment in the selection of your numerous readers. Work on and hope on; the leaven is steadily working, and may yet leaven the whole lump, and may yet leaven the whole lump.

The churches Y by cannot the Legislature enact a law that will banish sectarianism from our lung a great time in the revival line.

School satisfied that it is your duty to speak out in defence of what is good and true, close clerical functions. This wholesome law presents the managers of these institutions from nents of Spiritualism. Thus Dr. Marvin in his converting them into asylums for superner in the moust admit that unexplainable phenomena have appeared in spiritualistic circles. In his lecture, will book against Spiritualism, the says; "When we taken a spiritualistic circles. In his lecture, the sunday at 10% A. H. Averil, Presidents; Will be secretary."

Nebraska to emulate the example of Missouri in this respect? Why cannot the Legislature enact a law that will banish sectarianism from our long ments of Spiritualism. Thus Dr. Marvin in his converting them must admit the must admit that unexplainable phenomena have appeared in spiritualistic circles. In his lecture, the says; "When we taken with the must admit that unexplainable phenomena have appeared in spiritualism, the says; "When we taken with the says of the phenomena which with the unexplainable phenomena have appeared in spiritualism. The First Association of Spiritualism, the leaven is steadily working, and may yet leaven the whole lump.

The Churches The Marvin, The First Association of Spiritualism, the leaven is steadily working, and may yet leaven the wh

METEMPSYCHOSIS.

Let me go back to the hinze, Where light to my life returns; Let me lift out of their urns Ashes of splendorful days.

Oh days of the far-gone years!

Oh days of mist-hidden time!

Days of the rust and the rime,

Be lifted out of your biers.

Give me the sceptre again, Give me the ermine and crown: Press the front outward and down; Make my lost royalty plain. I sink in a life so mean;

I die in the slough of this; Oh give me the days of bliss, Make me again a queen,
-[Henry T. Stanton, in Louisville (Ky.) Home
that School for March.]

Translated for the Banner of Light from The Dagslyset, a Scandinavian journal published in Chicago, J SPIRITUALISM.

It is obvious that the time is not far distant when Christianity will have lost its hold as a religion in the civilized world. The question then is, Will therefrom the ruins of Christianity arise a new religion, or will posterity be without any? On this point opinions are divided. A new revelation is of course out of the question in an age when the secrets of nature are so far unravd that we see fixed and unchangable laws govcrning all prominent phénomena, but the ques-tion is whether man's imperfect knowledge of nature will not cause him to cling to what is mys hathre without cause him to ching to what is mystical, and explains the liexplicable as the result of a so-called supernatural power. This appears quite probable. It has always been a lack of knowledge of nature which has caused man to create gods and fill the entire nature with a spirit world. Thus thunder was thought to be produced by a god riding in his carriage up in the "heavens!" And earthquakes, floods, drouths and pestilence, were all attributed to the wrath of the gods. Everything must have a cause, and it we are ignorant of the laws of nature, it is quite reasonable that we have recodese to the super-natural for an explanation. If two hundred years ago anybody would in a second lave proyears ago anybody would in a second lavelproduced a beautiful and accurate picture of a person or landscape, he would not have been called a photographer, but a sorcerer, who had entered into an alliance with eyil-spirits, and the people would have committed him to the ilames instead of giving fifty cents for the picture, or else they would have, said that he worked miracles, and called him the son of God. The same fate would have awaited any one who in a couple of seconds should have sent a message from Copenhagen to Con-stantinople. In our present age such things are called neither sorcery nor miracles, but they are looked upon as something within the power of anybody to learn. Thus it has become necessary to give a new definition of the words sorcery and nitracle. Formerly everything was called a mira-cle which was done by supernatural means. But since science has nearly established as a fact that everything is nature, and that all phenomena which formerly were considered as arising from which formerly were "considered as arising from some supernatural cause are produced by natural means, we call only those phenomena-miracles which are caused by natural laws not yet understood. Half a century ago photographs and telegrams were, or would have been, considered miracles; now, however, they are regarded as such no more, because we understand and are able, as it were, to manipulate those laws by which they are produced. Thus in the same ratio as people are getting more and more enlightened, we have a diminution in the number of witches. as people are getting more and more emignicines, we have a diminution in the number of witches, sorcerers, miracles, and gods. Of course much remains, yet unexplained and beexplicable, and when unable to explain it by known laws, we

will always resort to the mystical. There are questions to which man will proba-There are questions to which man will proba-bly never be able to give a satisfactory answer, such as What is sight? What is memory? What is life? and it is questionable whether he will ever be able to prove the existence of a God, vhether there is any soul, and whether this soul

truth, as arrived at by scientific investigation, and will thus necessarily become a progressive religion, that will hand in hand with science endeavor to unfold all the mysteries hitherto unex-It will be tolerant and liberal, for it will profit by the experiences of the past and the universal culture of the present.

Spiritualism evidently is destined to become such a religion of the future, especially as it in its political and social principles stands on the same foundation as the most radical reformers of the invesent time. Spiritualism is spreading with astonishing rapidity over the old and new world. Here in America it is already supposed to number eleven millions of adherents.

Spiritualism is either true or false. If true, it is our duty to defend it; if false, to defent it... Whether, it is true or false, can only be ascertained by honestand conscientious investigation. But whose duty is it chiefly to investigate this? Of course those who have the ability and courage to think, and among these principally men of science. But a few years have passed since Spirit-unlism was regarded as barefaced deception, unworthy the thought of educated men; but then only a century has passed, since the Academy of, Sciences in France disdainfully turned off Benjamin Franklin when he presented to them his theory of the lightning rod. The attitude of Spiritualism in the thinking and scientific world Spiritualism in the thinking and scientific world has undergone a remarkable change within the past few years; it is now recognized by a multitude of profound thinkers and lovers of truth, and many great scientists have been acknowledged it as being true, or admitted that it has a right to scientific investigation. The time is therefore past when we can look upon Spiritualism with disdain and regard it as unworthy of

consideration.

Spiritualism numbers among its adherents many whose names staud high in the popular estimation: Such as Gerald Massey, the great English orator and poet; Alfred R. Wallace, one of England's greatest naturalists and anthropologists, who anticipated Darwin in many of his theories, and as a scientific man, ranks with Huxley, Tyndall, Helmholtz, and Moleschott; William Crookes, one of England's greatest scientists, a celebrated chemist, editor of the "Chemical News," and the "Quarterly Journal of Science," who in the number for January, 1874, wrote an article in which he declared himself for Spiritualism after four years of conscientious investigaconsideration. alism after four years of conscientious investigation; Varley, electrician, who has been investigating with Crookes; William Lloyd Garrison, one of America's greatest and noblest liberals; Parker Pillsbury and Robert Dale Owen, two Parker Pillsbury and Robert Dale Owen, two well-known philanthropists and prominent writgers; William Denton, geologist; Judge Holbrook; Dr. H. T. Child, etc., etc.; Queen Victoria, Exempress Eugenie, and the Emperor of Russia may also be mentioned. The committee of the Dialectical Society in London, which consisted of honest, truth-seeking and 'learned men, came after three years' investigation to the result that the true spiritual mediums performed wonderful acts, which science in its present stadium utterly failed to explain. A full report can be found in the "British Magazine." These investigations, however, do not seem to have led investigations, however, do not seem to have led to any positive proof of the existence of a spiritworld and the immortality of the soul. The only result so far seems to be the acknowledgment result so far seems to be the acknowledgment of the phenomena as real. These, however, are acknowledged even by the most ardent opponents of Spiritualism. Thus Dr. Marvin in his book against Spiritualism, says that he must admit that unexplainable phenomena have appeared in spiritualistic circles. In his iccture, the "Philosophy of Spiritualism," he says: "When we take away two-thirds of the phenomena which undertaked the country of the phenomena which are the results of superstition and

indicates the presence of a spirit liberated from its physical flody, and there is much which tends to prove that no such spirit has anything to do

with it.

"In "Dagslyset's" No. 10, for 1773, we gave briefly our opinion about Spiritualism—the same opinion we have yet, viz.: "that much, if not the greatest part of the so-called spiritual-manifesta-

she asked her father (he was a farmer) to give her as much tow from his barn as she could make nto shirts for the army. 'He gave it. She then, with her own hands alone, carded the tow into "batts," and spun them upon the "great wheel" —not that tidy little lady like wheel on which the flax was spun-that was to work on when going out to spend an afternoon-but that noisy and out to spend an atternoon—but that noisy and laborious machine, "the great wheel," which in those days was found in every farmer's kitchen in the winter, and in the garret or leanth, (pronounced "linten") in the summer. She then warped it and put it in—I forget some of the technicalities—to the loom—a huge framework of oak timber, six by ten, and seven feet high. I have not seen one these forty years, but I hope some of them remain, that our good girls of to-day may see what women of power their grandmothers were, who could swing such a beam and

throw such a shuttle.

These good women were often highly educated, and moved in the best circles of New England. New York and Philadelphia. In such a machine Mrs. Smith wove her cloth. She then cut out twenty four shirts, made them all with her own hands, and sent them to Washington, in the short

time of thirty days. I think. This was an ap-proach toward creation. May I tell another tale to show the promptness and ready invention which necessity teaches? When the traitor, Benedict Arnold, led on a Brit-ish force and attacked the stout little fort in Groton, Ct. Arnold's native State, and when the light was the hottest, their wadding was about ex-hausted?, A boy was sent out to progure some. As he ran, he met a good woman of the village, coming to inquire how the battle went. "Don't stop me, 'Aunt Judith; we are most out of wadding, and I'm after some." "Stop, stop, Jim—here." She moved something at her waist, shook her dress, and, stepping aside, 'she picked up a thick, heavy woolen quilt. "Take that, Jin, cut it up, and send it with a roar to the tarnal Britainers."

Mediums' Quarterly Meeting. The Mediums' and Speakers' Quarterly Meeting, of Western New York, met at Hemlock Hall, May 8th and 9th. There were but few present from abroad. The two days of the meeting were the warmest of the season, making the open hall very comfortable. The tine was occupied in conference, each one speaking as the signit moved, with out being Hailted in time or subject. Levi Brown was chairman. Declaring remarks by the chairman, and short speeches by George W. Taylor and Mrs. Dr. Som-erby. Adjourned for dinner. Afternoon remarks by Mr. Dean, subjects: "What giveth Me?-Spirit is journed matter-Eventual purification and spiritualizing of earth and its inhabitants." George W.STaylor said: Mediums

and its inhabitants." George W-Taylor said: Mediums present are invited to passivity, that spirits may have an apportunity to communicate. Mediums are not conscious of the growth that may come to them—maining Cora Scott as an example. Mrs. Somerby spoke under influence of John Pierpont. Mr. Candee would have all speak gently to the erring. Mr. Taylor spoke on mediumship—personal experiences. Mrs. Somerby spoke on personal experience. The rest of the afternoon was occupied by short remarks by the chairman, Messis, Hawley, Gaylord and Dygert. Additional to meet at ten.

is immortal or not.

Until we can thoroughly fathout these mysteries, there will always be a vacant place in our brains for what is mystical. Only the foolish give adecided opinion about that of which they are ignorant. That Christianity is destined to be superseded by a new religion is therefore probable; but this new religion must be based on truth, as arrived at hy scientific investigation. t on 1s what we need, then disease will be under our con-trol. One-idealsm is necessary sometimes, but Spirkinal-ism comprehends all; we need wisdom to guide our, chil-dren, not to subjugate them; we should not override the feelings of others in our Treedom, but speak in love the thoughts that come to us. Mr. Burrows space of his inter-est in children. Parents should be confidents and com-payions of their children. Mr. Taylor said all are subject to influences; a magnetic cord binds us all fogether. Sci. entists, by many tests, prove the truth of Spiritualism. Mr. Brown referred to an account in Mrs. Stelmouse's work, of the spirit of a fflend coming to her. Adjourned one hour.

work of the spirit of a friend coming to her. Augustus, one hour, Afternaon Session.—Song, "Beautiful Hills," Remarks by Mrs. Somerly on the law of sympathy, Mr. Burrows spoke of abandoned men. Mr. Taylor said we must take man as we flud him. Spiritualism helped him overcome bad habits. Adjourned, The deliberations were interspersed with singing by the choir. There was a full attendance by people in the vicinity.

AN EXPOSITION OF SOCIAL FREEDOM: Monogamic Marriage the Highest Development of Sexual Equality. By the author of "Vital Magnetic Cure," etc. Boston: Colby & Rich. The following criticism, from a prominent attorney-at-law, will give the reader some idea-of the important character of this work :

"I read the pamphlet with much interest, and I not only greatly admire the views, tone and sentiment, but I may truly say that there are indeed but very few ideas in the whole book that I do not concur in. I think the views enunciated n the pamphlet are practical, sensible and wise; the sentiment is healthy, the tone is catholic and charitable, and such as to commend it to all thinking minds."

· The second edition of this pamphlet has just been issued. See advertisement for further par-

SPIRITUALIST MEETINGS.

CHELSEA, MASS.—The Bible Christian Spiritualists hold meetings every Sunday in Hawthorn-street Chapel, near Bellinghamstreet, at 3 and 7 P. N. Mrs. M. A. Ricker, regular speaker. Seats free. D. J. Ricker, Sup't.

HARWICH PORT, MASS.—The Children's Progressive Lyceum meets at Social Hall every Sunday at 124 P. N. G. D. Smalley, Conductor; T. B. Baker, Assistant Conductor; Mrs. A. Jonkins, Guardian; W. B. Keley, Musical Director; S. Turner, Librarian; Mrs. A. Robbins, Secretary.

SALEM, MASS.—Lyceum Hall, Flie Jumanitarian Association hold meetings every Sunday, at 3 and 7½ P. M. H. M. Robinson, 4 Andover street, Secretary.

Children's Progressive Lyceum, Conductor, John Handall; Guardian, Mrs. A. Waterhouse; Librarian James Foster; Secretary, S. G. Hooper; Treasurer, E. B. Ames, Conference Meetings connected with the Lyceum are held every Sunday at Hubon Hall, at and 3 P. M.
SPHINGFIELD, MASS.—Spiritualist and Liberalist Society meets at Liberty Hall Sundays at 2½ and 7½ P. M. Mary A. Dickinson, Corresponding Secretary, Speakers engaged; Neille J. T. Brigham during June; J. F. Baxter (during September.

MARLDORO, MASS.—Meetings are held even Sunday in CHELSEA, MASS.-The Bible Christian Spiritualistshold

during September.

MARLHORO', MARS.—Meetings are held every Sunday in Temperance Hall by the Spiritualists and Liberalists. Sidney Howe, Secretary.

PLYMOUTH, MASS.—Meetings are held every Sunday in Loyden Hall. F. W. Robbins. Corresponding Secretary.

The Children's Lyceum meets at 11 A. M. I. Carver, Conductor; Mrs. M. C. Robbins, Guardian; Miss Mary Lewis, Librarian; Mr. Lewis Dolen, Musicai Director; Mr. Thos. P. Swift, Musician.

P. Swift, Musician.

ROCKLAND, MASS.—The Children's Progressive Lyceum meets at 1/2 r. M. in Phonix Hall. F. J. Gurney, Conductor; Maria Bennett, Guardian; Henry Chase, Secretary.

WEST GROTON, MASS.—The Liberal Association hold meetings every Sunday in Wildwood Hall. Lectures at 2 and 7 p. M. M. E. French, President; H. M. Macintire, Secretary. Mary L. French, regular speaker.

ANDOVER, O.—Children's Progressive Lyceum meets a Morley's Hall every Sunday at 11½ A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guandian; Mrs. E. T. Cole-man, Assistant Guardian; Harriet Dayton, Secretary.

BALTINOUE, Mi. **Lyrte Hall.**—The "First Spiritualist Congregation of Baltinoire." Lectures overy Sunday by Wash. A. Dianskin, and circles for spirit communication every Friday evening. W. **Baltimore street.**—Childreh's Progressive Lycenm. So. it, meets in this hall every Sinday morning, at to o'clock, and every Thursday evening. Lev Weaver, Conductor; Miss Lizzle Wernix; Guardian; Miss Kate Powell, Librarian; George Broom, Musical Director, and Secretary.

briefly our opinion about Spiritualism—the same opinion we have yet, viz.: "that much, if not the greatest part of the so-called spiritual-manifestations, are deception," but we do believe that some mediums possess wonderful natural powers or gifts, which at present are to us a sunintelligible as were formerly the effects of electro-magnetism through the telegraph wires.

"Dagslyset:" being an organ for truth—i. e., investigation — will open its columns for or against Spiritualism, for it ought to be thoroughly elucidated to separate the true from the false in its teachings.

"How our Grandmothers did Patriotic Work.

