VOL. XXVII.

{WM. WHITE & CO., } Publishers and Proprietors.}

BOSTON, SATURDAY, MAY 28, 1870.

{\$3,00 PER ANNUM,}
In Advance.

NO.

### Witerary ...

Written for the Banner of Light. TWO ANGELS.

BY ANNIE VANCE.

Down 'mid the gloomy streets, You nover may have seen, Where all the mould of ages meets, But not a leaf of green: Where, on the quaint old fronts Of many a palace, grim Timo his strango arabesques has wrought, Then breathed their outlines dim; Where from the windows stream The banners of decay. Doop in a heary street, I saw two angels meet.

The one was bright with youth, And gay with buds and flowers, With violets like baby's eyes, And lilies white with showers; And cherub faces peeped And laughed with sinless mirth Amidst the flowers, as if their sweets Were all they know of earth. The other, wan and sad. Yet wondrous beauty bore-Not outward, 't was the light within Gleamed through the veil she were: And passing each, came one, Twixt shadows and the sun.

Beneath his careless arm A tiny coffin hung; Within a baby slopt, Unwelcome and unsung; Life scarce had touched its lips Ere death had hushed their erv. And the poor wretch who gave it birth Whimpered, but scarce know why. Ah i happy little clay! Heaven spared the avenging rod; That mother's arms were crueler Than yonder volvet sod; So Live and Death gave back The little soul to God.

Written for the Banner of Light.

### WHAT SHALL WE DO TO BE SAVED?

A SKETCH OF THE TIMES.

FOUNDED ON FACT.

BY REBECCA J. MASON, Authorof"Starving by Inches," &c.

CHAPTER X.

with no tie to bind her to earth, save the broad thou didst permit to reach our shores in safety, and never-to-be-broken tie of humanity. She trusting that those we were obliged to sacrifice to had carried heavy burdens, she had suffered her agony in the garden, and still lived on. It was plain that there was work, unfinished work, lying in her path that she was spared to do-that none but her could do. She communed with her own soul. She took counsel of her own heart, and the still, small voice, "the voice of God in the soul of man," spoke louder, and in clarion tones, saying, "Feed my lambs." How should she gather up these timid, frightened lambs, and give them strength and courage to battle with and defend themselves against ferocious wolves? ay, wolves in sheep's clothing, who were lying in ambush all around, ready to spring upon their unsuspecting prey without a warning note? How should she, a woman, gather in these stray beings, who had been so long uncared for? So long? who had ever been neglected and uncared for! Was that her unfulfilled work? Clearly it was. How should she commence it? And again the still, small voice, answered: "Preach! preach to them! even you, a woman-a woman who standest before the people free from all ties. Give your residue of life, of all your powers, to the salvation of these benighted ones. Go! preach salvation!" And the voice could no longer be resisted.

She knew the cause was unpopular. She knew she stood on burning coals. But she heeded not exterior sounds, exterior influences. She knew that her hand must

"Cut away the mast,"

ere the ship could be saved. And she set about her work with a will, and a courage, and a strength, which, until then, had lain dormant.

She issued notices that she would give an ad- ful blossoms of social and moral life-if that be dress before the perishing classes, both men and truly directed and rightly cultured, we cannot go women, on Salvation. They came forth in crowds to hear this woman, for they were perishing, be sacrificed! It is the religious elemen which She took her stand before this sea of upturned faces, met for a moment the full gaze of every eye, thereby absorbing strength, and spoke to sable gulf between religion and theology. Many them as follows:

"My friends, both men and women, I stand here to address you on salvation. In the first has been set forth. They adore the spirit, but place, let us ask what is salvation? Salvation is loathe the form which the past has presented. the saving one another from evil. Why do we need it? Because the evils have accumulated so can no more set its foot upon the people's neck! rapidly we are well-nigh entombed under their Thank God! it has been dethroned, beheaded, immense pressure. How shall we obtain it? and at last buried deep down under the centuries! Here, friends, we come to the root, to the heart of For this, oh God, we thank thee: that thou hast the matter. We are to obtain it only by a whole sent millions of thine angel messengers, that we lifetime of work-of earnest, sincere, and, it may be, toilsome, striving, self-sacrificing work.

We have been taught, friends, as far back as ancient records can be traced, that we could ob. here; that they it is, and they alone, who, under tain salvation only through the Church; only by thy direction, have brought us out of the darkness accepting the Church's theology that we were to of old, unchristian theology, and they who have be saved from a fearful lake of fire and brim- removed and interred it forever! stone—in the words of an ancient poet, "a sea of boiling pitch," through an entire belief and ac- reforms-who have removed the heaviest burdens ceptance of the Church's creed, as taught by men | under which we have ever ground? Those who supposed to be chosen of God.

fire and blood, by the stake, by the rack, and themselves strangling, choking with the loath-

the people from the wrath of an avenging, angry Department. God. In all ages, the noblest, truest men, have compelled the people to receive their ideas and their remedy; have compelled the people to walk through the flery furnace for the sins of their vile and corrupt bodies. They have taught that their Jehovah was overcome with anger, and in his wrath destroyed his children with a mighty flood. We shudder at the thought, for our divine inspiration teaches us we have a loving Father. not an angry Jehovah, who leads us through the darkness of discipline, helping us thereby to work out our own salvation. Each one must do his own work in life, none can do it for us. We must take up our cross, though it weigh us to the ground; none can bear it for us.

> Friends, shall we look back into the Church's terrible past, and call to mind some of the atroclous deeds of wrong and evil which have sprung from out this false theology, remembering ever that it is the soil from whence have grown our false political and social systems?

We all know that monarchs and tyrants the world over, have taken their tone from this theology. We all know that they have fought bloody battles, have crowned, have uncrowned, have beheaded and executed, and have desolated whole countries in the name of this terrible power.

Has not the Church of our own day, with its sleek, well-fed, big-salaried men in silken gowns, sent its ships to heathen shores, under the command of well-paid pirates, to lay vile hands upon and steal their dark-skinned brothers, and their wives and babes? Has it not brought them across the ocean, packed in holds, chained hand to hand, and foot to foot, and, when a storm arose, cast them thus bound into the raging sea to lighten the boat, so it might return in safety, and deliver its remaining victims to their remorseless task-masters?

And then these men of God, so called, stood up in silken gowns, and raised aloft their arms, cumbered with the foolish draperies, and prayed long prayers in loud, sonorous voices:

'Oh Lord, we thank thee our good ship has arrived, and may our bondsmen, whom it brought, lay out their strength most heartily for us, upon our cotton-fields, and in the rice swamps, and among the canes. Oh, Lord, keep all the crazy Abolitionists, Infidels and Radicals from going south of Mason and Dixon's line. Help our great statesmen to frame laws, even laws rendering back the fugitive to his rightful owner; help us, by the aid of long-headed politicians, to carry our Fugitive Slave Bill through both House and Senate; help us, oh Lord, to fashion with cunning fingers pliant hompen ropes to hang upon the necks of those who seek to steal away our property, for, Lord, we know thou hast commanded thy children, 'Thou shalt not steal.' And now, So with Mrs. Stockwell, who now stood alone, oh Lord, we would humbly thank thee for those save our ship will find mercy and favor before thy face, albeit they knew not of thee, for thou didst take them before they reached our Christian shores, and had not been taught salvation through our Lord and Saviour, Jesus Christ.'

Yos, friends, all this has been done by the church in our own day. Does it make you shudder to call up these deeds of a dark theological past? The Massachusetts clergy could never have advocated, in prayer and sermon, the infamous system which sold and separated families, but for the legislation of the country. So, I tell you, is the whole social fabric based upon the theology that has hitherto controlled us. It bids us not to think, not to reason, not to hold opinions of our own, and not investigate. Let one dare investigate, straightway he is cast out, a mark of disgrace. So, we that dare defy the Church, we that are strong to stand without its ceremonial props, step quietly forth, although we stand alone. There is no alternative. We cannot serve God and mammon. And then, abjuring the fetters of the past, we look around to find a standpoint from which to take our position. We have shaken the dust of old theology from off our feet, we have repudiated forever salvation from an endless hell, we tear away the veil from before our faces, and look forth ourselves into life. We ask ourselves, Did God delegate to the Church the power to hold our consciences? The

answer comes in loudest thunder tones, Never! As the religious is the deepest and profoundest element in our nature, as it is the strata in which take root and bloom forth the sweet, yet powerfar astray. For a religious idea how much will ever controls all others—the nower above all nowers! But yet we would make a great, an impasof the profoundest, the most deeply religious hearts, hate, abhor the doctrines under which it

Thank God! its reign is over! Thank God! it thought so far away, close to our faces; that we can feel their touch, can listen to their voices, can see them around us, can know they are, and are

And, friends, who have worked out the greatest have come boldly out from the churches. Thank The Church has wrought out its idea through God again, that brave men and women, feeling in all the cruel ways men could devise, to save some creeds, have had life and conscience enough the people from an eternity of suffering-to save left, with the aid of spirit-power, to crawl from

we are free from the Church's power.

CHAPTER XI.

What next abused power do"we grown under? Abused political power. Were it not for the abuse of political power held in the ever-tightening grasp of politicians, legislators, and the like, the infamous Fugitive Slave Law could never have existed. This party hold the power supreme to long years without seeing his mother's face, for rule within their own closed fists, and will not pilfering a newspaper; then no young man can open their hand to share it with their sisters. It is all a monopoly, and monopolies are unjust. Legislation has ever been a one-sided power. Man has worked alone. Hence the imperfections. Now, his higher nature in the shape of woman has been lifted up by the angels from under his oppressive hand, and fearlessly places herself by his side to work with him. Not to rule, not to govern, but to work equally with him. Man is cold reason: woman, intuition, conscience, Man is causes. When these two are conjoined a perfect whole is the result. But the wheel of revolution goes round untiringly, and by-and-by woman will sit side by side with man in legislative halls, even in Washington. And then the elements of instice. of tenderness, of mercy, will permeate the great trunk, and be silently absorbed into all its smaller branches and minutest veins, to be felt even in the rulings of little country towns.

Friends, we are to-day bearing and sinking under oppressive social burdens. They are the result of injouitous State legislation, based, remember, wholly upon a false idea of religion. Think you if the laws upon our statute books were framed in love and justice, there would be need for woman to raise her voice and pen to demand that they he swept clean offithe books of authority? Surely not!

Shall I enumerate some of these burdens, of which you feel the weight but cannot analyze the particles that go to form the mass that is crushing you with such gigantle power into the very earth? You'do not know the revised State laws you are this moment living under. You do not know that if you become reduced to poverty, and need aid from the State, those in authority can confiscate the proceeds of your labor, can place you in a nauper-house, and then, for slightest deviation from their cruelly unjust rules, can lay the horsewhip across your back, place a gag hetween your teeth confine you in the terrible straight-jacket, shower you most unmercifully till you gasp for breath, shut you up for six days in a deep, damp dungeon, with a single blanket around you, with nothing but the damp, hard bricks on which to sleep, if sleep you can, and when you die place you naked in a rude coffin. and bury you in a' trench in which four and five others are lowered, without prayer or tear. And the hones of a millionaire are brought in pomp ross the Atlantic, no more worthy than the bones of the raggedest pauper to whom he once threw a dime. But when the purse and pockets have golden linings, the poor old bones have roval burial!

Ah! friends, we need an angel's hand to lift us higher. We need the infinite and loving breath of the divine pity to surcharge our souls and hold us from judging and condemning. We will not judge, neither condemn: but we must bring to light the great wickedness of Massachusetts State laws.

It is this tyranny of injustice that is oppressing us so fearfully. It is these borrowed laws, copied from off the English statute books when a Scroggs and a Jeffries were in power, that are filling our jails, court-houses and prisons with the poor, ignorant victims of a false society-victims for whom should be built moral hospitals, under the charge of the largest hearted, the best educated, the most truly humble and religious men and women of our time, instead of prisons and work-houses, whose cruel tortures would disgrace oven a Nero or Caligula.

Let me tell you yet more of the legislation you are living under. You may not know of the unjust imprisonment in our State prison of two poor men shut up there on a false charge of burglary who were pardoned out with a great show of executive kindness upon our last national thanksgiving. It was well known to the officers of the prison that they were innocent of the charge, and Massachusetts should have begged their pardon on her bended knees for this great wrong. These two men have brought a petition before our legislature asking a compensation for this wrong. Will it be granted? That depends upon the legislative conscience. Has the legislature a conscience? We will hope that it has. We will hope that even now a divine influence is permeating the souls of the people which shall make them strong to humanize and elevate the powerful arm of the law into new and continual deeds of mercy and loving kindness.

Friends, let me tell you yet more, that you may see your great need of salvation.

Do you know that you are continually swindled by bank charters, mill corporations, railroad chareholding, and in legions of petty ways, all under the sanction of law? Do you not know these legalized swindles are eating away the people's money? that' the destruction of the poor is their poverty'? that there are kingly men and queenly women steeped to the very lips in poverty, men and women who have looked death in the face and quaited not, who would have been glad of a crumb as it fell from a rich man's table, Shall we not ask that the seventy-five thousand

dollars which the new park will cost shall be appropriated for building homes, comfortable, sunny hands and prays, 'Oh Lord, we thank thee we to-day living in boarding houses, in lodging in our walls,'-while poor and well-born ladies houses, often without food or fire?-in providing creep meakly along under the costly shadow, and for houseless, hungry men, who are sentenced by wonder if there will be caste in heaven. Can you our courts to a three months' imprisonment as wonder that these poor women and men are the

tations and the threats of endless torment! Thus, hungry? The physical wants must first be supplied, before the resthetic part of our nature can have its development.

Friends, let us ask to work with our brothersto be school-committee women, common-council women, overseer-of-the-poor women, so that there shall be oven-handed justice. Let us ask for a voice in making the laws that control us; then no little boy can be arrested, and sont away for be shut up in prison the best twenty years of his life for passing a few dollars of counterfeit money; then black crimes perpetrated by men in pulpits will not be passed over unnoticed; then black crimes staining the souls of men in low places will not be visited by lynch law, but they shall each be dealt with as moral idiots, whose spiritual nature is as yet in embryo.

It is thus that Massachusetts coils her strong arm around her children, even as the terrible serabstract science; woman, philosophy, seeking the pents entangled in their snaky folds old Laccoon, the Trojan priest, and his two helpless boys, crushing the life out with their slimy strength.

Will you not, oh women, demand a voice in making laws? Will you not lend your aid to unearth these monsters that are born and reared in the darkness of Orcus, and bring them into the clear light of day? for these children of Nox cannot look upon the light and live.

Oh Massachusetts, we would cover our faces with our hands and mourn with long lamentations at thy enormous wickedness, at thy lack of mercy and justice! Young women, and young men, for what thou callest crime, are sentenced to long years of toil and imprisonment, shut out from home and love, under the cruel tyranny of those whose hearts are well-nigh turned to stone. whose souls are scarred with the abuse of power granted by thy strong arm! Where, oh where, Massachusetts, is thy boasted justice? And vot. we fain would wrap around thee the broad mantle of forgiveness, knowing so well thy theologic ancestry, knowing so well the dark and bitter creed thou didst nurse in thy mother's milk! Yea

we would cover our faces and weep for thee! My friends, we have no St. George in knightly armor to go forth and slay this dragon of injustice, and pin him to the earth with his lance, and we can share no more lambs to feed his hungry maw, but we must go forth ourselves and meet and slay, and bind him fast, and utterly destroy him. We must ourselves sweep clean off the statute books the obnoxious laws, by turning on the mighty river of knowledge and education: even as Hercules cleaned out the stables of Augias, which had thirty thousand oven in them, and had not been cleansed for three years, by turning on the river Alphous, and accomplishing the work in one day. We do not expect to do this in one day, but very much can be done in a lifetime.

#### CHAPTER XII.

Now, friends, we come closer to the very heart of life; the moral forces. And again we find all wanderings from pure morality the result of intricately woven laws of social life, based upon a false political, growing out of a false theological idea. Custom and caste gird us about with fine and powerful bands of steel, keen-sharpened on both edges, which cut us till we bleed whene'er we try to force the bands asunder.

What two elements can outweigh these forces? Knowledge and education. Custom sanctions or condemns. The law of caste fixes your grade in social life. Conscience is entirely forgotten. One may be never so pure, his motives the highestand the motive should ever be the criterion of judgment-let him swerve from the worn track of custom, straightway the cry, 'An Intidel! a Blasphemer!' and the sharp swords of custom and of caste are turned to how him down. But if he have large conscience, he will stand firm as a

Customs lead us with tight hard grips withersoever they will, throughout the whole subtile machinery of social life. Our lady at the White House imports her wardrobe straight from Paris. at a cost of eight thousand francs-think of it. ye who are 'starving by inches!' - because the courtly dames of Europe wear rare and costly fabrics the New World does not produce. So, our lady must follow the customs in dress, of lof-

tier dames in power. Our brides in churches wear slik and satin eight dollars a yard, all flounced and frilled, with three useless yards trailing on the ground, and

'The girl whose fingers thin, Wove the weary 'broidery in, has scarcely a cotton gown to shield her from the cold and storm.

Friends, we all like to be well dressed. Notice the air and bearing of little children in the street, whose comfortable dress shows them to be girt about with loving care. They run joyously along in the consciousness that they are well dressed. See another class of little ones who walk with slow and hesitating step, trying vainly to concent their little chilled fingers beneath a ragged shawl, their little bare feet within their tattered shoes. Observe how they turn and gaze with wistful faces upon well-clad children who go tripping by. This painful consciousness of being thus shabbily dressed, gives them a feeling of inferiority, and lessens their self-respect. As with children, so with the grown man and woman. Let us not over value dress. It has its place, but we would not be such devotees to custom as to set it before conscience and common sense. When and none gave unto them? And yet we talk of a none are superfluously dressed, all will be well

Rich and well-born ladies sweep in and out of costly churches, and the well-fed priest folds his tomes for the women and the children who are have not a working-man or working-woman with-

out its clutches, even at the risk of broken repu- | ragabonds, only because they are homeless and | perishing classes in society? So thundered the voice of the truest man that ever stood in Trimountain's Music Hall, the destruction of the poor is their poverty!

Friends, we need this mighty river of knowledge and education to clean out our cities, to sweep through our halls of legislature, our courts of justice-our courts where the farce of justice is enacted, till our souls are sick of this wrong and outrage practiced in a Christian land,' our city tribunals, which are but barbarous slavepens, our corporations-no, we will sweep away corporations. Corporations have no souls; and a body without a soul is a monstrosity, and cannot live. We must have the perishing classes fed with knowledge. First, knowledge of themselves physiologically. Teach them the laws of their own being, the laws of health; then, the laws of the various systems throughout social life; next, teach them to be a law unto themselves, teach them the higher law of conscience. Let the foolish fathers and vain mothers put away their fripperies and vanities, and bring their children into life with a heart and conscience, as well as a brain and stomach. Ay, the axe must be laid at the root. Let the children be generated rightly, and we shall want no priestly men to preach to us of regeneration. We will do our own preaching, drawing our, inspiration ever from the divine that is within and around us.

Then, our cities will no longer teem with men and women who are the perishing classes, but those who are the intelligent, the powerful classes; for all will have knowledge, all will be well born and well educated; and knowledge and education, tempered with a good conscience, will be power. Then all shall help make laws. All shall do their part of work in the great hive of humanity. There shall be no drones, there shall be no caste, like will attract like, and all be free to gravitate each to his own, and not his neighbor's, and all, making a perfect whole, will have no foolish customs to fear, no unjust laws to denounce, no concealed poor-house tyranny and cruelty to root up and bring to light, or enslave our yet unborn children. This, we must do to be saved. This is what the unseen forces of the spiritual world are propelling and inspiring us to do. Let us stand forth and acknowledge our belief in this mighty power of the Infinite, as it is this day working for the salvation of the ignorant and the perishing; perishing through that igno rance. Let us bow our heads to this silent this quiet, yet immensely powerful and divine influence which is flowing over us and baptizing us each day with its still waters of inspiration: let us not grow hopeless or despairing, although the work seems mountain high, but ever listen to the still, small voice, saying, in the deep places of our spirit, 'Be still, and know that I am God.'"

#### CHAPTER XIII.

When Mrs. Stockwell had clearly discerned her future course, and had resolved bravely to follow it, she knew, she stood on burning coals which were as yet encrusted by smouldering ashes, and which a breath would fan into a flame. She, as a woman, her bold address, as the thought of a corrupt heart and perverted intellect, were denounced in burning words. The flames were slowly enwrapping her, but should scorch not even her garments. Sho was denounced on all sides; by the press and the pulpit, as a sower of dissension; a disturber of the peace; a reviler of both law and gospel; a breeder of dissatisfaction in a class whose only duty it was to obey the powers that be. A woman who had no respect for law nor creed; a woman with unblushing face, and words all shorn of modesty, who dare stand up and talk of priestly sins, of imperfect justice, of failings and shortcomings of men in power, of black crimes perpetrated by men in high places, of black crimes staining the souls of men in low places, of denying the accepted rule of salvation, of daring to point out with her woman's hand a new road to heaven, of setting Jesus Christ one side, and declaring men and women of fo-day able, through the influence of unseen spirits, to be more powerful than him, and, finally, seeking to corrupt the people with the assertion that the dead are not dead, that they are not quietly sleeping in the grave, waiting for Gabriel's frumpet to sound, but are with us here, with busy hand and active brain, still sharing with us life's earnest work.

What shall be done with her? Is she amenable to law? Not in eighteen hundred and sixty-nine. Alas! we cannot place her in the stocks, we cannot the her to the cart's tail and lash her through Trimountain's streets, we cannot place the cleft stick upon her tongue, we dare not hang her, and are powerless to banish!

She is a new and stronger edition of that archcolonist, the famous "Ann," but, unlike her, we cannot arraign her before the tribunal of the Church. God have mercy on her miserable soul! She has swung aloof from Church and State!

Trimountain's rulers, judicial and clerical, wisely resolved to keep their hands free from all contact with this woman, well knowing that falso ideas will, in time, bury themselves; and they daily looked to see her torch reversed and quenched, never again to be relighted.

But they will look in vain. The torch of truth can never expire. It has been changed from hand to hand, but always borne aloft by foremost men and women, lighting whole nations down the dark centuries of time, and, as the ages roll on, the flame becomes clearer, brighter, flashing its light far into the future.

But there were many from whom Mrs. Stockwell received warm words of cheer. The hungry men and women longing and fainting for knowledge gave her most heartfelt thanks.

But the Rev. Sanctiface, who always considered his duty, took counsel with his head deacon and the medical doctor, and one day, after they had made it a subject of prayer, rang her doorbell and sent up cards.

It is t

of my

ever t

religi

all thi

men,

body,

aroun

It is t

tional

them

path b

in you

God?

AST

and n

think,

repres

man i

the h

voice

woma

tions

tians

mascu

For in

" God

God t

never

of "G

sister.

In

sent h

Savio

as a S

man a

Lee,)

side o

when

a ma

lose a

canno

needs

Christ

ply b

WOMA

are as

race.

ate on

only a

as are

confer

Thus (

chitect

Priest

trate.

armies

" Man

blood:

" rulin

alone t

of Go

to rav

the fle

the fle

and o

I ex

In t

as she felt the visit to be, and the Rev. Sanctiface

"Madam, we have heard much of the exceedingly unfeminine address, wherein you have made yourself a mark for slanderous shafts, and we feel that you are deeply disturbing the public mind both by your precepts and example. Pray, madam, allow us to ask what your motives are in taking so bold a step, and if you mean it as the precursor of others?"

"Most assuredly, sir."

"But, madam, do you feel no compunctions of conscience in removing the old landmarks from the highways of society?"

"On the contrary, I have but followed the dictates of conscience. When I see walls crumbling to the ground, it becomes my duty to protect the people from being crushed and buried under the ruins; and when I see persons already crushed, bleeding and groaning, it becomes my duty to reach forth my hand and drag them out before they die utterly."

"Mrs. Stockwell," said the head deacon, "will you lay aside figures of speech, which are heathenish, and inform us why you place yourself in this extraordinary position? Do you not see you are making yourself conspicuous in a most unwamanly manner?"

"My object is to teach the people what they must do to be saved; and what they are to be saved from, I care not for personal conse-

"But do you not see, you are losing the respect of the Church, and the opinion of those in high places, and woman's shrinking delicacy of feel-

"Public opinion has little weight with me, and as for the Church, I set that under foot many vents ago."

"But, Mrs. Stockwell," said Dr. Growingrace, think of your position. Setting aside the heresies you advocate, you are losing easte in society. Allow me to think that this is but an experiment -an unfortunate one for you, being a woman-I mean your reputation is at stake. Have you taken this into consideration?"

"I cannot say that I have, for, in doing what I consider right, what people say of me is the last thing that presents itself. And as to losing easte, I can live, and not mourn over my grade in society. I pray always to do my work faithfully, in whatever strata of life my lines are east."

"Madam," said the Rev. Sanctiface with solemnity, "there is one other point I feel it my duty, as a servant of God, as a teacher and follower of my blessed Lord and Saviour Jesus Christ, to reason with you upon, and, if need be, to pray with you. I refer to the views I believe you have not scrupled to promulgate-the views, madam, respecting the return of departed souls. This is dangerous, exceeding dangerous doctrine. Depend upon it, madam, it is a delusion of the ovil one, a deception of the human heart, a snare to entangle you. Remember the indictment against the old pagan philosopher: 'Socrates is guilty of crime for not worshiping the gods whom the city worships, but introducing new divinities of his own."

Although we do not hold the poisoned cup to your lips, you nevertheless can judge our estimate of your offence. Do not, my sister, do not thus endanger your precious soul. Remember, there is no repentance beyond the grave, 'He that believeth on the Lord Jesus Christ shall be saved. He that believeth not shall be damned! Brethren, let us pray,"

"Gentlemen, you have prolonged this farce until it has become insulting. Once for all, I keep my own consciouce. It matters not to you my private views, my religious opinions, my daily life or public speaking. God is my judge, and, under him, angel spirits my teachers. I waste no words in argument. Keep to your Bible, cling to your creeds; let the Church think for you, and do your reasoning. Go your own way, and leave me in peace. I shall suffer no further encroachment upon my many duties. My time is exceeding precious, and not to be frittered away in idle talk. Gentlemen, I wish you good morning," and Mrs. Stockwell left the room.

And the three benighted men left the housebenighted, because they would not open their eyes to see the light which else had transfigured them-deeply impressed with the truth that their feeble hands and brains were powerless to stay the tide of this new salvation, although presented by a woman, whom in their hearts they could not but respect for sincerity and truthfulness,

As for this woman, she kept nobly on, lecturing, preaching, talking, and working as she saw occasion. And the prayers of those ready to perish was the incense daily offered, and benedictions of gratitude fell upon her head each hour of her

She taught the people to work and to pray, to think and to read; she drew up petitions to remodel the laws, she stood before the city fathers and claimed appropriations of money for women who were "stacying by inches," she claimed publie moneys for homes, bright, sunny homes, for women poor and feeble. She told these men of the poverty, the sickness, growing out of that poverty, the dire want there was in their very midst, and they listened with deepest respect to her words.

So she went on doing her work, carrying ever in her hand a box of tiniest seeds, dropping them continually in wayside crevices, whence they should spring up and bear fruit for a life that shall be everlasting.

Can we not in many an humble way walk in her womanly footprints?

John Bent had returned to Denby, and found that at every step he must tread upon the dying roots of ancient superstitions which had been drawn out from the hearts of the people, and which now lay shrunken and powerless beneath the great, clear light of a new revelation. The people of Denby could be suffered no longer to carry out their high-handed judgments; and if their future showed no signs of material progress, they could never again return to their theological past.

Spiritualism, with its unseen forces, had taken possession of the town, had conquered the garrison, and would never beat a retreat.

John Bent now felt that he could respond to the cry which, for a long time, had come booming over the water-a great loud cry for spiritual help, which his wife and daughter had told him that none but he could give-and a second time he crossed the wide Atlantic. There, upon English soil, and all through the continent, he found people with outstretched hands to welcome him, and there he worked faithfully and manfully.

And shall we not all take heart, and like this noble man, who, all unskilled in books and colleges, with sunburnt face, and hands embrowned with toil, was never known to swerve when once his mind had grasped the right, whose new-born soul devoutly thanked his God for this great privilege of working for humanity, may we not all take heart, and feel that even in smallest deeds we can each do a part, that life is made up of small things, the universe itself but a conglomer-

Mrs. Stockwell received them kindly, annoying ation of ever changing atoms? Shall we not feel glorious and immortal inheritance, and your that

"Tis a little thing to give a cup of water; ye "This a little thing to give a cup of water; yet lis draught of cool refreshment drained by Fevered lips, may give a shock of pleasure. To the frame, more exquisite than when Nectarean Juice renews the life of Joy In happiest hours. It is a little thing. To speak a phrase of common comfort, Which, by dally use, has almost lost its sense, Yet on the ear of him who thought to die. Unmourned, 't will fall like choicest music.'