The late Mrs. Smith, who for so many years previous to her death lived in the lone just above where now stands the new cathedral block, Franklin street, told me that when the news reached the north of the shirtless, barefooted, and distressed condition of Washington's army, she asked her father (he was a farmer) to give her as much tow from his barn as sheegould make.

How for pinion about Spiritual-manifestation were previously to find the lone in the false in its teachings.

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fluctor; S. Dewy, Guardian,
HAMMONTON, N. J. Meetings held every Sunday at 10½
A. M., at the Spirinalist-fluid on Third street. Mr. W.
D. Wharton, President; G. Valentine, Secretary, Lyceum
M. Hy, A. M. James, O., Ransom, Conductor; Miss, E.
Brown, Guardian, 4

Month, E. Alax, Spiritual Association; Prof. H. A. Tatum, President; S. Moore, M. 10, 18t Vice President; Capt,
P. U. Murphy, 2ddo.; C. Badges, Secretary and Treasurer;
Oliver S. Heerts, Corresponding Secretary, Regular meetings at 11 A. M. Sindays, and Spances Sunday and Tuesday
evenings, at 7½ o'clock.

Officer S. Heeris, Corresponding Secretary J. Regular meetings at 11 A. M. Sindays, and scameer Sinday and Tuesday evenings at 17 a o'clock.

Mit.WAP KEE. Wis. The First Spiritualists' Society holdsmeitings ever's sunday and 22 a N. In Flori's Halt. 19 Wiscoush street. E. W. Habdwin, Presidents H. L. Bafter, Secretary.

Mit.A.S. O. Society of Spiritualists and Liberalists and Children's Progressive Lecoum meets at 11 A. M. Hudson Tuttle, Conductor; Isman Tattle, Conductor; Conductor; Isman Tattle, Conductor; Isman St. Market Spiritualists hold meetings every Sundays at 105 A. M. and 75 F. M. J. A. Cozho, Secretary, 312 Mest 324 street, Children's Progressive Lyceum meets at 2 p. M. J. A. Cozho, Conductor; II. Dickinson, Assistant Goldmetor; Mrs. H. J. Cozho, Guardian; Mrs. Ada E. Cestoy-Assistant Guardian; G. W. Hayes, Recording Secretary, N. Winter, Corresponding Secretary; A. W. Saminis, Treasmert Mrs. E. J. Adams, Musical Director.

Newyant, S. J. Spiritual meetings in Upper Library Hall cach Sinday, under the management of Mr. David Walker, Conterence or lecture in the affect on; bectures or tost scances in the evening. Speakers and others can address for, E. K. Coonley, 33 Javaeneny street.

Newyant, N. J. K. Coonley, 33 Javaeneny street.

Newpourt, Ky. Lyceuth meets every Sunday at 22 c. M. at Barnes Hall, No. 34 York Street. John Johnson, Conductor; Miss Mary Marsh, and George Morrow, Goardiants, Class. Donalmoyer, Musical Director, Wish Johnson, Conductor; Miss Mary Marsh, and George Morrow, Goardiants, Class. On Mary Marsh, and George Morrow, Goardiants, Class. On Sunday at 22 g. M. at Barnes Hall, No. 34 York Street, John Johnson, Conductor; Miss Mary Marsh, and George Morrow, Goardiants, Class. On Sunday at 22 g. M. at Barnes Hall, No. 34 York Street, John Johnson, Conductor, Mrs. Hattley, Guardian, No. 162 Partens V. Lyceum No. 1 meets every Sunday at 10 g. A. M. & Olember Sch

PORTLAND, Mr., Arvana Hall, Congress street, Spir-tual Fraiernity meets every Sunday at 3 p. M. Hames Furbish, Esq., President; William Williams, Vice Pres-ident; George C. French, Secretary; William Thayer,

ident; George C. French, Secretary; William Thayer, Treasurer.
Treasurer.

Sons of Temporquer Hall, 2015, Congress street.—The Spiritual Association meets regularly every Sanday. AbmerShaw, Esq., President; George H. Barr, Secletary.

SAN FRANCISCO, CAL.—Underthe patrolings of the San Francisco Spiritualists: Undon, a Children Spirigeressive Lyceum is held at 10% A. M., and a Conference at 2.P. M.; aslor regular Sunday evening bettires are given at the New Hall, Market street.

The San Francisco Spiritualist Society meet every Sunday at Charter Oak Hall, Market street, near Fourth, Progressive Lyceum at 10% A. M., Medlums Conference at 20'clock P. M.; Cetture at 7% P. M. Mrs. Ada Frae, Pressident.

Stockeron, C.A., —Meetings are held at Hickman's Hall.

ldight.

Stockaton, CAL,—Meetings are held at Hickman's Hall, on Hunter street, each Sunday evening, by the Spiritualist Society, of which Dr. Hudson, is Freshlent, Mr. A. M.-Strong, Vice Preshlent, and Messrs, Marchester and Sturgeon, Secretary and Treasurer.

Sturgeon, Secretary and Treasurer.

SACHAMENTO, CALL—Meetings are held at Central Hall, Kitreet, each Sanday eventing. Messes, Wheatley, Vandishne and Butler, Lecture Committee. The Children's Progressive Lyceum upeets each Sunday at the same pall. Springfield, O., The Sprindists and Liberalist Society meets at Allen's Hall Sundays at 25 and 75 pt. M. J. D. Netts, Presidents J. P. Allen, Vice President, Mrs. E. Dalle, Treasurer: W. St Vale, Secretary, Lyceum meets at 11 o'clock A. M. Zhoye, N. Y.—The Progressive Spritualists', Society infects every Sunday in Lyceum Hall, Nos. 12 and 14 Third street. Lectures at 109 S. A. and 75 pt. M. The Children's Progressive Lyceum meets in, safire, half at 24. M. L. C. Howe speaks there diving June; July and August yacation', Spriember, J. M. Peebley, July and August yacation', Spriember, J. M. Peebley, J. M. Pe

Nelliegl, T. Brigham; February and March, 1876, N. Frank White:

Winter Visiennes, Ind.—Free lectures at Noble's Hall each Sunday evening at 7½ o'clock, before the First Spiritual Association, C. W. Stewart, Locqurer. S. S. Butnett, President; M. P. Ghee, Vice President; D. B. Hamaker, Sections.

ident; M. P. Ghee, Vice President; D. B. Hamaker, Sectifyary.

VINELAND, N. J.—The Society of the Friends of Progress meet at Cosmopolitan Hall, Plant street, every Surface and 105 A. M. and 7 P. M. for bestires, conference or free discussion. Louis Bristol, President; C. B. Campbell, Luchda D. Ladd, Vice President; Schsolt F. Sheddow Treasurer and Agent of hall; Dr. David W. Allen and Silvin Sylvester, Corresponding Secretaries. The Children's Progressive Lyceum meets at 125 P. M. De.David W. Allen, Conductor; Mrs. H. R. Ingalis, Grardian; Lucius Wood, Musical Director; Miss Phebe Wilbur, Librariah; Elvirit L. Hull, Corresponding Secretary. Speakers wishing engagements will Address the Corresponding Secretary.

WILLIAMSBURGH, N. Y.—The Spiritual Progressive Association of Williamsburgh meets every Smiday, at 30 clock P. M., in Latham's Hall. Ninth street, near Hope. Those who desire the promotion of all that is good, true and pure, in reference to things both spiritual and temporal, are cordially invited to meet with us. J. H. Kollock, Secretary, 40 Union Toccure.

WASHINGTON, D. C.—The First Society of Progressive Spiritual and Statics.

retary, 40 Union we cause.

WARHINGTON, D. C.—The First Society of Progressive Spiritualists hold their meetings every Sunday at 11 A. M. and 75 F. M. at Lyceum Hall, No. 1085 Extrect, northwest, Col. J. C. Suifth, President; Erof, Brighnerd, Vice President; O. B. Whiling) Secretary; M. McKwen, Treasurer. WINONA, MINN. "The Splittualists hold regular meetings, Mrs. Jane Davis: Vice President; Mr. S.-G. Brooks, Treasurer; Mrs. Esther Douglass, Secretary.

PUBLIC MEETINGS, ETC.

The Vermont State Spiritualist Association will hold the next Annual Convention at the Wilder House, in Pignouth, on the 11th, '12th and 13th of June, 1875. A large hall and make accommodations furnished by the propriemouth, on a not contained at long furnished by the properties. Board \$1.00 per day.

This being, the Convention for the choice of onicers for the ensuing year, a full attendance is desired.

The usual courtesy of return checks over the Yormont Raffronds, will doubtless by extended. Stages will be in realiness at Woodstock and Ludlow, on the arrival of trains, to convey passengers to the Convention. A cordial invitation is extended to all. Per order Combinion.

Leidester, May 13th, 1875.

Spiritual Convention. Spiritual Convention.

Spiritual Convention.

The Northern Hilhols Association of Spiritualists will hold their Fourth Annual Meeting in Grow's Opera House, 517 West Madison street. Chicago, III., commencing on Friday, June 11, 1875, at 10 o'clock A. M., and continuing over-Sunday, the 13th.

Spiritualists of the Northwest are cordially invited to come up to our meeting. Bring with you baskets of provisions and blankets for it three days Camp Meeting in our hall. It is cleanand tidy., Come let us reason together.

P. V. Wilson, Secretary.

Chicago, May 7th, 1875.

· ... Inter-State Camp Meeting.

At the Iowa State Camp Meeting, held at Iowa Falls, Iowa, last autumn, Dr. C. P. Sanford, who called that meeting, was appointed to call another this year, and the, with W. Chandler and the friends at Dubuque, Iowa, propose to call an Inter-State Camp Meeting for Iowa, Illinois and Wisconsin, at Dubuque, commencing the last days of June and holding over the 4th of-July next. Friends in Iowa, Illinois and Wisconsin, will be interested to take part in the meeting.

Per order Committee.

Minnesota Yearly Convention. Minnesofa Yearly Convention.

There will be a Yearly Convention of Spiritualists held at St. Cloud. Stearns Co., Minn., commencing on Friday, the 25th of June, to contribue three deays. Speakers, mediums, and the friends of progress and liberal thought everywhere, are most cordially invited to attend. The friends in the vicinity-will make ample arrangement for entertaining friends, from a distance.

Per order Executive Board.

MAY C. MARSTON, Secretary.

Notice.

The Religio Philosophical Society of Rockford, will hold their next Quarterly Meeting at their hall, in Rockford, Kent Comiy, Michigan, June 12th and 13th. Dr. Barnum, of St. Johns, is engaged as speaker. A cordial invitation is extended to all. Friends from a distance will be provided for free of charge.

WM. E. WHITNEY, President.

EMOR HEECH, Secretary,

Rockford, May 12th, 1875.

Anniversary Meeting at Sturgis, Mich.
The Anniversary Meeting of the Sturgis Harmonial Society will be held at the Free Church, in the village of sturgis, on Saturday and Sunday, June 18th and 20th. Strices to commence on Saturday, at 10 o'clock A. M.
May 18th, 1875.

To Book-Buyers.

At our new location, No. 9 Montgemery Place corner of Province street: Boston, we have a fin-Bookstore on the ground floor of the Building where we keep on sale a large stock of Spiritual Reformatory and Miscellaneous Works, to which we invite your attention.

Ordersaccompanied by cash will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usua rates. We respectfully decline all business opera tions tooking to the sale of Books on commission, or when cash does not accompany the order Send for a free Catalogue of our Publications.

The Proof Palpable of Immortality

This grand work by Epes Sargent, Esq. - which is for vale by the publishers, Colby & Rich, No. 9 Montgomery Place, Boston-is receiving medited attention both by readers at large and the cultivated minds of the age, and is sure to accom plish direct" results the far reaching importance of which time alone can demonstrate. AVe would recommend the work to the attention of all investigators who desire firm mental ground on which to stand as they try to follow, in thought, the beckoning hand which the spiritual phenome na and philosophy extend, calling them out from the shelter of preconceived notions and long cherished beliefs. The confirmed Spiritualist should read this volume, that he or she may attain to some idea of the immense advances which the cause is making, and the wide circle of evi-dence which it is able to command as proof of

In quoting from the BANNER OF LIGHT, careshould be taken to distinguish between editorial articles and the eminunications (condensed or otherwise) of correspondents: Our columns are open for the expression of impersonal free thought; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utjerable.

Banner of Bight.

BOSTON, SATURDAY, JUNE 5, 1875.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Pince, corner of Province street (Lower Floor).

AGENTS FOR THE BANNER IN NEW YORK! THE AMERICAN NEWS COMPANY, 119 NASSAUST

COLBY & RICH,

Leture Colley 2..... Business Manager

To Lotters and communications appertaining to the literial Department of this paper should be addressed to TTIER COLBY; and all BUSINESS LETTERS to ISAAC ROOM HANNER OF LIGHT PUBLISHING HOUSE, BOS-

The Spencerian Philosophy Against Spiritualism. In the philosophy of Herbert Spencer all 2

priari arguments for the existence of an intelligent and moral creator and governor of the universe are ruled out. Yet Mr. Spencer did not hesitate to say, in an interview with Professor Gunning, that "he rejects Spiritualism on a priori grounds!" The measure he metes out to others is dispensed with in the case of his own intuitions. These are to be taken as a conclusive argument against Spiritualism, but no intuitive argument is to be admitted by his philosophy when the questions of a God and a future life for man are to be considered by others than Mr. Spencer himself.

In the June number of the "Unitarian Review and Religious Magazine" Mr. John Pindar Bland presents a very fair and concise summary of the philosophy of Spencer in its relations to the dogmas of Christianity so far as these include belief in Delty and in the immortality of deceitful of qualities, for it so publishes its charthe aid of Splencer's American c positor, Mr. John Fiske, librarian of Harvard College, who, after demolishing Agassiz, flourishes, in his "Cosmic Philosophy," a sword of lath, against Spiritualism, stigmatizing the latter as "totemism," Mr. Bland givessifs in a brief space the full meaning and drift of Spencer's philosocial phy of evolution.

This philosophy teaches that the solar system and all it, contains has passed from nebulous matter to its present condition by a process of natural, phenomenal sequence, uninterrupted and unbroken by any extraneous interference. That its, condition at any particular time during the process has invariably depended upon, and been conditioned by, its state at the time immediately preceding, and that its condition at any future period depends solely upon that of the present It teaches, further, that all we can ever know of mind or matter are phenomena; that these phenomena postulate the existence of a Something of which they are the manifestations, a Noumenon or Force, which is and must forever remain unknown to us-except in so far as its nature is re vealed in and manifested through phenomena.

The evolutionist tells us, "it is impossible to call that Being good, who, existing prior to the phenomenal universe, and creating it out of the plenitude of infinite power and fore-knowledge endowed it with such properties that its material and moral development must inevitably be at tended by the miseries of untold millions of sentient creatures for whose existence their creator is ultimately alone responsible. In short, there can be no hypothesis of a moral government of the world which does not implicitly assert an im moral government."

The earth, according to the evolutionist, is suited to its inhabitants, because it has produced them, and only such as suit if live. There is no love or intelligence in the case. Man is the natural product of the earth, the organized product of inorganic matter, and differs only in degree from all other organisms. What we call a soul or spirit is nothing but a sum of states of consciousness which are but the inner relations in an organism produced by external relations in the environment; they have been gradually evolved, and have slowly passed from physico-chemical to psychical states. The continuous adjustment of inner to outer relations, which both constitutes life and maintains it from moment to moment, is a process which, at first purely physiological, be comes ever-more distinctly psychological.

Thus it will be seen that the Spencerian phi losophy teaches virtually the non-existence of God and the non-immortality of the soul. No wonder it expresses so much anger and scorn toward Spiritualists, for its very life depends on the negation of Spiritualism. The facts of clairvoyance and spirit-materialization must annihilate a system which would ignore the unseen universe of spirit and make of man nothing but an evolution from a clod in which spirit and deific power had no part. Well may Mr. Fiska rave and fume about "totemism," and affect to spurn Spiritualism with the grand air of one well

ng the philosopher. Unfortunately for him and ils master, the facts are against them, and facts will win ere long in spite of shallow contempt ind imbecile ridicule.

In view of the progress which the evolution philosophy is making, we are glad to learn that Dr. J. R. Buchanan of Louisville has nearly comoleted his criticisms on Spencer, Hamilton, Kant, Hegel, and other philosophers, and that he will soon give them to the world in a published form. Having the key of Spiritualism wherewith to aid gim in penetrating the obscure labyrinths of psychical and physical inquiry, he will move on the right track; and we anticipate a work that will do much to show that the philosophy which would have us believe in a godless universe and soufless humanity is unsound and false.

The Silent Sculptor.

our speech, and, above all, our expression of countenance, we intend to say that other influences, subtle yet substantial, operate through the positive effects which are wrought by these ntluences, evidently with a wish to see further commentary on so pleasing a subject in the same thought, agreeable and the opposite. Who presumes to deny that cruel men—the sensualists; the bullies, the avaricious and the envious proclaim their true natures in their faces, their speech, their manner? And what may that mean but that the dominant passion in each one compels the submission of every faculty to its command, and that the reigning thought shines out day by day in the eye, on the lips, in the cast of the brow and over the entire countenance, until it becomes stamped there ineffaceably? After that part of the work is done, then the nature and the expression continually incline more and more to coalesce, until they are grown quite together. The man and his nature cannot be dissevered. Of course none of us can change his temperament, and that rules everything primarily in character; yet it is possible to make wonderful modifications and improvements of it with care and constant attention, so that the crabbed fruit shall become the mellow and luscious; the rough and wild become the gentle, and the sour become the sweet. That is just what we are sent into the world for-to cultivate ourselves like gardens, not to make money and leave it behind, ourselves being bankrupt.

It is our leading thought, the one that chiefly obssesses and controls us, that is the silent sculptor in making the expression for our faces, the posfure for our forms and the shape and conception. of our manners. That carries a chisel in its tireless hand whose work, delicate as it is, is going on without intermission. Emerson presents this very striking idea with felicitous effect in one of his earlier essays. We cannot conceal ourselves. We are forced to tell others what we are continually. The open, calm, sunny face-what does it bespeak but the spirit at peace, aspiring for the true and good, desirous of benefiting all within its reach, and its presence everywhere a benison? The look of faith is written all over the countenance in indelible lines, and so is that of distrust and disbelief. Envy stamps itself in the sinister cast of the eye, on the expression of the one who inwardly addicts himself to it. The hypocrite, even when most brazen, wants that reposeful look of innocence which requires no effort to palm itself off upon others for what it is not. The generous and magnanimous soul speaks in a face that says it is not easily distribed because it thinketh no evil. What passes by the name of strewdness is as likely to be the most their guard. It is truth and beauty of character alone that attract others to the possessor, and that not because these qualities are as yet expressed in their perfection as because they are only striven for day by day. This constant striving is the work of the silent sculptor, which is the prevailing thought of the individual.

English Curates.

The same changes are going on silently in the English Church that are to be seen in the Ecclesiastical system of the United States One of the interesting items in evidence on the subject s the falling off of recruits for the ministry. Young men at the Universities are less inclined to enter holy orders. Curates are poor, in fact poorer than ever, especially since the price of coal is nearly double, and their meagre pay remains as meagre as ever: The sons of the gentry look askance at the Church, in comparison with their former style, and it is freely admitted that the social condition of the clergy has been greatly changed within the past fifteen years. Many of the clergy now being admitted to holy orders have not had the advantage of an University education.

The higher cost of living has something to do with it; but why should faithful clergymen, who have worked twenty five and thirty years for the cause they espoused, be kept down to the low pay of five hundred dollars a year, and younger and less experienced favorites be jumped over their worthy heads by the appointing power of the Bishops? It is this favoritism, together with a grossly unjust and unequal distribution of the Church revenues among the clergy, that is reponsible for this condition of things; but, more than all, it is to be considered that light has of recent years been let in upon the English as upon the American Church, and the better class of minds have been released from the thralldom of creeds whose life and serviceability had been worn out before the fact was really suspected.

The Indian Ring.

Prof. Marsh contradicts certain statements published in the New York Times undoubtedly by the Indian swindling ring relative to his interest in the Indian question. He does not retract one word of the criticism he made on the management of the Indian Bureau, and says that he has evidence of fraud, not yet made public, practiced on Red Cloud and his tribe, which he is ready to give before any proper tribunal.

By reference to calls on our eighth page it will be seen that the Friends of Human Progress of the State of New York will hold their annual meeting at Waterloo, N. Y., and the Henry County, Ill., Association of Spiritualists its regular Quarterly Meeting in Cambridge, Ill., on Saturday and Sunday, June 12th and 13th.

Mrs. Seaver's materialization séances in this city are said to be bong fide by the majority of her visitors. Not having witnessed them, we crammed in the jargon of the schools, and play- cannot speak from knowledge upon the subject. | Mass.

The Restoration of Union.

Above all other things, in these times, is it gratifying to Spiritualists to witness the multiplying manifestations of fraternal feeling which are making between the people of the North and South. The religious associations have some of them become addicted to this most desirable habit, and, the other day, the convention of physicians at Louisville made a similar demonstration. These scenes are all reassuring, and tend to restore the confidence in the perpetuity of this blessed Union which the events of the past few years have so greatly shaken. All our readers will remember the eloquent-speech made by Gen. Bartlett at Lexington, at the time of the Centennial celebration, in which he appealed with such power for the revival of a spirit which would speedily make the men of both sections one again. Nor have they so soon forgotten, When we say that time works its visible ef-. either, the prompt and hearty response that came ects upon us, in respect of our form, our gait, I from more than one distinguished Confederate officer of the South.

Not long afterwards, when Gen. Bartlett le turned to his new home in Richmond, a large the opportunity which time allows them. A number of ex-Confederates, including general, friend sends us an essay from an old paper on | field and staff officers, gave him a screnade at his residence. They gathered to return him their heartfelt thanks for his Lexington speech. Gen. Bradley Johnson spoke for the rest, in a strain direction. It suggests a great many lines of of subdued eloquence bentting the occasion. To which Gen. Bartlett made answer in a most felicitous speech, from which we cannot refrain

from making the following extract: "I only spoke the hopes and feelings of my people. The chord of love and harmony was there, and only waited for the touch. The chief defect in the great fabric of our Union, which, while it existed, rendered a perfect harmony of interests impossible, has been rudely swept away, leaving a structure more permanent, more full of glorious possibilities than our fathers dared to hope for. To cement this Union on a sounder foundation and avail ourselves of the promises of the future is a solemn task, well fitted to these Centennial years. As soldiers, who fought the battle out in good faith, you can wield the strongest influence for peace and right. Your worst enemies at the South are the few men here and there who talk more bravely than they fought, and it is the same at the North; but the people there, tired of these politicians, whose voice still for war, are fast replacing them by men of less selfish purposes, whose views are bounded by no narrow lines of State, or section, or party, but who desire justice and prosperity for all. The war through which we passed developed and proved on both sides the noble qualities of American manhood.- It has left to us soldiers once foes, now friends, a memory of hard-fought fields, of fearful sacrifices, of heroic valor, and has aught us a lesson to be transmitted to our children: that divided we were terrible, united we are foreyer invincible."

Since then the Mecklenburg Declaration has celebrated its Centennial in North Carolina. There was present a multitude of men from that and other States, among them Goy. Chamberlin. of South Carolina, and Gov. Hendricks, of Indiana. George Bancroft sent a letter, full of patriotic sentiments. The speeches of both the Governors named were extremely good, and we wish we had room for the larger part of both of them. After going rapidly over the growth of the country during the last hundred years, Gov. Hendricks said that "from the very beginning the true theory of the respective relations of local and general governments were clearly defined. Has the statesmanship of a hundred years devised a better plan than was put forth by these brave and far-sighted citizens of North Carolina? The same great principles are still discussed, and remain yet to be authoritatively settled. In one year after the Mecklenburg Declaration was promulgated, North Carolina was one of the thirteen States combined for the common weal. Then commenced the career of the Union of States which has resulted in the present strength and prosperity of our common country. As North Carolina, after making her Declaration, joined acter to others that they are at once put upon, with the other Colonies in a general Declaration of Independence in 1776, so, having celebrated the first now, she should join with all the other States in celebrating the second at the great Centennial to be held in Philadelphia in 1876.

Thère were loud cries in response of "We will!" "Yes, yes," said the Governor, "we hope then to have the pleasure of taking North Carolina by the hand, so that there, she, with South Carolina, New York, Indiana, and all their sister States, may show to the world what one hundred years of free Government has done for this country in such reunions as these; and in the feelings they engender lie the hope of such a union as we need. He would not speak of late troubles between the sections. Those troubles were settled, and should be further settled by good and just government. But we are getting along toward a final settlement, when we come together and rejoice together; so, as, one Governor, he hoped then to take Governors of all the other States by the hand, and rejoice in a Union without flaw, a Union that cannot be broken." And these sentiments were received with applause by the people. They are precisely the sentiments which all men, of both sections, are impatient to sec restored in all their vigor, that harmony may prevail everywhere under the same Constitution. Nothing is more true than that only as we stand together can we enjoy mutual protection and prosperity.. There is an end of true liberty on the American Continent'when we become a mass of rent and discordant States, without fraternity and peace, having different aims, and pursuing only certain ruin. There is no hope for the Continent but in our continued union.

We printed for our issue for May 22d a standard article entitled "The Truths of Spirit- liam Denton, Mrs. Nellie J. T. Brigham, J. J. ualism," which was originally published in the Morse, and J. M. Peebles. Some of these are Belleville (Ill.) Democrat of the 13th ult. We have since received an interesting letter from E. W. Primm of that place, wherein the medium through whom the article was written is endorsed and valuable information given concerning the material rendering of the message. We shall publish this letter next week. .

Mr. W. M. Brackett's series of paintings, four in number, representing the capture of the salmon, are fine specimens of the exquisite skill of this talented artist. The beautiful fish, the water, the surrounding landscape, are all reproduced with surprising naturalness. The pictures are now on private exhibition at the artist's studio, 41 Tremont street, this city, and are valued at twenty-five hundred dollars.

Mrs. John Collier, who has just arrived from England, is giving regular scances at her residence, 23 New Bridge street, West Springfield. Mass. Dark circles for spirit voices. Monday, Wednesday and Saturday evenings. Mrs. Collier is willing to accompany her husband during any lecturing engagement and give sittings. Address, Lock Box 157, Springfield,

Spiritual Seances at the Parker Honse.

Mr, Charles H. Foster, the well-known reliable test-medium, has given séances as above during the past month to a large number of our citizens, including many wealthy and highly respectable persons. People from the country have also visited his rooms; and all, with one accord, pronounce Mr. F. the most wonderful medium in existence. A gentleman from Portsmouth, N. II., called at our office on Saturday last, after visiting Mr. Foster, and gave us a very interesting account of the sitting. Ardeceased daughter was announced as being present, and her name given in full, when the medium's hand was influenced and a letter from daughter to father was written and properly signed, which the gentleman assured us he was positive came from his angel-child. An apparently happier man we never saw. .

Owing to the earnest solicitation of his hosts of friends. Mr. Foster has consented to remain in Boston during the present month, in order that those who have not availed themselves of the opportunity of visiting him may now do so. They can secure scances in advance on application to the medium, at Room 187, Parker House, School street.

Universalism on the Decline.

From the time that Universalism crystallized into a sect. Dr. Miner becoming the controlling spirit, it has been waning in Boston, and quite likely in other localties. "In 1847-8, according to the Boston Directory, there were six Universalist societies in the city proper—1, Hanover street; 2, School street; 3, Warren street; 4, Canfon street; 5, Chardon street (Rev. Mr. Plumb); 6, Free church, in Samaritan Hall, 359 Washington street (Rev. Mr. Cleverly). The next year, 1848-9, there were five - Hanover street, School street, Warren street, Chardon street and Cochituate Hall (free). The following year, 1849-50, there were four - Hanover, School, Warren and Canton streets. Dr. Miner had then got well into the saddle of his hobby to make a strong, respectable and illiberal denomination, and the decrease has continued till now only Columbus and Shammut avenue churches are

indubitably in the city of Boston within a quarter of a century." At this rate of increase [decrease] what of their next centennial? Given this problem: a hundred years of Universalism in Boston with an outcome of two churches—to ascertain the time of the world's conversion and

The Free Lecture Association,

Of New Haven, Ct., we are informed, has been holding meetings every Sunday, in that city, for the last fifteen months, employing excellent speakers, and affording the inhabitants there many and varied intellectual treats. This organization has struggled against not a few difficulties, pecuniary and otherwise, but the amount of work which has been accomplished amply repays its members for all their efforts. The financial burden has heretofore mainly rested upon fwo liberal-hearted gentlemen, Messrs. Frank Hermance and E. R. Whiting, whose labors to keep the society in existence, are worthy of all praise; but we are informed that the Advisory Committee are now making arrangements to issue stock in shares of fifteen dollars each, with a'hope that a sufficient number may be disposed of to place the society on a sound basis monetarily. We hope this will be brought to pass, The friends in New Haven should use their best efforts to keep so useful an auxiliary of the cause in active operation in their midst.

"The Age of Brain."

'Dr. Bland, the phrenologist, opened a course of lectures in Wesleyan Hall, Boston, on Thursday evening of this week, with his lecture entitled, "The Age of Brain." The subject is a good one, and the Doctor handled it with his characteristic ability and learning.

This occasion was Dr. Bland's first appearance before a Boston audience, but he was well received by our lecture-going people, and he acquitted himself so well as to win a high place in their esteem and appreciation.

His next lecture will be given at the same place on Wednesday evening of next week; subject, "The Philosophy of Marriage." In this lecture the Doctor attempts to show that phrenology, understood and applied, will prove a panacea for all the matrimonial ills that so afflict society,

The Doctor has taken rooms at the Park House, near this office, where he will be glad to see his friends, fraternally or professionally.

Ho! for the Lake! Bear in mind, friends, that the First Grand

Union Picnic of the season of the Spiritualists of Boston and vicinity, will take place at Silver Lake Grove on Tuesday next. As Drs. Gardner and Richardson know well how to manage such affairs, and as some of our ablest speakers are expected to address the assembly, no doubt a large concourse of people will be present, . For price of the excursion tickets, time of starting of the trains, etc., see the managers' advertisement elsewhere.

Lynn, Mass.

The Spiritualists of Lynn closed their meetings for the season last Sunday. Their speakers have been Mrs. Nellie L. Palmer, H. P. Fairfield, Wilalready reëngaged for next season.

"Familiar Spirits," the necessary conditions for spirit return, etc., etc., receive attention on our sixth page; D. D. Byerley, of Philadel-phia, lost on the "Morning Star," speaks to his friends; Joshua Harrison, of Dover, N. H., gives advice concerning his sister; and William Sanford, of Blackstone, Mass., wishes to reach his fáther.

We acknowledge the receipt of one dollar from "A Friend" and fifty cents from Mrs. Mary Webster, in aid of the poor invalid, Austin Kent, of Stockholm, N. Y. Those disposed to strew flowers along his pathway of thorns can do so in no better way than by aiding him pecuniarily. Thanks.

Bateson's "LYCEUM" is on hand for the delectation of the little ones. Circulate it, friends, for it is full of good things. Address for terms, etc., P. H. Bateson, publisher, Toledo, O.

A Review of our foreign spiritualistic exchanges, by Dr. Ditson, will appear in the next issue of the Banner.

Social Meetings.

On the evening of Thursday, May 20th, a large assembly took place at No. 40 Dover street, Boston, in honor of Mrs. Emma Blake, formerly of Portland, Me. The meeting was arranged by Mrs. M. J. Folsom; the services consisting of singing, recitations and volunteer remarks, in which Mrs. Ricker, Cora Stone, J. William Fletcher and Susie A. Willis Fletcher, N. Frank White, Charles W. Sullivan, Belle Bacon, William S. French, Prof. Whilpple, Dr. H. B. Storer, Moses Hull, Anthony Higgins, Jr., Dr. Dillingham and others took part. Mrs. Blake also replied to the many good wishes expressed. The oversign along right dayping. exercises closed with dancing.

The birthdays of Mrs. James Blodgett, 92 Gore treet, East Cambridge, Mass., and Mrs. H. W. Cushman, the well-known musical medium, of Wyoming Station, Melrose, were celebrated at their respective residences on the evenings of May 25th and June 1st—the friends assembling in large numbers on both occasions, and singling, social converse, and volunteer speeches by the friends usually attending the regular weekly meetings, combining to make interesting the passing hours.

J. J. Morse

Closed his engagement before the Free Lecture Association, at New Haven, Ot., with the last Sunday in May, having been greeted throughout its extent by appreciative audiences. At the conclusion of the last lecture the President took occasion to speak in high terms of the results which had flowed from his efforts there. Mr. Morse now goes to Philadelpffia, Pa., for the month of June, where he will speak each Sunday morning and evening at Lincoln Hall. His address during the month will be 119 North 11th street, Philadelphia. He will accept of calls to lecture on the last two Sundays of July, in or near Boston. He will return to England in the fall, purposing to sail from New York on the 9th of October next. .

Colby & Rich offer for sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, a highly interesting and valuable work, entitled THE HEREAFTER, by Daniel W. Hull. The book aims to present_scientific, phenomenal and biblical evidence concerning the verity of a future life, and is the infimediate fruit of a course of lectures delivered by its author at Memphis, Tenn., in 1873. The scope of the book is extended, and the matter well digested, and it is a good volume to put in the hands of investigators.