Let us all feel that we have a part in this great work of life, that none, rich or poor, old or young. can afford to sit with folded hands and indolently gaze upon its workers, knowing that none can do our work, that the Divine has given unto each a portion, he has meted out so much for each life, and filled each cup, some with sweetest wines, some with bitterest aloes, and if our work is not completed in the form, we must remain upon the earth-sphere and finish it when we have left these caskets of flesh. We have no power to change

THE END.

### The Kuture Life.

NARRATIVE OF A SPIRIT.

EDITORS BANNER OF LIGHT-As you are aware, I have often had occasion to declare my conviction that the main object of spiritual intercourse, as now vouchsafed to us, is to reveal to us the nature of the life beyond the grave and roll away from our minds the various superstitions as to our ultimate salvation which the ignorance of the priesthood have imposed upon our credulity.

A vast mass of revelation has already been made to us on this subject within the past twenty years, and I have often contemplated the work of gathering them together, and giving them to the world hs a whole. I have been deterred from that task, partly by a contemplation of its magnitude and my inability to find the time necessary for it, amid my other numerous and pressing avocations, but mainly because I thought that a fitting time had not yet arrived for such an aggregation of those revelations, that more were coming all the time, and thus preparing the minds of people for the work at a future day.

In the meantime, I have taken pains to gather together a good deal on the subject, and have been instrumental in giving some of it to the world. Hence the value I set on Sweet's publication, The Future Life," where were many such revethought it well to suggest to you the creation of a department in your paper devoted to the FUTURE LIFE, to which your numerous readers may communicate what has been given to them on that topic, and thus not only enlighten the present day on that most important of all subion as will establish a faith which truth and reason may bid stand fast forever;

To carry out that idea, I now send you-to use if you approve of my suggestion-a revelation and will entertain the hope that others may follow my example.

J. W. Edmonds. Yours truly, New York, May 2, 1870.

The spirit thus spake through the medium. When I awoke in the spirit-life, I perceived I human body. I cannot express to you in form of words the feelings which at that moment seemed to take possession of my soul. I realized that I had a body, a spiritual body; and with what beautiful and glorious effulgence of light did I re-We are sown a natural body, but are raised a spiritual body." I realized at that moment as I sleep of death, and awake at last at the general and daughters, re esurrection to receive commendation or condemnation according to the deeds done in the body, Imagine then, if you can, what the surprise of a spirit must be, to find after the struggles of death that he is a newborn spirit from the decaying tab-

ernacle of tlesh that he leaves behind him! I gazed on weeping friends with a saddened heart, mingled with joy-knowing as I did that I could be with them, and behold them daily, though unseen and unknown to them. And as I gazed apon the lifeless tenement of clay and could behold the beauty of its mechanism and perceive the beautiful adaptedness of all its parts to the ise of the spirit that once inhabited it, I felt impelled to seek the author of so much beauty and

ise, and prostrate myself in adoration at his feet. While thus contemplating the beauties of God's work and lifting my soul from earth and earthly things, I felt a light touch on my shoulder, andlov unspeakable and inexpressible!—I beheld the loved ones of earth-some of whom had long since

departed from the earth plane-saying to me: "Leave these sad and weeping groups of mourning friends, and go with us and behold your future humanity, blessing the world. iome-your place appointed unto you, and be introduced by us into the society of congenial spirits, who have long known you, while sojourning on the earth-plane, but of whose presence you Were ignorant."

And I felt myself ascending or rather floating upward and onward through the airy regions of space, and I beheld in my upward journey worlds inhabited with people like unto them who dwell mon the earth, and ascending from each of these beautiful orbs were freed spirits and their guides bearing me company through the bright realms of immensity.

For a time I floated on without any fatigue, but ere long, I began to feel weary, and the bright bands of spirit friends, who came to welcome me bore me in their arms, and I felt myself growing unconscious of surrounding scenes, and I seemed to swoon away. When I again came to a knowledge of my condition and position I found myself by the side of a beautiful and flowing stream was all alone. I fancied I had a dream, that this was not all reality, but the phantasies of a sickened brain, and I arose to my feet. The velvet turf at my feet seemed to vibrate with undulations of music along my advancing footsteps. The air seemed redolent with sweet sounds, and ethereal voices saluted my ear with the most enchanting melodies. I shouted "Glory to God! This is heaven." It surpassed the highest flight of my fruitful imagination, and my happy soul rejoiced in the sweet assurance of unending bliss in the

Though to all appearances alone, I felt I could not be alone when surrounded by such sweet and soul-cheering harmonies. I fell upon my knees. I bowed my face to the earth, feeling my unworthiness of this glorious realization. But again I felt the slight touch, and the silvery notes of a human voice vibrated on my ear, saying: "Arise! Arise! for thou art a child of God, blessed with a

world of beatitudes.

Father desires you should stand up in the dignity of a child of his love, and commands you, in the spirit of that love, not to worship Him like an abject slave, but give him the joyous tribute of a grateful heart."

This bright spirit also informed me that I must contribute to the general wealth of knowledge; that there were those beneath my standing and attainments who required elevating, and I must stretch forth the helping hand to some striving, struggling brother, and thus be preparing myself for a higher and more glorious unfolding, for in as much as I gave to others, I would be the recipient of higher and purer gifts, imparted from the bright and more progressed minds who'were nearer to the Father's heart in the approximation to perfection, not dearer to his love, but more unfolded in beauty-and in glorious and elevated truths, the fragrance of which reached far over the broad expanse of God's universe and to the heart of humanity, inciting to deeds of virtue and of love.

This, my brother, was my introduction to this Paradise-this land of spirits. I found myself surrounded by splendid temples, adorned with unfoldings of art, and whose walls were decorated by the master hands of those great and ever-to-be remembered artists who had labored upon the earth: for everything that is unfolded on earth hath its life-germ in the spirit-world. There is not a tiny blade of grass that covers the breast of mother earth but what has a never-dying principle of life. We have our oceans and bays and tributary streams. We have our warbling songsters and our flowering meads. We have the fragrance of the flower, but no noxious weeds.

What seems offensive on the shores of time Serves a purpose, glorious and sublime. Even the reptile, that on earth did crawl, .That some have said caused man to fall, Is by the great creative art Caused to work a glorious part In this vast and deeper plan For the highest rise of man.

It has been supposed by some-and you may be led to infer from the remarks already given—that the resting place of my spirit is far-far away; and to finite minds the distance is immense, but to the freed spirit it is as the twinkling of the lightning flash, as it darts across the vision. You see it, and it is gone. So with the spirit. With the velocity of human thought, we can be in one point of space, and as quick as the flash of the lightning we can be at another. In this respect we diflations made in my presence, and hence I have fer from those who inhabit this cumbrous clay. And oh! what rapturous freedom is this! When we can answer the heart calls of earth at a moment's notice, and be with you almost as soon as desired!

It is superfluous for me to say that I am happy It is unnecessary for me to recapitulate what I lects, but prepare the way for such a final collect have often said before, for you know my interest in you and yours is and ever will be unabated; and if I could not behold with the eye of faith your glorious future. I would mourn over your sometimes harassed and perplexed condition in from one who was not long since a professor of life; but rest assured, my brother, as God is true eminence in one of our colleges, with a mind suf- and cannot err, all these things which seem to be ficiently trained and enlightened not only to com- afflicting, are but for a moment, and will work prehend, but to describe what he experienced. If out for you a far more exceeding and eternal this shall be acceptable to you, I will hereafter weight of glory! For oh, to the hungry man how continue my contributions of the same character, sweet a morsel is a crust of bread, and to the trialtost spirits of time bow sweet is the harmonic reception which will greet them in the spirit life!

Then cheer thee, my brother. Oh, do not despair, for a bright world awaits you, and loved ones are there; with true hearts they wait, and with outstretched arms they stand at the portals of you gate that opes into the spirit-land. There is no and hands, and feet, and all that belongs to the death, but all is light, and loving friends await to greet you when you come, a welcome pilgrim to you starry home.

Perhaps some may say, What new truth has been evolved? What new principle has been brought to light by these so-called spirit commumember what Paul stated in his epistle, that nications? We will answer: There is nothing new under the sun. God, the Father, in days past, and in divers manners, spake unto his had never done before, the glorious truth of my children by the mouths of his prophets, even own unfoldings. I had expected to sleep a long as in this our day does he speak through his sons mortality beyond the grave; demonstrating to them the fact that spirits do live, communicate and have existence, after the so-called death of the body. And the same Father hath revealed through his sons and daughters the same glorious truths to his children of this day, and diffused through many channels the knowledge of the truth, and they no longer waik by faith, but by sight; and the children of the Father can learn the grand lessons taught by Jesus, that the true worshipers must worship in spirit and in truth.

Thus the spiritually dead are raised, and in the mouth of babes and sucklings God bath ordained

The worshipers of God, to day, are beginning to understand the true principle of worship, and to walk in the light as become children of the day, and instead of destroying men and women for communing with the departed, they are sought unto by hungering and thirsting humanity, to receive the manna of righteousness and the waters of life, as they flow from the great Father's spirit, through ministering spirits to humanity and in-

We find in our advancement in spiritual knowledge the necessity of working out our salvation: of elevating our own spirits to that plane, that we may receive the divine afflatus which is ever flowing out from the Great I Am.

> THE FUTURE LIFE, BY WM. CULLEN BRYANT.

How shall I know thee in the sphere which keeps The disembodied spirits of the dead, When all of thee that time could wither sleeps

And perishes among the dust we tread? For I shall feel the sting of coaseless pain If there I meet thy gentle presence no Nor hear the voice I love, nor read again

In thy screnest eyes the tender thought. Will not thine own meek heart demand me there!
That heart whose fondest throbs to me were given. ly name on earth was ever in thy prayer.
And wilt thou never utter it in heaven?

In meadows fanned by heaven's life-breathing wind, In the resplendence of that glorious sphere And larger movements of the unfettered mind Wilt thou forget the love that joined us here?

The love that lived through all the stormy past. And meekly with my harsher nature bore, Ant-deeper grew, and tenderer to the last, Shall it expire with life, and be no more? A happier let than mine, and larger light,

And lovest all, and renderest good for ill. For me, the sordid cares in which I dwell, Shrink and consume my heart, as heat the scroll; And wrath has left its sear—that fire of hell

In cheerful homage to the rule of right

Has left its frightful scar upon my soul. Yet though thou wear'st the glory of the sky, Wilt thou not keep the same beloved name, The same fair thoughful brow, and gentle eye, Loveller in heaven's sweet climate, yet the same?

Shalt thou not teach me, in that calmer home, The wisdom that I learned so ill in this— The wisdom which is love—till I become Thy fit companion in that land of bliss?

A Floral Sentiment-If you look to "heart's ease," never look to " marry gold."

A FEW REMARKS, AND SOME FACTS.

BY G. L. DITSON, M. D.

EDITORS BANNER OF LIGHT-Is it foolish pride, or stupid prejudice, or wicked vanity, or a baleful education, or defective faculties, that causes many persons to disdainfully repudiate what they do not comprehend? We know, when the Christian world was under a priestly despotism, why the system of a Copernicus or a Galileo would naturally be scouted. That the young, whose experience embraces only a decade or two of years of minor duties, of frivolities and faint glimpses of the vast field of knowledge which humbles the scholar, should toss their empty heads contemptuously at Spiritualism, is not astonishing; that they should prefer to walk like apes behind the flimsy veil of fashion rather than adopt the "vagaries" of their respected (?) parents, is, perhaps, not marvelous when we consider the "fast" age in which we live; that they should deem their wisdom superior to that of those who observation and much intercourse with the world, to be teachers, who stand in the front ranks of valiantly for the sacred cause of reform. the scientific and erudite, either stoop to falsehood or misrepresentation to refute, or shrug their in it so extremely humiliating, that my faith in deep abasement, and feel that we belong to a race that four feet and long ears would much better become than the bright white wings and the flowery crown of angels, or even the title of " Reverend " and " Professor." When we read the ably written articles on

Spiritualism in the North American Review and professors live no better lives than others, as apthe Radical, and see the ignorance, the assumption, or the charlatanism out of which these glittering structures rise, we, I think, are more than is our wont, prepared to admit the doctrine of total depravity, and that only a great and mysterious process, a sacrifice of some god, can make the authors of said articles fit for the kingdom of beaven.

With such specimens of the genus home in view, can we wonder that "angels' visits have been few and far between"? Yet, that the celestial messengers do come, that they do revisit the earth, we know. Though I do not myself, as many do, see them in full form with my physical eyes, I have felt their gentle fingers on my own and on my forehead, a strong hand in mine, and here and there, in this way and that, have had such proofs of their divine and happy presence, (with witnesses enough to make it trebly sure,) that nothing but doubly distilled Sostinacy, the most obtuse perceptive faculties, a perverse temper or besotted judgment, could withhold assent to their being with me in loving positive existence. Hence fancy them ever floating in silence over our benighted sphere, sometimes joyous as they listen to the tones of affection that go up from hearthstones they had seemingly deserted, or saddened when their loved on earth had put them far away, buried them in the earth till the "resurrection day," or pent them around the "great white throne." Like the swift-winged petrel, that daintily touches the ocean's surface in its tranquil mood, or calmly skims the storm-crested wave, spirits seem to me to hover over the great ocean of life, and thus to gently impress their presence upon its ever changeful wave of mortality.

I have the following good test, which is worth recording, from a Mrs. Packard, a wealthy lady, a good medium, and highly esteemed by all who now her: On the 12th of July, 1862, a Mr. William J. Humphrey, lifting the curtains of his tented life here, passed over to those bright hills where the angels are encamped. Six years afterward, (in 1868,) Mrs. Packard, her brother, son and daughter, I think, were seated together for a scance, when a spirit announced himself as one who knew them all, but whom none could recall to mind, though he stated that he had died in Fayette street, and gave, on being questioned the above date of his chrysmutatio-the year, the month, the very day. Willing to believe, (for Mrs. P. has ever been surrounded by truthful spirits,) yet no one of the party could as yet re member who the person was. Finally he was asked if he would spell his name? He replied in the affirmative, and proceeded as far as William J. Hum (phrey) before he was recognized. The tardy recognition was partly owing to the fact that Mrs. P. had a son named William J. All now remembered perfectly W. J. H., and of his having died in Fayette street; but, strange to say, all agreed in two things adverse to his statement: that he had been dead a much longer time than six years, and that it was in cold, or at least not in warm weather when his demise took place. One was positive that he had passed away in the winter; and Mrs. P. herself said she would have wagered fifty dollars, had she been in the habit of staking money on any occasion, that there was a mistake in the date. Mr. Packard, quite sure also that at least eight or ten years had elapsed since Mr. H.'s death, went to his (Mr. H.'s) brother's store and inquired incidentally concerning the event, and found that the statement made by the spirit was perfectly correct. About nine months ago the spirit of a musician

and cause her to execute, and with great rapidity, her fingers on the keys and awaited the professor's influence, her hands would be removed and placed in her lap, and she was informed that she would receive no more lessons till she had been to Cuba, where a relative would, ere long, require her sympathies and affection. A few months afterward came the sad news of a death that not only confirmed what had been implied in the warning above recorded, but another that had heen made by the little charming Indian, "Pinkey," anterior to the former. Now, what is quite odd, the spirits still insist that the lady must and will go to Cuba, and hence refuse to resume the music lessons till their wishes have been complied with. Last Sunday, at a scance at the house of the Mrs. Packard above named, the deceased Cuban, whose demise had been predicted as just stated, manifested himself; and as he did not speak English when in the flesh, he gave his communication in the Spanish language-an interesting and characteristic communication, not understood at all by Mrs. P .- adding his own desire to those already named, that my lady-friend should visit his afflicted widow in the Antilles. . God's beautiful blessings border our pathway-

may they not be angels in disguise? Those who view them aright so see them. The blushing and courage. flower, the waving tree, the flowing stream, the bealthful breeze, are winsperings of an unknown spirit; but power, developments of an unknown spirit; but power, developments of an unknown spirit; but Powell, box 424, Hannibal, Missouri.

N. B.—Will exchanges please copy? healthful breeze, are whisperings of an unseen them not; they stretch out their hands and feel

them not; they might as well live, in the dungeons under the waters of Venice beyond the bridge of sighs." The thoughtful on these things inhabit the palace on the other hand. A toad the other day attracted my attention. I took him up and examined the "jewels in his head." They seemed to sparkle and laugh, as it were, in the blessed sunlight. The mighty workings of infinite power and wisdom, even in that little humble hopper in my garden, I laid to leart and was happier.

Albany, N. Y., May 7th, 1870.

SPIRITUALISM TRIUMPHANT.

BY T. L. WAUGH.

However much the opposers of Spiritualism may assail our beautiful philosophy, it is a fact that many are being convinced of its truth, because it is forced upon their attention whether they will or no. Those who have been the most opposed to it have become its warmest friends. have grown gray in the halls of learning, in large | They are coming from among the ranks of sectarianism and joining the grand army of progress, should not surprise us; but when those who claim who, clad in the vesture of truth, are doing

There are certain individuals who, thoroughly ignorant of Spiritualism, set themselves up as the shoulders to vilify great truths, there is something expounders of this system. Having made but a superficial investigation of the subject, they strait-"God's image" flickers in its socket; I am in way pass judgment upon it, as though they were qualified so to do. Because some few Spiritualists have been found guilty of immoralities, or what has seemed as such, it has been charged upon the system of Spiritualism. A very unfair way of judging. Suppose that Christianity were to be judged in the same way. A majority of its pears evident from their deeds. Yet if they are sound in doctrine," they are considered all right, and their salvation made sure. Let them not undertake to condemn Spiritualism until they have better reasons for doing so, and until they are more consistent themselves. It is far superior to any of the theological systems, for it is more natural, and presents more reasonable views of religious ideas than the absurd vagaries of heathen mysticism incorporated into the religious of the day.

Those who have emerged out of their darkness into the glorious liberty of a reasonable religion can perceive the superiority of the latter. It does not do away with prayer and devotion, as some have said; but it does away with senseless forms and ceremonies which are of no possible henefit. True prayer is elevating. The soul should look up to God, the giver of all good, and hold sweet communion with Him. In moments of solitude, when the world seems hushed to peace, and all Nature reveals the love of God, how fitting is secret devotion. The spiritual nature is refreshed with the dews of heaven"; friends passed to the "other shore" beckou us to come up higher-to live nobler lives, so that we may be fitted for usefulness here and hereafter. This is Spiritualismnot such an immoral thing when it is understood. All the good that there is in Christianity is retained, but its errors rejected. An acquaintance of mine had lost a beloved

wife, who had an affectionate regard for her family, and especially for her youngest daughter, a child of three years of age. She felt sad to leave her, but she must go. One night she awoke, begging to go to her mother, whom she saw at the foot of her bed. The same was continued for several nights. (This was several days after her death.) Her father thought it was some halluclnation, but she importuned him so strongly to let her go to her mother, he began to think she really did see her. From that time he was convinced of the reality of Spiritualism, and is now a believer in it. None of his family had ever heard or known of any previous spiritual manifestation in their midst or in their vicinity. Thus Spiritualism is bound to prevail.

Morris, Conn., April, 1870.

#### Disgraceful Proceedings-Arrest of J. II. Powell.

DEAR BANNER-I am, as far as I now see, through a process by no means pleasant or profitble, either to myself or the enlightened town of

Clarence, Missouri. I was illegally arrested on Saturday evening, whilst lecturing on the science of Psychology, because I refused to be taxed in any sum for my religion. The marshal, by order of the Board, demanded three dollars. I refused payment. Brother E. W. Culver, one of the principal citizens. volunteered to be responsible. It was useless: the orders were "arrest;" the animus, bigotry. Who ever heard of a like dastardly act? I was arrested before the audience just as I was discoursing on the magnetic spheres. After appearing before the authorities, Bro, Culver was accepted as bail for my appearance before the court yesterday. The excitement was intense, and a great deal of kindness shown toward the prisoner. The hall keeper presented me with the price of the hall, and J. G. Mann undertook my defence without request or fee, a liberality elevating to the profession of which he is a promising member. He conducted the case for the defence with great skill, and demonstrated the entire illegality of the whole proceeding. It was all to no purpose. who calls himself Plumbert, formerly of Munich, began to give music lessons in my house to a near the State, did not fall to impress upon the jury relative of mine, that is, when seated at the piano in the dark, he would take possession of her hands, and touched upon the moral aspects of the arand cause her to execute, and with great rapidity, rest, showing that it was opposed to the genius difficult pieces of music, of which she knew nothing, and could not in her normal state have performed, though a player of ordinary attainments.

Suddenly the programme was changed; when the ady took her seat, as before, at the piano, placed gion of my soul, or to treat on subjects of science. Senator Brown replied with all the force of his nature, that I had defied God and the jury, and he would see whether I should not be punished if

jury gave their verdict against me. The verdict was "guilty," and the fine stated at three dollars and costs. Mr. Mann asked the jus-tice to make out an order for my committal, but he would not, saying that he had no power to im-

Thus you may know that I am not in jail, yet a gross and brutal injustice has been inflicted upon me, by the corporation of Clarence, and I have not been able to do other than maintain my nave not been able to do other than maintain my own integrity. I could not pay their infamous tax without degradation to myself, and injury to all who are working in the spiritual field. I saw the matter in this light, and although pronounced "guilty" by a jury, do not see, thank God, the ghost of guilt in my path.

Mr. Mann is satisfied that I have a clear action against the corporation for false involvements.

against the corporation for false imprisonment.

He has quite substantiated the position he took
on the trial to the minds of suyself and others.

What ought I to do? Will you and the friends

Are there no Spiritualist attorneys and friends in our ranks who will aid me to test this question?

question? I am working, working, and wearing down in health, owing to mental anxiety. I am so often moneyless, or next to it, owing to the poverty or selfishness of those to whom I minister, that I scarcely feel at times that it will be possible for the to keep up the work yet I pray for strength me to keep up the work, yet I pray for strength and courage. Who will give me a help to grapple with bigotry in Clarence, and press on my way,

All letters for me should be addressed, J. H. Macon City, Mo., May 10th, 1870.

prey! by the lion o drilled such Lords. Thus able ar lators. execut presen Consta the go

of all

Alexai

Nelson

and or

farmer

(though

a gard drawer by Chr editor. naviga man o essenti to our and he live an tians to such : pations bappin has no "Holy tisms," Church Station kinds.

"Holy "Holy "Holy Epaule scarlet priests to the around Thus d employ

It w

Christ

for his for the have b had he

furnish clothin selves.

### Free Thought.

GOD AS A MAN.

BY HENRY C. WRIGHT.

MESSES, EDITORS-Spiritualism is my religion. It is the religion of my everyday life, as well as of my Sunday life; of my life in my home, wherever that may be, as well as in the Church. This religion teaches me to associate God, heaven, and all things pure and pleasant with men and women, and their relations and occupations in the body, as well as out of it. Especially does it make God and heaven visible and living realities in my connections with my fellow-beings

The conception of God, as entertained by Christians, has often amused, as well as saddened me. It is the same with Christians as with Jews; the Jewish idea of God is adopted by Christendom, and held in reverence by the followers of Christ, as it is by the followers of Moses, with such addi- or to mutilate and murder them. tional characteristics as have been forced upon them by such increased light as is shed upon our path by a superior knowledge of the natural laws of matter and mind. Will you allow me space, in your free and fearless columns, to call attention to some of the characteristics of the Christian's God?

As To SEX.—The God of Christianity is a man, and never a woman. He is always made to feel, think, speak and act as a man. He is made to represent the characteristics of a strong, stern man in all his manifestations. He has the heart the head, the arms, the hands, the face, beard, voice and expression of a man; and never of a

In thinking and speaking of God, in his rela tions and dealings with human beings, Christians always think and speak of him as of the masculine gender, and never of the feminine For instance, they talk of "God the Father," and 'God the Son;" but never of God the Mother, and God the Daughter. They tell us of God the "bridegroom," and God the "husband;" but never of God the bride, and God the wife; and of "God as a brother;" but never of God as a sister.

In presenting "God as a Saviour" they represent him as a masculine; but never as a feminine Saviour.

I except the Shakers; they, in presenting God as a Saviour, always speak of him and her, as a man and woman; as incarnate in a woman, (Ann Lee,) as well as in a man, (Jesus Christ.) Outside of these God is, by universal Christendom, when presented as a Saviour, placed before us as a man, and never as a woman. They seem to lose sight of the great fact that God as a man cannot give a full salvation to men. Men have needs that a man can never supply. God in Christ cannot be a perfect Saviour to men, simply because he was a man. ONLY GOD, AS A WOMAN, CAN SAVE MEN.

So, in speaking of God's occupations, only those are assigned to him which, in the history of the race, have hitherto been considered as appropriate only to men. And queer enough it is, that only such callings, professions or employments as are counted gentlemanly, fashionable, and as conferring distinction, are ever assigned to Godi: Thus Christians present God to us as an "Inventor," a "Creator," a "Master-builder," an "Architect;" as a "Law-giver, Judge and King;" as a Priest, a Pope, a Cardinal, a Bishop; a Magistrate, Lawyer or Counselor; a Doctor, or Physician; a Warrior and a Commander in Chief of armies and navies. The Christian's God is a "Man-of-War," "clothed in garments rolled in "Man-of-War," "clothed in garments rolled in blood;" "armed with a sharp, two-edged sword;" "ruling nations with a rod of iron;" "treading alone the wine-press of the fierceness and wrath of God Almighty;" and calling with a loud voice to ravenous beasts and birds to gather themselves unto the supper of the great God; to eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them; and the flesh of men both free and bond, both small and great."

What a supper is that for birds and beasts of prey! Yet such is the supper prepared for them by the Christian's God!. And an army of the supper arms of the supper supper prepared for them by the Christian's God!. And an army of the supper sup Yet such is the supper prepared for them by the Christian's God! And an army of a million of priests is enlisted, paid, organized and drilled, to compel the Christian world to worship such a God as "King of Kings and Lord of Lords.'

Thus, Christians associate God only with fashionable and honorable occupations; as those of legislators, judges, kings, priests, popes, warriors, and executioners are generally considered. God is presented as the great "High Sheriff," "Head Constable" and "Supreme Executioner" of all the governments, and "the Commander-in-Chief of all the armies and navies" of the world. The Alexanders, Casars, Napoleons, Wellingtons, Nelsons, Lees and Grants of the race are his aids and orderlies. But who ever heard of God as a farmer, a blacksmith, a shoemaker, a carpenter, (though we hear of him as a "Carpenter's Son") a gardener, a plowman, a hewer of wood and a drawer of water? Who ever hears God presented by Christian pulpits, and a Christian press, as an editor, compositor, a manufacturer, a sailor, a navigator, engineer, or railroad conductor, brakeman or baggage man? These occupations, so essential to our daily health and happiness and to our very existence, are never associated with God. God is never presented to us by Christians as being usefully engaged in any of these daily and hourly avocations, without which we cannot live and be healthy and happy. It shocks Christians to think or speak of God as blessing us in such relations and labors. With such occupations, though so essential to the existence and happiness of civilized man, the God of Christians. has no concern! His business is to look after "Holy Sabbaths," "Holy Bibles," "Holy Baptisms," "Holy Masses," Holy Temples," "Holy Churches," "Holy Priests," "Holy Titles," "Holy Stations" and "Holy Ordinances" of various

It was once the special occupation of the God of Christendom to look after the "Holy Ark," the "Holy Mercy Seat," the "Holy Table," and their "Holy Cherubims," "Holy Rings," "Holy Staves," "Holy Candlesticks," "Holy Knops," "Holy Curtains," &c. It was once his prime object to devise and make a "Holy Breastplate," "Holy Ephod," "Holy Mitre," "Holy Girdle," "Holy Coat," "Holy Epaulets," "Holy Garments" of blue, purple, scarlet and fine twined linen" to decorate his priests and to enable them to show themselves off to the best advantage to the multitude assembled pelling street cars by condensed air. Each car around his altar. (Exodus, chap. 25 to chap. 29). Thus did the Christian's God once engage in the compressed air, which is to be used as a motoremployment of a designer, a cabinet-maker, an engraver, a tailor and hatter, to make a wardrobe for his priests, and gorgeously to furnish a house with steam. In connection with these cylinders, for them to perform their holy antics in. It would have been much more sensible and praiseworthy had he employed his ingenuity and power to and rotate the wheels of the car. On a recent furnish the laboring masses with comfortable trial, with a pressure of 90 pounds to a square clothing, pleasant houses and homes for themselves, their wives and children.