The Lecturing Committee of the American Spiritual Institute have arranged for a short course of lectures to be delivered Sunday afternoons at Rochester. Hall during the month of June. Mrs. Emma Hardinge Britten will speak next Sunday, June 6th, at 2:45 P. M. The public are invited. Dr. T. B. Taylor will lecture the following Sunday, June 13th, at the same time and place, and other good speakers will-follow in the course.

Colby & Rich have on sale the "Wells" magazine for June, also the various publications put forth by S. R. Wells & Co., 737 Broadway. New York City. The mandate of physical change has withdrawn the Professor from the. field of reform wherein he labored so valiantly, but his estimable wife, Charlotte Fowler Wells, still conducts the business of the firm.

Frank T. Ripley is about to visit the West n company with Mr. Ira Davenport, father of the Davenport Boys. Those in Boston who desire his services as a test medium will do well to visit him at once at 46 Beach street, as his stay in this city is drawing to a close.

We received just as we were going to press, and foo late for publication, an article from the pen of Col. H. S. Olcott, entitled A WORD WITH MR. HAZARD, which we shall print in our

We acknowledge, with thanks, the receipt of a fine basket of May flowers from "STAR BRIGHT."

A New Movement.

To the Editor of the Banner of Light:

It being known quite well that there is at this time throughout, this country a great waste in spiritual manifestations - being frequently exhibited before illiterate and unappreciative audiences—the Spiritualists of this city, desiring to make the most of these God-given truths, in a moral and intellectual way, have, after due notice, elected a standing committee to receive and introduce genuine mediums to their society, to assist them at their public scances by preserving order, and applying necessary tests against imposture.

We, the committee, therefore send forth this invitation to mediums who desire to entertain and instruct the people with either physical or intellectual manifestations, to meet with our Societies in this city, and they shall be provided with halls, cabinets, and such other things as may be necessary for their illustrations of spirit-

- J. B. NEWBROUGH, Ch'n, 128 W. 34th street,
- E. D. CULVER, Secretary, 114 Nassau street, H. J. NEWTON, 128 W. 43d street,
- E. P. MILLER, 41 W. 26th street.
- MRS. JEWETT,
- MRS. LANE, and others. New York, June 1st, 1875.

M. Buguet has turned out to be a thorough scoundrei. He has made a confession in which he asserts that he has never taken any genuine spirit photograph, the result of which is that he has been liberated on nominal bail, whilst the innocent Leymarie, against whom the priests are very bitter, is still incarcerated in jail. Some of Buguet's pictures are too well authenticated to be avalained away and some the learned to be avalained away and some the learned to be avalained away and some the still incarcerate.

Persecution of Spiritualists in Paris.

be explained away, and some, there is no doubt, are forgenes; he is believed to be one of those villanous mediums who will do anything at any ime to serve their own temporary interests and convenience. As for Mr. Firman, a lawyer tells us that no evidence whatever would prove the reality of materializations in any English court of law, for ignorance and prejudice would out-weigh all evidence. If this is the case in Eng-land, it must be much worse in Paris; this, coupled with the susplcious appearances surrounding Firman's last scance, makes it appearance probable that he will be convicted of imposture though in 11 probability undeservedly:-London Spiritu-

Particular Notice. To the Editor of the Banner of Light:

To avoid disappointments, of visitors from abroad, I wish to give notice that owing to the continued exhaustion and illness of Mrs. Elizabeth J. Compton, and by the advice and demand of her spirit guides, there will be no more scances, for materialization, &c., held at her house at Havana, until further notice. E. M. MARKEE.

Havana, N. Y., May 26th, 1875.

· Charity Donation For God's Poor, From L. Goodman, South 'Am

May 20th, a 10 Dover street, Blake, formerly as arranged by consisting of er remarks, in e J. William cher, N. Frank le Bacon, Wilr., Dr. Dilling-Blake also recpressed. The

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itors from wing to the Mrs. Eliza-nd demand ore séances. house at IARKEE.

South 'Am-

· BRIEF PARAGRAPHS.

SHOUT SERMON. - There is nothing so easy as to revenge an offence; but nothing is so honorable as to pardon it. Another victory for Paul Boynton and his life-saving suit. He recently crossed the English Channel after being twenty-three hours in the water.

LONDON, MAY 27 .- The Levant Herald says that a series of terrible earthquakes occurred at the beginning of May In the province of Boroussa, Asia Minor. Six hundred houses were destroyed. The accounts so far received show that 160 lives were lost and 167 persons were injured. The total number killed is still unknown.

Springfield, Mass,, was visited May 30th by two severe conflagrations, which consumed a large amount of property in the heart of the city, more than forty buildings being destroyed by the "red ruin."

The Hartford line Sound steamer "State of New York," Captain Trebell, while passing through Hell Gate, May 30th, in the endeavor to avoid collision with a scow "shaved" too closely the dangerous "Negro rocks," struck, backed off and sank on the flats near Woolsey Point. No lives lost.

Decoration Day was universally celebrated this year. North and South, East, and West, joined in the tribute to their fallen braves. The occasion seems to be growing into favor, instead of, as was predicted at the outset, lesing its hold, as time goes on.

It is estimated that the United States Internal revenue receipts for the present fiscal year will aggregate \$109,000,-

______ THE LOWLY SPIRIT.

THE LOWLY SPIRIT.
The lowly spirit God hath consecrated
As his abiding rest,
And angels by some patriarch's tent have waited
When kings had no such guests.
The dew, that never wets the flinty mountain,
Falls in the valley free;
Bright verdure fringes the small, desert fountain,
But barren's and the sea.

"To the poor the gospel is preached." Dr. Hall's church in New York cost \$1,000,000. The assessed valuation of the pews is \$500,000. The prices of pews range from \$300 to \$6,000, and they were disposed of by auction not long since at preintiums ranging from \$10 to \$1,550, the aggregate of premiums amounting to \$74,000.

In the moral as in the physical world action involves sequence that cannot be deputed to another. - Brinton.

Larkin'W. Sellors, an officer of the secret service divi-sion of the Treasury, missing since April 15th, was found dead near Oppressus Station, in Wise County, Va., May 31st, with two bullet holes in the head and two in the breast

An attempt was made by eight masked men to rob the Mahaiwe National Bank of Great Barrington, on Friday night, May 28th, violence being used to the cashier and his failily. A patent chronometer lock proved an obstacle that

A memorial service commem rative of the birth of Gov. John A. Andrew was held in Christian Union Hall, Boston, Sunday evening, May 20th.

The Aberdare Iron Company, which recently went into bankruptcy in London, Eng., employed about 5000 hands. Its liabilities amounted to over £600,000.

Two hundred houses were burned at Cabanate, Spain,

No wonder Dr. Holland, with a simplicity which is almost wit, in the last number of Scribner's, wants to know why men drop the orthodox opinions in which they were bred, as they come into productive literary life? The men to write, he says, are almost uniformly "broad," or "liberal." or "infidel." Would it not be well, asks the cotor, "to take sonie pains to ascertain what this means?" ca, yea, yea, good Holland." It wouldest! Some of them ave evidently read Emerson, on the sly, and perhaps Parer and Frothingham, and Weiss.—Warrington.

Miss Belle Whittier, of Bunker Hill District, was instantly killed, May 31st, by the discharge of a pistol in the hand of a lady friend, Mrs. Thomas Banford. The friend was not aware said pistol was loaded, and snapped it in play, Firearms are not to be trifled with.

The village of Tilton, N. H., was almost entirely destroyed by fire, May 27th-total loss, \$50,000.

Dow's anothecary store, and the four-story building in which it was located, on the corner of Lagrange and Wash-ington streets, noston, were blown up Wedinaday night, May 20th—nobody as yet knows how—the edifice being totally destroyed; three persons inside at the time being willed, three seriously and twenty-two slightly wounded.

Good - A letter from Kansas City, Mo., relates that a poor farmer of Bates County went into a grocery store in that city for the purpose of getting some flour. He had no money, but offered to nortgage his team for one hundred pounds of flour. The merchant refused to lot him have the flour without the money, whereupon the farmer picked merchanessied him, and the jury gave their verifiet as follows:" Defendant shall have the flour for his consumption, and the merchant shall pay the costs."

"Howare, lest shifting with time's gradual creep,
The light that guided shine into your eyes;
The envious powers of ill nor wink nor sleep;
He, therefore, timely wise.
Nor laugh when this one steals and that one lies,
As it your luck could cheat those sleepless spies,
Till the deaf fury comes, your house to sweep."!
—(Lowell,

Miss Clara C. Plimpton, M. D., fills the chair of materia medica, and Miss Mary E. Bond, M. D., lectures on the Diseases of Women and Children, in the Spring Course of the Women's Homeopathic Medical College of New York.

Celebrators are warned beforehand that the fourth centennial of the discovery of America by Christopher Co-umbus occurs in 1892, that they may not expend all their enthusiasm over simple hundredth anulyersaries, such as are in preparation. We shall have the entire hemispher with us theil.

"Are the soung ladies of the present day fit for wives?" asked a lecturer of his audience. "They are fit for hus bands," responded a female koice; "but the trouble i that you men are not fit for wives!" The applause wa great, and so was the discomfiture of the lecturer.

The law is not cheap, although it is always had at cost.

Upon the death of her husband the lady married hi brother, and when a friend saw the portrait of the first husband in the house he said, "Is this a member of you "It is my poor brother-in-law," she said,

Push your business through the newspapers. It is just as legitimate as putting a sign over your door, and far more modest than sending out drummers to werry people into trading with you.—Hubbard's Advertiser. That's a fact. And the Banner of Light is decidedly the

best paper to advertise in in the United States. , When is an egg not oval? -When you turn it round.

The and Francisco Chronicle says the cause of woman suffrage is advocated by the best minds of England and

America, and that it is growing in favor.

USEFUL INFOLMATION.—It is said that sugar barrels and boxes can be kept free from ants by drawing a wide chalk mark around the top near the edge.

A silvering powder for coating copper consists of nitrate of silver 20 grains, common said 30 grains, cream of tartar 3½ drachms. Alix, moisten with water, and apply.

Hard putty around glass may be softened by the application of a hot soldering iron—a fact convenient to know.

The following method is used in Germany for the preservation of wood; Mix 40 parts chalk, 50 resin, 4 linseed oil, melting them together in an iron pot; then add one part of sulphuric acid. Apply with a brush. When dry, this varnish is as hard as stone.

COFFEE AND TEA prove injurious to many persons of nervous or delicate organization, and the medical profession recommend to such the use of chocolate or cocos in its various preparations. To the strong, and healthy as well, cocoa, from its nutritive and stimulating properties, is a most delicious and strengthening beverage, when pure.

For a hundred years Walter Baker & Co., Dorchester,
Mass., have striven to attain perfect purity in their goods by careful selection of cocoa, improved machinery, skilled workmen, and the atmost attention to the slightest details of manufacture. That they have succeeded, the record of all great industrial exhibitions the world over shows, as they have been awarded the highest premiums over all

CATHOLIC CHURCH AT HOLYOKE, MASS: !- Our reader will perhaps recall to mind the fact that at Santiago de Chill, South America, December 8th, 1862, by the sudden conflagration of the cathedral during a crowded service two thousand women, maids and matrons, including the very flower of the city, perished horribly. That accident, if so it could be called, was caused by a candle at the altar setting fire to the profuse drapery of the church, and in fifteen minutes consuming the brilliant throng who had assembled at that ferrible evening service. A parallel case occurred at Holyde, Mass., on Thorsday evening, 27th ult., when the Church of the Precious Blood was entirely destroyed, over eighty persons perishing, and a similar, if not greater number, being maimed for life. The church was located in the south part of the city, and was of wood, with a scaling capacity of 120, It was erected in 1870, was aboult 100 feet by 40, two stories high, built entirely of pine, with gallerles on the sides and north end, about 25 feet in width, and ceiled to the ridge. There were two entrances on the porthend, then a veetibule, whence the doors opened into the body of the church, and into this vestibule the Montgomery Piace, Boston. conflagration of the cathedral during a crowded services

galleries opened. At the rear end was another door, leading into the house of Rev. A. B. Dufreshe, pastor of the society. Services were being held, and the church was crowded with worshipers, when a lace curtain near the altar took fire from a lighted candle; the flames spread with frightful rapidity among the combustible materials, and in less than five minutes the whole church was in a blaze. A terrible panic ensued, and a column of humaity wedged tight and imovable in the doorways forlinde egress, to any, while over hil a sheet of fire ran far out into the open airs. The shricks and groans of the victims who were roasting alive inside the, church were fearfully echoed by lamentable cries of a vast concourse of relatives and friends and the public generally who find rushed to the spot at the first alarm. The fireness worked nobly, and the flames were suddied in about twenty minutes, but during that brief time the work of death had been fully accomplished. John Lynch and Chief Engineer Multen while enveloped in streams of water from the engines were instrumental in saving many lives by forcibly pulling out the geodesic form the occupants of the galleries, the winding staircases forbidding any rapid escape their-from. In the case of the South American disaster the Chillian legislature, forbade church, illuminations for the future, and ordered a sufficient number of doors to be put into all churches, Cannot something of the kind be accomplished for public safety in this country?

New Publications.

TRUE SPIRITUALISM is the apt title of a thin little voluine full of thoughts, original and selected, on the great and engrossing topic of the time, which it will profit every and he states his theses, at the outset, in a plain and com prehensible manner. It is a Philadelphia publication, which ve can sincerely recommend to all, whether they accept he author's views on spirit materialization or not.

A MAD MARRIAGE IS a novel by May Agnes Fleming, who has already produced three others of decided meriand power. This one possesses both, The pages are colored with the genuine fides of romance. The drawing of the characters, the vivacity and edge of the colloquies, the changefulness of the scenes depicted, the crisp wit, and the sufficient mysteriousness of the plot will attract many readsufficient mysteriousness of the pot windcrast analysis of ers to this novel of English life and landscape, who will pronounce it of high quality and excellent relish property by A. Williams & Co.

LOVE AFLOAT. A story of the American Navy? By F. H. Sheppard, U. S. N. This sea tale dates back to the time when our Government kept a strong naval force in the Gulf of Mexico and the Caribbean Sea, cruising among the islands of those tropical waters, for the purpose of protecting American commerce from the dangers of plracy. It was in the days of the gallant Commodore David Porter of Essex fame. It is a period that is well supplied with material out of which to weave a capital naval story, and the author has exerted his ability successfully in doing it. The story opens some fifty years ago, so that we get a good idea of matters which are historic as well as imaginative. For sale by H. A. Young & Co.

HOLDEN'S BOOK ON BIRDS . Is a complete repertory of rules and suggestions for the breeding and care of every va riety of singing bird that has been made an inmate of the household, besides sketches of birds with which we are all familiar in the fields and woods. It is an exceedingly convenient and timely little publication, and confers great credit on the founder of the most extensive bird bazaar in Boston. Sent by mail for 25 cents by addressing C. F. Holden, Boston, Mass.

SOCIALISTIC, COMMUNISTIC, MUTUALISTIC AND FI-NANCIAL FRAGMENTS. By Wm. B. Greene. Lee & Shepard. The book bearing this varied title is made up of the author's contributions' to numerous publications, and of personal addresses on the different classes of subjects which come under the heads he has given them. There is a solid body of good reading in the book on questions which are uppermost in public thought, and the careful perusal of it will be sure to beget reflections that are espe

cially in demand in these latter days. WOLF-Run; or, The Boys of the Wilderness, By Ell jah Kellogg. Lee & Shepard. This story is one of a bane of settlers in the frontiers of Pennsylvania, at the period of Braddock's defeat, when Washington was a young officer. The strength of human character which is brought to view is only matched by the excitement of the scenes enacted and the rapid movements of men in apprehension of in actual conflict. The Quakers and Indians are likewise treated in the course of the story. There are guifs, tomahawks, and all the paraphernalia of Indian warfare in plenty, so that the boys will at no time feel their attention flag for lack of these accessories.

THE NEW DISPENSATION; or, The Heavenly Kingdom in this pamphlet of some fifty pages, which is issued from the press of Moses Hull & Co., 24 Newcomb street, Boston, Daniel W. Hull, author of "The Hereafter," etc., etc., alms to show that the prophesics supposed to refer to the millennium meet their accomplishment in Modern Spiritnalism. An idea of the wide ground gone over in this bruckure may be gathered from some of the headings con tained in it, among which we find "What is the Kingdom?" "A few words about God," "The complete blend-ing of the world of spirits with ours," etc., etc. Those desiring to know more concerning it will find it for sale by

PAUL MASSIE. By Justin McCarthy. The author of this story requires no introduction. All that he writes is eagerly read. The first appearance of "Paul Massie" was n England, where it was received with great popular fa-American readers will unquestionably endorse. H. A. oung & Co.