Such is the history of the idea of God as enter- with the greatest case.

tained by Christians. Trace it through the Bible and through the eighteen hundred and seventy years of the life of Christianity and it will be found to have had a singular history. But mark this! God is associated with and employed in such occupations and relations only as are peculiar tomen, and are counted gentlemanly and distinguished, and never with those that are regarded as appropriate to women, or that are considered as menial and disreputable.

Yet God is as really a plowman, a farmer, a gardener, a shoemaker, a blacksmith, a ticketmaster, a baggage-master, a brakeman, conductor and engineer, as he is a creator, a preserver, a lawgiver, judge and king, or a "man of war," or the high constable and common hangman of the race. There is far more propriety in calling God a plowman than a "man of war." It is more honorable and respectful to call God a shoemaker and a cobbler, than to call him a "king" and a "consuming fire." It is more noble to make men healthy, and to relieve their sufferings, than it is to govern them, Pawtucket, R. I., 1870.

### Bunner Correspondence.

Illinois.

DEWITT COUNTY.—A. H. Darrow, writing under date of May 5th, gives some additional facts of the nature of physical manifestations omitted by him in a previous article, and says that unfavorable conditions had operated to disturb the tranquility of the circle, causing a suspension of the phenomena. He says:

Quiet being again restored, we hope with a small circle of believers to cause the manifestations to be reproduced. Some good tests have been given through resident trance media, but most of these are not sufficiently developed to be always relied upon. Generally, the control of the medium, if complete, is but momentary, and we obtain only faint glimmerings of light from the spirit-world.

My own experience as a medium has been an eventful

If complete, is but momentary, and we obtain only faint glimmerings of light from the spirit-world.

My own experience as a medium has been an eventful one, considering the fact that said experience began less than a year ago. The spirits through me have written the names of persons unknown to me, and directed me where to find thom. A person at one time wishing to receive a test of spirit presence, asked the controlling spirit to write the name of the person of whom he was then thinking, and it was done. This was repeated with success.

Being controlled in a circle at the house of an acquaintance, the spirit suddenly addressed a gentleman present, saying, "Do n't you remember wheeling dirt?"—the remainder of the sentence being unintelligible. "What is your name?" asked the gentleman. "W——" was the response. The gentleman then said, "The only time in my life that I recollect of wheeling dirt on a wheelbarrow, was in Cairo, in 1863, with a man by the name of W——, a follow-soldier with mo in the army. If this is W——, give us your first name." "Henry," was the immediate response, and the gentleman pronounced it correct. It is needless to say that of the existence of such a man as W——, no one in the circle knew anything. The facts were new to every one present except the gentleman addressed, and he himself had forgotten the occurrence, as also the name of his comrade, until the circumstances revived the recollection in his mind.

There is as yet no permanent organization of Spiritualists in this locality, and few Spiritualists in the neighboring towns; but at this place, which is a fortile and thickly-settled district nearly equidistant from four adjacent towns, there are quite a number of believers, and some efforts are now boing made to hald weekly circles, and procure lecturers to speak at our Sunday meetings, and dispense among us the

now being made to hold weekly circles, and procure lecturers now being made to hild weekly circles, and procure lecturers to speak at our Sunday meetings, and dispense among us the mental and spiritual food of the harmonial philosophy, and spiritual religion of the nineteenth contury. Traveling lecturers who visit Bloomington or Heyworth, would be welcomed here, and I think liberally rowarded for their services. Is it surprising that Western people value the Banner so highly? It is so valued because it is so pithy, condensed, and brimful of thoughts and facts bearing on the "questions of the age."

WACO.—I have just closed a course of lectures in this place, and find many inquiring concerning our beautiful faith. Spiritual literature is scarce here in Texas—friends of the cause unable to purchase libraries at present—and I hope-to find some parties who will gladly assist in furnishing small libraries for this sister State. With a nucleus of proper matter in the form of a library, many may become convinced of the truth of our philosophy. Any ane or many who will donate to our Texan friends such books as the following, will leave behind them a legacy of good: "History of American Spiritualism," by Mrs. Hardinge; "Man and his Relations," by Prof. Brittan; "Pinachette, or The Despair of Science," by Epes Sargent; A. J. Davis's works, any or all; "Plain Guide to Spiritualism;" "The Secre of the Ages," by J. M. Peebles: "The God-Idea in History," by H. Tuttle; "How and Why I became a Spiritualist," by W. A. Danskin; "Tracts" by Prof. Denton, Judge Edmonds, and Mrs. Waisbrooker; "Footfalls," by R. D. Owen.

with liberal and spiritualistic works from the Banner and

with liberal and spiritualistic works from the Bann'r and Journal offices, and the sale thereof has been brisk in this hitherto bigoted community. Many sterling souls are coming on to more liberal ground, and Spiritualism is considered more in its true light.

I am exceedingly comforted by this change in the popular feeling, and feel to rejoice for "the good time coming," when our North, our South shall be one in all that is pure and good—all that binds us closer in the bends of immortal fortestic and the contest of the conte fraternity and true angelic love. God speed the day when we "shall learn war no more!"

ve "shall learn war no more!"
I go north to spend the summer, and may then return again.
M. J. Wilcoxsox. ignin. Waco, April 27th, 1870.

Massachusetts.

Massachusetts.

NEWBURYPORT.—Thinking that you would like to hear concerning the cause you have so long been engaged in, I take this opportunity to write you a few lines as regards our society and Lycoum. The first Spiritualist Society and Lycoum was organized June 1st, 1869, according to law, (having a charter.) and since that time it has had its ups and downs, but has managed to live through all its troubles in spite of much outside opposition. I am happy to say that it is moving on, and its irien a sare trying to do the best they can for the cause of freedom and humanity. Thanks to the spirit friends and a fow whole-souled men and women, we now have a hall of our own to meet in that is not subjected to the caprice of those who choose to think differently from us. The new hall was dedicated to the cause of Spiritualism on Sunday, May 1st, 1870, with appropriate services by Mr. I. P. Greenleaf, of Boston, and Mrs. M. F. Cross, of Bradford. The services commenced with singing by the choir, and followed by the reading of a poem by Mr. Greenleaf, who occupied the desk in the morning. In the afternoon Mrs. Cross addres ed the meeting, and in the evening both speakers favored us with remarks. We all feel that we can recommend Mr. G. and Mrs. C. to the public as speakers of a high order.

At the close of the evening meeting, the following resolu-

At the close of the evening meeting the following resolu-Resolved, That the thanks of the Society be tendered to Capt. Abner Lane and John T. Loring for the energy they have shown in procuring a hall for the Society.

Missouri.

CHILLICOTHE.—Frank B. Phelps sends us a communication, under date of April 17th, in which he says that there are many liberal minds in that locality, although not many, as yet, dare to pronounce themselves as Spiritualists. He is of the opinion that a good medium or speaker could do well there, as there are quite a number wishing to investigate. The town is situated on the Hannibal and St. Joseph raliroad, seventy-six miles east from the latter-named place. Any one disposed to go there, would be received and cared for to the extent of the ability of those who profess our faith; and for the purpose of making arrangements such person can address him. Missouri.

FOUNTAIN COUNTY.—S. Hagle, writing recently from Fountain County, says that Spiritualism in that part of the State, having lain dormant for several years—or over since the first outbreak which took the world by storm, to afterward subside temporarily—is now springing up aftesh. Several mediums offer development with a promise of results which shall silence skepticism. Most certainly some of their manifestations point quite conclusively to an independent will-power outside the medium." Indlana.

A Promising Invention.-Mr. Whaley, of New Orleans, has perfected an invention for prowill have two cylinders, or tanks, to contain the These cylinders are on the top of the cars, and are to be charged at the depot, by an engine worked there is to be an engine, for which a special patent has been obtained, to receive the condensed air inch, one of these machines carried 28 men 31 miles in 71 minutes, turning corners, and stopping

### Spiritual Phenomena.

Spiritualism in Eugland and Germany.

We give the following interesting account of physico-mental phenomena from the London Melium and Daybreak, dated April 8th and 29th. It will be seen by these, as in hundreds of similar instances abroad, that the invisibles are steadily at work in the Old World as in the New.

A CASE OF DIRECT WRITING.

The scance took place at the house of Mr. Ev-The scance took place at the house of Mr. Everitt, 26 Penton street, on the evening of Monday, April 11. There was a full circle. Mr. Peebles, Mr. Maurice, Mr. and Mrs. Taylor, Mr. Mylne (from India), Mr. Scott, &c., were present. Mediums: Mrs. Everitt, Mrs. Burns, and Mr. Shepard. The sitters having been arranged, the circle harmonized, and the room darkened, the spirit "John Watt" spoke in the audible voice, telling several members of the circle to laugh and talk, but cautioning the medium for the voice manifestation. tioning the medium for the voice manifestation (Mrs. Everitt) to "keep quiet," as her speaking interfered with the spirit's power of producing the

andible voice.

The phenomena were powerful and highly satisfactory. The perfumes given by the spirits were rich in profusion; and the seeing mediums, Mrs. Burns and Mr. Shepard, saw the spirits scattering the spirit-flowers from which the perfume was derived. The female spirit was again seen near to Mr. Taylor (see Medium No. 1), and Mr. Peebles was startled by a gentle female voice close to his ear. At the same time the seers, perceived an exquisite female figure standing by him. This spirit has been seen several times in the vicinity of, Mr. Peebles, and she was at once recognized as the spirit "Josephine" (see Medium No. 2). While these various manifestations were in full operation, a curious ticking sound, as with a pencil, was heard on the paper which lay on the table, and the remark passed round that the spirits were engaged in making a drawing. When the table, and the remark passed round that the spirits were engaged in making a drawing. When the sounds stopped, the light was struck, and the sitters were astonished to find the following paragraph closely written with pencil on one side of a sheet of paper. The time occupied in giving this writing was estimated at twenty seconds, or less. We give the matter thus written, hazarding no opinion as to its merits, of which our readers must index for themselves but simply to show nust judge for themselves, but simply to show how many words could be produced by direct spirit agency (as no one held the pencil) in such an incredible short space of time:

an incredible short space of time:

"The identity of the Salem of Melchisedek with the Jerusalem of Sacred History has been demonstrated by a close, critical analysis of the passages in which the circumstances are alluded to; and it has been further shown to be highly probable that this patriarch was identical—not with Shem, as has been sometimes supposed but—with Heber, the son of Peleg, from whom the land of Ganaan obtained the name of the land of the Hebrews, or Heberitos. The clucklation which the early history of Jerusalem receives from the monuments of Egypt is extremely important and valuable as relating to a period which is passed over in silence by the sacred historians. We meet first with it as a fortress of the Amorites. Sethos II, is engaged in besieging it. It is situated on a hill, and strengthened with two tiers of ramparts. The name in hieroglyphics, translated into Coptie, and thence into Hebrew, is Cadash. The real nation of Cadash belongs to the reign of Sesestris, and connects it with the Jebusite nation. Cadash is further stated to be in the land of Heth or the Hethites; it was thus likely to have with the Jebustic nation. Cadash is further stated to be in the land of light or the Hethites; it was thus likely to have been he metropolis of those in favor of the most powerful Canaanitish nation before the time of the Hebrews. You need not hesitate in identifying the Cadash of the hieroglyphics with the Rodotis Cadytis of Herodotus, the Radotha of the Syriaus, and El Rado of the Arabs of the Holy City. It was not until David's time that the Johnstes were finally availed; and here the names affected to he had a leading a special of the here. expelled; and how the names were altered I have alread

given you.

Do not touch this paper more than necessary to read it.
I will try and give you some more, if the influence is not
disturbed."

The paper was but slightly handled, so that the conditions might not be broken; and again the light was put out to receive the continuation of the message. After a short time the peculiar ticking sounds were again heard, and their continuance was timed as accurately as possible, and it was estimated that the whole time occupied in giving both messages was about forty seconds. giving both messages was about forty second Here we give the second piece of spirit-writing:

Here we give the second piece of spirit writing:

"I will give you a little history. You can ascertain the truth of it if you like to take the trouble. Queen Molishula was the eldest daughter of Baldwin II.. King of Jorusalem, who was nephew to Baldwin Duborg. Count of Odessa, the brother of Godifrey, of Boulogne, first King of Jorusalem, and himself the second. On the death of Baldwin II., his only child and helress, Melishuda, married Fonkes d'Anjou, and convoyed her kingdom into her husband's family about 1130. Now you have the date to go from: She having no male heir, the kingdom went to Queen Sybilla, who gave it to her second husband, Guy de Lusignan, whom Saladin took prisoner, so that the crown that required much fighting for, passed to another—the Queen Isabella, who handed it over successively to four husbands, and at last to Queen Mary, a daughter by the first Conrad, Marquis of Montferrat. This queen's daughter, Isabella, conveyed the crown to the Emperor, Frederick II.; from her the empty title of King of Jerusalem was transferred to the House of Sicily by Ghales, Count of Provence and Anjou, brother to St. Louisf who united in his person the rights to King of Opprus, and of the Princess Mary, daughter of Fredericka, Prince of Antioch, There were many side claimants to the throne of Jerusalem; but the right one by lineal inheritance is Victor Eumanuel. There were many side claimants to the throne of Jerusalem but the right one by linear innertiance is yietor Emmanuel, the present King of Sardinia, who is also the indisputable representative of the Stuart Kings of England. If Garibaldi would turn his attention to a new crusade, he might restore to Yietor Emmanuel his kingdom of Jerusalem with even greater ease than he has made what seemed much more unlikely three years since, King of United Italy."

This writing was said by the spirits to be for Mr. Peebles, to aid him in some historical research on which his mind was engaged, and he had been specially invited to be present at that sitting.

After supper, the circle was again constituted. "John Watt" again spoke in the audible voice, and held a very interesting conversation on a variety of topics with Mr. Mylne, and others of the circle. The seeing mediums, Mrs. Burns and the circle. The seeing mediums, Mrs. Burns and Mr. Shepard, saw an Indian spirit magnetizing Mr. Peebles for his health. One curious fact should not be omitted. Before "John Watt" manifested, a motto was seen by Mrs. Burns on the wall, "I am coming," and she exclaimed, "John Watt is coming;" and immediately powerful vibrations were experienced, as of a locomotive engine in action, which were followed by the spirit's voice announcing his presence. spirit's voice announcing his presence:

We have not space to give all the interesting facts witnessed at this remarkable sitting. The spirit-writing came quite unexpectedly, as no such instance of it had been before experienced at that circle; yet Mrs. Everitt has often had short sentences in direct writing, some fac-similes of which we intend giving next week. It was stated that the spirit who gave the writing was Arculph, a monk of the fifth century. On the following Monday evening, the sitting

was resumed, when direct writing was done in much less time. One message was carefully lithographed, and will appear in Human Nature for May, with fall particulars, including a de-scription of how the writing is done, given by the spirits. These wonderful phenomena impress the spectator with a profound conviction of the genuineness of the manifestations, and the great power which advanced spirits exercise over ma-terial conditions. In this case deception was impossible. The paper and pencil lay on the table in a dark room; the table was surrounded by sitters, the medium, Mrs. Everitt, occupying the end, with some one close to each hand. After the first writing was given it was keenly scrutinized. The second message was written on the other side of the sheet of paper, and on examination it was identified as the same sheet, and containing on one side writing which was produced in the first instance.

The originals lie at our office for the inspection

PLANCHETTE COMMUNICATIONS.

DEAR SIR—The following are scances we have just had, through the Planchette, which might well be inserted in Daybreak, one of them relating to Mrs. Emma Hardinge, from the spirit-world, which cannot but be gratifying to her exalted soul in the cause of truth:

Planchette. Mediums: Mrs. Col. Boyd, and Mrs. Kyd. Q.—Shall we read Mrs. E. Hardinge's No. 2,† n "Spiritualism in Europe"?

A.—Yes, read it (from Luos).

After it had been read, our guardian angel
Luos) wrote as follows: "Mrs. Emma Hardinge is a noble, energetic soul. The good she has done and continues to do is incalculable. Her example will encourage many other noble and self-sacrificing men and women to go forth boldly to

OAt a séance at Mr. Pearce's. † Article in Banner of Light on Spiritualism in Europe, part of which we copied in the February number of Day-

A Committee of the Comm

proclaim the glad tidings of salvation, that were initiated by the blessed, pure-minded and inspired Nazarene, breathing forth the glorious promise of peace on earth and good will to men. The voice of Truth from the Land of the Free will resound in tones of melody throughout the world, till all shall be attuned to perfect harmony, and the rough places shall be made smooth, the mountains of disorder and the hills of pride, sensualism and discordant passions shall be brought low, and the valleys of love, justice and humility shall be exalted. Heaven will open on the earth, whose he exalted. Heaven will open on the earth, whose inhabitants shall dwell together in unity as brethren. Angels will walk amongst them, for the two worlds will blend in exquisite harmony. Such will be the blessed fruits of the seed that is now being scattered to the nations of your earth, by the immortals, the ministering spirits sent forth by the Heavenly Father to perform the work of love, and to prepare the fields for the rich and abundant harvest which is to be the exceeding great reward of their loving exertions. Many generations must pass away before this glorious consummation; but it will surely be accomplished." Baden-Baden, Feb. 12, 1870.

Planchette:

Mediums: as before.

"Luos.—You may read something from the Banner, extracts from different interesting paragraphs, and any you like to select."

graphs, and any you like to select."

Mrs. Kyd then read an article from the Banner of 8th of January, entitled "A great change."

Luos then wrote: "The idea of calling together such an assemblage of the high Catholic dignities from all the nations was suggested to Plus IX. by a congress in the spirit-world, and it will accomplish much good, and bring forth important results, inasmuch as there will be an amalgamation of the various onlines of these individual minds. of the various opinions of those individual minds, some of which are strongly imbued with the lib-eral and soul-emancipating principles of this ad-vancing era of the earth's history; they will speak out boldly and advocate strenuously the necessity out boldly and advocate strenuously the necessity for a radical change, both moral and spiritual, in the constitution of the Church, which arrogates to herself the title of Mother of all the Churches, and whose head is proudly and obstinately bent upon establishing more firmly the perticious dogma of the Infallibility of the Pope, who is presumptuously termed the 'Vicar of Christ,' and whose decrees are blasphemously asserted to be equally binding on men's consciences as those of the Heavenly Father himself. Many of the assembled Hierarchs, protest in high forms of indignation Hierarchs protest in high forms of indignation against these arrogant pretensions, and their voices will prevail and reach the hearts of many who listen; and some of them will begin to inquire whether the words are not inspired by the quire whether the words are not inspired by the Spirit of Truth, then will reason and reflection be exercised, their minds opened to receive the Light now struggling through the mists of ignorance and bigotry. The long reign of popish superstition and oppressive slavery, that exact blind submission, from the deluded votaries, is drawing to a close. No longer will nations and people allow themselves to be led, and their minds prevented from the free expression of thoughts, opinions, and convictions, by the authority of a single person as feeble and ignorant, and liable to error and convictions, by the authority of a single person as feeble and ignorant, and liable to error in spiritual understanding as themselves. Light and liberty can no longer be withheld. The glori-ous heralds of a brighter day will come forth from the obscurity in which they have been en-shrouded, and all captive souls will jbyfully hail the advent of the Sun of Righteousness shining in his strength and progressing into a clear and his strength and progressing into a clear and perfect day. Arise, ye nations, and sing with loud hallelulahs, for the light has come."

Baden-Baden, Feb. 14, 1870.

Written for the Banner of Light. A MOTHER'S MUSINGS. BY MRS. ELIZA II. BLANCHARD.

The last loud merry laugh at length is still; Soft silence o'er the downy pillow steals. Hushed is the joyful shout so loud and shrill, And gentle sleep the weary cyclid seals,

In vain your childish efforts-all in vain To drive the intruder on your sports away ; Resistlessly he bound his leaden chain, And ye were forced to own his powerful sway

Placid and still appears each snowy brow Which but so late with joy and frolic beamed. All signs of sportive mirth have vanished now. Save the last smile which lingers where it gleamed

O'er this low couch a happy mother bends, Watching the precious treasures God has given, And thus her silent prayer to heaven ascends: Wisdom, oh Lord, to train these babes for heaven! Might I but ever thus these precious flowers

From every earthly stain securely keep; Oh might they never leave these pleasant bowers. But ever thus together live and sleep. But all this may not be, my darling boys.

Ye cannot live on earth without its stain; And clouded soon will be a mother's jeys A mother's heart may not escape its pain,

You lovely moon just rising in the east, In cloudless splender beautiful and bright, Seems gently leaning on old ocean's breast, And pours a long bright flood of silver light.

Emblem of childhood's fair, unclouded morn, Ere sorrow o'er the scene a shadow throws. And like the beams on ocean's bosom borne. So all a mother's heart with rapture glows:

But mantling clouds o'erhang the upper skies To dim the splender of the rising moon : Thus will the clouds of earth tempestuous rise Long-long my babes ere ye have reached life's noon.

And vice and folly will their arts engage To lure your steps from wisdom's pleasant way ; May blot the bosom's yet unsulfied page, If in their wild and devious paths ye stray,

And though ye now so sweetly side by side Repose beneath the fond maternal eye, Ocean, and mount, and shore may soon divide : Nor may our mortal forms together lie.

What then can cheer a mother's drooping heart As all these ills in long perspective rice? Oh, is there aught that can a charm impart To soothe the aching bosom's rising sighs?

Yes, mother, yes-the glorious proof is plain, That when earth's strange mysterious voyage is o'er, Thou and thy babes will surely meet again

Upon a brighter and a happier shore. And though the fragile bark awhile is driven By adverse gales from the blest port away, Ye all at last shall reach the destined havon

Nor shall one weary wanderer miss the way A mother's love may not avert the doom, Life's discipline for every earth-born guest, But we shall find a home beyond the tomb, Where all shall meet and be forever blest.

Cambridgeport, Mass.

to Nature's sweetmeats.

CANDY, as a tickler of the palate, is a success. Deliciously sweet, austhetically perfumed, pervaded with subtle, mouth-cooling essences that gently stimulate without intoxication, molded into convenient prisms and nodules, that may be carried in a tiny hand or pocket without much daubing to either, ready made to one's mouth, with no skins or husks or shells to be peeled or cracked off and no vexatious seeds to be eviscerated, what wonder that juvenile appetites prefer it to big apples with no handles to them, to nuts that require stout jaws and then have worms in them, or to peaches and grapes, parts of which must be culled and rejected by tedlous and ill-mannered processes. But there is another side to it, as we are reminded by the recurrence of one of it, as we are reminded by the recurrence of one of the periodical revelations of the amount of adul-teration that is practiced in manufacturing con-fectionery. White earth is imported in tons to take the place of the sugar, for which also gypsum is used. Verdigris makes the green color, subli-mate of mercury the red, lampblack the liquorice paste, and Tonka bean the flavor of vauilla. Those toothsome chocolate creams are compounds of terra alba, sugar, lard (to make 'em melt on the

tongue), painted over with a mud of ground cocoa-

Perhaps, after all, we may as well go back

Letter from E. S. Wheeler.

Die geslervrett ist nicht ver Schlossen" (the World of

Entrons Banner or Light-Emerging from under the everlasting smoke cloud which darkens the atmosphere of Cincinnati, Ohio, as well as other mid Western cities, it occurs to me that a brief communication of that which I discovered under that sooty canopy, may be my duty to the outside world.

In Europe, in America, in Asia and far Australia, they who seek the latest, most authentic, and comprehensive intelligence in regard to matters connected with Spiritualism, consult the pages of the Banner of Light, and never look in valu. Of course, such a medium of communication deserves well in its sphere of all who have at heart the cause of spiritualistic progress, and the enlargement of that universal fraterally of good understanding, to which frequent and extensive correspondence and intercourse are indispensable.

Success then to the newspapers of Spiritualism, and let none forget that their sympathy and cash are always needed; or that it is a duty and privilege, not only "to do good," but occasionally "to communicate," especially when travel and association place us in possession of such facts as, being of general interest, also especially illustrate the onward movement, developed by the influences of the super-mundane life, operative in this mediumistic age as a motive power.

Bo not to forget my personal self-imposed obligations, for fear that I lose the blessing to be gained by those who share their material and mental goods with all, I, in order to reach

fear that I loss the blessing to be gained by those who share their material and mental goods with all, I, in order to reach the most and serve the good of "each and all," as well as of "the greatest number," indition by history of recent experiences, and forward the same for editorial consideration.

But to emerge from this preamble or introduction, as from the smoke and soot aforesaid, I will begin my story. Imprimis, Spiritualism is giving no more satisfaction to its one-mies. In Chachmat, than in other places. As a celebrated wit said of himself when near the hour of his transition, it is "a most unconscionable long time a dying." Indeed, although all sorts of predictions have been made by all sorts of prophets, and various times have been set for its decease, with ample preparations for its desired obsequies, yet despite all, as if helped by all, contunacionally enough it continues to "live and move, and have a being."

Cincinnal, though accounted the "porkopolis." rather than a metropolis, is still sufficiently heterogeneous to smack of the cosmopolitan, and, as conditions determine results, the past history of the spiritualistic movement in the place makes manifest all that individualism it is one of the effects of Spiritualism to produce. As we cannot have sunshine without shadow, or always the hencile of any good thing without the ovil of its perversion, so here, as elsewhere, dishintegration and inaction have been the natural consequence of that undue self-worship whose legitimate offspring is inharmony and antagonism. Individual sacrifice and personal effort have not been wanting, but, of late, at least, there has not existed that general combination which evokes the full power of public sentiment, in such a way as can alone do justice to the convictions, numbers and strength of those interested. Probably, as yet, nothing of that kind is in being in the way of actual association, but recently such reorganization has been effected, as should bring together the very many Spiritualists of the city and v

more of understanding, cooperation and influence than has ever existed.

The Lyceum paraphernalia and Library of the Cincinnati Lyceum have been for some time past very safely stored away. I believe the extreme modesty of the friends makes them think they are waiting for competent officers, leaders, &c., to come along or dozen in a body and set things in motion. Meantime I cannot learn that the churches relax their incompetent efforts to keep the young in the bonds of inliquity by cramming their minds with devilish bleas of God and holygoldin storles of the devil. They don't wait until competency comes, but "pitch in "and become more perfectly bigoted themselves by their imperfect success in teaching orthodoxy to others. It is to be hoped that ere long the new Society will "hang out its (Lyceum) banner on the outer wall," and if they faithfully use the ability and patience they have I think that as to the children the cry will be "They come!"

This year a "great revival" has taken place in spiritualistic matters in Cincinnati, and as it has started from the true bashs, a whespread and increasing interest may be safely predicated. Through the mediumship of Miss Lizzle Kolzer such manifestations have been given that Greenwood Hall has been crowded to overflowing to witness her public scances. Hondreds of the rensible have been convinced, while the unreasonable have found rest, in the assertion of the Bohemians of the press, that she kept a corps of assistants ranacking graveyards and copying epitaples, or overhauling otherwise the records of mortality for generations past! "Out of the frying pan into the fits," to escape from a wonderful fact, esponse a ridiculous absurdity! Smart

ants ransacking graveyards and copying epitaphs, or overhauling otherwise the records of mortality for generations past! "Out of the frying pan into the fire," to escape from a wonderful fact, esponse a ridiculous absurdity! Smart men, the reporters for the duily press!

"The Lord maketh the wrath of man to praise him," and journalism of the modern clap-trap, namby-pamby trade and dicker sort, still has its uses. The newspapers misrepresented, traduced and maligned, but still advertised the matter, and people who read the "reports" came to see for themselves—came out of curiosity, "to scotf," but remained," not perhaps "to pray," but to study, whick and investigate, which is possibly just as essential. So the work went on all last winter, and great good has been done. Now the medium, wern down by the pressure and excitement, is at rest, but in another season she will visit other places, where we prophesy as great a sensation and greater usefulness. Truly the angel world has not, will not, cannot abandon us, but only ask that we be true to ourselves, to deserve their assistance.

Since the suspension of the scances lectures alone have been in order as a public work, and in connection with them a now "Gooder, Counterfalm, Johns, J

Since the suspension of the scances lectures alone have been In order as a public work, and in connection with them a new Society Constitution, looking to "a more perfect form of unleg," has been created. For the want of some-thing botter to 8H the programme, the committee, through their most courteous Secreteary, Br.; G. W. Kates, invited me to visit them the last month and speak as, words were found to utter; and so, knowing nothing better to do, I have been there for the last four Sundays, and only hope the good done has been as great as the kindness I have ex-perienced.