THE HISTORY AND PHILOSOPHY OF MARRIAGE; or, Polygamy and Monogamy Compared, is the name of a book whose author and compiler styles himself "A Christian A'hilanthropist." It is enough to say that he devotes his effort to show the superiority of polygamy over monogamy, and that is reason enough for having nothing to do with it, Boston : James Campbell, Publisher.

WHAT YOUNG PROPLE SHOULD KNOW: the Reprodu tive Function in Man and the Lower Animals. By B. G. Wilder, of Cornell University. Illustrated. A thorough book on the subject of which it treats, but questionally presented as the best method of preserving the youth of both sexes. Estes & Lauriat, Publishers.

ECCE FEMINA; or, The Woman Zoe. By Cuyler Pine. Carleton, Publisher. A elever satire on the fashi religion of the day; sparkling, pungent, readable, and thoroughly unorthodox.

A PERFECT ADONIS. By the author of "Rutledge." This is a story of social-and in part of fashionable life, abounding in lively scenes and incidents, whose varied characters fill up the pages with action and talk to the perfect content of the most eager reader. It has had a warm greating from the mubile and as a novel is being widely read by those addicted to fiction.

A new work comprising five hundred and nineteen pages, entitled "The New Gospel of Health," by Andrew Stone, M. D., physician to the Lung and Hygienic Institute, Troy, N. Y., has been received. We shall notice it more fully hereafter. .

Funds in Aid of Jennie F. Holmes. *Banner of Light sends \$10,00 *Chas. Chittenden, Boston, 2,00 *Charles E. Jenkins, Boston, . . *"Student,"
*C. Dealing, New Britain, Conn., *C. Dealing, New Britain, Conn.,

*R. G., Philadelphia, Pa.,

*John Burnheimer, No. Waldoboro', Me.,

*Henry J. Horn, New York City,

*Stephen Young, Mechanicsville, Ia.,

J. R. F., Pawtucket, B. I.,

E. F. Curtis, Farmington, O.,

A friend

Received at this office to date, \$40,00 Previously received and acknowledged by Mrs. Holmes,

* Previously acknowledged, MESSRS. COLBY & RICH: Dear Sire-Since my last let-

tion) 4 Also numerous letters of sympathy and good will from all parts of the country, from those who feel for me and mine in heart and spirit. but are unable to contribute anything but their heartfelt God-speed you. Side letters are cheering indeed, and make me feel like foing forth to renew my labors with a cheerful heart and a willing spirit.

Fraternally yours. JENNIE F. HOLMES.

Vineland, N. J., May 27th, 1875.

Tovements of Lecturers and Mediums. J. William Fletcher closed a most successful engagement in Stafford, Ct., Sunday, May 30th. He will lecture in East Walpole, Mass., the first Sunday in June, and in Hudson, Mass., the second Sabbath.

In Charlestown District, May 18th, (at the residence of the bride's father, Drs A. H. Richardson, 38 Monument avenue.) by the Rev. Mr. Stowe, Andrew J. Clark, of Brooklyn, N. Y., to Miss Emilia C. Richardson.

BANNER

Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents. HUMAN NATURE: A Monthly Journal of Zoistic Science and intelligence. Published in London. Price 32 cents. The SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Lirice Scints.
THE RELIGIO-PHILOSOPHNIAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents. The LITTLE BOUQUET. Published in Chicago, Ill. Price 10 cents.

signed for Progressive Lycomus. Price 7 cents per copy; 75 cents a year.

The Spiritualist at Work. Issued forthightly at Chicago, III. E. V. Wilson, editor. Price 5 cents. Summerland Messenger. Monthly, Published at Brattleboro', Vt. Price 10 cents.

The Concubler. Published in Boston, Price 6 cents.

The Herald of Health and Journal of Physical Culture, Published in New York. Price 35 cents.

The Philished Madzine Dournal and Lusstrated Life. Published New York. Price 30 cents.

The Spiritual Madzine. Published monthly inmendals, Penn. S. Watson. Editor. Price 15 cents.

Science of Health. Monthly. Published in New York City. Price 20 cents.

RATES OF ADVERTISING.

Each line in Agate type, thenty cents for the irst, and fifteen cents for every subsequent in sertion.

NPECIAL NOTICES. — Forty cents, per line, Minion, each insertion.

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

Payments in all cases in advance,

For all Advertisements printed on the 5th page, 20 cents per line for each insertion. A Advertisements to be renewed at continued rates must be left at our Office before 12 M.on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIR VOYANT! — Mrs. C. M. Morrison, No. 102 Westminster street. Magnetic treatments given. Diagnosing disease by lock of hair, \$1,00. Give age and sex. Remedies sent by mail. To Specific for Epilepsy and Neuralgia. Address Mrs. C. M. Morrison, Boston, Mass., Box 2519.

WE ARE GLAD. We're glad that the warm season 's come; When nature, in her best attire,

Upon us smiles where'er we roam,
With noble thoughts the soul to inspire. The birds are singing in the trees,
. Beneath whose shade the children play,

And brightest scenes the senses please

As sweetly pass the hours away.

The Boys are out in handsome "Clothes,"
Coat, Pants, Vest, Hat and Shoes complete,
Which they have bought at George Fenno's,
Corner of Beach and Washington street.

HENRY SLADE, Clairvoyant, No. 18 West 21st street, New York. Ap.3.

Dr. Fred. L. H. Willis may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y.

Dr. W. will be in Boston at intervals during the summer, due notice of which will appear in this column. For accuracy in reading disease resymmetrically, and for success in treating the psychometrically, and for success in treating the gravest and most complicated cases, Dr. W. admits no superior. Send a postage stamp for proofs.

MRS. NELLIE M. FLINT, Healing and Develop ing Medium, office No. 200 Joralemon st., opposite City Hall, Brooklyn, N. Y. From 10 to 4. Magnetized paper, with instructions, mailed to those who desire to be developed, on receipt of \$2. My.22.4w*

Headache, Neuralgia, Nervousness. — Dr. J. P. Miller, a practicing physician at 327 Spruce street, Philadelphia, Pa., has discovered that the extract of Cranberries and Hemp cures dyspeptic, nervous or Sick Headache, Neuralgia and Nervousness. Prepared in Pills. 50 cts. a box. Sent by mail by the doctor, or by Geo. C. Goodwin & Go., 38 Hanover street, Boston, Mass. Ja.16.—1y

MANSFIELD, TEST MEDIUM, answers vor. At this time it is first published here. The English sealed letters, at 361 Sixth av., New York. Terms, press have spoken of it in terms of highest praise, which \$5 and four 3-cent stamps. REGISTER YOUR

> Magnetic Wonder is a certain local remedy for all Female Weaknesses, Prolapsus Uteri, Ul cerations, Leucorrhea, (or Whites,) and all Abnormal Conditions of the Generative Functions. These Powders, by their unequaled Tonic Propgries, preserve from disease those delicate and complex organs, upon the perfect and healthy action of which so greatly depend the general health and happiness of all women. Sent by mail, \$1 per box. Address Dr. J. E. Briggs & Co., Box 82, Station D, New York. 13w*.Ap.3.

THE MAGNETIC HEALER, DR. J.E. BRIGGS, is also a Practical Physician. Office 24 East Fourth st. Address Box 82, Station D, New York City.

SEALED LETTERS ANSWERED by R. W. Flint. 374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered.

Public Reception Room for Spirituallsts.—The Publishers of the Banner of Light have fitted up a suitable Room in their Establishment expressly for the accommodation of SPINITUALISTS, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

A COMPETENT PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 57 TREMONT STREET, (ROOM C.) BOSTON, is cordially recommended to the Public as one of the most competent practitioners in the State. He compounds his own medicines, is a mesmer-izer, skillfully applies the electro-magnetic battery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his practice. He gives close attention to nervous com-

BUSINESS CARDS:

LIFE is the fibration received by all animated beings from the Creator's breath—a taper whose luminous or flickering light may be extinguished by a gentle wind or firmly brave the flercest blast. Life's caloric, electricity and phosphorous acting upon a

mass of bones and softer solids, diffusing warmth, motion and animation, activity of muscle, of nerve and of intel-As caloric, electricity and phosphorus are induced and supplied by Fellows's Compound Syrup of Hypophosphites, it only requires the administration of this successful invention to fortify the feelue, give sprightliness of motion

to the torpid, and bring about a condition which not only secures tenaclousness of life BUT MAKES LIFE REALLY Enjoyablė. PHILADELPHIA BOOK DEPOT.

DR. J. H. RHODES, 918 spring Garden street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at

VERMONT BOOK DEPOT.

J. G. DARLING & CO., Lunenburgh, Vt., keep for sale

Spiritual, Beform and Miscellaneous Books, published by Colby & Rich.

WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

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June 5.—4w*2.

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M. June 5.

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June 5.—6w.

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11 NOV. 1.

THE FIRST

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💢 Tor 1875.

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The Sixth Annoxi-Camp Meeting of the Spirituacosts of Massachusetts withle field at the above Grove, confiniencing July 23d and closing August 9th. All who Intend to spend their Gazdton in "camp" the present season, will find in the above Pirme an excellent opportunity to select locations for Texts, and make other necessary arrangements; also to examine and compare with other camp-meeting grounds the vasity superfor facilities for comfort and enjoyment afforded, both on land and water, at Silver Lake Grove, over any other in New Legiand.

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Boulder, Dlorado,
Friends-Seeing that you propose publishing a Circular of Testimolais, we send to you at the statement of our daughter's lease, that you may use it if you wish.

When our daughter&lice was three and a half years old, she had a dreadful laugh Feyer, which tasted some six months. In all that thige she could not stud or walk. The consequence was it left ther an invalid, with the right limb drawn up, so that she has always hed to yalk on her toes, and has suffered much pain. She is now 19 years old, Four Poinclers have cared her. She can now walk or stand on that foot as well as the other. Write formerly it used to pain her severely to stand or walk, she can now stand on walk for hours, and it does not hard her. She says she cannot remember ever having a well day since her earliest childhood until since shu took yous Powders.

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Message Bepartment.

Each Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of MRS. J. H. CONANT.

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

We ask the reader to receive no dectrine put forth by spirita in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

MBS. CONANT receives no fisitors at her residence on Mondays, Tuesdays or Thursdays, until after six o'clock P. M. Shogives no private sittings.

37 The questions answered are often propounded by individuals among the apillence. Those read to the controlling intelligence by the Chairman, are sent in by carrespondents.

LEWIS B. WILSON, Chairman,

Invocation.

We praise thee, on God, for all the blessedness with which the old year has baptized us; and now that Time's bells have chimed a requirm over the death of the old year, and the new is with us, may that in the present be more fruitful of good deeds than the past has been. May our record be fairer and clearer, and we stand one is heaven. step nearer to thee. Oh our Father and our Mother God, may they who have made high and holy resolves find strength in the present hour with which to keep, them, with which to stand | may hold up their hands in high horror at receivup firm against error, against all wrong against ling a message from me in this way, but I am all evil, against all darkness, and live in the light of righteousness, justice and truth. Grant, on I couldn't have gone out in any better way: I our Father and our Mother, that as we, the living | am sure it was much better than a long sickness and the dead, join hands in holy purposes, we may be enabled to do better in the present year | not only darkness, moral and physical, to the than we have done in the past. Now that that, one, but to all those who happen to be in sympayear holds our record, he it good or evil, may we not blush to look upon it; but if we have sinned and made mistakes, may we learn the better way, and strive mightily toward all goodness and truth; for thine is the kingdom and the power and the glory, to day and forever. Amen.

Questions and Answers.

CONTROLLING SPIRIT. - Your questions, Mr Chairman. I am ready to bear.

QUES.—Who was it that talked with Moses and David and others, and is called God and Lord in the Old Testament?

Ans:-Familiar spirits, guardian angels, per sons who had once lived in bodies of flesh and had walked the earth as men and women. These were the gods of ancient days; these were reverenced, were looked up to, were obeyed, and their advice taken in matters of peace and of war. There were lords many and gods many in an cient days. There are none less in these days. Q.-Who did Jesus Christ refer to generally

when helspoke of his Father. A .- Jesus believed in and devoutly worshiped an ever-present, all-powerful Principle of Good, which was his Father, for he' believed that, as a soul, he had been born of goodness, and though the might travel through much of evil, he would finally return again to that high state of goodness from which he had come. This he called his Father. He says, "I go to my Father;" and again he says, "I will not leave you," presupposing that his Father was an Ever-present Principle, here, there and everywhere.

Q.—[By E. G., Greenfield.] Why have the spigits never discerned or disclosed to us the fact of pyschometry, and the science of it? If it is a reliable mode of reading the past, why has the spirit world left it to be found out by Prof. Denton and others?

A .- The science of pyschometry was taught through the agency of departed spirits more than six thousand years ago, and, at intervals, this six thousand years ago, and, at intervals, this mode of teaching has been kept up. Prof. Denton, with all his materialistic yiews, does not claim bring her out all right. So, James and Mary, earth, then cast it behind you: it is not worthy ith all his materialistic views, does not claim that he received an education in this science by positive demonstration, without the aid of departed spirits.

Q.—[By A. II., Decatur, Nebraska.] Please answer a question in regard to spiritual sight. Does the disembodied spirit, when coming in contact with objective nature (agreeably to Denton's "Soul of Things,") receive a vivid impression of surrounding objects? In other words—describe world transform itself into a grand via does this world transform itself into a grand picture gallery to the spirit sight?

A.—Oh, no; so far as the objective world is concerned, spirits are dependent upon material means or elements, by and through which to see, They must come in rapport with some one who sees these things, in order to see them as spirits. They must use material organs with which to see material scenes. They may not be obliged to look directly through these organs, but theydraw power from them and see through a magnetism exhaled by the organ of sight from somemediumistic person. 4

Q.—[From Mr. T. R. Hazard, of Portsmouth, T. I.]. I know of many individual spirits coming here who have been identified. I have identified some myself; but it is a singular fact that out of some half dozen coming from Portsmouth, R. I.; (in the course of a number of years,) I have never been able to prove the existence of one, although I have investigated very closely?

A .- I am sure that you are more in fault than Athe spirits purporting to come from that locality, because they have been all well authenticated, every one of them. You may not have known of them, or have known anybody that ever did know them, and yet they may have had an existence there all the same. Perhaps your investigation with regard to these parties has not been thorough enough.

Q.-I have taken a great deal of pains with some of them. One thing I have noticed particularly: they have been here about the time that I was here myself; or a short time after. Could there have been any such thing as a magnetic in-fluence reflected upon the medium, through my presence here, giving the communication a particular turn?

A. - Certainly; spirits sometimes wait for months and years for just that very key, with which to open the door and enter through mediumistic life.

C.—You don't understand exactly. I want to know whether spirits from some other locality might not come, and on account of an individual's presence the mind of the medium might be deflected from the right channel and a wrong locality given?

A.—Oh no; not the mind of the medium, for

among the dead. They would tell you I was suddenly cut off from among the living, without even a hope in Christ or any other Saviour; consequently that, believing as they do with reference to the life after death, they are led to inquire what may be my state among the deadwhether I have found an abode with the damned, or whether I have been fortunate enough to find a place among the elect, or whether I am waiting in some intermediate state until I shall receive orders to go higher or lower. That I am in an intermediate state is a self-eyident fact, because the present is that state: it cannot be the past or the future. Now, I cannot say what my condition may be by and by, but I have no reason to suppose it will be any worse than at present: I certainly am abundantly satisfied with what I have at present. To my comprehension, it is better than I deserve, but as I don't have the ordering of things, and as I believe some Power does, and that Power has assigned me my position, I occupy it. I am satisfied with it. So far as I am Able to judge I am in heaven, because I believe that if we are in a state of reconciliation or happiness, wherever we may be, that

I don't know that any of my near friendsmy blood kin-are much if any acquainted with this Spiritual Philosophy, and it is possible they here, nevertheless, and as regards my going out, attended with physical suffering, which brings thy with that one. I died quickly-suffered but little—'t was but momentary — and I rejoice in a life far superior to this, and in every way quite as natural, quite as tangible.

was pursuing my avocation as traveling agent for a house in Philadelphia, when I was overtaken by accident. The steamboat on which I'was a passenger went down, I believe she was called "The Morning Star." My name, D. D. Byerley. Now, if my friends want to hear further from me they had better express the wish, and, if possible, I will serve them. Good day, Jan. 4.

Joshua Harrison.

My name, sir, was Joshua Harrison. I was born in Dover, N. H.: I left there, when, I was about nine years old. I died at forty-three. I spent the most of my time in Boston and vicinity. I was a day-laborer, and earned my-bread by hard work. I have one sister, who is so afraid that she won't be happy in the other life that she is about insane over the idea. I know. they say Spiritualism makes people insane, bût T don't see what there is in it to do it, for it brings more consolation than any other kind of religion; and I think if the folks that have Hulda in charge will just give her some simple, rational ideas of what the other life is, and have donewith their foolish talk about a heaven whose streets are paved with gold, and all that, they will get along better with her, and she will come out of that unhappy state and be a comfort to herself and her friends. As long as they talk to her of the other life, in the way they do she will certainly be as bad as she is now, and, if I aint mistaken, a good deal worse. Some of the folks have been recommended to try a mesmerizer in her case, but they are afraid to do it, afraid it will make her worse. Well, now, it's the only 'balm of Gilead" that will be efficient in her case. I tell you that, in connection with reasonlon't be afraid to do it; try it; try it. You will very soon tell whether she is better or worse. .The experiment won't be very expensive, and, my word for it, you 'll find she 'll come out of it, and be all right and a blessing to you yet. Jan. 4.

William Sanford.

I am William Sanford. I died of fever at twenty-two years old. I am from Blackstone, Mass. 'I wish to find some way by which to reach my father. I mean besides this some way of talking to him face to face, for I have something of the utmost importance to communicate to him. I was told if I would come here perhaps he would learn my desire and would seek some means by which I could come to him privately. So, as that was the only way of gaining my point, I am here, and if such a thing can be done I desire, for his sake more than mine. that it should be. Good day, sir.

Séance conducted by Theodore Parker.

MESSAGES TO BE PUBLISHED

MESSAGES TO BE PUBLISHED

Tuesday, Jan. 5.—Elizabeth Peters, to her sister, Harrief Ellen-Peters, of Minnesota; Charlotte Kendall; Thos. Hill; Ralph Johnson, of Boston; Ellen Carney, of Boston, Thirkday, Jan. 7.—Samuel Mason. of Lioston, to his children; Lucy Page, of Augusta, Me., 4to her mother; Honto, to Mr. Walker, of New Orleans; Heavy W. Fowler, of New York City, to his father.

Thursday, Jan. 21.—Sam Wyer, of Chicago, Ill.; Jennle Walters, of Lawrence, Mass., 4o her father, Edward Walters, of St. Louis, Mo.; Dominic Ludzi, of New York City; Samuel Adams Piyor, of Hoston.

Tuesday, Jan. 2b.—Margaret Barclay, of Bosjon; Paran Stevens; Harry&baith; Black Prince, to Mrs. Sahy Henderson; Margaret Callahan, to her sister; "One Who Knows" (Anonymous).

Thursday, Jan. 28.—Angelia Sampson, to her mother; Capt. William Credeford, of Kennebunk, Me.; Mary Eliza Robinson, of Brightof, Eng., to her children; Solomon Stebbins, of Stebbinsville, Ohlo.

Monday, Feb. 1.—Mary Darlington, of St. Louis; George Hop ins. of Williamstown, Vt.: Jacob Hodgdon, of Charlestown, Mass.; Paul Jaquith, of New Orleans to hisson; Nancy Page, of Rye, N. H.

Tuesday, Feb. 2.—Mary Jano Ogden, of Ogdensburgh, N. Y.; Major Henry W. Denning, of Second Alabama Infantry; Elizabeth Atwood, of Blackstone, Mass.; Col. Ton Chickering.

Monday, Feb. 3.—Bennie Tabot, of Franklin, N. H., to his mother; Thomas, to Francis H. Smith, of Baltimore, Mass.; Lydda Perkins, of St. Johnsbury, Vt.

Tuesday, Feb. 9.—Shunkazeewa, to Spotted Tall: Eddie Wilkinson, of New York City, to his father; Sylvia, Norman, of Syracuse, N. Y.; Eliphalet Barrows, of Barrington, N. H.; Masy Emerson Guild, of Boston, to her parents.

Communication through Baroness

"Adelma Vay. We have received from this celebrated Austrian medium the following letter, dictated by her guides, which we give to our readers at this the first opportunity presented since its arrival: In response to the Lecture of W. S. Bell, in the Banner of Light Feb. 27th.

A.—Oh no; not the mindjof the medium, for that is absolutely at rest. Now, if you see fit to dook up these persons, we will endeavor to prove to you that their manifestations have been legit imate and truthful; nothing more can we do.

Q.—[From the audience.] I would like to inquire about a spirit calling herself Nancy Hemenway, and purporting to come from Framingham. Was she the wife of any one? Being from that place myself, I would like to be able to identify her.

A.—I do not know; I only know that such a person put in an appearance, and was vouched for as being truthful and all right.

D. D. Byerley.

In response to the Lecture of W. S. Bell, in the Banner of Light Feb. 27th.

In response to the Lecture of W. S. Bell, in the Banner of Light Feb. 27th.

There is a higher order of spirits, who do not incarnation, but who incarnate themselves through the power of their will and through the knowledge of laws. This sort of direct incarnation of high spirits can only take place in virgins; such was the incarnation. The from that place myself, I would like to be able to identify her.

A.—I do not know; I only know that such a person put in an appearance, and was vouched for as being truthful and all right.

Jan. 4.

D. D. Byerley.

Thave some friends who are professedly a little and the appearance to my present state.

In the Lecture of W. S. Bell, in the Banner of Light Feb. 27th.

There is a higher order of spirits, who do not now incarnation, but who incarnation by incarnation of the power of their will and through the knowledge of laws. This sale he more long the knowledge of laws. This sale he more long the world will be a lead to receive the chest spirit and the races will ultimately accomplished in the result of the Christ had a slough of sect, out of the realmof the resulting and pure spirit, fitted to receive the view of the appearance, and was vouched in the Vedas of India: The virgin; guch was the incarnation. The material and pure spirit, and pure spirit, hitted to receive the chest of the chest of the

sort of incarnation we can easily explain the bodly resurrection and assumption of Christ. He who possessed the knowledge of these laws—a body in the virgin—possessed also the knowledge of dissolving this body, thus taking it out of the sepulchre, and of re-creating it when appearing to his disciples; in the same way the assumption is explained. Men will learn to believe this truth when they have more deeply studied the highest principles of spirit and life. We have written all this through our medium in the books, "Geist Vraft Staff," "Studien in der Geister Welt," "Betrachtungen für Alle."—Oswald Mutze, Lelpsic.—Only in adopting this different with the second coming—the continuous coming of Christ.—a coming in judgment, in "power and great.

"As 'midnight hours are lighted by starry hosts, as grasses and grains, fruits and yellowing harvests first tresifen, then come to maturity through the warmth and light of the sun, so comes the soul's salvation through Christ. We are saved by his life. (Rom. v. 10.) Christianity—that is, the Christ-principles enunciated by Jesus Christ—stands upon an imperishable basis. With his evertainity—that is, the Christ-principles enunciated by Jesus Christ—stands upon an imperishable basis. With his evertainity—that is, the Christ—that is the world, and pours Christ—stands upon an imperishable basis. With his evertainity—that is, the Christ—that is, the Christ—that is the world, and pours Christ—stands upon an imperishable basis. With his evertainity—that is, the Christ—that is the Christ—that is the world, and pours Christ—that is the world in the Jordan; breathed the air that fained the seenes of Gethsenane; stood upon Mount Olivet; bathed in the Jordan; breathed the air that fained the seenes of Gethsenane; stood upon Mount Olivet; bathed in the Jordan; breathed the air that fained the seenes of Gethsenane; stood upon Mount Olivet; bathed in the Jordan; breathed the air that fained the seenes of Gethsenane; stood upon Mount Olivet; bathed in the Jordan; breathed the air that fa wald Mutze, Lelpsic. Only in adopting this higher view of Christ's inearnation can you reconcile reason, religion and knowledge. Progressive mankind will come to this end.

MARY AND BUDDHA, the Guides of Medium Adelma Vay, Gonobitz, Austria:

Spirit Communication.

The following communication, received through the mediumship of Mes. Price, at Clinton, Mo. was forwarded to us for publication in the Banner by a reliable gentleman, a resident of New Philadelphia, O., with the assurance that it came from the spirit of his son, who passed to spirit-life about two and a half years ago:

Give to the winds thy fears; hope on, be undismayed; death hath no power to sever those clothed in mortal forms from those robed in spiritual attire. It is scarcely a theme of wonder to mortals now that strange revelations are daily being made to you tollers in the labyrinths of rebeing made to you toners in the mayrinins of re-search into the mysteries of Nature. Until the yell is lifted that hides futurity from the gaze-of-far-seeing humanity, will such revelations con-tinually be made. Death holds many secrets in his icy fingers, with the grasp of an iron monarch who yields nothing to 'idle curiosity or thoughtful investigation, beyond that which is calculated to increase the desire for association with intelligences of a higher state of cultivation than the lwellers on this mundane sphere. Energy is not wanting to pierce the thin partition that separates mortality from the shades of Hades. But the skill is in no degree lessened because men fall to discover why the secret of the world's creator is withheld, or the mystery unfathomed, though millions are watching eagerly for the opening of the doorway into the narrow house opening of the doorway into the narrow nouse that encases the beautiful gem I will denominate spirit essence. Men question the authority from which Spiritualists obtain much of their knowledge, but accept dogmas equally strange, proceeding from sources unknown to them. Not a ceeding from sources unknown to them. Not a doctrine ought to be accepted as truth unless it will bear the inspection of a critical logician or an earnest student in natural science, art or phiosophy. If knowledge seems to be easily oblosophy. It knowledge seems to be easily obtained, trust it not, because the purest ores lie deepest in Mother Earth's bosom. The talents most frequently brought into cultivation show the necessity to discover fraud from reality, fiction from truth. Fear of giving to the world a single idea that will lead to error, ought to make every investigators of Spiritualism test well every manifestation brought to his position. manifestation brought to his notice. The world has been traveling in thick darkness too long. It ought not to be left in this sad condition any longer, because the sunlight is free, the air is salubrious, and heaven is propitious to all lovers of spiritual truth, of individual development, of scientific attainments, of literary pursuits, of political purification, of financial security, and indeed of everything that would enhance the happiness, prosperity and security of all the people on this lovely world you occupy. Students in moral philosophy need not mount

the heights of absurdity and claim that Spiritualism deals with impossibilities and intangible ideas that seldom bring good to mankind. How much of the prosperity of this nation is the result of just such monstrosities as you term our thesis of religious education? We claim not that we are perfection, neither do we allow any other reformers the privilege of claiming that quality: reformers the privilege or claiming that quancy; it belongs solely to the Supreme Ruler of the unitary verse. Men call evil often good, and worship idols in the shape of earthly emoluments, yet no one whispers paganism in their ears. So we beg a candid, critical examination of whatever we give to humanity. If it stands a critical test, then it is worthy to be accepted; but if it is

My friends, I embrace Spiritualism because it My friends, I embrace Spiritualism because it is the religion of truth, not of error. It is a revelation from the God-head enthroned in majesty, but delivered through the instrumentality of his vicegerents, who run to issue his instructions, his commands to the vast number of his children in every part of his dominion. I seek to become better through its pure instructions, its retired cyrten of remarks and purisherents.

its rational system of rewards and punishments.

I write this because mother wonders if I seek still to fathom the mystery whether it is true or false. Death decided that query without any further investigation.
So tell all the inquirers after me that I have

found a religion fitted to accommodate all humanity; wide enough to comprehend Chris-tians, Mahometans, Catholics, Jews, Mormons, Pagans, the ingorant, the superstitions, savages, sages, and even those who claim that death is an everlasting sleep.

It is deep enough to include all our frailties.

all our weakness, all our departures from the right way. It is high enough to permit us to grasp infinity, to take perfection as our model, and to desire even the universe for our habita-tion and possession. Its laws are not mine, not yours, nor are they the result of any man's com-position. They are as old as matter itself, as eternal as their author, God.

Its ultimate design is the union of all God's children in one bond of universal brotherhood. It will accomplish all its proud followers hope for, because it is their ultimate deliverer from

Battle against error, seek wisdom and love mercy, then will you endeavor to copy the example of the gentle Nazarene. His mantle will fall on every devout worshiper of truth.

Good night. I thank you all, because you seek my advancement. I tell you this to encourage you to further efforts in behalf of sin-polluted wanderers from the path of virtue. I ask you to please send these words to my parents, and with them continue in your well-begun work.

Your friend, L. A. A.

New Publications for Sale at the Banner of Light Publishing House, No. 9 Montgomery Place, Boston.

O Montgomery Place, Boston.

Anound the World. By J. M. Peebles. Boston; Colby & Rich, publishers.

This is an intensely interesting book. The author is a close observer of countries and their inhabitants, with their history, manners and customs. He gives some facts about the Mormons, with reflections thereon well worthy of consideration by those in authority; also, some good advice to the people of San Francisco, which would be of service to them. There-is agreat deal of information given about the Sandwich and South Sea Islands, and Polynesian races; also, Australia, its religion and social characteristics; New Zealand and China, their religions and institutions, with the moral influence of Spiritualism upon the nations; spiritual seances on the ocean; India, Arabia and Egypt; Arabs; across the desert to Cairo; catacombs and pyramids; with ascance on the great pyramid; Jorusalem; prophets and apostics, with reflections; Turkey, Greece and Rome; Northern Italy; Europe, and its cities. He found Spiritualism all around the world.

We take pleasure in copying a few paragraphs in regard to Jesus and Christianity, as he understands it to be true Spiritualism:

(Page 210.) Jesus was overshadowed by spirit presences

Christ-a coming in judgment, in "power and great glory."

"As' midnight hours are lighted by starry hosts, as grasses and grains, fruits and yellowing harvests first iresilen, then come to maturity through the warmth and light of the sun, so comes the soul's salvation through Christ. We are saved by his life. (Rom. v. 10.) Christianity—that is, the Christ-principles enunciated by Jesus Christ-stands upon an imperishable basis. With his exeriasting arms of tenderness it enfolds the world, and pours forth a crystal flood of love as boundless as finexhaustible." It is similarly that is the christ-principle sense in Bethiehen; walked in the gardens of Gethsemane; stood upon Mount Ollyet; bathed in the Jordan; breathed the air that fained the screen-face of Jesus, when weary from travel under the burning skies of Palestine; looked thoughtfully upon the same hills and valleys, clothed in Syrian spring-time with imperial lilies; and had the same images dagic recotyped upon my brain that impressed the sensitive soul of the "man of sorrows"—the Teacher sent from God.

To appreciate this book; it must be studied. It contains

To appreciate this book, it must be studied. It contains a vast amount of important information, in good style,—Rev. Samuel Watern's Spiritual Magazine.

a vast amount of important information, in good style,—Rev. Samuel Watom's Spiritual Magazine.

Bannitt's Il-Altii Guide.—'He (Dr. Babbitt) has presented a new system of inagnetic cure. He has mapped the head and body, and minutely described the treatment of most diseases, both of-mind and body, which afflict mankind. He has sketched the work which will require generations to complete.

""Should-he succeed in founding a school of psychopathy, its first duty would be to study this yast subject in a strictly scientific manner, and demonstrate step by step every proposition. Such a school would accomplish more for humanity than all the medical colleges put together.

"Dr. labbitt is evidently on the right track. His book is filled with admirable suggestions, both as to the preservation of health and regaining it when lost. In his reply to Dr. Brown Sequard, he triumphantly proves the reality of airie force, or the magnetic, and destroys the theory of that enrinent savant that it is only linagination. His allusion to the barbarity which that physician practiced out he hamented Summer in the name of Science, subjecting film to tortures more terrible than the Inquisition inflicted, and which would have made a savage blajnch, is a lance most adoptive brown. The day of the slaughter-house doctors is wanning, and the barbarous superstitions which pass as medical ore are beginning to be estimated at their true value.

"The term Psychophysics is most admirable as expressing the philosophy of life. All will agree with Dr. Babbitt, ist, Thatthe leading medical men of the day do not comprehend the true basis of psychical and physiological action; (4), That their opposition to the vital magnetic forces comes from a lack of both thought and investigation; 3d, That by means of them we can explain the philosophy of life far better and cure disease more rapidity, pleasantly and nowefully than by the old methods." Haddon Tutte, in Religio-Philosophical

THE PERSONAL ENBERIENCES OF WILLIAM H. McM-LER IN SPIRIT-PHOTOGRAPHY. Written by himself. Colby & Rich, 9 Montgomery Place, Boston. 1875.
This is a pamphlet of sixty-eight pages that cannot fail to instruct any one at all interested in either Spiritualism of Photography. Mr. Mumber relates his experience in a frank, straightforward and concise manner. By an accident as simple and apparently more accidental than that which led Sir Isaac-Newton to discover the laws of gravitation, Mr. Mumber discovered his power of catching in the camera the shadows of the representatives of the spiritworld. It seems that it took some time even to convince him of the reality of the phenomena, after being led or driven into it, and his regular business spoiled by his exertions in that disection, howas compelied to make his living by photographing the inhabitants of the (to us) invisible world; he details at some length his experiences in Boston and New York as a spirit-photographer; he refers to his great trial in New York at the time be was arrested, and the best anti-spiritualistic talent in the city employed to try to prove him a cheat. In this trial Mr. Mumber and the spirit-world came, out victorious. Some of the testimonles delivered in the lawsuit are copied into this pamphlet, and are enough, one would think, to convince the most determined anti-spiritualist of the reality of spiritions of the properties of the spiritualist of the reality of spiritients have been accompany. We might here say we have individually tested Mr. Mumber, and fully believe him to be a genuine medium for spirit-photographs.