You remember, as all must, the strife over the question of "The Bible in Schools," and the Illegical, illegal action of "The 100s in Schools," and the Higgical, Hegal action of the courts thereupon. The recent election secured a bare majority of "Bible men" upon the Board of Education, and this simply because the colored population, recently en-franchised by the fifteenth amendment, threw their vote on masse, as they declared, "in time to save the Bible." It must be a little humiliating to the custodians of "God's must be a little humiliating to the enstollans of "God's Word" to know that It was saved merely by the chance vote of a body of negroes, politically pilable because atterly unsophisticated in the exercise of the franchise. The aspect of the matter grows more dublous when it becomes known that inasmach as the blacks had the control of their own schools formerly, undisturbed by any white interference, they had no moral right to vote for trustees at all in connection with the white population. Probably they have concluded to give up their exclusive privileges, in view of their breader liabilities, but it would have shown better taste had they refrained from assuming to dictate what should be done. In connection with the white schools until they had at least surrendered the exclusive government of their own

In connection with the white schools until they had at least surrendered the exclusive government of their own.

As it was however, after all the discussion, preaching, and ecclesiastical and psuedo legal horn-blowing, the Heard of Education cannot number a majority of men veliable in the interests of Sectarianism. While after swallowing the entire negro vote, the popular will is expressed by a majority of same 1300 or 1500 in favor of the exclusion of the busisher leaves from its place as a facility in the signes of jointy of some leaver as a fetish in the hands of teachers, among children whose education is largely paid for by those who look upon the Bible as used merely in the light of an obstacle to that broad usefulness to which the welfarre of the country demands the common schools should be devented.

white in the country be devoted.

This result, as well as many other indications, shows the This result, as well as many other indications, shows the increasing power of free thought, in the community where Mr. Vickars gives utterance to his radicalisms; where liberal Jews are more progressive than Christians; where Brother Mayo labors to bottle new-wine in eld jugs; and where the vital questions of the day have practical hearings and foreible argumentation as in no other place under my observation. And all this friction and turmoil the spirit-world cannot be forgotten. Since their not only in public, but privately, have they kept pace with the mental activity of the neighborhood, and in diverse and yet harmonions ways evinced their power and interest.

Recently there have been some developments of great heauty, in a worthy family in whose elegant home I was for a time a welcome and happy guest. It seems to me I is

time a welcome and happy guest. It reems to me it is well worth while to be rich, when one can scatter blessings well worth while to be rich, when one can scatter blessings from their wealth; but may I tell a story? a true tale, told me with tear bedewed eyes and quivering lips, by the happy recipients of this choice ministration. I am not free to call names, as this report is made unadvisedly, but there is in Cincinnatia merchant whose heart is far from as hard as the heavy ware he so largely deals in.

Well, some years aco, he and his worthy hady adopted the infant girl of an old friend of his, who, instead of rising with

the heavy ware he so largely deals in.

Well, some years ago, he and his worthy lady adopted the infant girl of an old friend of his, who, instead of rising with the successful merchant to fortune, sank to poverty, disease and death, leaving this girl a homeless orphan. Our friends adopted and cared faithfully and tenderly for little Hattle, hoping to see her grow up bright, good, and happy, to reward their care. All that affection, money, and threless attention could do was done, but alas! the poor little child, though bright, intelligent, and loving almost beyond compare, became feeble, developed a cruel spinal disease, and after incredible suffering passed away.

It was wonderful how strangely the little deformed cripple had endeared herself! But love begets love, and sho was the incarnation of affection. All hearts were wounded, but to the merchant the blow came home with terrible directness and force; he staggered under it, and it seemed as if for him the whole world had changed. He grew sad, and old, seemed distratt and melancholy, until his watchful wife became fairly atramed for him in the circumstances. She betook herself to Dayton, Ohio, and there received directly from the spirit by a voice, in the presence of the well-known "trumpet medium" there, such a communication as thoroughly satisfied and comforted her.

The gentleman visited the medium himself, and he, too, heard again of the heloved child; he, too, was convinced, mere than satisfied, cheered, consoled and strengthened. "Papa," said she, "be good and kind to everybody, to everything, papa—just as you was to little Hattle; then never fear; you will certainly come to heaven, where I can love you forever!" Now that child is the "angel of the house," and I can assure you. Hattle's counsel is followed to the letter as those friends Journey daily onward toward heaven, the steps to which are kind acts, whose loward is to "beloved forever!"

Our mutual friend, Mrs. Hardinge, follows me in Cincinnati, as she preceded me in Philadelphia. Well, "extrem

No

upon

teres

medi

have

ical

earn

Fron

amid

New

forci

king

conti

Mad

coun

ed it

proc

tidipsorce teriorismes Sly a co

of free tha of close The the so and tan in the effe

18t

# Bunner of Light.

BOSTON, SATURDAY, MAY 28, 1870.

OFFICE 158 WASHINGTON STREET, ROOM No. 3, Ur STAIRS. AGENCY IN NEW YORK,

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

PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLEY.

For Terms of Subscription see eighth page. All mall matter must be sent to our Central Office, Roston, Mass.

Bur Business connected with the editorial department of his paper is unfer the exclusive control of LUMER COLAY, to whom his letters and communications must be addressed.

#### Peace with the indians.

The reader of the present issue of the Runcer willnot omit to refer to the Address, on the sixth page, of the United States Indian Commission to the American People, through the President of the Commission, Peter Cooper, and the Secretary of the same, Edward Cromwell: It lays open to view, at a single glance, the perflous situation of the country in reference to a general fudian warand urges upon the Government, and upon the all proper means, especially the keeping of faith on our part, for suppressing the present tendencies to outbreak and performing all our pledges in the interest of amity and peace. The convention was field at Cooper Institute on the 18th, that took this most important matter in charge, and what then and there fell from the lips of the distinguished speakers we trust will operate with power upon the minds to which it is particularly addressed.

As but a single, and now a fresh illustration of the wrongs deliberately practiced on the red men, we need do no more than allude to a transaction which our contemporaries of both political parties, and on all sides of us, are to day vigorously discussing. Only a few years ago, the Osage Indian's Kansas, some eight millions of acres in extent. This remnant of a tribe, once powerful and numerous, and that occupied and owned with their related tribe, the Kaws, the entire territory of Kansas and a large part of what is at present Indian Territory, is now reduced to but four thousand men and women. Our Government has repeatedly recognized their original ownership of Kansas by treating with them as its owners. At length they were crowded down, by the encroachment of the white settlers, into the comparatively narrow space they now occupy,

Even there, however, they are not suffered to live in peace. The envious eye of the white settler has spied out the fertility of their chosen seat, and he has resolved to wrest it from him at any cost. The modes operandi is perfectly simple: during the hunting season, and while the warriors are absent, they rush in and occupy the acres owned by the Indians, till the same, and are discovered there when the red men return from the hunt. It is natural that the latter should be dissatisfied at such a state of things, and if he ventures to make | gether with several liberal reforms, the message complaint he is resisted, when open fights ensue, given by the first Napoleon seems eminently and another Indian outrage is telegraphed in hot haste all over the country. Although the Osages hold their present lands by the conditions of a solemn treaty, twenty thousand settlers have persistently managed to get within their limits, and | form, though surrounded by a thousand obstacles; have squatted on some of their choicest lands and the truth of the spirit's utterances is at this without leave from any one. It is, of course, a private intrusion, but practically the effect is pre- \* defence from assassination. cisely the same as if it were authorized and enwouraged by the Government.

They throw a solemn treaty, to which there are two parties, entirely behind their back. What and Napoleon are indissoluble. The star of Bonacould be the metting that required and specific is destined to shine yet for the next half could be the motive that prompted such a scheme, if not selfishness underneath? It is a railroad jobthat lies poorly concealed below. Not that we would not have railroads everywhere, but we are not called on to build them by fraudulent means. These Osage lands are coveted by the projectors of six railroads, and they want to pay just twenty cents per nere for them. The lands are in fact worth to day from four to five dollars, being well watered and excellently fimbered. There was a preferse of making a treaty with the Indians for these lands a short time ago, the proposition being that one half of them should be sold by the United States for the sole benefit of their owners, the latter first cedling them. It was thought in the a scourge. Senate that the Indians had never fairly consented to this proposal, which was the reason of its not being ratified at the time.

But now the Kansas Senators and the Committee on Indian Affairs come forward with un increased claim, and demand that not only one. half, but the whole of these lands shall be sold. ostensibly and professedly for the benefit of the Dances. But how for their benefit, if they are not in any case to receive what the lands are worth. or anything like it? The whole benefit is of course to accrue to the six railroad companies, who want these lands, and are determined to have them if roads, in comparison with injustice so glaring as this? What can that civilization be called, that visited our free circle one afternoon last week, permits itself to do an act of this character, in the and listened attentively to the words of those name of improvement, and progress, and every good thing? It behooves us to send missionaries to China and India, does it not? with such black | falls." He expressed himself as highly pleased practices as this laid at our very door? It is Senator Morrill, of Maine, who has exposed the iniquity of this proposed transaction, which is to be a lasting disgrace to our Government and people. Along with the rest of the scheme, and the most cruel of all, it is proposed that the Osages, spiritual cause. after being thus despoiled of their lands, shall forover leave the State!

Though this iniquity has been shown up in public, the Senate Indian Committee have nevertheless reported a bill precisely as the landgrabbers would have it, and with all the wicked provisions in it that characterized the measure based upon the hollow treaty referred to. This is one of the plainest and most forcible illustrations the country could have of the causes of our Indian troubles, and shows distinctly for what we are continually in hot water with the red men, and why there is such a loud and emphatic protest continually going up from the justice-loving part of the people, against the repeated wrongs allowed to be practiced on the native of the plains. We have but to deal justly and all will be well.

Miss N. R. Batchelder will please accept our thanks for a beautiful bouquet of flowers for afternoon or evening session, and other good our Free Circle table.

#### The Napoleonic Dynasty.

Notwithstanding grave doubts have been exble instrument contains four glass tubes, a quar- | We suppose there is no use in trying to confute ter of an inch in diameter and four inches in or silence the predetermined persistence of these instantaneously.

has decided in favor of the "plebiscite," which a faith that is the purest. provides for the succession of the son of Louis Napoleon (thus insuring the imperial course), toverified, and very appropriate for quotation on our part. The book was put forth in 1869, and pushed forward successfully his schemes of retime especially demonstrated in the promised

Nanoleon Bonaparte,-To the French Nation .-Triumph sits regent upon the Napoleonic banner, Napoleon the First is dictator to Napoleon the

more potent than the wisdom of man. France Bible (Old Testament) is not to be enforced as century. None but a parriot shall rule France, No proud Austrian, nor weak and haughty Bourwho leads your armies to victory, who raises your citizens to distinction, he whose courage is ununted, he who has the power of prescience—is

When Louis shall join me, his spirit and mine will still animate the Bonapartes who shall come

Repose entire confidence in his discretion. Nableon the Third lives only for France You cry for liberty of speech and liberty of the ress. But liberty is anarchy. Would you decayed liberty for the army? Without a head to

mand liberty for the army? guide and control it, the army of France would be Through calamity the most depressing, the hand destiny has led Louis Napoleon to the throne

of France, and against sickness and disease, against the hand of the assassin, and against vill-fleations of his enemies, it will hold him there, firm. His time has not yet come. Before he bids adieu to life he will secure an able leader for Franco.

I give him my hand. I embrace him in spirit. The shadow of Napoleon attends him by day and NAPOLEON. by night. 'Adieu,

#### Hon. Robert Dale Owen.

This well-known and long-tried apostle of free thought and untrammeled reason, fresh in the possible. What are the supposed benefits of rail. | field of labor-though the shadows of years are falling around him-as in the days of his youth, who have passed to that "other world," about which he so elequently discourses in his "Footwith what he saw and heard, and in conversation with Mrs. Conant, after the circle, took occasion to reflect in terms of the highest commendation upon the work she was doing, and the influence

> bors he has already performed, by the publication of a volume entitled, "The Debatable Land between this World and the Next." This book 1871, and cannot fail of being of a highly interestfng and spiritually profitable character.

### sociation.

We would call the attention of the Spiritualists of Massachusetts to the Convention to be held in the Melonaon, (Tremont Temple,) Boston, on Thursday morning, afternoon and evening, May 26th. Business of importance is to be presented, and it is hoped that there will be a full attendance of persons interested. Prof. William Denton will address the Convention, either at the speakers are expected.

#### A Libel Nailed.

A Pharisee-for his language betrays him-had pressed as to the genuineness of the reported plat | written from Hammonton, N. J., to the Index on to assassinate the Emperor Napoleon, late foreign | what he is pleased to style the "free-loveism" of files contain details which disclose that a most those who hold the theory of Free Religion, makformidable conspiracy has for a long time been ing sundry base assertions in his communications forming under the immediate charge of one Baury. that were not entitled to the room they occupy in the principal agent of the plot, a young fellow of any paper. But the editor of the Index saw fit, in some twenty-two years of age, born in Spain, of his charity, to let the writer run round the full French parents—a man of energetic and resolute length of his own tether, that he might possibly character, who, by changing his residence daily, disarm him by his calmness and patience in relong eluded detection. Expert detectives, how- ply. We give the reply in full, because it emever, after two days of vigorous search, discovered | bodies some excellent thoughts on the whole subnot only the whereabouts of the culprit, but every. | ject of Free Religion, and summarily silences the body with whom he was in communication. At buzzard class of slauderers who persist in imthe time of his arrest he had just alighted from puting to all believers in Spiritualism the prachis carriage and turned his steps toward a house | tices with which they prove themselves to be faof ill-fame, where he had passed the preceding miliar. This is the well-stated reply of the Index: night. Just at that moment the Commissary of Police, who had been following him from early morning, went up to the conspirator and addressed him by his Christian name, and while Baury, him by his Christian name, and while Baury, who was thunderstruck with surprise, was endeavoring to remember the name and face of his interlocutor, the officer gave a preconcerted signal, and several of his deputies, who were concealed near at hand, rushed forward, selzed the hands of the culprit and pinioned them behind his back. They took from the prisoner a letter from Flourens, also a six-shot revolver, and a rough draft of a note written by himself and addressed to Flourens, in which he asked for money, interest of any organization bearing its name. We need not 'keep' it—it will keep us. It will fill us need not 'keep.' it-it will keep us. It will fill us protracted bloody, and barbarons of both sides—— and added: "The amputation will take place on with such deep disgust at what is monstrously and urges upon the Government, and upon the 20th, in the evening. I am ready." Flourens called 'free love,' but ought to be called 'free people who support the Government, the employ-ment of extreme judgment, great patience, and rollier, in order to fire on the Emperor. The We feel no fear that bad men or women will bombs, by which means the murder was to be accomplished, prove to have been of the most do with these principles except to grow daily betdangerous and deadly description over known, even rivaling those invented by the celebrated love of truth the enthusiasm of humanity, the Ordini. Each homb is divided parameterization to ideal purity, the fearlessness of free Orsini. Each bomb is divided perpendicularly conviction, the faith in great ideas and moral into two balves, which, when united, form a figure goodness, in every human coul; and shall we somewhat resembling a thick cake with a hole in dread lest these be prostituted to vile ends? These the centre. The upper and lower cavities are free Religion; and when they once strike ribbed inside and pierced with eighteen holes, to which can be adapted nipples and caps, or nails welfare. We would plant the seed—the eternal with the heads inside. The interior of this terribases of Gcd will bring the harvest."

length, which are filled with fulminating powder. Pharisees, in charging "free-loveism" upon Spir-The mere shock of a fall would be sufficient to itualism. Such yile fellows will continue to do it owned a considerable tract of land in southern break the glass and produce an explosion. The as long as it suits them. They know that for the amount of explosive material which each one of present it pleases certain leaders and influential the bombs is capable of containing is sufficient to parties in Old Theology, and their vanity is fickled spread destruction in a circle of at least thirty by the notice they temporarily attract. The true yards around, and the force with which the frag. Spritualist, it is not necessary to say in all plainments would be discharged is sufficient to kill ness of speech, nover was what is styled a "free lover," and never can be. It has answered a good The arrest of the chief malefactor and the ex- turn for those who would check the spread of our posure of the plot, may seem mysterious, but are holy faith, to hurl such allegations at the heads direct proofs of the revelations and promises made of all professed believers. A Free Religion like by those who have passed to the other side of life. ours has nothing whatever to do with free love. In the book entitled "Strange Visitors," given It is notther based on it, supported by it, nor afthrough the clairvoyant mediumship of Mrs. illiated with it. We do not deem it worth the Henry J. Horn, and published in New York by while for any pure mind to exert itself to prove Carleton (which, by the way, is having a its purity; that will inevitably show for itself. rapid sale); among many other interesting Mere profession proves nothing. And another and characteristic messages from various trans-thing; it might be understood by any person of fated celebrities may be found one from the Em- ordinary penetration, that those who seek to cloak peror Napoleon Bonaparte. At the present time, their vicious practices with a professed connecwhen the French nation by an enormous majority tion with some religious faith, invariably choose

#### Sunday in the Library.

The last hearing on the petition to throw open the l'ublic Library of this city on Sundays, was held on Tuesday last before the committee of the City Government. As the petitioners had been over since (as before) the Emperor Napoleon has allowed to present their case on provious occasions, the final session was given up entirely to the remonstrants. And they came out in the plenitude of their moral powers-they came dragging their heavy artillery-the Law and the Prophets - behind them. They came with the thunders of Sinai roaring about their devoted Just now, however, the case is passing from the hands of individuals into those of the Government. The Senators from Kansas, with the Committee on Indian Affairs, come forward and propose that the Government shall resume, full pose that the Government shall resume, full you upon the highest pinnacle of peace.

Napoleon the First is dictator to Napoleon tue
Third. By my side stands Josephine. We were not destined to part eternally. In Louis Napoleon
Bonaparte her blood and mine commingle. Restertons, mon patrie; Napoleon shall decide aright.
No, petit gareon, Napoleon the First is dictator to Napoleon tue
Third. By my side stands Josephine. We were
not destined to part eternally. In Louis Napoleon
Bonaparte her blood and mine commingle. Restertons, mon patrie; Napoleon shall decide aright.
No, petit gareon, Napoleon the First is dictator to Napoleon tue
Third. By my side stands Josephine. We were
not destined to part eternally. In Louis Napoleon
Bonaparte her blood and mine commingle. Restertons, mon patrie; Napoleon shall decide aright.
No, petit gareon, Napoleon the First is dictator to Napoleon tue
Third. By my side stands Josephine. We were
not destined to part eternally. In Louis Napoleon
Bonaparte her blood and mine commingle. Restertons, mon patrie; Napoleon shall decide aright.
No, petit gareon, Napoleon the First is dictator to Napoleon tue
Third. By my side stands Josephine. We were
not destined to part eternally. In Louis Napoleon
Puritanic law. Nothing was brought forward by
them but the old humdrum objections to the
rous, mon patrie; Napoleon shall decide aright.
No, petit gareon, Napoleon the First is dictator to Napoleon
to shall be restoned in the Louis Napoleon
them but the Courter of the Saberna decide aright.
No, petit gareon, Napoleon the First is dictator to Napoleon
them but the Courter of the Saberna decide aright.
No, petit gareon, Napoleon the First is dictator to Napoleon the Saberna decide aright. heads. Their inspiration was borrowed from The decrees of destiny are hath" proclaimed and declaimed upon. If the divine law in Boston, said they, then we will see what dependence is to be placed on human law! Very pretty reasoning indeed. How long can a bon shall thame their colors from the palaces of free community live with comfort and in peace on a basis of that sort? The meaning of such language is-if these people, the petitioners, are not willing to respect the Sabbath-our Sabbathas we would have them, we will proceed to force. them to do so by law.

Such is the spirit of the religion that is professed by those who engineer the opposition to the present liberal movement. One gentleman, a leading merchant, said that he "stool squarely for the Sabbath." As he looks at the Sabbath, he of course means. But what if some other gentleman does not stand "squarely" by the Sabbath, using the speaker's rule and plummet as the standard of measurement? What is to be done then? Why, nothing but make him do it. It is to appearance a very easy way. It has been tried again and again by the Church, but what are the results of such an experiment? The fact is, the whole object of the remonstrants, who represent decaying Old Theology, is to compel other people, outnumbering themselves by thousands and tens of thousands, to file into their fold, wear their collar, and speak their shibboleth. Less than that is accounted sin. And as these obstinate individuals believe in predestination and election as essential parts of their theological creed, they are quite willing that all who will not obey them shall go to the "devil." They hope so, at any rate, Now we want to know if the common, reasonable wishes of an intelligent community are to be set aside to gratify the bigotry of these would-be-

#### "Cosmology."

This work, by George M'Ilvaine Ramsay, M. D., is having an extensive sale and attracting a for good exerted by the Banner of Light upon the large share of attention in scientific circles. It has been freely criticised and reviewed, pro and We are informed that Mr. Owen is preparing to con. The positions taken by the author are new add another to the numerous list of mental la- in many respects, but the motto of the book. "First of all learn to be just," should be borne in mind by all who may peruse it. The mighty themes of astronomy and geology, with their vawill appear sometime in the summer or fall of ried ramifications, are herein carefully considered, and the "idea of the origin of diurnal metion" given, will, if true, as the author says, "revolutionize the whole empire of thought." All Mussachusetts State Spiritualist As- interested in the scientific investigation of Nature and her revealments, will do well to add "Cosmology" to the contents of their libraries.

#### Another Contribution from Judge Edmonds.

In the present issue of the Banner, on the second page, will be found an interesting article under the head of "The Future Life," contributed to these columns by Judge Edmonds. We hope our friends will heed the suggestion made by the

#### "It's almost Morning Now."

We give below an account which is going the rounds of the public press, owing its origin to the St. Louis Republican. While the story of the poor girl, driven by desertion into a life of shame, followed all her days by the psychological influence (or obsession) of her former mate-that "darks stern man "-in the spirit-world, is plain, and readily accounted for by the Spiritualist, who, listening to the inculcations of his faith, learns charity to the fallen, the necessity of avoiding temptation, and the unfailing balance of compensation which in another existence shall come to every soul in exact proportion as it has acted its part in this-it is incomprehensible to the ordinary class of newspaper readers, and is seized, as any sensational paragraph might be, flies momentarily, winged with the love of the marvelous in humanity, and then drops like a spent arrow, turned aside from its true mission by the thick breastplate of popular prejudice.

But let us gratefully acknowledge the gradually broadening views of the world at large; let us give thanks that, socially and theologically, in the words of the lonely, dying outcast from society -" It 's almost morning now!" The clouds which have blinded for ages the mental vision of mankind to the incompleteness of social laws and customs for the defence of the rights of the weak and erring in this life, and the incompetency of the Orthodox scheme of salvation for that which lies" beyond the veil," are rolling away; and the solemn starlight of the varied churchial organizations is paling in the radiance that streams from that land of glory whither this poor, spiritually persecuted waif has passed on.

#### A STRANGE DEATH BED.

The facts connected with the death of Sarah Gladstone have been kept quiet and away from the public, but have excited a very deep interest among the few medical men and others acquainted with them. There appears, however, no object in further secresy. The unfortunate woman has been dead several weeks, and it is pretty well established that she has left whose feelings need be considered in connection

with the matter, Sarah Gladstone belonged to that class of prostitutes called by the police "privateers." Her home was a small room in a tenement building, which she kept furnished with great neatness and taste. It was never the scene of drunken revels or unruly gatherings, and, in fact, Sarah's visit-ors were so few that it was often said she had ome private means of her own.

A month or so ago Sarah was taken iil. The fact was first discovered by a young man, a clerk who was in the habit of visiting her. He went to her room late one Saturday night and found Sarah kneeling on the rug before the fire-place, her face buried in her hands, and weeping butterly.

The young man states that he endeavored to persuade her to tell him what was the trouble, but that she seemed bewildered, and persisted in passionate entreatles that he should leave the room. Her agitation increased, and finally, fearng the sound of her voice would attract atte tion, he went away.

The following Sunday, feeling courteously in-terested in the state of the unhappy girl, he again went to her room. He found the door locked, went to her room. He found the door locked, and could gain no response to his knocks. On Monday evening he went to the same place. He knocked, and after waiting some time, she flually admitted him. He states that he found her the picture of misery. Her face was deadly pale, her eyes bloodshot with tears, and her movements indicated extreme weakness. The following is his report of the convergation that took place. report of the conversation that took place:
"You are sick, Sarah," I said. "I will get a

doctor, and you will be all right in a few days. "It's of no use, Henry; nothing can save me; I've been called and I must go, My strength is obbing away fast, and by this day week I will be dead. I'm not sorry," she continued slowly, as if talking to herself: "my life has been a bitter, bitter struggle, and I want rest. But, oh God!" she cried, starting to her feet and walking up and down the room, wringing her hands, " why should he be the one to call me? He ruined me; he stole me away from happy Stamford, and made a wretched strumpet of me. He left me all alone with my dead child in the big city, and laughed at my prayers and tears. I heard he was dead long ago—shot himself down South—and I felt God had avenged me. But no, not he has haunted me when dead as when alive. Curse him! curse him! my evil stay. And now he takes my life. Curse him! curse him in hell forever!" those last words through her teeth with terrible emphasis, and sank on the sofa panting and ex-

hausted.
"I left her for a short time and procured two of The remainder of the particulars connected with standing. the girl's death are gathered from the physicians who attended her. They stated that they found the patient in a state of extreme lassitude on their

She seemed possessed with the idea that her death was approaching, and it was evident that she considered she had a supernatural intimation of the fact. She had been called, she frequently said, and knew she must go: "We could detect said, and knew she must go: "We could detect no specific allment, and treated her as we considered best to allay nervous and mental excitement and to support the physical strength. On Mon day alarming and most singular symptoms were

It appears that on this evening, when the two doctors visited Sarah together, they found the young man, Henry, in the room. As they approached the bed they observed a change had occurred in the patient. Her eyes shone with ex-traordinary brilliancy, and her cheeks were flushed with a crimson color. Otherwise, however,

she appeared calm and self-controlled.
"Tell them, Henry, what I have told you," she said to the young man.
He hesitated, and finally she continued:

"This poor boy, doctors, won't believe me whe I tell him I shall die to-night at 12 o'clock."

Henry was weeping and she said to him:
"Were you fond of me, really?—fond of the wretched girl of the town? Oh, Henry, God will bless you for your kindness and love t She continued to talk rationally and affectionately to her young friend until about 10 o'clock, when she closed her eyes and appeared to sleep.

The night was one unusually sultry and warm for April, and between 11 and 12 o'clock a thun der storm broke over the city. Sarah had con tinued silent for over an hour, and except the whispering conversation of the three men the room had been quiet. A crash of thunder which shook the building startled her, and she suddenly sat up in bed. The physicians state that they ap-proached and found her trembling violently. She caught hold of the arm of Dr.—, saying, "You are a good, strong, brave man; can't you save me?

induce her to lie down, she turned her face toward the door and uttered a piercing shriek. In a mo-mont she had become a raving maniac. Her eyes were fixed on the door as if they saw some terri-ble object there. ble object there.

So you've come," she said; "you've come, James Lennox, to complete your work. But I've

James Lennox, to complete your work. But I've got friends now. I am no longer at your control. Oh, how I hate you, you had, wicked, bloody-minded man! You ruined me body and soul, but now I'm free. Keep off, you d—d villain."

As she spoke she sprang out of bed and ran behind the physicians, shuddering and muttering to herself. They put their arms round her and lifted her into the bed again. She resisted like a wild beast, and seemed to think herself struggling with a deadly foe. She heaped imprecations on the head of her haunting persecutor, and defied the head of her haunting persecutor, and defied him in desperate terms, also alluding incoherently to scenes in her past life. For more than half an hour she remained in this way, and then suddenly became quiet and seemingly composed.

Her eyes closed, and she seemed asleep. Her breathing became regular, but very low and faint, and her pulse fell alarmingly. In a little time she opened her eyes, and looking upon her attendants, smiled sweetly. She muttered something, and one of the doctors bent down, and says he

beard the words, "It's almost morning now." They were the last words of Sarah Gladstone, for in ten minutes afterwards she was doad—and the clock was striking twelve.

#### Rev. John Weiss on Prayer.

This gentleman recently read an admirable esay on "False and True Praying," before the Radical Club, in Boston. Having described the various praying machines used in heathen countries, he said that when it was considered how laborious was most of the public praying in all countries, he thought these were the greatest labor saving machines ever invented. Our public prayers are watered by a phraseology which night be learned by rote above, if the Infinite has in ear to tolerate it. But our false praying is not limited to this iteration of words repeated from books, or dropped from extemporaneous discourse. The whole modern theory of praying is vitiated by various suppositions: that heaven needs to be informed upon our public and domestic matters; that natural law may be modified or suspended at human entreaties; that certain gifts may be had for the asking, and not for the practicing; that our whole internal economy can let on the invisible as by turning a faucet.

Mr. Weiss considered that the most fallacious and detrimental supposition as regards prayer, is the one that considers that the laws of Nature are not irreversible. Human Nature learns from the impartiality of every year that God is not a respecter of persons; for the laws which bring rescue are incompetent to decide character. He brought striking illustrations to show that all the provilence there is, law, nature and mankind create. Providence builds its own test theory upon its own impartiality. Prayer, like that of Stonewall Jackson before he went out to battle, is an involuntary gesture made by every strong mind that heaps itself up toward future enterprise. Both sides will pray, but the toughest temper wins. What a fine disdain there must be in heaven for all the prayers that undertake to coax laws and qualities into events! Devoutness is the announcement that every success makes of its superiority to prayer, and allows the epithet only after the fact. There is no praying possible to a man until he becomes again enough of a child not to calculate his raptures, and not to crave an equivalent. We can get a salad without growing it, just as often as we can get sanctities. Not a word need pass for praying. If there be real earnestness, that is prayer, because it is sincere desire to fulfill duty. Prayer is the perfect tendency of the finite toward the infinite, since it is by earnestness that the work of God goes on.

#### Dr. J. R. Newton's Reception in London.

It may be interesting to Americans, and especially to American Spiritualists, to learn that their countryman, Dr. J. R. Newton, will have by this time experienced a cordiality of welcome in England, such as the hospitality of Englishmen, and the enthusiasm of English Spiritualists. dispose them so spontaneously to offer to a respected foreigner.

From letters just received from different friends in England are given these various particulars: One writing from Liverpool, under date of May 3d, says: "I am just preparing to set out for a tour through France, Prussia, and probably Russia. I take the afternoon train of to-day: I regret extremely that I will not be here when Dr. J. R. Newton arrives: he is expected on the 6th or 7th; but a 'reception' is being prepared for him by my friend, Mr. Wasen. All the leading Spiritualists in Liverpool, with Mr. Wasen as their chief, will take the Cunard steam tender and go down the Mersey as soon as the ocean steamer is telegraphed as being in the channel, and there, on English waters, will Dr. Newton receive his first hearty welcome to English shores."

Dr. Newton will likely be the guest of Mr. Wasen during his stay in Liverpool, thus at last mplementing an invitation of nearly a year'

l	The Austin Kent Fund.
. !	Previous acknowledgments,
	O. Arms, Attica, Ind., sends us 2,0
	"Cash," 2,0
	Cephas B. Lynn, from the Salem Society
	of Spiritualists, 12,0
	Prof. A. Eswald, Savannah, Ga., 25
į	Mrs. J. Hastings,
	Mrs. Moulton, Boston, 5,0
	$\mathbf{W}, \mathbf{A}_{i}, \dots, \mathbf{A}_{i}$
	C.D., ,
	[Patn] \$80.1

We cordially thank the friends for so promptly esponding to our call for aid for Austin Kent. May the blessings of heaven increase their store. In this connection we deem it appropriate to append the following letter:

WILLIAM WHITE & Co.-I notice in the Baner that Austin Kent is still in need of assistance. I sent him two dollars some time since, but that seems not to relieve him; and if your offer to give ten dollars is fairly started, I hope something permanent may be accomplished. Enclosed you will find an order for ten dollars,\* hoping others will

do something in the same way.
Respectfully yours.
STACY TAYLOR. Crosswicks, Burlington Co., N. J.

O Acknowledged in a provious issue.

#### A Duclist Warned.

When Don Enrique de Bourbon was on his way o the duel which proved fatal to him, he turned o one of the attendants and related the following story: There was an old woman to whom he d been in the habit of giving alms. when he was passing out of church, this person met him, and, falling on her knees, begged him to hear her. Touched by the emotion she exhibitwhy should a poor girl like me be persecuted in this way? I have been suffering all my life, and now I am dying at the bidding of this dark, stern man. Oh! save me, doctor! save me, for God himself has given me up!" nimself has given me up!"

As she spoke shectuched the dector's arm with desperation, and a fearful earnestness was expressed in her face. The young man Henry at this time, overcome by the scene, left the room. Sarah did not notice his departure, but continued to talk wildly at some coming peril. All at once, when the doctors were endeavoring to the continued to talk wildly at some coming peril. All at once, when the doctors were endeavoring to the continued to talk wildly at some coming peril. All at once, when the doctors were endeavoring to the continued to talk wildly at some coming peril. All at once, when the doctors were endeavoring to the continued to talk wildly at some coming peril. All at once, when the doctors were endeavoring to the continued to talk wildly at some coming peril. All at once, when the doctors were endeavoring to the continued to talk wildly at some coming peril. All at once, when the doctors were endeavoring to the continued to talk wildly at some coming peril. All at once, when the doctors were endeavoring to the continued to talk wildly at some coming peril. All at once, when the continued to talk wildly at some coming peril. All at once, when the continued to talk wildly at some coming peril. All at once, when the continued to talk wildly at some to talk wildly at som

possessed the divine gift of mediumship, he would undoubtedly have escaped the doom that awaited him; or, had he obeyed the direct impression that recalled the warning so vividly while on his way to the fatal field, he would not be the unhappy soul he is to-day in spirit-land, separated, as he prematurely was, from his own temple of flesh.

#### Dr. W. Persons in Arkansas.

Dr. Persons, who has met with success in Texas, as a healer, opened an office at. Hot Springs, Arkansas, on the 14th of May, and will remain there sixty days from that date. The afflicted should bear this in mind, and avail themselves of the rare opportunity of receiving his healing influence. He has effected many truly wonderful

#### Phenomenal Spiritualism. Davenport Cablnet and Dark Scances.

Notwithstanding the persistent attacks made upon this branch of our faith, both by those interested parties yeleped dectors of divinity and medicine, and the faint-hearted among those who have received the baptism of the skies-the physical phenomena continue to attract deep and earnest attention all over the civilized world. From Europe, Australia, the far West, as well as amid the peaceful but rigidly orthodox hills of New England, the cry of wonder arises, as step by step the old landmarks of the fathers seem borne away by the flood of evidence, which, despite a prejudiced and adverse public opinion, is forcing its way through every avenue of human life, proclaiming a knowledge of that "which kings and prophets waited for"-the certainty of continued conscious individualized existence beyond the mystic portals of the grave!

We are in receipt of two papers published at Madison City, Wis., which give a detailed account of a scance given at that place Friday evening, May 7th, at City Hall. One of them, the official paper for Madison City, says:

'The Davenport Brothers! Now we have got a subject we know nothing of, and we should very much like to see the person who does, except the above gentlemen themselves. Fo tell the many wonderful things done by these worldrenowned brothers would, perhaps, astonish many, but their performances must be seen to be appreciated, as we believe every one of the large audience who witnessed their feats last evening at the City Hall will testify."

After describing the regular order of exercises which was similar to that which has been published in our columns on several occasions, the editor proceeds to close by saying, with regard to the

"Many astonishing things were done that we could not account for, neither could the committee.

After the cablust performances had ended, a special 'dark scance' was given to a limited number who obtained tickets at the door. This performance we shall not attempt to describe, for we are not certain in our own mind but that Old Nick had something to do with it. For when we saw musical instruments (which had been previously covered with phosphorus to distinguish hem in the dark) sailing through the hall issuing forth music, a coat taken off one of the tied men, and several other things as miraculous, we came to the conclusion that we would keep pretty friendly with all concerned; and we do not pro-pose to tell much about it—for a good reason known to ourself. We do not propose to say what we think about it just yet. Go and witness for yourselves, and we will guarantee you will not find fault with us for our advice."

The other, the Wisconsin State Journal, says of the same scance:

"The Davenport Mysteries.—Call them by what name one pleases, the performances of the Davenport Brothers, at the City Hall, last evening, were the most remarkable and wonderful of the kind ever witnessed here. Whether attempted to be accounted for on the theory of legerdemain, pres-tidigitation, magnetism, Spiritualism, witchcraft, sorcery, or in any other way, they were alke mysterious and inexplicable. \* \* \* Last evening Messrs. E. W. Keyes, Postmaster, and N. B. Van Slyke, of the first National Bank, were selected as a committee, on the part of the audience, to inspect things and to attempt to solve the mystery, if possible, and see that there was no cheating.

\* \* After careful examination, Messrs, Keyes and Van Slyke, in the most thorough manner they could contrive, tied up the two Davenports' hands and feet, and fastened them to a seat at opposite ends of the closet."

After several exhibitions of power, and the search of the committee for change in knots proving fruitless, the report says:

"Again the door was closed, and in a brief space of time the Davenports, who had been shut up free, were found to be tied much more elaborately than by the committee. Again a hat, put on one of their heads, before the door could be fairly closed was transferred to Mr. Van Slyke's head. Then Mr. Keyes was shut up in the closet with the two brothers, a hand fastened to each, so that he was confident they did not move, and similar demonstrations took place as before, the musical instruments being tossed about played on, and finally his head crowned with the tambourine, and other musical instruments piled in his lap. The closing test was the untying of the brothers shut up alone, flour being placed in their hands, so that they could not use them to effect release, without spilling, of which there were no signs. \* \* If any one doubts that these things are so, or thinks he can find out why they are thus, or wants to indulge a love of the marvelous, let him attend the exhibitions at the London in a few months, as he has had earnest City Hell."

#### Boston Eight-Hour League.

A Mass Convention of the friends of short hours for labor was held at Horticultural Hall, Wednesday morning, afternoon and evening, May 18th, George E. McNeil presiding. Speeches were made during the session by Wendell Phillips, Mrs. Julia Ward Howe, Mary A. Livermore, Rev. W. H. Channing, Ira Stewart, Ella Davis Rockwood and many others well known in the labor reform movement. In the evening E. R. Place, whose poetic contributions are familiar to our readers, recited an appropriate poem, calling for greater time for mental improvement and less hours for physical labor. The sessions were well attended, especially that of the evening, which was crowded. After the adoption of the following resolutions the Convention dissolved:

Resolved, That this Convention regards the believing that the leisure thus secured to the workingmen will be, in the main, well used, and aid in fitting them for that system of cooperation

which is the best basis for a fair and final arrangement of the relations of capital and labor.

Resolved, That we consider the Bureau of Statistics of Labor, established last year by the State, as a most valuable and indeed indispensable instrumentality to show the govering minds of the Commonwealth the pressing importance of our question and of the demands we make of the Legislature for its interference; and in behalf of the capital as well as of the labor of the State, we

ask that it may be strengthened and enlarged.

Resolved, That we record our grateful sense of
the prompt and successful interference of President Grant and Senator Wilson to rescue from legal chicanery the law which made eight hours a laboring day in the National workshops; a law which owed its existence largely to this generous interest in our movement, and would have been dead letter but for their exertions.

#### M. Milleson, Spirit Artist.

This gentleman, whose mediumistic gift seems to cover a new ground of spiritual development, has an interesting article on our eighth page, detailing his experience in corresponding with West and Vandyke in spirit-life, through J. V. Mansfield. Mr. Milleson has issued a pamphlet of some fifty pages, which we have for sale, giving directions of "how to obtain a spirit likeness" from him, also clearly discussing the whole matter of spirit painting.

Convention, which met in Mercantile Hall, Bos-Brisbane, E. H. Heywood, E. M. Chamberlin, Jennie Colline, I. G. Blanchard and many others will speak. The call for the above meeting did not reach us in season for insertion in our last

The abundance of a miser is but poverty to him, | A. Torrey, of Cartor, one.

#### ALL SORTS OF PARAGRAPHS.

Dr. Ditson's article in this number of the Banner, on Spirit Communion, closing with several excellent tests, is a valuable contribution. and we hope every one of our readers will give it a perusal.

BT We call attention to the card of the Mercantile Savings Institution, which may be found in our advertising columns. This Bank is more liberal to depositors than any other similar institution in the State of Massachusetts.

The fourth annual meeting of the Pennsylvania State Society of Spiritualists will be held on the 21st of June. See the call of the President, Dr. H. T. Child, which we print else where.

Wm. Mungen, M. C., has our thanks for public documents.

137 If Prof. Robde, who has on exhibition in this city Chromo Stereoptic Paintings, or Mr. Chamberlain, his treasurer, had advertised in this paper, it would have been money in their treasury. The niggardly idea of sending us one ticket of admission, is, in our estimation, "saving at the tap and leaking at the bung."

THOMAS GALES FORSTER, as we learn from a correspondent, in his lecture in Philadelphia, on the 8th inst., bestowed a merited rebuke to the lukewarmness which prevails there in regard to the meetings, showing that it hinders their spiritual growth as a body and as individuals. His discourse conveyed the idea that when we wound a brother or sister, we also stab the attendant seraphs. This is an important recognition. Orthodoxy cannot present a more forcible and touching incentive to just and loving actions.

It is said that Eyre, the infamous commander of the steamer Bombay, evades the verdict of suspension by shipping as chief mate; while in reality he commands the steamer.

THE LONDON SPIRITUAL MAGAZINE and HU-MAN NATURE for May have been received at this office, and will be sent by mail to any part of the United States and the British North American Provinces on receipt of price. These numbers are filled with choice reading, and should be in the hands of all friends of progress.

Prof. Peirce, of Cambridge, has a very favorable idea of his own profundity. At the late meeting of the National Academy of Sciences at Washington, being called on to read a promised paper, he declined, saying "that he had prepared a mathematical essay, but there were only three men in the academy who could understand it, and those were not present." The professor's modesty-considering that the large body of savans who assembled at Washington were the most noted in the land-is in the same category with the juryman who couldn't agree because the other eleven were all stubborn.

Ernest Repan was received with the warmest enthusiasm by the students of the University of Paris on his reclection to the Hebrew Professor

No panes were spared to make the Philadelphia hail-storm successful.

Fifteen hundred and sixty-nine wanderers have the past year found shelter at the Temporary Home in Boston. The managers of this excellent institution have also in the same period restored to their parents forty-eight lost children; procured employment for 369 individuals, and performed many other charitable acts.

Those who eat wild parsnips out West seldom care for any other food.

The consumption of albumen is enormous: in calico printing alone for fixing on cloth the new analine colors, Alsace, in France, uses 150 000 kilogrammes, or about 330,000 pounds a year of egg albumen, representing 37,500,000 eggs, or the product of 250,000 hens.

invitations to give lectures and hold séances in that country.

A REGULAR JUNE BUG-but a bug that won't hurt either vegetable or animal matter-on the contrary it will aid the latter amazingly in the way of digestion, by exhilarating the cachinary propensity. We refer to the June number of Yankee Notions, a quaint comical pictorial publication, issued monthly from 27 New Chambers street, New York, and sold by the American News Company, 121 Nassau street.

Gov. Hoffman, of New York, has vetoed the act entitled an act to protect citizens from empiricism and to elevate the standard of the medical profession. He says it was needlessly restrictive and harsh.

German astronomers assert that two stars-one in the constellation of the "Corona," and the other the "Ætha Argus" (generally marked on astroshortening of the hours of labor as the first change to be urged on the attention of the community; nomical charts by the Greek letter H)—have taken fire. Where's Elder Grant?

A Chicago woman says she has tried both, and being well dressed gives her more peace of mind than Orthodoxy.

LETTER POSTAGE TO FRANCE. - Two 2-cent postage stamps, placed on each half ounce letter, making four cents, will carry the letter to England by any English, or other ships that stop at England-or Ireland. On unpaid letters the English post-office charges eight cents to Paris, making in all twelve cents. Every other Saturday, the French steamers take letters to any part of France for ten cents, prepayment optional.

#### New Subscribers.

Since our last report our old subscribers whose names we append below have procured eighty-two new ones, for which they have our hearty thanks. If our friends continuo to thus help us, the Banner of Light will be able to move steadily on in its good work. George Poor sent three new subscribers; A. S. Hayward, three; E. D. Morrill, two; N. Peters, one; L. K. Coonley, one; Mrs. E. A. Houghton, one; . W. Percy, one; F. Kimball, one; D. S. Smith, one; Chas. C. Lord, one; Mrs. H. J. Miller, one; Susan Spencer, one; J. Spencer, one; H. Reilly, one; J. M. Frenett, one; Mrs. S. Hodgden, one; A. Warinz, one; O. H. Beemau, one; Mrs. . B. Pitts, one; George Filer, one; C. B. Lynn, two; Mrs. V. Baker, one; E. Jewell, one; Mrs. M. Moore, one; E. N. Bangs, two; Dr. J. H. Currier, one; J. J. Norris, two; W. L. Tinkham, one; B. W. Keith, one; J. F. Draper, one; A. . Haywood, one; L. Thayer, one; N. B. Dodge, one; S. The New England Labor Reform League Mears, one; S. Despeaux, one; W. Johnson & Co., one; Dr. H. Scott, one; Capty J. C. Cook, one; A. M. Bradbury, one; ton, Sunday, 22d inst., at 101 o'clock A. M., is to H. C. Hall, one; E. M. Armstrong, one; J. Giles, one; J. continue its sessions day and evening through Shearer, one; J. L. LaPlace, one; Wm. Holloway, one; Wm. Monday and Tuesday, the 23d and 24th. John Fish, one; Wm. C. Bromley, one; L. Carpenter, one; B. G. Orvis, Wm. Denton, Mrs. E. L. Daniels, Albert Higgins, one; Mrs. S. C. Sardam, one; Wm. Darling, one; S. B. Pierce, one; C. H. Mathews, one; E. Allen, one; A. Coburn, one; S. D. Arnold, one; E. Bishop, one; J. C. Beedy, one; Mrs. L. H. Perkins, one; T. A., one; A. P. Cowans, one; Mrs. L. H. Gurley, one; O. Vebber, one; J. H. Tanner, one; E. T. Thomson, one; J. J. Shanahan, one; Wm. A. Clough, one; L. Davis, one; L. Huyck, one; Wm. A. Torrey, one; A Friend, two; D. B. Hulburt, one; S. H.

#### Spiritualist Lectures and Lyceums.

Boston .- Mercantile Hall .- A very interesting and well attended meeting of the Children's Progressive Lyceum was held at this hall Sunday morning, May 15th. Declimations and singing (in this quite an unusual number participated) onlivened the exercises, at the close of which, remarks were made by A. E. Carpenter and Dr. J. H. Currier, of Boston.

In the evening, Miss Jennie Leys spoke at the same place n the value of Spiritualism as the true religion when rightly weighed and understood. This lady has but recently comnenced her labors as a public lecturer, having not long since graduated from the worn-out creeds, and stepped out into the clearer light of our dispensation. Let all needing the services of a speaker, extend to her a welcoming hand.

On Thursday evening, May 12th, an entertainment was given at Mercantile Hall by the members of the Children's Lyceum, for its benefit. Two pieces (dramatic), " The greatest Plague of Life," and "School for Daughters," were presented with spirit, and instrumental and vocal music, tableaux and recitations completed the programme. It is to be regretted that a larger number were not in attendance, as the entertainment was in every way worthy of the patronage of the friends of the Lyceum cause.

Temple Hall .- The regular convocations for spirit com nunion took place morning and afternoon at this hall, Sunday, May 15th, considerable interest being manifested. In the event g. Dr. John H. Currier addressed the Bolyston-street Spiritualist Association on "True Worship." His remarks were received and endorsed by an appreciative

The C. ildren's Progressive Lycoun held its meeting at this place during the intermission of the circles, on Sunday-100n, May 15th. Marching, singing, declamations by five children, a song by Miss Georgie Cayvan, reading by Mrs. Dana, and answers to the question, "How shall we know good person?" occupied the time. Attendance, 31.

A Grand Union Picnic .- We learn that a large number of

the friends of the Lyceum movement are desirous that the lifferent schools of the Children's Progressive Lycoums of Boston and vicinity should be brought together in some one of our Picnic Groves, about the last of June or first of July. All Lyceums who desire to unite in this movement are in vited to send delegates to a meeting to be held in the Molonaon Hall, Tremont Temple, on Thursday, May 26th, immediately after the adjournment of the Massachusetts State Association at noon, for consultation and , erfecting of arrangements for such Grove Meeting. If all the Lyceums unite in this movement, the largest and fluest gathering of the Army of Progress ever assembled can be brought out, and such a reunion cannot fall to result in great good to the

CHARLESTOWN .- Washington Hall .- I. P. Greenleaf, of Boston, lectured at this hall, before the Spiritualist Association, afternoon and evening, Sunday, May 15th. Subject in the afternoon, "Truth;" in the evening, "Spiritual Influ-

CAMBRIDGEFORT. - Harmony Hall .- The usual Lyccum exercises took place at this hall, Sunday morning, May 15th; singing, marching, declamations by three children. and answers to the question : "Of what use are the Scrip-

tures to the Spiritualists?" completed the services. In the evening, Dr. A. H. Richardson, of Charlestown, spoke at the same place, to a good house, on the "Bible evi-

dences of Spiritualism." CHELSEA.-Our neighbors in Chelsea having closed their very successful course of lectures, are up and moving to make their arrangements for the next season. Quite a large gathering of the Spiritualists mot at the residence of B. T. Martin, Friday evening, the 13th. After interchanging views, an organization was perfected by choosing B. T. Martin, President : Dr. Bent, H. Crandon, Vice President, and Corresponding Secretary; Edward Wardwell, Sec'y;

J. S. Dodge, the Treasurer, reported that all bills had been paid and there was a small balance to the credit of the Association. An additional fund was raised by those present, to be deposited to the credit of the Association, to meet any deficiencies that may occur the coming season. After a social good time, the company retired with the best feelings for the success of our glorious philosophy.

NORTH BRIDGEWATER .- Prof. William Donton addressed the Spiritualists at this place, on Sunday, May 15th. As is usual where he speaks, the utmost interest was evoked, and upwards of two hundred persons were obliged to go away from the place of meeting, not being able to gain an ontrance on account of its already crowded state.

#### LIPE AND ALONE Is the striking title of a new story, pub-

lished in nent book form by Lee & Shopard, which has been greeted in a highly culogistic manner by competent critics, It makes pleasant reading for a summer day, being devoted. through its well-drawn characters and really original plot, to the enunciation of clearly defined purposes, the discussion of some current social questions, and the presentation of situations that come very near being sensational. We have no doubt it will enjoy a popular sale, and furnish much and the property of the control of the popular sale, and furnish much the control of the popular sale, and furnish much that it taking place; you must smoke more moderately." to the enunciation of clearly defined purposes, the discussion

THE RADICAL for May contains an article on Walt Whitman, the poet, by a woman; a translation from Goethe, by John Weiss; an article on the Evidences of Satelland to the Council. Hudson Tuttle, whose character need not be more particuarly alluded to; a sermon on Immortality; "Mr. Abbott's Religion," by Wasson, and some Dialistic verses by various authors. The Radical is fresh and vigorous, and takes hold mainly of topics that press on the minds of the reflective and wise.

PUTNAM'S MONTHLY for May opens with a paper describing the trip "Down the Danube," and branches out with an article on the Birds of the North, the outlook of our English Literature, a "Woman's Right," the question of "a more readable Bible," an article on "Quaker Quirks," a aggestive discussion on what is just now interesting the public, viz.: "Proportional Representation," and, with pootry and criticism, a readable batch of Editorial Notes and running sketches of literature at home and abroad. It is a readable number.

J. L. Hammett, 30 Brattle street, has for sale the fifth of the odd little paper-covered books, called the "Library of Education," which is made up of the papers-argumentative and judicial, journalistic and pulpitarian-that have been elicited by the discussion of the question of the Bible in Schools. It is a very neat and convenient compand of the whole subject so far as treated. Another volume of the same character is to succeed it.

James S. Prescott, one of the Shaker Spiritualists, appears in a little pamphlet on the subject of "THE SOCIAL EVIL" which he treats in a very plain and candld way, and his words deserve a considerable hearing.

A. Williams & Co have for sale "THE Conglation of VI-TAL AND PHYSICAL FORCES," by Prof. Barker, of Yale College. It is a suggestive pamphlet.

A "SECULAR VIEW OF RELIGION IN THE STATE" is taken in a neat and timely pamphlet, by E. P. Hurlbut, which means a candid discussion of the interesting question of the Bible in the public schools. It is richly worth a careful. perusal by both sides.

Y. A. Carr, M. D., author of a variety of publications of a scientific as well as physical character, sends us the "PAN-THESIAN VOYAGE O'ER THE MAIN OF HUMAN LIFE," which we have not had an opportunity to examine, except so far as to discover some highly original spelling and a variety of opinions that require a patent diving-bell to get the muddy meaning out of. We return our thanks for the illuminating

PACIFIC COAST WOMAN'S JOURNAL is the title of a goodsized sixteen page monthly sheet, which has just made its appearance in San Francisco. Mrs. Carrie P. Young is editor and proprietor. It is devoted to the interest of women and children, in protecting them from the ruin and degradation which intemperate husbands and parents bring upon them. The first number has taken hold of the work in good carnest. The compositors are women and girls who belong to the "Women's Cooperative Printing Union." Success to the Journal and its cause.

#### Universal Peace Union.

The fourth anniversary of the Universal Peace Union will be held at Dodworth Hall, 806 Broadway, New York, May 26th (Thursday), at 3 and 74 o'clock, and Eriday at 10 A. M., and 21 P. M.

MISS SUSIE M. JOHNSON will lecture in Portland, Me., during June.

#### Re-incarnation.

Much has been written upon the subject of reincarnation by various writers, but to the present date there is nothing definite, and it seems to be a subject beyond the power of mortals to ponetrate with any degree of satisfaction. The faint recollection of an individual is no proof-it may have been the very faint recollection of a dream, for all they may know to the contrary. Now it is either a truth or it is not, and we can conceive of no way of demonstrating it to be a truth, if it be so. The whole idea seems to be a muddle that no human power can solve. There are no spirits from the other side that return and say they positirely know it to be a truth. It is but the faint recollection there, as here. From the little knowledge we have of the other side, we have a right to infor that spirits know each other, and have their associations there as here. That being the case, when a spirit enters the other life before it had progressed sufficiently to ensure it continued immortality, and is obliged to undergo re-incarnation to attain the requisite development, a definite time would be set when said spirit must leave spirit-life, and spirits who were associated with it must know of the fact, and also when it first arrived in spirit-life, and when it left; yet there are no spirits who claim to know these things for a

It is proclaimed from the other side that the idiot here of seventy years enters spirit-life as a child and grows up to man and womanhood; the time spent here is only lost time. This was the reply of a spirit through Emma Frances Jay, in Milwaukie, some years ago, in answer to the question, "What of the idiot on the other side?" that the spirit failed to grow in knowledge here on account of its imperfect organization, but that it had the element of growth, and would expand and move onward in the scale of progress and perfect itself in spirit life. If this he true where would be the gain in another round in the human form? To me it is a speculation wholly devoid of any foundation in truth. I can see no good in the agitation of the subject, nor can we divine any mode for its investigation. The idea to me is about as preposterous and revolting as an Orthodox hell. Yours for truth.

Wankesha, Wis. W. D. HOLBROOK.

#### CURRENT EVENTS.

There appears to be an increase of water on the Plains. It is said that the streams between the Sierra Nevada and Mirsouri have been steadily increasing in volume for some years past, and in many places there are now running streams, where twenty years ago there was not a drop of water. Denver was built on the banks of an extinct creek; it is now a stream crossed by bildges. The Huerfane, the Roya Peces, and other streams which were dry during the summer months, ten years ago, are now constantly running with considerable volume. The Laramie plains, over which travelers had to carry water, are now pretty well supplied. travelers had to carry water, are now pretty well supplied. Salt Lake is higher than it was seven years ago. In many places the streams have increased one-fourth in five-year past, and in many more places where there were no streams—" all hall! there they are!"

A house is building at the corner of Berkeley and Marl over \$100,000. The material is Baltimore brick, with Nova Scotia stone dressings.

and Corresponding Secretary; Edward Wardwell, Sec'y; James S. Dodge, Treasurer; Dr. B. H. Crandon and B. T. Martin, Committee on Lectures; J. S. Dodge and D. F. Pack-and, Committee on Lectures; J. S. Dodge and D. F. Pack-and, Committee on Finance; J. W. Edmester and Joel E. Suffrage Society, and took the name of the "Union Woman Suffrage Society," of which Theodoro Tilton was elected President, Their anniversary was held at Apollo India, Dodge, Committee on Music; B. T. Martin, Dr. B. H. Crandon, J. S. Dodge, J. W. Edmester, and L. H. Dusten, were chosen Executive Committee. the former has Clara Barton, Samuel E. Sewall and Parker Pillsbury among its officers.

From Spain, the latest telegrams state that Espariero has

written a letter to Marshal Prim declining the candidacy for the crown on account of his great age. The Cortes has passed a bill authorizing civil marriages by a vote of 142 to 34. The papers continue to urgo the settlement of the question of the throne, and the auxiety in political circles for the termination of the provisional status is daily increas-

A Washington special says: "Nobedy here, not even the Ways and Means Committee, expect the income tax will be left at five per cent. The House, without any doubt, will increase the exemption to two thousand dollars, and reduce the rate to three per cent."