There is nothing in this pamphlet indicating its price; that, however, can be ascertained by addressing Colby & Rich, its publishers.—Hull's Crucible.

Rich, its publishers.—Hull's.Grucible.

THE WORLD'S SIXTEEN CRUCIFIED SAVIOURS; or, Christianity Before Christ. By Kersey Graves, (author of the "Blography of Satan.")

This is a very curious and interesting listorical work, and to scholars and Inquirers will be very acceptable. It contains new, startling and extraordinary revelations in religious history, which disclose the Oriental origin of all the doctrines, principles, precepts and miracles of the Christian New Testament, and furnishing a key for unlocking many of its sacred mysteries, besides comprising the history of sixteen Oriental Crucified Gods. Published by Colby and Rich, No. 9 Montgomery Place, Boston.—

Investigator.

Married:

In this city, May 20th, by Rev. L. L. Briggs, Mr Wm. S. Merrill, of Boston, to Miss Lizzie L. Crosby, of Wal-

* Passed to Spirit-Life:

Passed to Spirit-Life:

Herman He Bowers, Esq., a most excellent and honored citizen of Milford, Mass., dled 18th May. Mr. Bowers some twenty years since removed from Acton to Milford, and at once made himself useful in matters of business and work for the best material interest of our community. Soon after his removal there he was chosen Representative to the General Court, and has for the last twelve years been Chairman of the Roard of School Communitee. The honor and trust committee to his hands have been most faithfully attended to, and no citizen, husband, father, and friend of all, could have passed on to the higher life more deeply regretted and Sensibly missed in the ranks of a busy pilgrimage.—Boston Journal.

Mr. Bowers has for the last fifteen years been an independent thinker, eschewing anything which bordered upon sectarian religion. Men are beginning to be looked upon by the public for their gortt, and what they do toward elevating humanity, rather than by what they claim to believe.

Mr. Wm. B. Ford, a son of the late Wm. C. Ford, and a young man well known in East Boston, died in Fall River May 5th, after a brief illness, and was buried in Woodlawn cemetery on Bunday afternoon, the services being previously held at the residence of the mother of the deceased, on Saratoga street, East Boston.

Will Ford has passed away, but the memory of his sunny smile and kind words will long remain with the large circle bereaved of a warm-hearted, genial friend and companion. The members of the afflicted family have our tenderest sympathies in their bereavement.—East Boston Advocate.

From Chaplin, Conn., May 13th, Mrs. Betsey Wells, aged 82 years.

aged 82 years.

She was a firm believer in the ability of spirits to communicate with the inhabitants of earth, and one, too, who dared to leave directions with her friends to have her functif services conducted by one who believed as she did. She suffered much the last week of earth-life, yet her mind was unclouded to the last. She calmly gave directions in regard to the disposition of her body after the spirit had left it, saying, "Don't forget, or say 'she won't know," for I shall." Funeral services were performed by A. G. DOUBLEDAY.

From Annin Creek, McKean Co., Pa., May 3d, Mrs. Mary H. Butterfield, aged 63 years 3 months and 25 days.

She was a firm and true Spiritualist for many years, and her faith in it never deserted her through a long and very severe sickness. "Death is but a kind and gentle servant, who unlocks, with noiseless hand; life's flower-encircled door to show us those we love." E. At A.

From Cedar Grove, Ind., April 30th, Mrs. Eliza Ashton

Let us not weep, for she has only gone before, and her gentle spirit will return to us with love and sweet tidings from her spirit-home.

C. D.

Newport, Ky. From Clyde, Ohio, May 1st, Helen Marian Gustin, aged

25 years.

Our precious sister has gone to join our dear mother and the many other loved ones in the sweet summer land. While our little band is sadly lessening here, it is swelling in numbers "over there," and making stronger the test that bind us to the angel world.

CHAS. B. WHEELOCK.

Edgefield, Tenn.

[Oblivary notices not exceeding liventy lines published oraditionsly. Twenty cents per line required for additional matter. The average line in againty per contains ter Bords. Thus by counting the words, the writer will see at once whether the manuscript exceeds the stipulated number of lines, and is requested to remit accordingly.]

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

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attributes,
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Banner of Light.

BOSTON, SATURDAY, JUNE 5, 1875.

Anniversary Week; Annual State Convention of Spiritualists at Roches, ter Hall: Free Religious Society; Woman's Club; Meetings at Investigator Hall, etc., etc.

Anniversary week has come and gone. This year the regular arrangement by which rain was 'in senson" during its entire continuance for almost twenty years, was interrupted; from some inexplicable cause, and the morning sunshine flooded the streets, and the cool winds of the afternoon made pleasant the sessions: The usual Society meetings, theologic, spiritualistic and yet he believed the cause of Spiritualism would reformatory, were field, and it was well observed by the Boston Advertiser-which paper no one. will accuse of an undue leaning in favor of liberalism-that the crowning feature of the discussions had and speeches made, even in the church assemblies, was the evident tendency toward a broadening out of sentiment and its application to points of belief. On the whole, it seems to us that the disciple of free reason can gain much encouragement from the influence which this week, just passed; must have thrown over the hearts and lives of those church-members from the country'especially, who crowded the Boston gatherings, and heard with astonishment some of the points of faith which they had been acof the points of faith which they had been accustomed in their seclusion to worship as being almost the direct chirographic work of God, openly criticised by the ministers of their own denomination. The seed thus sown will bring forth good fauit. We do not intend to cry out, because of this broadening of church sentiment, that the millennium had come sout still cannot forbear calling attention to it as one of the most cheering signs of the times. cheering signs of the times.

THE ANNUAL STATE CONVENTION

the Spiritualists of Massachusetts was holden. at Rochester Hall, Boston, on the afternoon of Saturday, May 29th, and the afternoon and evening of Sunday, 30th. Dr. H. F. Gardner, of this city, was appointed President, and John W. Day, Secretary, A. E. Carpenter made the opening speech, in which he referred to the importance of the work which was being continually performed by Spiritualism, and cited in proof of his position the celebrated discovery, just made by Professor Orookes, that light was to be reckoned among

the world's motors.

E. Gerry Brown, N. S. Greenleaf (of Lowelt) and Miss Lizzie Doten were appointed as a Committee on Business and Resolutions. They gave, after a brief interval, a partial report, which provided that the hours of the Convention be from the first two for the action and 7-20 to 0-20 for 2:30 to 4:30 for the afternoon, and 7:30 to 9:30 for the evening session; asked further time, and recommended that the present session be devoted to a conference concerning the erection of a Spiritual Temple in Boston, and the best means for promoting that object. This report was ac-

cepted.

Dr. T. B. Taylor then made an earnest speech in favor of organization for effective work in general and the building of the proposed Tem-ple in particular. To his mind, concerted action he only means of success, and the most densible plan for bringing this, to pass was to appoint financial agents, male and female, to canvass Boston and the State, visit the people at their homes and obtain the aid which so many stood in readiness to give if they were approached by responsible parties in the right manner. Meetings on each Sunday for mere mutual ad-miration would never accomplish the desired

Dr. Gardner followed, favoring the movement, but announcing his conviction that the Temple, which was at best'a matter of the future, would be the fruit of individual effort, rather than the

result of donations from the few.

Miss Lizzie Doten, in a stirring speech, recommended that each man and woman upon whom the truth of Spiritualism had dawned should endeavor to take it home to the soul and erect there an altar of light; when that work was accomplished and the radiance therefrom flowed complished and the radiance therefrom howed out along the path of daily life, then the time would arrive when we would erect a temple to Spiritualism; it would be the direct outgrowth. Compton that as soon as her spirit guides, to spiritualism; the sand no adverse power. of the need of that time, and no adverse power

could then prevent our so doing.

Further remarks followed from Mr. Blood,
Mrs. B. M. Lawrence, J. J. W. Toohey—who spoke of science as the sure foundation whereon to build—Miss Doten, Dr. Taylor, Dr. Gardner, Mr. B. M. Lawrence and others, after which the meeting adjourned.

Sunday Afternoon Session.—Convention called to order by President Gardner. Miss Nellie M. King favored the audience with

E. Gerry Brown, from the Committee on Business and Resolutions, then offered the subjoined

report:
\[\] \ \text{Our committee recognize the fact that Spiritualist lecturers are put to much useless expense by a lack of some system whereby their engagements in any one section of the country should be equiscultie; that virtually this money is lost to the societies which engage their services. Therefore the cause of Spiritualism would be advanced by the establishment of a Spiritualism. Lecture Bureau in Boston, through, and by which the interests of lecturers and societies could be mutually protected. They therefore recommend that steps be taken for this purpose, but feel that such a bureau should be organized only after careful thought, and then of willing workers. We believe the American Spiritual Institute, numbering as it does nearly four hundred members, to contain the requisite material. In view of the foregoing they offer the following.

National Tries of the folgoing they offer the following:

Resolved, That this Convention recognizes the necessity of the immediate establishment of a Spiritualists' Lecture Bureau in Boston; and Wherea, That such a bureau to be useful and effective should be composed only of willing and able workers; and, Wherea, We believe the American Spiritual Institute to be a body willing and competent to undertake to effect such an organization; therefore, Resolved, That a copy of these resolutions be transmitted to its Board of Managers, and their immediate action-requested in this matter.

milited to its Board of Managers, and their immediate action-requested in this matter.

Your Committee would call the attention of the Convention of the coming-international Centenuial Exhibition in Philadelphia, and to the opportunity it offers to Spiritualists to present to the entire world the cause of Spiritualism in its true and proper light.

It might figure duly and worthly in Category "X," of the classification among, "Objects Illustrating the efforts made to improve the physical, intellectual and moral condition of man."

made to improve the physical, increased in Spain and dition of man."

The matter is being actively considered in Spain and France-countries where Spiritualism exists against the prejudice of society and religion, rather than flourishes, as in America and England, in the homes of free thought.

The Spiritualists of America should take the initiative in a movement which may be the greatest step made by Spiritualism in our day.

a novement which may be the greatest step made by Spiritualism in our day.

Spirit drawings, paintings, photographs, writings and authenticated facts of permanent materializations would form an interesting and wonderful collection.

To accomplish anything in this direction requires united effort; united effort can only be obtained through organization; effective organization can be completed only by careful forcthought; we therefore offer the following:

Whereas. The International Centennial Exhibition, to be held in Philadelphia in 1876, calls for united efforts for the improvement of the physical, intellectual and moral condition of man, and for this purpose has provided a department for the exhibition of objects tending to this result; and,

ult; and,
Whereas, We believe that among these efforts for the
mprovement of the physical, intellectual and moral condilon, none are more powerful than those which Spiritualism

improvement of the physical, intellectual and moral condition, none are more powerful than those which spiritualism offers; therefore,

Resolved, That we favor a movement which shall have for its object the exhibition of Spiritualism in all its developments, and under all its phases, for the instruction and chilghtennent of the human race.

Resolved, That a Committee he appointed to call a Convention at some future day for this purpose, and until then there he a Committee appointed to represent Massachuseits. If occasion requires.

setis, if occasion requires.
Your Committee further recommend that these meetings partake of the nature of a conference, and that speeches be limited to ten minutes, unless otherwise order-This report was accepted, and the Resolutions

laid before the meeting for discussion.

On motion, voted that speakers be limited to ten minutes each.

E. Gerry Brown offered remarks in support of the resolutions; his line of argument running in a direction parallel to the views expressed in the committee's address which prefaced the report. He was followed in the same vein by Dr. T. B. Taylor, A. E. Carpenter—who said he was in favor of the Spiritual Temple, and had no fear of the process of organization which was necessary to bring about the creation of the same, since no power on earth would ever be able to force the full-fledged free-thinker back again into the brofull-fledged free thinker back again into the bro- E. S. Morse, of Salem, was introduced as a man her use of the ballot as her power to wield what feetly trustworthy source. Les back of and beyond all legislation—intelli- Albany, May 30th, 1875.

-Dr. T. A. Bland (of New York), Robert Cooper, of England—who called special attention to the importance of having Spiritualism correctly represented at the Philadelphia Centennial—B. M. Lawrence, John Wetherbee, Esq.—who referred particularly to the great advance being made by phenomenal Spiritualism, which had transcended the mental phase as exhibited by the ecturers, and appealed directly to the domain of cience, gaining for the cause as the fruit of that appeal the support of such men as Wallace and Crookes and Varley; and Dr. H.B. Storer—who held that the tendency of Spiritualism was to rescue the moral and intellectual nature of man from the grasp of superstition, teaching us, as it did through its phenomena, (which were given us to awaken inquiring reason rather than to fill us with baseless emotion and mystic awe,) our true relationship with the spirit world. Dr. S. was, further, of opinion that while it was better to build and own a house than to pay rent for it, and that therefore it was well to take steps to ward the construction of the proposed Temple go on successfully, whether that edifice were

Dr. II, F. Gardner referred to the failure of the Lecture Bureau, established some years since in Massachusetts; gave some of his experiences with the medium Home about twenty-three years since, which went to show that the phenomenon of materialization was not a new one; referred to his dealings with the Harvard Professors, and counseled kind and considerate treatment of media by the investigator as the only true method of obtaining reliable information through

their instrumentality.

J. B. Hatch referred to the pleasant memorial exercises field at the hall in the morning by Children's Progressive Lyceum No. 1, [a report of which will, be found under head-of "Lyceums and Lectures" in another column,] and gave notice that in response to numerous requests the decoration services would be repeated by the chool on Sunday morning next.
Adjourned to 7:30 o'clock.

* Evening Session.—After the calling of the Convention to order by Dr. H. F. Gardner, the first pusiness despatched was the adoption of the series of resolutions submitted at the afternoon session by the appropriate committee.

The following ladies and gentlemen were then chosen as a committee to take into consideration the measures best fitted to bring Spiritualism be-fore the attention of the public at the forthcom-ing Philadelphia Centennial: Dr. H. F. Gard-ner, Dr. H. B. Storer, John Wetherbee, A. E. Carpenter, E. Gerry Brown, Miss Lizzie Doten,

Mrs. John Woods. E. Gerry Brown; from the Committee on Business, reported the following as subjects for dis-cussion, during the session: "The Religious Ele-

nent in Spiritualism; the advantages and necessities of its development, "ando" Organization."

A. E. Carpenter was of opinion that there was as much in Spiritualism to call out all that was good within us as could be found in any other system of ethics known to man; and its practi-cal unfoldments were of infinitely more value than any other, showing, as they did, that all things were the result of and existed in obedience to law.

II.S. Williams favored organization, and spoke

n support of the proposed movement for the Temple; also said he believed that the moral law was written in the universe just as truly as was the physical law, and that the religious element was as naturally represented in man as the intel-

Mr. Charles Stearns favored a more general acknowledgment of God as a personality among Spiritualists; in which view he found a vigorous opponent in Mrs. B. M. Lawrence, who argued

Dr. H. B. Storer took ground for individual reedom, and said any organization among the Spiritualists which hoped for success must be proad enough to take in all points which at present were provocative of interest to humanity.

Notices were read concerning the first picule

Richardson at Silver Lake Grove, on Tuesday, June 8th, and the Sixth Annual Camp Meeting, to be carried out under directiffe of the same gen-tlemen at that grove from July 23d to Aug. 9th Also that the new Spiritual Institute would in-augurate at Rochester Hall a series of four afternoon lectures for the Sundays of June, after which an adjournment would be had till fall, whom she yielded the most implicit obedience, hould declare it practicable for her to make the visit, she would come to Boston. Also that Mrs. Lizzie Davenport Blandy, a sister of the Daven-port Boys, would be in Boston in about three weeks to give scances for physical manifestations, spirit voices, etc.

Further remarks upon the regular subjects, also

concerning the phenomena at Mrs. Compton's, etc., supervened, in which Messrs. Rhoades and Whitmyer, Drs. Gardner, Taylor and Storer, George A. Bacon, H. S. Williams, B. M. Lawrence, A. C. Carey and others, took part, after which the Convention adjourned sine die:

THE FREE RELIGIOUS ASSOCIATION.