The mails from Australia to England are how carried by he Pacific Railroad, beating the quickest Suez Canal time

An infant prince was born on the 2d instant to the Princess Christian, or as she is better known, Princess Helena. No danger at this rate of the royal family of England dying

In Callfornia they are creeting an "earthquake-proof church," the roof so arranged on pillars that a disturbance of the earth will tilt the whole structure clear of the founda-tions, assuring the safety of the congregation.

There was a severe shock of earthquake at the City of Mexico on the 11th inst.

Thomas Lamb died of hydrophobia in Yonkers, N.Y., Tuesday, May 17th. He was bl ten in January, but thought nothing of it, and on the day before his horrible death was

Advices from central Illinois report that the condition of the growing crops is excellent, and fully three weeks in ad-vance of ordinary seasons.

The controversy concerning the discovery of the anesthetic quality of other is gotting warm in London. A writer in the Times says chloroform was administered to the Queen at the birth of Pri ce Alfred in August, 1844, two years be-

fore Dr. Morton's discovery. At the 54th anniversary of the Sunday School Missionary Union in New York, Tuesday, May 17th, 25,000 children, from 103 schools, were in the procession.

"Mr. Ellakim Littell, the founder and editor of the Living Age, died May 18th at his residence in Brookline, Mass. He was born at Burlington, N. J., Jan. 2, 1792, and for more than half a century has been identified with journalism in this country. this country.

It is now confidently stated that Mile. Nilsson's tour in this country is to be managed by Mr. P. T. Barnum.

Organ with voice; this is one of the invariable links in nature. The plano forte is bright, spark-ling, incisive, its clear out phrases represent well the movements of instrumental melody, but its contact with that finest organ, the human voice, is slight and momentary. Its tones may be likened to the interescopic stones that form a messic picture, in which you can have juxtaposition of color only; the separate hues may show lovely contrasts, but they never blend as do the same colors under the painter's brush. But the sustaining power of harmony, the intellectual beauty of counterpoint, these are felt only when the singer's bland and flowing style is supplemented by the continuous volume of wind instruments. Hence it is no wonder that for social occasions, Hence it is no wonder that for social occasions, for musical practice, and for worship in chapels and churches, the reed organ, as it now exists, with its ample power and variety of tone, its appliances for musical effect, has come into such general use. The AMERICAN ORGAN made by S. D. & H. W. Smith of Boston, ranks deservedly first of its class, and grows yearly into more extended use, with ever increasing approbation.

#### Business Matters.

Mrs. E. D. Murfey, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. M7.

JAMES V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

M. K. CASSIEN answers sealed letters, at 185 Bank street, Newark, N. J. Terms, \$2,00 and four blue stamps.

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. Money returned when letters are not answered.

MRS. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometer and Medium, will answer letters (scaled or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3-cent stamps. Send for a circular.

#### Spiritual Periodicals for Sale at this Office

THE LONDON SPIRITUAL MAGAZINE. Price 80 cts. percopy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. The Medium and Daymerak.' A weekly paper published in London.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spirit-nlism. Published in Chicago, Ill., by S. S. Jones, Esq.

THE LYCKUM BANNER. Published in Chicago, Ill. Price THE AMERICAN SPIRITUALIST. Published at Cloveland, O.

Price 6 cents.
The Herald of Health and Journal of Physical Col-tune. Published in New York. Price 20 cents for copy.

#### Special Notices:

#### HERMAN SNOW.

NO. 319 KEARNEY STREET, SAN FRANCISCO, CAL., Keeps for sale a general variety of

Spiritualist and Reform Books, At Eastern prices. Also I invehettes, Spence's Posttive and Negative Powders, etc. The Bunner of Light can always be found on his counter. Catalogues and Circulars mailed free. May 1,-tf

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE. Western Agency for all

#### Liberal and Spiritual Books, PAPERS AND MAGAZINES.

Also, Adams & Co.'s GOLDEN PENS AND PARLOR GAMES.

- The Marie Comb, and Voltale Armor Soles, SPENCE'S POSITIVE AND NEGATIVE POWDERA Congress Record Ink, Stationery, &c.

WARREN CHASE & CO., No. 827 North Fifth street, St. Louis, Mo.

#### J. BURNS. Rrogressive Library, burn, W. C., London, Eng.,

15 Southumpton Row, Bloomsburg Square, Ho KEEPS FOR SALE THE BANNER OF LIGH AND OTHER SPIRITUAL PUBLICATIONS.

#### GEORGE ELLIS.

BOOKSELLER,

No. 7 OLD LEVEE STREET, NEW ORLEANS, LA. Keeps constantly for sale a full supply of the SPIRITUAL AND REFORM WORKS

Published by William White & Co.

Though crime is busy in our land. As late developments disclose, And "error" stalks on every hand.

And "error" stalks on every hand.

A better country no one knows.
In polities men disagree,
And they 've a right to—we suppose;
To think and act all men are free;
A better country no one knows.
A better place to buy "Boys" Country,"
Hat, Shoes, Coat Pants and Vest complete,
There 's no one knows than thoonge Fenno's,
Corner of Beach and Washington street.

#### ADVERTISEMENTS.

Each line in Agate type, twenty cents for the lest, and fifteen cents per line for every subsequentiusertion. Paymentinalicases in advance. For all Advertisements printed on the 5th

page, 20 cents per line for each insertion. TT Advertisements to be Renewed at Continued Rates must be left at our Office before 10 M. on Tuesdays.

### MERCANTILE SAVINGS INSTITUTION,

No. 48 Summer street, Boston, (CORNER OF ARCH.)

IME amount of denosits received in this Institution for the year ending April 1st, 1870, exceeded 84,400,000. The In-illution has a guarantee fund of over \$200,000. It also has a urplus after paying all dividents to April 1st, 1870, exceeding

341,000.

The public should remember that this is the only Savings Bank in the State that pays interest on all deposits for each and every full catendar month it remains in the Bank; in all other Savings Banks it must have been on deposit three or six months previous to the making up of their semi-annual dividends, or the deposit draws no interest whatever. By the above it will be seen that the Mercan-ile Savings Institution gives to depositors a more just and equitable distribution of interest than any other Bank in the Commonwealth.

May 28—11w

#### **BEAUTIFUL EMBLEMS!**

DRAWN BY THE CONTROLLING GUIDE OF W. H. MUMLER.

PACLOSE name of spirit friend in scaled envelope. Address, with \$1,00 for emblem.

W. H. MUMLER.

May 28.—2wis\* 170 West Springfield street, Boston.

MISS BLANCHE FOLEY, Clairvoyant and 143. Trance Medium, 631. Third account between 60th and flst streets, New York. (Please ring first bell) Hours, from 3 A. M. to 5 P. M. Terms: Ladles. \$1,00, Gents \$2,00. May 28. - 3m

MRS. LITTLEJOHN, Medical, Business and Prophetic Clairvoyant, No. 354 Tremont street, Bos-ton, Mass. 2wt-May 28.

#### PREMIUMS! IMMENSE PREMIUMS! PREMIUMS!

\$100,00 IN GOLD. \$200,00 IN GOLD. \$300,00 IN GOLD. \$400.00 IN GOLD. \$500,00 IN GOLD. 8600.00 IN GOLD. 8700,00 IN GOLD. 8800,00 IN GOLD. \$1000.00 IN GOLD.

The above magnificent premiums are offered to agents for the Positive and Negative Powders. Such immense premiums, in addition to the very large and liberal commissions which we give to agents for the Positive and Negative Powders, mass such agencies more profitable than any other that can be undertaken.

For the terms and conditions on which the above premiums will be given, and for all other information, address, PROF PAYTON SPENCE, M. D., BOX 58417, NEW YORK CITY; also see the advertisement in another column.

#### NATURE'S HAIR RESTORATIVE

Contains no LAC SULPHUR—no SUGAR OF LEAD—no LITHARGE—no NITRATE OF SILVER, and is centrely free from all Polsomous and Health-Destroying Drugs.

It is sure to substrate and drive out of the community all the POISONOUS PERPARATIONS now in use. Transparent and clear as cyrsial, it will not soil the finest fabric. So oil, no sediment, no dirt—perfectly safe CLEAR and EPPICIEST—desideratums Lodg Sought for and POUND AT LASTICAT. It restrains a not represent the finest fabric for all the stores in the lead, checks the half from falling off, and restores it to a great extent when prematurely lost; prevents headaches, cures all humors, cutaneous cruptions, and universal to a great extent when prematurely lost; prevents headaches, cures all humors, cutaneous cruptions, and uninatural heat.

prevents headaches, cures an numors, cutaneous cruptions, and unnatural heat.

Dr. C. SMITH, Patenter, Groton Junction, Mass.

Prepared only by PROCIOR BROTHERS, Gloucester, Mass.

237—A8 your Drugglst for NATURE'S HAIR RESTORATIVE, and take no other.

Swis—Apr. 9.

#### LOVE

#### ITS HIDDEN HISTORY.

A BOOK FOR WOMEN, YOUNG AND OLD; FOR THE LOVING; THE MARRIED; SINGLE, UNLOYED,
HEART-REFT, PINING ONES;
A BOOK FOR UNHAPPY WIVES, AND LOVESTARVED ONES OF THE WORLD
WE LIVE IN.

BY THE COUNT DE ST. LEON.

THE statements contained in this book are indeed startling.

Its exposures of simulated and merbid love and the monater crime of this age are withgring, and will go far, toward changing the current of the thought of the century upon matters affectional, social and domestic, for a firm, vigorous health pervades every page. Its appeals for woman, and consolements of wounded spirits, are tender, pathetic and touchingly true and eloquent. Its advice to women, so often the victims of misplaced condence and affection, is sound to the core, and withal it gives direct, explicit and valuable counsel concerning the great chemico-magnetic laws of love, as to render it on that branch of the subject undoubtedly the book of the century. Especially is this true of what it says concerning the true method of regaining a lost, wandering or perishing affection. But no advertisement can do justice to this most remarkable book on human love ever issued from the American press.

Price 81.25, postage licents.

For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston

### Message Department.

Each Message in this Department of the Bannen or Libert 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 But those who leave the earth-sphere in an unde veloped state, eventually progress into a higher condition.

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

-no more.

2-O Ferrons' receiving such messages are frequested to
inform us how far the statements made agree with the facts, as known to them.

#### The Banner of Light Free Circles.

These Circles are held at No. 158 Washington Street, Room No. 4. (up stairs,) on Monnar, Turshay and Thurst Day Aftersons. The Circle Room will be open for visitors at two clock; services commence at precisely three o'clock after which time no one will be admitted. Seats reserved for strangers. Donations solicited.

Mrs. Connar receives no visitors on Mondays, Tuesdays, Wishington of Thursdays, millingtor singletic by M. She

Weshie slave or Thursdays, until after six o'clock r. M. She gives no private sittings . Zar Donations of flowers for our Circle-Room are solicited.

Invocation.

Oh thou who occupieth all space and all form, thou who taketh note of the sparrew's fall and forgetteth not the disconsolate soul, we come to then in prayer. We bring thee our griefs and our joys; trusting in thy wisdom, in thy love, in thy power, we ask thee, oh Lord, for strength. We do not doubt thee, but we doubt ourselves. We cannot trust our own strength for it is weakness. But we ask thee, oh Infinite Spirit of Good, to lead us where we shall grow strong in thee; where we shall pass out from under the shadows of igno- ; rance into the full sunlight of thy wisdom. Father, thy work is mighty, and we are few. Oh give us power; give us that faith in thee, oh Lord, that thou wilt ever sustain us, that we so much need. We find ourselves walking in the midst of humanity even after death, and we ask wherefore, oh. Lord, is this? Teach us; open wide the book of life to us, and teach us to read it aright. Father, we thank thee for all thy blessings. We pray thee, in behalf of thy dear humanity, that thou wilt continue to bless thy children with greater spiritual light-with still more reveals ments of thyself and thy love for thy children. And when they shall have no further need of our services in mortal life, oh grant that we may hear thine approving voice calling us to higher and perhaps greater duties. We lay our griefs and our joys upon the altar of life, and we ask thee to bless us. Bless us as we need blessing. Give us, oh our Father, what we need, whether we ask or not, and finally receive us to thy kingdom of peace and everlasting joy. Amen. March 11.

#### Questions and Answers.

CONTROLLING SPIRIT -- If you have questions. Mr. Chairman, I will answer them.

Ques,-Is there any method of suspending the law of gravitation, in the smallest particular, known in all the realm of spirit-life?

Ass.-1 know of no means by which the law can be suspended. I know there are those who claim that it can be, but I do not believe it. But I do believe that we can change the conditions of every single atom with reference to the law of gravitation. But we cannot change the law, nor prohibit it from acting upon us and upon all things that come within its sphere. But we can change places with the law. By chemical means we can reduce the power of the law, upon the atom-upon the object. By chemical means, also, we can produce greater power of gravitation upon the object, but we cannot change the law. It is one of God's unchangeable, immutable decrees, and we cannot change it.

Q . Of what benefit is the beard upon the face

A - Medical men tell us it is given as a protection for those sensitive facial glands peculiar to. man. Woman has no need, because those glands are less sensitive. Nature provides for all the necessities of her subjects, however small or however great they may be.

Q-Are sex and affections recognized in the spirit-land? If so, to what extent?

A .- Yes, to be sure. There is there the male ale distinctly defined; and since affection course the soul carries it with it after it leaves the body.

#### Enrico Cremonin.

[How do you do? You return on a very fine day.] Yes: Heft on a very fine day. I was a soldier, serving in the 59th Massachusetts, Company Br. I was killed at-well, the battle was at Mead's Station. I was killed there, burled there, and I have to say I went out happy. I found another world-good, much better than this-and I come to my brother, who is here in life, to do aright; would learn to live aright; would learn to what I can to inform him of where I am, and to encourage him while he remains here. My name when I was here, Enrico Cremonin. I am from Orlando, Italy. I entered the service of this country when it was in trouble, because I thought. it was my duty. I done what I could. I lost the life of my body. I am not sorry. When one dies. for what they think is right, they have no cause. for sorrow, because it was right, and the best they could do. Now, my brother Fred is much in doubt about another life. He was, like myself, a Catholic, and some circumstances transpired to. make him renounce his faith. He did not believe in anything-that there was any God, or any other life; not anything but this, and this by : chance. He has been drifting, drifting, ever since -not happy, because he feels that there may be something, after all. There is a war between his inner life and this outer life, you see. I want him to know that I am alive; that there is another life, real, beautiful-more so than this. We can travel as we please, and we can have all that we earn. Whatever we merit is ours; nobody can deprive us of it. I have nothing to say about the religion I abandoned. There is much might be said, but it is not for me to say it.

I do n't suppose you know me? [No.]. I do n't know you. They say there is a record of your soldiers at your State House, so if that is true, my name will be there. You can know that I ouce lived; but that I come here, you do not know; you not know till you come where I am, and see me as I am. Then you will know better.

I would like that my brother let me speak to him, as I do here. I will convince him that there is another life, and that those that are dead go there, and they can come back, too, and speak to those that remain here. Farewell. March 14.

#### W. H. Harper.

It is not in the power of man to direct his steps. He must float with the tide of his being, whether he will or no. But it is joyous to believe that there is an all-wise intelligence-and good-that will finally bring us out right-that will change all the wrongs of being to right, and perfect us in its own divine likeness. I am induced to come here, and for a few moments take upon myself mortality again, because some of my dear friends

here to plead my own cause; I am only here to ming. make a statement such as I believe to be true, Q.-By what rule can we determine between heaven that will satisfy my soul.

God, the infinite, for my future. Sign me W. H. Harper, of Sandwich.

March 44.

#### Carrie Dennison.

been dead twelve, most fourteen months. I died with searlet fever. I did n't know, before I died. I could come back. I thought I was going a long can only approximate to a determination; you can way off, but I did n't.

I want mother and Aunt Nettie to know that I can come. I shall try to go home and do something there when I go away from here. And I want mother to know that Uncle Job is dead. and is where I live. He was in Nevada. [How souls to explain and intelligences to understand. long has he been dead?] He says he has been I might explain it in one way, another spirit in in this way, because what he would say he would not like to say here. He wishes to speak with her privately?] Yes, sir. [Did your mother live. near the ferry? Pretty near. Tell Aunt Nettie I love her dearly now-just as well as I ever did. [Did your mother think you were going a long way off?] Oh, yes; and I thought so, too. But I did n't. [Have you been to her?] Yes, but I could n't make her know it. I hope I shall when I go away from here. [Does she belong to the forth into the fields, enjoy Nature, and worship church?] No, sir; but she is a Christian. [I hope you will succeed.] I hope I will. March 14.

#### Mary Jane Perry.

Mary Jane Perry, my name, sir. I was born in Machias, Me., and died in Boston. I died of inflammation of the lungs and throat, in Boston, I have been dead-this is the fourth year-and I come back seeking for my daughter, to let her know that I can come, and that I watch over her. They think I did not know that I was going-that I was unconscious for three days. I was not-1 was not at all. I could not speak, but I was just as conscious as ever I was in the world. I want my daughter to be faithful to all her good impulses, to live a pure and exalted life, do just as near right as it is possible for her to here, and she will be all the better off in the spirit-world. That is all she need do. It matters not whether she lives in the church, or out of it. [Will you give your age? I was forty-eight.

Scance conducted by Theodore Parker; letters answered by L. Judd Pardee.

#### Invocation.

Mighty Spirit, loving Father and tender Mother | fitted for one not so brightness of this bandsome day. Wherever we turn we see exhibitions of thy love toward us, and of thy power, which is able to sustain us.

Even these fair blossoms, in kindness given, They talk to us of home and heaven; For in their perfumed hearts we see

Reflected much of Delty. Everything talks to us, our Father, of thee. We think of the blessings that thou dost perpetually bestow upon us, and would learn to praise thee walk humbly and truthfully in the way of life and being. So, oh Infinite Spirit, do thou teach us. Teach us to praise; teach us to pray; teach us to love, our Father, and teach us to live. It has been said that the fear of thee is the beginning of wisdom. But, oh Lord, we know that to love thou great, Infinite Spirit of all goodness, is wise in theo. It bath builded its house upon a rock, and it will stand forever and forever. So, oh, Lord, we would love thee with that perfect love that doth east out all fear. And when we come to thee, we come feeling sure, oh, our Father, that thou wilt deal wisely and well with us. If thou doth deny us, it is because we have no need of what we ask, and that we do need thou wilt bestow upon us. Father, we would remember before thee, those who are sick in body and in mind; those who tremble upon the threshold of time and eternity, fearing to step beyond into the mighty future. Oh, our Father, send loving angels to them, who shall minister to their needs, who shall take them by the hand and lead them gently across the river of death, and welcome them to the beauties of the other and better life. We remember those, our Father, who have fallen and been disgraced in human life. Oh, let pitying angels go very near to them, lifting them up, speaking peace to their crushed souls, pointing them away from the darkness of the present hour. to the brightness of that future which beams for them as for all others. Father, for all who need we pray. For thine is the kingdom, and the power, and the glory, forever and ever. Amen-March 15.

#### Questions and Answers.

QUES .- Is not our sun one of a binary system, revolving with its companion in the same plane, and each in a greater or less orbit, according to its gravity, independent of a central orb, as is generally supposed, or has our sun a central orb, comparatively stationary in our galaxy, around which he moves? And what, in either case, is the cycle of our sun's stupendous year?

ANS .- Astronomy as yet has made but few advances in knowledge, so far as the sun is concerned. All that have been made are mere theories. Nothing substantial and permanent has been | that he had a sort of hatred against Yankees, feel that my condition in the other life must be reached. I speak of course with reference to the prided himself upon snubbing them whenever he

very miserable, and in accordance with their re- science as it is known on earth. There are those ligion I must ever continue to be miserable- in the spirit-world who have analyzed the sun, as that there is no hope of salvation for me. I do the chemist here would analyze a grain of sand, not expect to convince them that I have thank They know, therefore, concerning it. The sun, God-found a better world, but I do hope to they tell us, is not that stationary ball of fire throw, at least, some faint rays of light upon their around which all worlds, the entire solar system, notions of the existence and life of a suicide after revolve. On the contrary, it has a revolution of death. I do expect to waken some hopes in their its own. It is an opaque body, inhabited, and souls for the suicide. It is my opinion that no surrounded by an intense luminous atmosphere. one ever committed suicide in the full possession. This atmosphere it aggregates to itself from all of their senses evenly balanced. No one, I say, its children, and intensifies its own revolutions. ever, in my opinion, committed suicide in the full. The spots that are seen upon its disc, are mere possession of his senses evenly balanced. There openings of this luminous atmosphere, revealing fore, if such committed suicide, it was because its own dark, opaque body. Had I time I would they were insane; and when reason is dethroned, like to elaborate this question to great length, but we are no longer responsible beings. I am not as I have not, I may as well stop in the begin-

not only in my case, but in the case of every the duties we owe to the life in mortal, and those other suicide. This much I know: I am no worse we owe to the spiritual? in other words, what is off than I was when I was here; and if I am ca. the relative value of our life in the flesh, and pable of judging, I should say a great deal better the spirit life that succeeds it? and how shall we off. And with the infinite law of progress as the determine when we have done our duty to each?

gift of God to me, as to all others, regardless of A .- The life which is exhibited through human whatever steps I may have taken in life, Lexpect life, through, mortality, is identical with that that I shall grow better, and not worse-that I which has been exhibited after the mortal has shall profit by the shadows I have passed through, been east off. It is all one life, with a variety of and perhaps by those that are yet to come, but expressions. By study and observation one can that I shall finally outlive them all, and find a easily determine how much is due to the mortal, and how much to the immortal, and can move on I still possess a deep, and, I trust, abiding love, without infringing upon the rights of either state for those I left here, and all that I can do for of being. Study those laws which pertain to their good I shall. I only ask that they will throw physical human life, and those which pertain to a yell of charity over my weakness, and trust to the life of the spirit beyond human, and rest assured you will soon reach a point that will guide you safely over all seeming difficulties that attend this question.

Q.-How may we, individually, know that we are in sympathy and harmony and acting with I am Carrie Dennison, of Hoboken. I have the approval of our friends in spirit-life?

A.-That is a fact which cannot be positively determined while you are here in the flesh. You never reach it.

Q.-i'lease explain this passage of scripture-'My spirit shall not always strive with man."

A .- There are as many different explanations that might be given to this passage as there are dead over three years. Mother thought it was quite another. To me it means this, that we are very strange we didn't hear anything from him, not always under the direct influence of our but it was because he is dead. He wants to come / highert natures-of the divine spirit that each one back very much; he wants to talk as I do, but he of us possesses to a greater or lesser extent. We can't yet. As long as he can't, I will, and he'd are not always under this direct divine influence. like to have mother go where he can speak to her. This we prove by being suffered to go away into darkness, into temptation, into the hells of human life. We are warned against refusing to hear the voice of the holy spirit. What is that holy spirit? It is the highest truth known to us, not to anybody else-to us. That is our holy spirit. If my holy spirit said to me, "It is wrong for you to do anything else save to preach my gospel on a certain day called the holy Sabbath," it would be wrong. But if my holy spirit says to me, "Go me in that way, it would be right for me to act that way. There is a divine prompter attending each one of us, but it does not always prompt us the same. Sometimes its voice is smothered for years, perhaps for ages. It is covered with a crust of crime so thick that only the voice of the Infinite can penetrate it, reaching the infinite that slum bers within:

Q.-Did Job speak the truth when he said, "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12.

A .- A mere metaphorical speech, whether it came from Job or from Jesus. We have as little to do with it as we have with any of the sayings of the ancient Egyptian teachers. March 15.

#### Henry D'Armida.

I was Henry D'Armida. I went out in the 27th Massachusetts, Company D. I died at City Point, Va. I was buried there. I have a brother here. I should like to reach if I can. We believed, when I was here, that when we die we have to take on some kind of a body. We take the one we are best fitted for. If we are fitted for a better body than the one we had here, we get it. If we are does not belong to the body, but to the soul, of of us all, thy loving kindness and tender mercy say to my brother that there is a great truth in heam in upon our consciousness through the our belief, but we have n't got just the right of it. He used to say that he believed we sometimes entered into the bodies of animals, and were obliged to live through the animal life as a punishment for some of our misdeeds while we were in our human body. Well, the teachers in this spirit-world tell us that we have come up out of that, and we cannot go back again. We never can go back of the human. After having once entered the human, we come into intellectual life, and we become immortal from that time. So we never go back of that. We may go round and round and round in the scale for millions of years in the human, but we cannot go back of the human after having once entered it. I want to say to him, I have met a great many of our friends here, and I find them very well situated-happy, satisfied and much better off every way than when then is to be wise. The soul that truly loves thee, they were here. They were very comfortably off when here, but they are much better off now. I would like to have him investigate this coming back of the dead. I would like to have him investigate it in his own heart, too, just as I shall be able to impress him. I don't care to have him go out anywhere; only sit alone, and whatever he is impressed to do, do that, and light will come to him from this subject. I have to come in this way to let him know that there was a way open, and to call his attention to it. [Did you leave your brother in Boston?] Yes, sir. He is liberal, and reads those papers that are inclined to the supernatural-likes to get ideas from them. So I think it will be easy for me to impress him to get the paper when my message comes. If not, I shall have to try some other way, with your permission. [Your age?] Thirty-seven. March 15.

Thomas Tullock. I never supposed that I possessed a vindictive spirit when in the body of flesh. But to-day I feel a little like meting out just punishment to some who remain on the earth. I would not ask that they be sent to our life. We do not want them. We have no especial liking for their company. But I do think that society ought to he protected against such monstrosities in human life. I am speaking, sir, with reference to the officers on board the Bombay. Were I to be judge, should decree that they be forced to meet each one of their victims, spiritually, face to face, even while they are here in the mortal, and let those spirits deal with them according as they see hest. If it should ever be possible for Capt. Eyre to give us a hearing, let us speak with him; we should be glad to do so. Possibly we may find some tender place in his soul, some bright spot that can be rought out, but as yet we have failed to see it. Had there been any cause for such a terrible course on his part, we might have looked more leniently upon him. But we can see none, except

had a chance. His wickedness we would render less wicked. We have no wish to consign him to any hell save that which the working up of his own conscience, if he has any, will produce for him. The pirate who meets us in a hand-to-hand encounter we can respect. He shows his colors. We know what he is. But one who sails under a peaceful flag and comes upon us and stabs us, we cannot honor in any degree. We can only look upon them with supreme contempt and pity. It has been asked, what do his victims say? Are they satisfied that it was an accident? No; they are not. They know to the contrary. It was designed on his part, a cold-blooded, wholesale slaughter. We do not hesitate to charge him with our murders. We cannot acquit him. He certainly cannot acquit himself. And more than this, humanity, if there was any on board that craft, should have dictated to others, even if they were not in command, as to what course to pursue after the accident happened. But they were all silent, either through fear, or through complicity in the crime. We have as good a right to decide upon the last as upon the first. It is to be hoped that we are mistaken, that there was some humanity there, but certainly it was not exhibited toward us. We ask for a hearing with them. We want to talk with them ourselves. We want to tell them what we think of them. We want to show them picture of themselves as they are in spirit, and to warn them against pursuing the course they are on, for it will only lend to destruction, to misery, to hell in the future life. My own personal friends and relatives are all ignorant, to a great extent, of this beautiful power of return after death. But not withstanding all that, I come with my blessing, and a prayer that they will give some attention, if it be small, to this great subjects which is worthy the attention of all souls. I am Thomas Tullock, of Portsmouth, N. H., assistant paymaster on board the Oneida. March 15.

#### Rebecca Field.

It is such a long time since I was away from my own body. I feel so strange here. I feel as I did shortly before I left my body. I died in Wells, Maine. Rebecca Field was my name. I died of hemorrhage of the lungs, I had four attacks, and the third one weakened me very much. Before I recovered from that, I had another, and died. I come back to find my son if I can. He was a little boy when I left, not quite seven years old. He is somewhere in Massachusetts. Thomas, his name. I want him to know that I live and can come back, and that I have a great deal I would like to say to him, but not in this way. I'd like to talk to him. It is thirty-one years since I went away. since I died. Lest there may be no mistake about me. I would say that my left foot was turned inclub foot, so called. You have got the place where I died? [Wells,

Me.] That is right. [Did you give your age?] No, I did not. I was in my fortieth year. You see I have been gone pretty near as long as I March 15. lived here.-

Scance conducted by Theodore Parker; letters

answered by L. Judd Pardee.

#### ..... MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Thursday, March 17—Invocation: Questions and Answers;
Samuel K. Head; Captain Bassett, of the ship "Java";
Samuel Harding, of Harrisburg, Penn.

Manday, March 21.—Invocation; Questions and Answers;
John A. Cumminus, of Boston; Daniel Kenny, of Halifax, N.