This Society held its eighth annual meeting at Beethoven Hall, Boston, May 28th. Col. T. W. Higginson presided. After preliminary observa-tions by the President, Rev. Wm. C. Gannettread an essay on the "Present Constructive Forces in Religion." Lucretia Mott was introduced and said she much loved the philosophy of Christ, and wanted his name kept as high as it was possible to keep it. She closed with a appeal for national peace. Rev. Charles G. Ames, of Pennsylvania, made a brief address, and the meeting adjourned until afternoon. The second session of the Convention opened by a remark-able paper by Francis E. Abbot, editor of the Index, on Christianity and the Republic. He argued that there was a positive antagonism be-tween democratic ideas and Christian Church

doctrine, and that either Christianity or the Republic must perish. Mr. Frothingham, the Chairman, next introduced Mr. B. F. Underwood as an able exponent of philosophical material-ism. In opening his address Mr. Underwood remarked that he would in a brief manner endeavor to correct some misapprehensions which prevail with respect to philosophical materialism of all good men éverywhere. It was said that materialism led to worldly desires, and deprived men of the finer sense of duty and responsibility which it was the particular-mission of the reli-gion of sentiment to stimulate. This the speaker thought must be untrue, inasmuch, as in the dark ages Europe was infested, with crime and national depravity. These were the days when Christianity was widespread, and when vice and licentiousness were rampant. The speaker then went on to show that Buddhism was a great religion, and, according to Max Müller, never, until the rise of Christianity, was there a morality so pure as that which was taught and inculcated by a people whose religion had, no God, had no altar even to the unknown God. The mysteries of nature pressed upon all with equal irresistbleness; and no one had ever been able to solve them. The mathematics of human knowledge had never shown that rule by which to solve these great mysteries, and they were only to be left to a future science to reveal. If an individ-ual asked the speaker what made the trees grow and he answered, I do not know he would understand that that expression was equivalent to the expression of the theist when he says God; the word God was used in that sense like the let. ter x in algebra, to represent the unknown quantity. The speaker went on to explain the various popular errors concerning materialism, showed the development theory, the position of Tyndall, 'Darwin, Huxley and other English scientists and philosophers, and when he concluded by the fire address was rendered decorated. cluded his fine address was rendered deserved applause. The President next introduced Mr.

Putnam, of Omaha, and he made a brilliant plea for religious sincerity, and declared that there

were many Orthodox ministers and perhals many Unitarian preachers who did not preach to their people the best truth of their minds. Mr. E. S. Morse, of Salem, was introduced as a man

livered a brief and pithy speech on science and progress, after which the company adjourned to the Parker Memorial Hall, where a grand fes-tival awaited them. The festival in the evening was a most enjoyable one. The upper hall in the Parker Memorial was brilliantly lighted and tastefully decorated with flowers and evergreen. The festive throng enjoyed the feast and the music, the latter being furnished by the Temple Quartette. Informal and felicitous remarks were made by the Master of Ceremonies, President Frothingham, John Weiss, and others, and the exercises ended at a late hour.

THE NEW ENGLAND WOMAN'S CLUB. The annual meeting of the New England Woman's Club was 'very fully attended at Free-man-Place Chapel, Saturday forenoon, May 29th; Mrs. Julia Ward Howe presided and made an introductory address, after which the reports of the work of the year were presented by the several committees. Miss Abby W. May presented a report of the Committee on Work, Miss Lucia M. Peabody a report of the Committee on Education, Miss Brown a report of the Committee on Discus sion, and Mrs. Abba G. Woolson a report of the Committee on "Dress," which embodied a review of the labors of the committee, which have culminated in the establishment of a store for the sale of garments prepared by them. Remarks were made by Rev. Brooke Herford, Rev. Edward Everett Hale, and Mrs. Snow, of California. The former list of officers was mostly re-

MRS. HOPE WHIPPLE AT INVESTIGATOR HALL Mrs. Hope Whipple, of this city, lectured last Sunday afternoon under the auspices of the "The People's Spiritualist Meetings," at Investigator Hall, on the subject, "Will the Coming Man Drink Wine?" A good audience greeted the lecturer, and her remarks were received with enthusiast approximation. thusiastic appreciation. Mrs. Whipple has rare qualities as a public speaker. Her presence betokens the woman of culture; her attitude is commanding and graceful; her intonation is distinct, and her delivery excellent. In her lecture Sunday afternoon, Mrs. W. took quite a departure from ordinary temperance lectures. She held that the tendency to stimulation is largely an inheritance from ancestors; that it is quite universally diffused, in one form or another, throughout society, and requires different treatment than it has usually received at the hands of temperance

To interpret wisely the intemperate habits of men and women, said the speaker, we need to disengage our minds from personal hurts and pains, from local prejudices and associations, and deal with them as we would with the social phenomena of an extinct race. The ratios of and virtue from generation to generation change into new and permanent values only in response to large general causes. The temperament and bias of this generation were a deposit from the faculties and motives of men and women through all past time, plus the new influences and modi fied environment of the present age. The vice of intemperance had its roots in something far leeper than habits formed subsequent to birth it was ingrained in our nature by the force of hereditary law. Legislation has not sufficed to stamp it out. Put it down in one form, it springs up under other and more subtile guises. It is a Proteins that assumes a thousand different shapes. The Chinaman takes to opium, the French to wine, the Germans to beer, the Irish to whiskey and the Americans to all these. The theatre and novel were resources for mental excitation to thousands of our population, while political cam-paigns and revival meetings might be regarded s genteel equivalents of drinking bouts.

We should go deeper into the mysteries of our material and physical being to find the subtle power of subjection and ruin that inheres in in-temperance. How was the first drunkard made temperance. How was the first drunkard made possible? We might find the answer in the fact that human life is depressed below its normal or realthy standard of exhilaration. There is too little joy, too little hope, too little of bounding, gladsome exhilaration in the lives of most of earth's children. There is too much depression of feeling—an aching void in the soul—indestruct the yearnings for something better than people have known, and to meet which a resort to temporary stimulation in its various forms is had.

The world had looked with great expectations to prohibitory legislation, to the sensational lectures and personal influence of Graph and Father Matthew, to Sons of Temperance and Good Templars' organizations, to the fervent prayers of religious women; but, alas! the effect from all these noble efforts had been but temporary and evanescent. How then should we deal with a form of vice which had bafiled the wisdom and efforts of ages 2. The lecturer was persuaded that he facts recently brought to light by investigations in sociology, in organic chemistry, in the laws of heredity, &c., gave us a better command of this difficult field than had been possessed by legislatórs hitherto.

Waiving negative considerations, the speaker submitted that a broad view of this question of vice required that we take account of the several stages of evolution participated in by the race. The progress from barbarism to civilization included a succession of steps, a variety of phases, in which the tendency to both vice and virtue coëxisted. The aggregate of vice slowly diminished, and the aggregate of virtue slowly augmented. There were no abrupt transitions from the evil to the good. Epidemics of virtue were not permanent. Paroxysms of goodness were certain to subside, and the stream of life flow on with its average velocity and volume. Vice, was not the creature of an hour or a day. It had come from a far, and acquired a momentum which would carry it down to future generations. We were not alone responsible for its existence, nor should we succeed in arresting it here and now. The work that belonged to us, and that the speaker would emphasize, was to supply a better environment, and set in operation a new train of causes, the perfect fruit of which we might not live to behold. We should attempt to tide society over from vicious impulses to normal appetites by slow approaches. If we cut off one stimulant nould supply another somewhat less harm-Cut off all means for the gratification of we should existing appetites and human nature would break forth with frightful exhibitions. Human beings in a certain stage of development would fail to exhibit the modesty of culture and the graces of refinement, though we preach and punish until doomsday. No single set of regulations would

secure conformity by our various and imperfect society. They were not wise

'Who've just one rule for knave or fool,
To save so much confusion.''

In this work of sociologic reconstruction, wo man, the speaker was persuaded, had an impor-tant mission to fill. The need was for a social atmosphere quite different from anything that had ever been known to meet the demand of life of high and complex feeling. And the intel-lect and heart of woman must become adequate to furnishing the means of influencing largely man's emotional states. In the home woman should institute a school of life where the emotional nature could find natural and healthful ex-pression; where passion could be transmuted into sentiment, impulse into principle, feverish flame into calm fire. Reciprocal confidence, esteem and sympathy should be joined with select reading and cultured conversation, so there would be no need of resorting to over stimulation to meet the demand laid upon that large class of over burdened tollers, on the one/hand, and wealthy idlers on the other, which make up our modern society, out of which it becomes possible for sixty thousand drunkards to die annually. An important antidote for intemperance would be found in calling into activity neutralizing and supplementary passions, by balancing the excess of one power in stimulating weaker powers and fixing loving attention on them. In conclusion, said the speaker, it is desirable that woman should add to the earnestness and devo-tion she has proven herself capable of, an intelligent comprehension of the problem of human nature and its need for harmonious adjustment rightful place in connection with schemes for human amelioration does not depend so much upon

gence, an intellectual possession and moral ful-fillment of herself, that shall eventuate in disenthralling the race from bondage to vice in every form, and usher in the day when a redeemed ha Linanity shall come forth clothed with power-the "coming man who will drink no wine

MEETING OF LIBERALS.

A Liberal Convention was held in Paine Memorial Hall, Sunday, May 30th, under the auspices of the Investigator Society, with morning and evening sessions, Mr. J. P. Mendum presiding, and Mr. Putnam, of Omaha, B. F. Underwood and others addressing the people. The addresses delivered were full of fearless diction, and many strong points were set forth for the attention of the public.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.. MEETINGS IN BOSTON.

John A. Andrew Hall, — Free Meetings,—Lecture by Mrs. S. A. Floyd, at 24 and 7.5 r. m. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited.

Rochester Hall, 730 Washington street.—The Children's Progressive Lycoum, No. 1, which formerly met in John. A. Andrew Hall, will hold its sessions at this place every Sunday, at 10½ o'clock. Geo. H. Lincoln, Sec'y.

The Ladies' Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Hayward, President: Miss M. L. Barrett, Secretary.

Mediums' Meeting at Templars' Hall, 280 Washington street, at 10½ A. M., each Sunday. All mediums cordially invited.

Liveling Hall. No. 3 Winter street.—Public Eyeo Circles

Invited.

Lurline Hall. No. 3 Winter street.—Public Free Circles are held in this hall every Sunday morning at 10% o'clock. Good test mediums and speakers in attendance. Lectures every Sunday at 3 and 7% P. M. by well-known speakers. The People's Spiritual Meetings every Sunday at 2% P. M., at Investigator Hall, Paine Memorial Bullding, Appleton street, near Tremont. Good speakers always in attendance.

Appleton street, near Tremont. Good speakers always in aftendance.

Cotton Hall.—Frank T. Ripley, Mrs. Lottie F. Taber and Mrs. M. C. Bagley, trance test mediums, will give circles for tests only, at Cotton Hall, corner of Chauncey and Essex streets, every Sunday morning at 11 A. M. Sealed letters answered every Sunday. Test circles free, A collection will be taken up to defray expenses.

Trimountain Hall, No. 8 Boylston street.—Developing Circle, for mediums exclusively, on the morning of each Sunday; afternoon, conference and tests; evening, test circle; each Wednesday evening a test and social circle.

Boston .- Rochester Hall .- On Sunday morning, May 30th, the exercises held by Children's Progressive Lyceum No. 1. were of unusual interest. In obedience to the genof a memorial character in remembrance of those who fell in the late civil war. The platform, the targets of the groups, the leaders' and guardians' flags, etc., were all decorated with choice flowers, and each officer and scholar received a bouquet. These floral offerings were the fruit of a supply which was donated by the friends of the Lyceum, prominent among whom the names of Mrs. Mary A. Charter and Mrs. David Adams were mentioned. Singing by the school; a Silver-Chain recitation; the grand banner march (music, "Gamerra March," executed by the Lyceum orchestra, conducted by T. M. Carter, Musical Director); remarks from Alonzo Danforth, and J. B. Hatch, Conductor and Assistant Conductor, Miss Lizzle Doten, Drs. T. B. Taylor, A. H. Richard on, Samuel Grover, John H. Currier and Mr. H. S. Williams; singing by Miss Nellie M. King, the Saunders Sisters, Mattie Cootz and Edith Packard; declamations by Mabel Edson, Lizzle J. Thompson, May Potter, Olive Hull; the rendition of a decoration service arranged by Mrs. David Adams and entitled "The Vacant Chair," by Maria Adams, Cora Stone, Lizzie J. Thompson and two young ladies whose names were not given; wing move nents, under conductorship of William S. French, and singing by the school, compiled the services. A pleasan episode during the meeting was the presentation by J. B Hatch, in behalf of Mrs. Charter and the Lyceum, of a fine basket of flowers, to Miss Lizzle Doten, and a feeling response from the lady.

The hall was crowded to repletion, the speeches were full of fire, the children seemed to enter fully into the spirit of the occasion, and a pleasant memory of the ceremonies wil surely remain in the hearts of all who attended.

It was announced that in obedience to the general demand the decoration exercises would be repeated, or rather con tinued, next Sunday, the time being too brief to carry out the extended programme which had been arranged for the occasion; and friends of the cause in Boston and vicinity were requested to donate flowers for the purpose, the understanding being that at the conclusion of the session, the offerings would be at once despatched to several invalid Spiritualists known to the Committee, whose sickness they would do much toward comforting.

John A. Andrew Hall .- Mrs. Sarah A. Floyd, tranc speaker, held two entertaining and profitable services at this hall on Sunday afternoon and evening, May 30th. Good singing by the choir.

Investigator Hall .- An abstract report of the temper nce lecture delivered at this hall by Mrs. Hope Whipple Sunday afternoon, May 30th, will be found in another col On that occasion fine singing was also given by Mr J. Frank Baxter and Miss Hattle Mendum, and B. F. Underwood and Horace Seaver, Esq., madel remarks therein they naid high compliments Dr. Peter West and Mrs. Abbie N. Burnham will

ccupy the platform at this hall next Sunday afternoon. BUNKER HILL DISTRICT .- Waverley Hall .- The Spir itualist meetings and circles heretofore carried on each abbath at this hall by C. B. Marsh, will be continued by him during the month of June. Services to commence at 8 o'clock P. M. Mrs. Bagley and others will occupy the platform next Sunday evening.

An Interesting Incident. To the Editor of the Banner of-Light:

An incident occurred yesterday which illustrates the beneficence of Spiritualism in a manner so striking that I have thought it worth report-

I attended the afternoon session of the Convention in Rochester Hall-although suffering severely from nervous headache—and was called on for a speech. I responded briefly, and resumed my seat. To my agreeable surprise, I felt partially relieved instead of being exhausted by the effort; but the pain in my temples was still quite severe. The Convention adjourned soon afterward, and as I started to leave the hall, a lady whom I had never met till then, approached me and said, "You will pardon me, sir, but I have an almost irresistible impulse to put my hands on your head. I replied, "I should be very glad to have you do so, if you can relieve me, for I am in great pain." I seated myself, and this good Samaritan placed

her hands upon my temples and held them there for perhaps two minutes. The sensation produced was most delightfully cooling; soothing, and refreshing, and when her hands were removed, the pain was gone, and I felt fresh and vigorous. The lady explained her action by saying that when I arose to speak she saw a beautiful spirit ady floating above me and showering magnetism upon my head. When I resumed my seat, this spirit asked her to go to me and treat my head. There was an air of modest sincerity in her manner and words which, combined with the relief I felt, convinced me of the truth of this revelation. and I asked for her address, that I might avail myself of her further services should I need them. She handed me a card, from which I learned that her name is Mrs. Dillingham, Magnetic Physician, No. 120 Camden street. Boston.

Is not this a wonderful illustration of the guardianship of angels?" Yours truly,

T. A. BLAND, A. D. Park House, Boston, May 31st, 1875.

Spirit Photography.

To the Editor of the Banner of Light: A gentleman of wealth and position in this city went some time since to a town where there was a spirit photographer, and sat for a portrait-not believing, however, anything in the spirits. To his astonishment there appeared on the plate, a little child, seated on his knee, whom 'he recognized as one he had recently lost. At another sitting, another near relative appeared on the plate, whom he also recognizes. I do not know the gentleman, but I have the above from a per-D.

Annual Meeting.

The Friends of Human Progress of the State of New York will hold their annual meeting at Waterloo, N. Y., on Saturday and Sunday, the 12th and 13th of June inst. Glies B. Stebbins, C. D. B. Mills, George W. Taylor and II, L. Green are announced as speakers, and others are expected. The invitation is general, and the platform free.

Per order Committee.

quarterly Meeting. ar Quarterly Meeting of the Henry Coun-tion of Spiritvalists will, be held in Cam Jounty, on the 12th and 15th of June, 1875 ty (Ill.) Association of Special and Island bridge, Henry County, on the 12th and Island.
W. F. Jamieson will be the speaker.
JOHN M. FOLLETT, Secretary.

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