S., to his tamily; Annie Gardner, of St. Louis, to her mother,
Tuesday, March 22.—Invocation; Questions and Answers;
Aivin Nickerson, to his tiends on Cape Cod; Samuel K.
Head, of Savannah, Ga.; William Denny, of San Franc'sco,
Cal., to friends; Caroline Corlin, to her son, in Atlanta, Ga.
Thursday, March 24.—Invocation; Questions and Answers;
Mary Lannegan, of Gleucoe, Tipperary Co., Ireland, to her
sisters, in Beston; William Fairheld, of Central City, Nev.,
to friends; Nellie Graham, to her mother, in Buffalo, N. Y.
Monday, March 25.—Invocation; Questions and Answers;
Alexander Nelson, of London, Eng., to his friends; Daniel
Bancroft, of Boston, to his nicce, Elizabeth; Jane Elton, of
Philladelphia, to her grandchildren; John Barker, second officer of the ship "Java."

Tuesday, March 25.—Invocation; Questions and Answers;

"Milacepina, to not produce the control of the cont

John W. Bartlett; John Singleton, of Charlestown, Mass., to his children; "Belle Wide-Awake"; Ellen Shay, to her sister Margaret.

Thursday, March 31—Invocation; Questions and Answers; George Locke, of Lowell, Mass., to his lather; Joel Nason, of Boston; Thomas Barton, wyrecked in the ship "Elizabeth," in 1841, to his brother Benjamin.

Monday, April 4.—Invocation; Questions and Answers; Sancy Nutter, of Portsmouth, N. II., to her triends; John Gage, of Falls Church, Va., to his brother Theodore; Willis Barnabee, of Portsmouth, N. II., to his friends.

Taceday, April 5.—Invocation; Questions and Answers; Jacob Hodgdon, of Exeter, N. II., to his friend, Thomas Me-Allister; Hain Miller, of Portsmouth, N. II., to his friend, Thomas Me-Allister; Hain Miller, of Portsmouth, N. II., to his friend, William Sharr, lost from the bark "William Roblinson," April 4tt; "Belle Wide-Awake," to Mary D Stearns.

Monday, April J.—Invocation; Questions and Answers;

Lakeville, Mass., to his friends.

Thursday, April 14.—Invocation: Questions and Answers;
Annie T. Riogers, of New York City, to her friends; Thomas
Brown, of savannah, Ga.; Ebenezer T. Weed, to his helrs;
Patrick Sweeney, to Father Riley.

Monday, April 18.—Invocation: Questions and Answers;
Thomas Kingsbury Robinson, died in Sidney, New South
Wales, April 18, to his brother. In New York: Samuel K.
Head: Taylor Kidder: Ezra Wingato, of Bristol, Me., to his
children; Caroline Furber, of Portsmouth, N. II., to her
family.

Taesday, April 19.—Invocation; Questions and Answers;
Captain John White, of Salem, Mass.; Hannah Gale, of Philadelphia, to her sister Emma; Charles Waterman, to Dr.

family.

Tuesday, April 19.—Invocation; Questions and Answers; Captain John White, of Salem, Mass.; Hannah Gale, of Philadelphia; to her sister Emma; Charles Waterman, to Dr. Walker, Superlatendent of the Insane Asylum, South Boston, Thorsday, April 21.—Invocation; Questions and Answers; Ellen Taylor, of Qath, Me, to his friends; Caroline Harris, of Nashaa, N. H., to her children; dennic Hoberts, of Brooklyn, N. Y. Monday, April 25.—Invocation; Questions and Answers; Marian Wecks, of Boston, to her friend Mrs. Calls; James Evans, of New Hedford, lost April 24th from the bark Orlent; Georgle Nealson, of Charlottelown, N. S., to his mother.

Tuesday, April 26.—Invocation; Questions and Answers; Oliver Burgess, of Boston, to Isaac Bosworth; Frederic Dane, of Balmoral, Scotland, to his family; Maggle Dane; Ellen McDermot, of New York City.

Thorsday, April 28.—Invocation; Questions and Answers; Thomas haves of Brooklyn, N. Y.; Mary Ploxley, of West Philadelphia, Penn, to her relatives; Martin McCov, of Dayton, O., to his friends; Ellizabeth Blake, of Hollis, N. H.; Joshua Banks, of Denver, to his brother.

Monday, Man 2.—Invocation; Questions and Answers; Robert McCulloch, 35th Mass, Regment, Co. C., to trlends; George A. Snow; Ruth Adams Story, of New York City; "Duke of Wellington" (colored), to his master, Mn. Robert Brown, of Georgia; Matk Colbath, of Newington, N. H.

Tuesday, May 3.—Invocation; Questions and Answers; John Henry Baxter, of New York, to his mother; Mary Kane, of Boston, to her husband; William Sherman, to his brother in-law.

Thursday, Msy 5.—Invocation; Questions and Answers;

John Henry Baxter, of New York, to ms mother; anny Kane, of Boston, to her husband; William Sherman, to his brother in-law.

Thursday, May 5.—Invocation; Ouestions and Answers; Herbert D. Beckwith, 57th Mass, Regiment, Co. L. to his friends; George Hollungdale, to his brother, in Sidney, New South Whies; Caleb Brown, of Hallowell, Me., to friends, Manday, May 9.—Invocation; Questions and Answers; Augustus Reed, 6th Mass, Regiment, to friends; David Mears, of Philadelphia, to his relatives; Jennic Abbott, of Lawrence, Mass., to her mother; Michael Daly, of Doston, to friends.

Taesday, May 10.—Invocation; Questions and Answers; Thomas II. Fairfield, died in Calcutta, to his friends; Mary Ann Mitchell, of Boston; Patrick Farrell, 25th Mass, Regiment, Co. C.; Nettle Sayles, of Windsor, Com., to her mother; Eliza Pickering, to her nephew, Luther Colby.

Thursday, May 12.—Invocation; Questions and Answers; Albert J., Bellows, M. D., of Boston; Capt, Williams, of the flends.

Monday, May 16.—Invocation; Questions and Answers; Monday, May 16.—Invocation; Questions and Answers;

friends.

Monday, May 16—Invocation; Questions and Answers;
James B. Field, of Taunton, Mass.; Matthew Foyle, of East
Boston, to his brother; Markaret Daloy, of Fall River, Mass.,
to her brother; Thomas Murphy.

Tursday, May 17.—Invocation; Questions and Answers;
Thomas: Fuller, of, Boston; Lucy Stevens, to her, mother, in
Boston; Edward Johnson, (colored,) of Boston, to his family.

### · Denations In aid of our Public Free Circles from various parts of the country.

#### The Cooper Institute Meeting.

The U.S. Indian Commission called a public convention at Cooper Institute, New York city, May 18th, to consider the Indian question. The call did not reach us in season for our last issue, but we give it below, as the address therein made to the American people is important:

We carnestly and cordially invite all persons throughout the country, who are desirous of reform in the administra-tion of Indian affairs, of sustaining President Grant in his well-known peace policy, of removing the enslaving and de-grading ban of outlawry from the Indians, and of a final and complete settlement of this question upon the basis of law, equality, humanity and justice, to form auxiliary associations in their several localities as speedily as possible, and to meet with us, on the 18th inst., by delegates or other-

wise, to devise means for securing the object so dear to the heart of every true patriot in our land.

We are impelled to strenuously urge upon the people the necessity of such action, by the official assurance of the Honorable Secretary of the Interior that "there is imminent danger of general hostilities with the Indians along the whole border," a war which will involve the loss of thousands of lives and millions of dollars. The ground of this apprehension will be understood by the following extract from a communication of the same official, indorsed by the President:

"From our extreme northern boundary to the Mexican frontier, we receive complaints from all the Indian tribes of what they declare to be a lack of faith on our part in carrying out the stipulations of treaties heretofore made with them, and redeeming the promises, which, as they allege,

what they declare to be a lack of faith on our part in carrying out the stipulations of treaties heretofore made with
them, and redeeming the promises, which, as they allege,
induced them to consent to the peaceful construction of
railroads to the Pacific coast. Maj.-Gen. Stanley writes
from Dakotah that he is ashamed longer to appear in the
presence of the Chiefs of the Sloux, who inquire why we are
not doing as we promised in 1867, and in their vigorous langange ayer that we have lied to them when telling of the
benefits we intended to confer upon them."

Moreover, we are convinced that the Big Horn expedition involves-most serious danger of collision, which must
inevitably result in war. We are persuaded that a war under the circumstances will be regarded as dishonorable to
our nation, and that the Indians only demand simple, eveuhanded justice as a condition of permanent peace.

Gens. Harney, Sherman, Terry and Auger, U. S. A., Senator Henderson, Commissioner Taylor, Gen. Sanborn add
Col. Tappan, all of the Indian Peace Commission, in their
official report to the President, Jan. Sth, 1863, say:

"Among civilized men, war usually springs from a sense
of injustice. The best possible way, then, to avoid war, is
to do no act of injustice. When we learn the same rule
But it is said our wars with them have been almost con-

holds good with the Indians, the chief difficulty is removed. But it is said our wars with them have been amost constant. Have we been uniformly unjust? We answer, unhesitatingly, Yes."

We believe there should be concert of action among those who desire reform, and a greater dissemination of information upon the subject of our Indian relations. We therefore repeat our invitation for the people to form auxiliary associations, and meet with us for a better understanding of this great entirely question, and the duties incumbent

of this great national question, and the duties incumbent on us all in this crisis, as true lovers of our country. For the Executive and General Committees of the United States Indian Commission.

PETER COOPER, Pres. EDWARD CROMWELL, Sec'y.

New York, May 9th, 1870.

#### Speakers' Convention. MESSES, EDITORS-As chairman of the committee to pro-

cure homes for worn and wearled Spiritualists, Speakers and Medlums, appointed at the Racine Speakers' Convention, and by request of Mrs. Wilcoxson, I am authorized to call a by request of Mrs. Wileoxson, I am authorized to call a Speakers' Convention for the Northwest Speakers' Association, at Joliet, Ill. The Convention will commence its sessions in the Court House at 10½ A.M., Saturday, May 23th, 1870, and will continue, as ordered by the Committee of Arrangements, through that day and Sunday, the 29th. The objects of the Convention are to receive reports of the present state of the cause of Spiritualism from the various speakers and to learn what has been done for the good of speakers and the cause of spiritual truth, and what can be done.

speakers and the cause of spiritual truth, and what can be done.

I am often asked, How can we have a good Spiritualist Convention? First, the Convention must be called where the people want it; and the Spiritualists of Jolet, III., are very much rejoiced in laving the Convention called there, and will do all in their power to make people happy who go to attend it. Second, all who attend the Convention from a distance must carry something good with them, and when they arrive they will not only have all the good they carry, but in addition all that the good couple of the town have for them. In this way a good, profitable Convention must be held.

The Spiritualists and friends in Jollet will entertain ail free that they can. All speakers and mediums are especially invited, because their counsel is wanted to make harmonlous action among those who are trying to establish spiritual truth in the minds of the people. This is a preliminary Convention, and they will be requested to say when and where the next Convention of this Association shall be held.

Milkuakee, Wis., April 30, 1850.

11. S. BROWN, M. D.

#### Mediums' and Speakers' Convention, at Gowanda, New York.

da, New York.

The Second Western New York Quarterly Convention of Mediums and Speakers for 1870, will be held at Gowanda, Cattaraugus Co., Saturday and Sunday, June 4th and 5th, commencing at 10 o'clock on Saturday, and 9 on Sunday, holding three sessions each day.

Gowanda is three miles from Perrysburgh station on the N. Y. & Erie R. R. where friends will find teams in waiting, Also about fifteen miles from Angola Station, on the Lake Shore R. R. where friends can take the stage at 5 p. M. arriving at Gowanda about 8, evening.

Brothers Lyman C. Howe, George W. Taylor, and Prof. B. A. Beals, with many others, are expected to attend and contribute to the interest of the occasion, and render this a rich spiritual teast.

tribite to the interest of the occasion, and render this a rich spiritual least.

The happy experiences of previous Conventions of this kind warrant such high expectations.

Our large circle of friends residing in that vicinity, are anxious to have this meeting held there, and engage to do all they can to render it a success; and a cordial invitation is extended to all seekers for truth, and lovers of our glorious heaven-born philos phy and religion, to attend.

. W. SEAVER.)

P. I. CLUM, Committee. April 20th, 1870.

Fifth Annual Convention.

Fifth Annual Convention.

The Wisconsin State Association of Spiritualists will hold their Fifth Annual Convention at Sparta, Monroe Co., Wis., commencing at 10 o'clock A. M., Friday, the 17th of June, and continue in session until Sunday evening, the 19th.

The members of this Association consist of delegates chosen by the local organized Societies and Lyceums, each organization being entitled to three celegates, and one for every additional ten over the first twenty members, "and any person may become a member by signling the Constitution."

A general invitation is extended to speakers and mediums, and to all who are interested in the cause of progress and the subject of Spiritualism.

By order of the Executive Committee.

J. M. Trownshoek, Sec'y.

S. U. Hamilton, Pres. Beloit, Wis., May 2, 1870.

The Massachusetts Spiritualist Association Will hold a Convention, at the Melonaon, Tremont Temple, Boston, Thursday, the 26th of May, day and evening It is carneatly desired that there should be a full attend-ance, as business of importance will come before the Conven-

tion.

Spiritualists' Societies throughout the State are requested to send delegates, and also in towns and cities where there are no local societies the friends are requested to send one or more of their number, to represent them, for the Association is auxious to hear from every town in the Commonwealth. Good speakers are expected to be present, and we feel warranted in promising all a pleasant time.

Per order Executive Committee.

II. S. WILLIAMS, Sec'y.

#### Vermont State Association.

Vermont State Association.

The next Quarterly Convention of the Vermont State Association of Splittunilists will be held in Glover, Vt., the 10th, 11th and 12th of June next. Hotel fare, one dollar per day. The usual courtery of free return checks is expected on the Corn. & P. R. Raironds. Express teams will be in readiness at Barton depot to convey passengers to Glover. Speakers and meditums will be entertained free of expense.

Splittualists, friends of progress, free thinks is and all persons interested are cordially invited to attend.

By order of Committee,

If Committee,

GEO, DUTTON, M. D., Sec'y.

GEO. DUTTON, M. D., Sec'y. West Randolph, Vt., May 10th, 1870.

Spiritualists' Pienies and Camp Meeting. The committee would take this method of informing friends and the public that thee propose to hold two pienies the coming season at Walden Pond, Concord, to take place July 13th and Aug. 3d. Also, commencing Aug. 23d, will be held a tirove or Camp Meeting, continuing from Tuesday until Sanday night (28th). Full particulars given in doe season.

DR. A. H. RICHARDSON, Charlestown, Committee of J. S. Dolog, Roston.

To whom all communications should be addressed.

Three Days' Meeting in Sturgls, Mich. The Spiritualists and friends of progress and free thought will hold their eleventh anniversary meeting at Sturgis, on riday, Saturday and Sunday, the 17th, 18th and, 19th days of une. Enjinent speakers from abroad will be in attenuance o address the people. Ample provision will be made to enertial strangers from abroad.

Sturgis, Mich. May 7, 1879. By order of the Committee.

Married:

In San Francisco, Cal., May 4th, by Rev. Herman Snow, James R. McKinley, of San Francisco, to Miss Eliza Howe Fuller, formerly of Maine, and well known as one of our best public lecturers.

#### Passed to Spirit-Life:

From Vlaner, Dane Co., Wis., April 1st, Fanny F. Sweet, laughter of S. W. Sweet, of brain fever, after an illness of ive days, aged 13 years 2 months and 7 days. She was loved and respected by all who knew her. From San Francisco, March 4th, Mr. George W. S. Sweet,

f typhold fever, after an illness of four weeks, aged 34 years and 8 months.

He leaves a wife and four children, two brothers, four sisters, and many more friends to mourn his loss, both East and West. He was loved and respected by all who knew him.

8. W. Sweet.

#### [Maine and Massachusetts papers please copy.] From Leon, Ashtabula Co., O., April 23d, Mrs. M. D. Bar-

ber, aged 63 years.

Sister Barber suffered long, physically; she bore all her pain and suffering patiently, and rejoiced in the firm belief of the Harmonial Philosophy; for she not only believed, but knew that the spirits of her dear departed husband, children and friends would meet and welcome her to the bright spirit home. She was a firm believer in and savocate of Spiriualism for many years, and has gone triumphantly rejoicing in the change called death. She has left one daughter to mourn the loss of mether dear, yet she too is happy in the knowledge of spirit communion. "Oh death, where is thy sting? Oh grave, where is thy victory?" H. D.

From Boston, May 11th, David Philibrick, Esq., aged 66

years.

Bro. Philibrick was a native of New Hampshire, filling there the offices of post master at Meredith and Nashua, and being Grand Master of the Order of Odd Fellows in that State. For many years he was connected with the Calvinists, but when the glorious philosophy of spirit communion dawned upon the world he joyfully embraced it, and with it as his beacon star his emancipated spirit bade adjeu to the loved ones of carth, to greet those the other side, in the realms of spiritline.

ones of carta, to greet these the chart state and splittlife.

Funeral services were performed at his late residence, No. 210 Cambridge street, by Dr. A. H. Richardson and a choir from the Society and Lyceum of Charlestown, Rev. Mr. Winkley, Unitarian, and the writer, of Boston; when we bade adleu to the lifeless form, with the knowledge that we should meet him yet again.

J. H. Curnien.

person an action poecu life; ness ful; marrilines Ad

NĖ

ZINE ing he class future Si good fow s cessf also sendi lar.

will tions readison, Banks Sent May 104 8

AT? A N For Wash

### Mediums in Boston.

#### DURHAM MEDICAL INSTITUTE. 333 Tremont street, Boston, Mass.

DR. JAMES CANNEY CHESLEY, Eclectic, Electric, Magnetic Heater and Physician, cures all curable diseases of mind and body, Instructor and Developer of Mediums. The Doctor, seeing the great need of an institution for the sick and afflicted, has leaved a large building, and has spared no pains in litting it up in the most modern, convenient and selentific manner, with medicated baths, where the sick and lame can find the comforts of a nome, with or without board, by the day or week, at moderate prices.

MRS. S. J. STICKNEY, Test, Business and Medical Charvoyant, examines by lock of hair. Terms \$1,00 and two three-cent stamps. Also state ago and sex, and if married. All letters directed to Dr. C.

Medicines sent to all parts of the country. 1w\*—May 28.

Medicines sent to all parts of the country. 1w\*-May 28

### DR. H. B. STORER,

### MRS. JULIA M. FRIEND

WIDE, I known throughout New England as one of the most remarkable Mediums and Spiritual Clairwoyants of the age, will receive patients at their office, 116 Harrison Avenue, Boston.

(3) Our practice is Eciectic, as directed by physicians in spirit-life, whose identity and ability to minister successfully to bodily and mental disease has been thoroughly tested during more than olght years practice. Medical examinations, when written through the hand of the medium, \$2.00; when spoken, \$1.00. Letters with lock of hair for examination must enclose \$2.00.

### MRS. J. L. PLUMB, DERFECTLY Unconscious Physician and Local Business Chairvoyant. Answers all kinds of letters, and examines all kinds of discases at a distance, for \$1,00 and stamp. Cures cancers, tumors, consumption. Office. No. 9 Essex street. Residence, 53 Russell street, opposite the head of Eden street, leading from Main street, Charlestown, Mass. May 28.—1w\*

### DR. MAIN'S HEALTH INSTITUTE. AT NO. 226 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and ago. | 13w\*-Apr. 2. MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
293 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Lungs, Ridneys, and all Billous Compisints. Parties at a distance examined by a lock of hair. Price \$1,00. 4w\*—May 28.

# MRS. A. BABBITT,

TRANCE. Test and Business Medium, 82 Warrenton street, Boston. Circles Wednesday and Sunday evenings. May 7.-4w\* MRS. LIZZIE ARMSTEAD,
TEST Medlum, 554 Washington street. Circles Sundays
and Tuosdays, Friday afternoons at 3. Private communications given daily from 10 to 54 o'clock. 2w—May 28. A NSWERS TO SEALED LETTERS by Jacob

A Todd, No. 2 Tyler, corner of Beach street, Boston. Enclose one dollar and two stamps. Also six questions answered for fifty cents and one stamp. Money refunded when answers are not given.

3w—May 14. AURA H. HATCH will give Inspirational Musical Scances every Monday, Wednesday, Thurrday, and Friday evening, at 8 o'clock. No. 10 Appleton street, first house on left from Berkeley, Boston, Mass. Torms 25 cents.

May 14.—4w\*

MRS. H. B. GILLETTE can be consulted for healing and developing at her residence, 69 Dover street, Boston. Hours from 9 to 12 M., and 2 to 5 P. M. Apr. 23.—13w

MRS. E. A. HOWLAND, Clairvoyant, Business and Test Medium, also Psychometric Reader, will give sittings at 750 Washington street, Boston. Hours from 9 to 6. May 21.—4w\*

MRS, MARSHALL, Medium for spirit communication and Edinboro st., Boston. Hours, 10 to 12, 3 to 5.

MRS. A. S. ELDRIDGE, Medical and Business Clairvoyant, I oak st., Boston. Answering letters, \$1,00. MRS. M. A. PORTER, Medical and Business Clairvoyant, No. 8 Lagrange street, Boston. May 21.-3w\*

SAMUEL GROVER, HEALING MEDIUM, No. 13 Dix Piaco (opposite Harvard street). Mar. 12. MRS. OBED GRIDLEY, Trance and Test Business Medium. 44 Essex street, Hoston 5w\*-May 7.

#### Miscellaneous.

# NERVE FOOD .... A SPIRITUAL GIFT. NERVE FOOD.—A SPIRITUAL GIFT. TO all suffering from Neuralgia, Headaché, Dizziness, Bronchial Dulhuities, beblisty of the Stomech, or Nervous Deblity of any kind, diseases of the Liver or Kidneys, and all conditions of Uterine difficulties. This combination was never before used as a medicine on earth. Each Blue MENT COMPOSING IT 18 FOOD FOR THE NEIVYE, It gives quictness to the Nervous System, Rest to the Sieopless, Tone to the Stomach, and general activity to the circulation. Dose: from an ordinary teaspoonful to a tablespoonful, usually three times a day, half an hour before meals. Trice \$1.00 per buttle It may be ordered through any respectable druggist, or by direct remittance to either E. R. Still, 351 Washington street, Boston, or office of the Universe, New York City The public are cautioned against spurious imutations. See that each bottle has the signature of May 28.—1w\* SOULL READING

Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Churacter.

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

MISS.A. R. NEYERANCE,

Apr. 2

White Water, Walworth Co., Wis.

SOUL READING,

A GREAT OHANCE FOR AGENTS: A 875 to 8206 per month. We want to employ a good agent in every County in the U.S. on commission or salary to introduce our World Renormed Patent White Wire Clothes Lines; will last a hundred years. If you want production pleasant employment, address Huddon River Wire Co, 75 William Street, New York, or 16 Dearborn street, Chicago, Ill. May 21.—4w

#### CHRONIC DISEASES A RE treated by DR. F. HATCH. He also administers the "Munroe" treatment. Boston office, 74 Village street, from 9 A. M. to 4 P. M. Residence, Hyde Park. 8w\*-May 21.

#### J. T. GILMAN PIKE, PHYSICIAN,

Pavilion, No. 37 Tremont street, (Room No. 5,)

DET SEWING MACHINE—The Wonder of the World! Price 55. Send \$5 by your Expressman or by mail for one. Call and see it. Send stamps for sample of work and circular. Agents wanted. Address.

Mar. 12.—13w PET SEWING MACHINE CO.,

7 Tremont Row, Boston, Mass.

ODD. BACK NUMBERS of the London Maga-ZINE, "HEMAN NATURE" and the "SPIRITUAL MAGAZINE," will be sent to any address on receipt of 15 cents, heing half the original price. These magazines contain first class natiter, just such as Solvitualists should preserve for future use. Address, BANNER OF LIGHT, Boston, Mass. SPIRITUALIST BOARDING HOUSE, No. 54
Hudson street, Boston. Newly furnished. Good beds, good rooms, with or without board, at reasonable prices. A few steps only from Boston and Albany Depot.

May 21.—34.

MRS. S. D. METCALF, Medical Cialryoyant and thealing Medium. Mrs. Metcalf is eminently suc-cessful in healing humors, diseases of the lungs and kidneys, also billous complaints. Those at a distance examined by sending their name, age and place of residence; price one dol-lar. No. 3 Parker street, Winchester, N. H. 3w\*—May 21.

MRS. MARY LEWIS, Psychometrist and Healing Medium. By sending autograph or lock of hair, will give psychometrical readings of character, answer questions, &c. Terms \$2.00 and two three-cent stamps. Brief readings, \$1.00 and stamps. Address, MARY LEWIS Morrison, Whiteside Co., III. 7w\*—Apr. 23.

BEAUTIFUL FLOWERS, painted on cards, photograph size, in colors, by the excellent medium, MRS. E. A. BLAIR, of Montpolier, Vt., for sale at this office. Sent to any address on receipt of 25 cents.

MRS. M. SMITH, Physician; Clairvoyant Examinations. Can be consulted by letter or pe. sonally at 404 South Clark st., Chicago, III. Fee \$1,00. 4w\*-May 21. Physician, No. 3 Winthrop street, Charlestown, Mass.

#### J. ROLLIN M. SQUIRE, ATTORNEY AND COUNSELOR AT LAW, Apr. 2. No. 30 Court street, Room 4, Boston.

LITHOGRAPH LIKENESS OF A. J. DAVIS. A N excellent portrait of the celebrated writer on Spiritual ism, Andrew Jackson Pavis. Price 81,45.
For sale at the BANNER OF LIGHT BOOKSTORE, 185 Washington street, Boston.

PHOTOGRAPHS OF ONIETA. Indian control of J. WILLIAM VAN NAMEE, as seen in spirit-life by Wella P. Anderson, Artist for the Summer-Land. Price 25 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. DR. LISTER, ASTROLOGER,
LOWELL STREET, Boston. For terms send for a Circular. Hours 9 A. M. to 5 P. M. 13w\*-Apr. 23.

#### Miscellaneous.

### THE GREATEST

#### MEDICAL BLESSING

Of the Age! DR. KENNEDY'S RHEUMATIC AND

NEURALGIA DISSOLVENT.

READER, you may consider this a sort of spread eagle heading, but I mean every word of it. I flure been there. When your system is racked with RHEUMATIC PAIN,

and you cannot even turn yourself in bed, or sitting in a chair you must st and suffer, in the morning wishing it was night, and at night wishing it was morning;

When you have the

When you have the NEURALOIA,
When every nerve in your being is like the sting of a wasp, circulating the most venomous and hot poison around your heart, and driving you to the very verge of madness;
When you have the SCIATICA,

(that I have just got through with,) that mest awful, most heart-withering, most strength-destroying, most spirit-breaking and mind-weakening of all the diseases that can afflict our poor human nature.

When you have the LUMBAGO,

lying and withering in agony and pain, untible to turn your-self in bed, and every movement will go to your heart like a knife; now tell mo it relief and a cure of any of these diseases in a few days is not the Greatest Medical Blessing of the Age, tell us what is! DIRECTIONS TO USE:

You will take a table-spoonful and three spoonfuls of water three times a day, and in a few days every particle of Ithermatic and Neuraigic pain will be dissolved and pass off by DONALD KENNEDY,

Roxbury, Muss.

Roxbury, Muss.

Wholesale Agents—George C. Goodwin & Co., M. S. Burr & Co., Rust Brothers & Bird, Carter & Wiley, Gliman & Bro., Weeks & Potter, Reed & Cutter, Boston; W. F. Phillips, Y. W. Perkins & Co., Portland; Joseph Balch & Son, Provilence. At retail by all druggists.

Price \$1.50 per bottle.

21w—Jan. 8.

#### TURNER'S TIC-DOULOUREUX,

### UNIVERSAL NEURALGIA PILL!

A SAPE, CERTAIN, AND SPEEDY CURE FOR NEURALGIA,

#### And all Nervous Diseases. ITS EFFECTS ARE MAGICAL.

AN UNFAILING REMEDY for NEURALGIA FACIALIS.
AN Other effecting a perfect cure in a single day. No form of Nervous Disease falls to yield to its wonderful power. Even in the soverest cases of Chronic Neuralgia, affecting the entire system, its use for a few days affords the most atsonishing relief, and rarely falls to produce a complete and permanent cure. It contains no materials in the significat degree injurious. It has the unqualified approval of the best physicians. Thousands, in every part of the country, gratefully acknowledge its power to soothe the tortured nerves, and restore the falling strength.

Bent by mall on receipt of price and postage.
One package. 81.00. Postage 6 cents. Six packages. 5.00. 27 "
It is sold by all dealers in drugs and medicines.

TURNER & CO., Proprietors,

120 Tremont street, Boston, Mass.

Dec. II.—cowly

#### MYSTIC WATER FROM DAVID'S WELL.

THIS natural mineral water, which now stands preeminently at the head of all known medicinal waters for its general Tonic and Alterative qualities, was discovered at a denth of over one hundred feet, through Insperation, an over-operating law. Its peculiar chemical combinations of IRON, LABE, MAGNESIA, POTASSA and SULPHUR in connection with its wooderful magnetic power, is fast establishing it, through the uncerting test of practical train, as the best known remedy for CATABRHAL AFFECTIONS, LAVER COMPLAINTS, DIRBETS, DYSPETSIA, KIDNEY DISCASES, INTESTIBAL DISCORDERS FERMALE IRREGULARITIES, CUTANBOUS FRUPTIONS, GENERAL DEBULITY, arising from imperiect assimilation and destructive medication, inducing Nervous Maladdes, &c. it is attracting the attention of physicians and selentific men, but Neichce fails to account for its, bountiful supply of magnetic forces, which go to thrill the whole system with a new life, when its vitality has been wasted through ignorance of Hygienic laws and subsequent perilcious drug treatment. The Price 33,00 per box or one dozen quart bottles. The David B. Taylor, the discoverer of the Mystic Water. Is now engaged in building a large Boarding House upon his farm near the Wrll. to be completed about July, where invalids will have the opportunity, at a moderate outlay of money, to drink freely of the living waters. The Well is located near Bristol, Bucks Co., Penn

No. 111 North 9th street, Philadelphia, Penn.

### J. WILLIAM VAN NAMEE,

Clairvoyant, Trance Speaker and Medium, ELMIRA, N. Y.,

Willi, on receiving a lock of hair, full name and age of person with leading symptom of disease, give a true and correct disgnosis of disease. Chronic disease, if wind-ever name or nature, made a particular speciality, and long exportence and constant success give confident assurance of cures in all cases possible to be reached by remedial agents. TERMS:

Examination and Diagnosis of Disease, sent by mail to any part of the United States . 8
Full Delineations, including Disease, Character, with glimpses of the future.
Answering six written questions.
Answering twelva written questions.
Improvised Poems on given subjects. 137 Medicines farnished at the following rates, securely packed and seat by express; Syrups \$5.00 per bottle. Drops \$5.00 per bottle. Liminents, &c. from \$2.00 to \$5.00 per bottle. Pilis from \$1.00 to \$5.00 per box. Special remedies her agreement by letter.

AMERICAN SPIRITUALIST.

## Phenomenal and Philosophical.

Phenomenal and Philosophical.

DUBLI-HED every other week by the American SpiritLalist Publishing Company, Office of Prespect street,
Cleveland, Ohio. Hudson Tuttle, Editor.
E. S. Wheelers,
Geo. A. Bacon,
J. O. Barrett,
A. A. Wheelers,
Devoted, as its name implies, especially to Spiritualist,
the paper is addressed to the advanced Spiritualist and
thoughtful investigator alike.
The American Spiritualist has received the highest commendation. "The best in quality and the lowest in price"
has been the expression regarding it.
Terms one dollar per volume. Address.

AMBRICAN SPIRITUALIST PUBLISHING CO., 47 Prospect street, Cleveland, O. Nov. 13.—ti

1840, PERRY DAVIS'S 1870. VEGETABLE "PAIN KILLER."

The Great Family Medicine of the Age.

THIRTY YEARS

HAVE classed since the introduction of the Pain Killer to the public, and yet at the present time it is more popular and commands a larger sale than over before. Its p.pularity is not comfined to this country alone; all over the world its beneficial effects in curing the "list that flesh is helr to," are acknowledged and appreciated, and an arm killer its fame is limited to no country, seet nor race.

Thinty Years is certainly a long enough time to prove the efficacy of any medicine, and that the Pain Killer is deserving of all its proprietors claim for it, is amply proved by the unparalleled popularity it has attained. It is a sure and keeperity is a sure and the precity is an analysis of the property in the precity is a sure and the property is a

WORK FOR ALL! SEWING MACHINES. We sell all first class Sewing Machines
FOR CASH, CASH INSTALLMENTS, or to be paid for in
WORK which may be done at HOME.
GOOD AGENTS WANTED.

ENGLEY & RICE 130 Tremont street, cor. Winter, 130

#### Mar. 19.—13w HOW TO GET PATENTS

Is FULLY EXPLAINED in a Pamphlet of 108 pages just issued by MUNN & CO., 37 Park Row, New York.

SENT FIREE.

MUNN & CO., Editors of the Scientific American, the best mechanical paper in the world (25 YEARS EXPERIENCE).

PATE: N'I'S.—have taken More Patents, and examined Miore Inventions, than any other agency. Send sketch and description for opinion. NO CHARGE.

PHOTOGRAPHS FOR SALE. PHOTOGRAPHS of PYTHAGORAS and PLATO, spirit guides of Mr. and Mrs. Stegeman, for sale by the undersigned. Price, card size. 25 cents, 44, 81,25. Liberal discount by the dozen Also Little Violet, spirit control of Pet Anderson. Address, ALBERT STEGEMAN, Allegan, Mich.

May 21.—4w\*

OF THE BARLY SACRIFICE
OF THE INDOCENTS. Send 6 cents to Dr. Andrew Stone, of 17—Aug. 7.

THE BARLY SACRIFICE Smith, Medium, Price 10 cents, postage 2 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

### New Books.

THIRD EDITION.

## THE SPIRITUAL HARP, The new Music Book for the

Choir, Congregation and Social Circle.

By J. M. PEEBLES and J. O. BARRETT, E. H. BAILEY, Musical Editor,

Thills work has been prepared for the press at great expense and much mental labor, in order to meet the wants of Spiritualist Societies in every portion of the country. It need only be examined to merit commendation.

The growing interests of Spiritualism demanded an original singling book. Everywhere the call was loud and carnest. The authors have endeavored to meet this demand in the beautiful gift of the Spiritual HARP.

Culled from a wide deld of literature with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritual Philosophy, set to the most cheerful and popular music, it is doubtless the most attractive work of the kind ever published.

The literacy of the sould be successed in the social relations of life, both religious and domestic. Its beautiful songs, duets and quartets, with plano, organ or me lodeon accompaniment. If purchased in sheet form, would cost many times the price of the b-ok. These are very choice, sweet and, aspiring. Among them may be mentioned "Spark ling Waters," Dreaming To-night," Nothing but Water to Drink," Heart Song," "The Heart and the Hearth," "Make Home Pleasaut," "Sail On," "Angel Watcher's Serenade," "The Song that I Love," "Maternity," "Translation," "Build Him a Monument," "Where the Roses ne'er shall Wither." Genite Spirits, ""I Stand on Memory's Goldon Shore," &c. The Harp, therefore, will be sought by every family of liberal thought, irrespective of religious association, as a choice compilation of original and eelectic songs for the social circle.

Although not specially prepared for the Lyceum, yet its musical claims have been heartly supplied with a rich variety of music appropriate for childreh, Let its heavenly harmonies be sung in all our Lyceums throughout the country. The authors have been heartly supplied with a rich variety of music appropriate for childreh, Let its heavenly harmonies be sung in all our lyceums throughout the country. The authors have been heartl

oregation.

Over one third of its poetry and three quarters of its music are original. Some of America's most gifted and popular musicians have written expressly for it.

Single copy.

6 copies.

19,00

13 ' 19,00

25 ' 18,00

60 ' 72,50

G copies. \$10,00

13 " 19,00

25 " 38,00

50 " 72,50

When sent by mail 34 cents additional required on each copy.

When it is taken into consideration that the Spiritual HARP is a work of over three bundred pages, comprising some of the choicest music and poetry ever put in print—such as 80NOS, DUETS and QUARTETS, with PIANO, ORGAN or MELODEON accompaniment—none, we venture to say, will demur at the above figures.

Send in your orders to WILLIAM WHITE & CO., Publishers, (Banner of Light Office.) 158 Washington street, Boston, Mass.

For sale also by J. M. PEEBLES, Hammonton, N. J.; J. O. BARRETT, Sycamore, Ill.; E. H. BAILEY, Charlotte, Mich., and by Liberal Bookaellers throughout the United States and Europe.

### MORNING LECTURES

Twenty Discourses DELIVERED BEFORE THE FRIENDS OF PROGRESS IN NEW YORK IN THE WINTER AND SPRING OF 1863. BY ANDREW JACKSON DAVIS.

CONTENTS. DEFEATS AND VICTORIES. THE WORLD'S TRUE REDEEMER.
THE END OF THE WORLD. THE NEW BIRTH.

THE SHORTEST ROAD TO THE KINGDOM OF. HEAVEN. OF HEAVEN.
THE REIGN OF ANTI-CHRIST.
THE SPIRIT AND ITS CIRCUMSTANCES.
ETERNAL VALUE OF PURE PURPOSES.
WARS OF THE BLOOD, BRAIN AND SPIRIT.
TRUTHS, MALE AND FEMALE.
FALSE AND TRUE EDUCATION.
THE EQUALITIES AND INEQUALITIES OF HUMAN NATURE

SOCIAL CENTRES IN THE SUMMER LAND.
POVERTY AND RICHES. THE OBJECT OF LIFE.
EXPENSIVENESS OF ERROR INRELIGION. WINTER LAND AND SUMMER-LAND. LANGUAGE AND LIFE IN SUMMER-LAND. MATERIAL WORK FOR SPIRITUAL WORKERS.

ULTIMATES IN THE SUMMER LAND. l vol., 12mo., price \$1.50; postage 20 cents.
For sale at the HANNER OF LIGHT BOOK-STORE, 158 Washington street, Boston. NEW EDITION-REVISED AND CORRECTED.

### THE VOICES.

Three Poems.

VOICE OF SUPERSTITION, VOICE OF NATURE. VOICE OF A PEBBLE.

By Warren Sumner Barlow. Illis volume is startling in its originality of purpose, and is destined to make deeper invoads among sectarian bigots than any work that has hitherto appeared.

than any work that has bitherto appeared.

The Voige of Sugastition takes the creeds at their word, and proves by numerous passages from the Bloic that the food of Moses has been detented by Satan, from the Garden of Eden to Mount Calvary!

The Voice of Nature represents God in the light of Reason and Philosophy—in Ills unchangeable and glorious attributes. While others have too often only demolished, this author has received a heautiful Templu on the ruins of Superstition. Judge Baker, or New York, in his review of this poem, says: "I will unquestionably cause the author to be classed among the ablest and most gifted didactic poets of the age."

age."
THE VOICE OF A PERBLE delineates the individuality of
Matter and Mind, fraternal Charity and Love.
The book is a repository of original thought, awaking noble
conceptions of God and final, forelible and pleasing in stylo,
and is one of the few works that will grow with its years and
matter will the centuries. It is already admired by its thou-

sands of readers
Printed in beautiful type, on heavy, fine paper, bound in beveice boards, in good style; nearly 200 pages. Price \$1.25, postage is cents. Very liberal discount to the trade.
For sale at the BANNER OF LIGHT BOOKSTORE, 188 Washington street, Boston PROF. HOWE'S

# SEVEN-HOUR SYSTEM

#### ${f GRAMMAR}.$

THE writer of this useful book has had a practical experitence in the art of teaching of upwards of thirty years. Ite had long been impressed that a shorter pathway to grammar than that which led through the perplexing subtleties of the text books could be secured, and with much skill devised his "Seven-Hour" system of oral teaching. Appeals from his audiences and requests from correspondents abroad became so numerous and repeated, that he was compelled to put his bleas into print to satisfy the public demant. His discoveries in the science are many and startling, reducing the labor in many instances from years to minutes. The limited governing power of the Translive Verb, from 30,669 words to seven; his rotating or vibrating "8," securing syntactical agreement between the Verb and Notin; his exposition of the Subjunctive Mood and Preposition, with many other interesting leatures of the work, are not only original but might with great propriety be considered inspirational. These are of the utmost value to the public writer, the platform speaker, the clergyman or the senator. Fitteen minutes attention to any one of them will protect any intelligent person from erring o ce in a lifetime.

The work is got up in pamphlet form of about 50 pages, strong and neat covers, with large plain type, containing everything within, in its simplest essence, to constitute the PRACTICAL GRAMMAMAX. It is not sold for the value of the paper, print or binding, but for the "SEVEN-HOUR" grammatical education contained within.

Price 81, postage free.

For sale at the BANNER OF LIGHT BOOKETORE, 158 Price 81, postage free, For sale at the BANNER OF LIGHT BOOKETORE, 158 Washington street, Boston.

#### PROF. WM. DENTON'S WORKS.

THE SOUL OF THINGS; OR PSYCHOMET-THE SOUL OF THINGS; OR PSYCHOMET-RIC RESEARCHES AND DISCOVERIES. By William and Elizabeth M. F. Denton. This truly valuable and exceedingly interesting work insa taken a place among the standard literature of the day, and is fast gaining in popular favor. Every Spiritualist and all seekers after hidden truths should read R. Trice, 81,80; postage 20 cents.

LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A Great Scientific Work. Sciling rapidly, Price, 81,80; postage 20 cents. WHAT IS RIGHT? A Lecture delivered in Music Hall, Boston, Sunday atternoon, Dec. 6th, 1868. Price 16 cents; postage 2 cents. COMMON SENSE THOUGHTS ON THE BIBLE. For Common Sense People. Third edition-enlarged and revised. Price, 10 cents; postage 2 cents. CHRISTIANITY NO FINALITY; OR, SPIRITUALISM SUPE OUR TO CHRISTIANITY. Price 10 ents, postage 2 cents THE DELUGE IN THE LIGHT OF MODERN SCIENCE. Price 10 cents. BE THYSELF. A Discourse. Price 10 cents, postage 2 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 159
Washington street, Boston.

### New Books.

MY AFFINITY,

### OTHER STORIES.

BY MISS LIZZIE DOTEN.

TABLE OF CONTENTS. My Affinity.

IThis story is a satire on the doctrine which gained so many friends among those people who, by continually thinking that they have made a mistake in their commibial relations, at last believe it, and straight way seek some one whom they think can sympathize with them, without whom there would be an "Incompleteness," and with whom can only come the "Indissoluble" that shall last "throughout the ages of eternity." It treats of a man who having imbiled this doctrine, seeks to put it into practice, and is suddenly brought back to his sober senses by the plain talk which he receives from the fathet of the lady whom he came to believe was his "allinity." He returned to his home and no longer sought for that which well nigh wrecked the happiness of his family.]

Madam Bonnifleur and her Roses. Women and Wisdom. The Faith of Hasupha. The Bachelor's Defeat. The Great Carbuncle. Marrying for Money. The Prophet and the Pilgrims. Mr. Silverbury's Experience.

Geraldine. Dr. Purdie's Patient. The Sunshine of Love. The Elfin Spring.

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

All, who have read the same author in prose.

Price \$1,50, Postage 20 cents. For sale at the BANNER OF LRHT HOOKSTORE, 158 Washington street, Hoston; also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

An Extraordinary Book, BY ANDREW JACKSON DAVIS,

ENTITLED. A STELLAR KEY

#### THE SUMMER-LAND.

PART 1.
ILLUSTRATED WITH DIAGRAMS AND ENGRAVINGS
OF CELESTIAL SCENERY. CONTENTS.

CHAPTER I.
OF THE NATURAL AND SPIRITUAL UNIVERSES.
CHAPTER II.
IMMORTAL MIND LORING INTO THE HEAVENS. CHAPTER III.
DEFINITION OF SUBJECTS UNDER CONSIDERATION,
CHAPTER IV.
THE POSSIBILITY OF THE SPINITUAL ZONE,

CHAPTER V.
THE ZONE IS POSSIBLE IN THE VERY NATURE OF THINGS
CHAPTER VI.
THE SPIRITUAL ZONE VIEWED AS A PROBABILITY.

CHAPTER VII.
EVIDENCES OF ZONE-FORMATIONS IN THE HEAVENS. CHAPTER VIII.
THE SCIENTIFO CERTAINTY OF THE SPIRITUAL ZONE. CHAPTER 1X.
A VIEW OF THE WORKING FORCES OF THE UNIVERSE.

CHAPTER X. PRINCIPLES OF THE FORMATION OF THE SUMMER-LAND. THE CONSTITUTION OF THE SUMMER-LAND.

CHAPTER XIII.
THE LOCATION OF THE SUMMER-LAND.
CHAPTER XIV.
A PHILOSOPHICAL VIEW OF THE SUMMER-LAND. CHAPTER XV.
THE SPIRITUAL ZONE AMONG THE STARS. CHAPTER XVI.
TRAVELING AND SOCIETY IN THE SUMMER-LAND.

CHAPTER XVII.
THE SUMMER-LAND AS SEEN BY CLAIRVOYANCE. CHAPTER XVIII.
SYNOPHIE OF THE IDEAS PRESENTED.

Price \$1; postage icc. Liberal discount to the trade.
For sale at the BANNER OF LIGHT BOOKSTORE, ISS
Washington street, Boston.

### REAL LIFE

THE SPIRIT-LAND. BEING LIFE EXPERIENCES, SCENES, INCI-DENTS, AND CONDITIONS, ILLUSTRA-TIVE OF SPIRIT LIFE, AND THE PRINCIPLES OF THE SPIRIT-UAL PHILOSOPHY.

Given Inspirationally BY MRS. MARIA M. KING, Authoress of "The Principles of Nature," etc.

This volume, as its title indicates, is illustrative of the Spiritual Philosophy. It is sent forth on its mission among men by the author, with the illustrative in the interest sty to clearate the people to a knowledge of the fature state by every method that can be devised by their teachers in spirit-life. Now that the "heavens are opened and the angels of God are ascending and despending," and men can receive communications from spirit ille, nothing can be more appropriate than for them to receive instruction as to the methods of life in the future state, and the principles which underlie those methods.

nose menuos. Price \$1.00, postage 16 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Vashington street, Boston.

## THE OUESTION SETTLED:

#### A CAREFUL COMPARISON BIBLICAL AND MODERN SPIRITUALISM.

By Rev. Moses Hull,

FORMERLY A NOTED SECOND-ADVENT MINISTER. CF. The reputation and ability of this author are so well-known, we need only announce the issue of the work to in sure it a wide circulation. The subjects discussed are treated in a concise, masterly and convincing manner. It is a consplete and triumphant vindication of the Spiritual Philosophy.

CF. Prince, 81.59: postuge 20 cents.

For sale by the publishers, WILLIAM WHITE & CO., 158 Washington street, Roston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

PHILOSOPHY

### SPIRIT LIKENESSES:

HOW TO OBTAIN A SPIRIT LIKENESS FROM M. MILLESON.

Artist for the Summer-Land. Price 25 cents. Sent, post-paid, on receipt of price, to any ddress. Published for the benefit and instruction of all art st media. For sale at the BANNER OF LIGHT BOOKSTORE, 159 Washington street: Boston

THE STUDENT'S MANUAL

# MEDICAL ELECTRICITY.

SHOWING its most Scientific and Rational Application to all forms of Acute and Chronic Disease, by the different combinations of Electricity, Galvanism, Electro-Alagnetism, Magneto-Electricity, and Human Magnetism. By PROF. WILLIAM WHITE, M. D., formerly of Philadelphia.

This is an invaluable little book of 191 pages. It should be in every-household. Prace \$2.00; postage 12 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 155 Washington street, Boston.

### THE FUTURE LIFE,

AS DESCRIBED AND PORTRAYED BY THOSE WHO HAVE PASSED THROUGH THE CHANGE CALLED DEATH. With an Introduction by Judge J. W. Edmonds.

Price 81,59; postage 20 cents.
For sale at the BANNER OF LIGHT BOOKSTONE, 159
Washington stree Boston. The Night-Side of Nature;

> GHOSTS AND GHOST-SEERS. BY CATHERINE CROWE.

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES. BY EMMA HABBINGE.

Acw Books.

SEXOLOGY

AS THE

PHILOSOPHY OF LIFE,

Social Organization and Government,

By Mrs. Elizabeth Osgood Goodrich Willard.

Is the title of a new work of the most vital importance to so-clety in its present condition; containing the most deeply important philosophical truth, suited to the comprehension of every intelligent reader. The most fundamental, vital truths are always the most simple.

One vol large 12mol about 500 pages, bound in cloth. Price 82; postage 24 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

Reduction of Price.

^ RULES

WE have never seen better or more comprehensive rules laid down for governing spiritual circles than are contained in this little booklet. It is just what thousands are asking for, and coming from such an able, experienced and reliable author, is sufficient guaranty of its value.

Ear Price 5 cents.

For sale by the publishers, WILLIAM WHITE & CO., 158 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, HS Nassau street.

### THE SONGS OF LIFE:

A NEW COLLECTION OF SINTEET PAGES OF MOSTLY ORIGINAL WORDS AND MUSIC, For the Use of Spiritual Gatherings and Lyceums. BY S. W. TUCKER.

A MONG its contents may be found the following named songs: "Song-of Life," "Evergreen Shore," "Passing Away," "Let me go to the Better Land," "Our transflana," "Parting Itymu," "They 'II welcome us home," "We shall meet beyond the river, "Goling with the Angels," "Angel Care, "Ac. Ac. A copy, should be in every family in the land. Try it. Price: 20 cents single copies; \$2,00 per dozen; post-neg 2 cents per copy. age 2 cents per copy.

For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street. Boston.

#### JUST ISSUED, IS ITTHE DESPAIR OF SCIENCE?

Science Applied to Spiritualism, NOT in the Manner of Dr. Hammond. BY W. D. GUNNING.

Price B'cents, postage? cents.
For safe at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston.

### THE HARVESTER:

Gathering the Ripened Crops on overy Homostead, leaving the Unripo to Mature. BY A MERCHANT.

A REMARKABLE BOOK, wherein the author proves conclusively that what is called modern Spiritualism is the only mental principle of the universe. Through its induced in all ages of the world knowledge has been communicated. It is a principle of Nature within the reach of science and in harmony with all its known laws. It has been unrecognized and neglected only because of religious superstition and prejudice. premaice.

TP PRICE \$1,60; postage 12 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 158

Washington street, floston

#### NEW ENGLISH EDITION.

THE IDEAL ATTAINED: BEING THE STORY OF TWO STEADFAST SOULS, AND HOW THEY WON THEIR HAPPINESS AND LOST IT NOT.

BY ELIZA W. FARNHAM. Author of "Woman and Her Era," "Kliza Woodson," &c.

WE have been able to procure but a few copies of this tro-work, (which has been out of print for some years in this country,) so those wishing to obtain it must send in their orders early. orners early.

Price \$2,50, postage 24 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston.

TRUE LOVE: WHAT IT IS, AND WHAT IT IS NOT. BY A. B. DAVIS.

PRICE 5 cents, postage 2 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington st., Boston.

### New York Advertisements. MRS. SPENCE'S **POSITIVE AND NECATIVE**

POWDERS.

Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City. If your druggist hasn't the Powders, send your money at once to PROF. SPENCE. For sale also at the 4numer of Light Office, 158 Washington street. Hoston, Mass ; also by J. Burns, 15 Southampton Row, London, Eng. Apr 2.

#### FINE TOILET SOAPS.

"AMERICAN COMPANY."

THESE are acknowledged to be the best ever made in the United States, and for purity of materials, fragrance of perfume, style, cleans ing and softening effects on the skin, fully equal to any imported. The production and variety of this manufactory is very large, over 200 different kinds, including Brown Windsor, Honey-Glycerine, Musk, Citron, Spring Violet, &c. For sale at all first-class drug stores.

McKEONE, VAN HAAGEN & CO., May 7.-13w New York and Philadelphia. BUST OF

### ANDREW JACKSON DAVIS. NEARLY life-size, by Plaster of Paris. It is acknowledged to be one of the best fixenesses of the Seer yet made. Price 87,00—Hoxed, 839,00. Sent to any address on receipt of the price, or C. O. D. Aliberal discount to agents. Address, MacDONALD & CO., May 15. May 15.

JEANNIE WATERMAN DANFORTH,
TRANCE MEDIUM, 34 Lexhington avenue, New York,
gives diagnosis of disease. Please send a lock of hair
and three dollars. Four-hottles of remedies will be sent to
order for five dollars in advance. WILLIAM WHITE, M. D.

Homeopathic, Magnetic and Electropathic Physician, Trents all neute and chronic diseases successfully. 16 West 24th street, New York.

MRS. H. S. SEYMOUR, Business and Test Medium, 136 fileceker street, corner Bleecker and Laurens streets, third floor, New York. Hours from 2 to 6 and from to 9 r. M. Circles Tuesday and Thursday evenings.

Apr. 23. Price \$1.25; postage 16 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 15
Washington street, Buston.

# Banner of Light.

EDITORIAL CORRESPONDENCE.

.. WARREN CHASE, No. 527 North Fifth street, St. Louis, Mo.

ANSWERS.

To the many friends who write us on the subject of free religion and our articles on that subject, always approving them and asking for more, we would say that, so far, as we can learn, the liberal sentiment everywhere seems to be drifting into that channel. Of course Spirituallists already occupy the ground, and the only question is whether they will keep the doors open; and invite all to join them on equal terms without restrictive criticism, or whether they will attempt a close communion like other sects. If the religion of Spiritualism is anything, it is notural, rational, progressive and free, and hence must embrace all that are left out of the sects, and all who choose to come from the sects.

There has evidently been a tendency among many Spiritualists to organize into societies with restrictions, and set themselves up as better than other parts of humanity, as Christians do; but the spirits have thus far, prevented any success in that direction, and have ever encouraged the most free and liberal movements, and especially those that stand with open doors to collect, enlighten and save all those that are left out in the cold by the churches. Already the friends are moving for building free churches and temples of liberty, where can be collected all, who choose to come and be calightened by those who have gained more truths, and can teach and demonstrate the better ways of life; congregations of free men and women inviting those they want to address them, and holding no one responsible for the belief or opinious of another, and making no one nor the whole accountable for the conduct of others-but where the good may influence the bad, and the best the better, and where none shall be expelled nor cursed, as David cursed his: enemies, and Catholics curse heretics. We cannot see why all who are not bound by sectarian creeds should not join in the free religion, and resist the evident movements of all sects to unite so many and so far as to secure a partial union of Church and State, to be ultimately final and complete. We have long contended that all liberal minds should join together in some organic action to guard the rights of conscience, freedom of speech and religious liberty from the tyranny of Christian sects; and it seems to us a more imperative duty now than ever before. We do not believe any organic basis as good as that of free religion, which we are sure cannot be sectarian, and certainly must include Spiritualism, which is free and outlawed by the Christian churches.

#### ABRAHAM LINCOLN'S RELIGION. .

The Index, we think, through its correspondence has proved conclusively that Mr. Lincoln was not a Christian, but the churches which are after his reputation, as they ever are after that of every popular man that dies, are not willing to give it up so easily. Bishop Simpson says whatever his views might have been in earlier life, they evidently underwent a great change in his later life. so that he was doubtless an evangelical man. We are of the opinion that the Bishon would come to a different conclusion if he had heard the last story he told us a few weeks before he was murdered. We know that he was not evangelical in his belief, but probably Bishop Simpson does not and it may be as well for the Bishop to look after him in his sectarian heaven when he gets there, and find he is outside in a far more liberal atmosphere as he was here.

"R. H. H.," of Brookfield, writing to the Springfield Mass Republican to correct the impression left by Mr. Hernden's letters, cites his asking the prayers of his neighbors and friends in Springfield, Ill., when he left for Washington to take the post assigned him by the nation. This certainly was no evidence of exangelical piety, for we have often done the same thing without being a Christian, and no doubt he considered the prayers of his swearing neighbors whose hearts were warm with sympat for him, but who did not believe in any of the number, as good as those of churchmembers, and besides this, he was so fond of joking and telling stories under all circumstances, that it is most likely the public request for prayers was as much a joke as anything serious.

"R. H. H." thinks his religious views underwent considerable change after the death of his little Willie. No doubt they did, as he sought and obtained evidence of Willie's existence after his death, and we doubt his fully realizing Spiritualism before, and hence we think this convinced him fully of the truth of Spiritualism, but not of evangelical religion. He would tell Bishop Simpson a story, but he would not join his church.

#### LABOR STRIKES.

There seems to be no cessation to the strikes of various kinds of laborers and no advantage gained: by them. We have watched for over a quarter of a century, and are unable to find any real and permanent advantage arising from strikes of laborers. On the other hand, there is much loss of time and money, and often ill feelings engendered between the parties that last long after the strike is over. Wages may sometimes be forced up a little, temporarily, and rents and other expenses soon follow, so that the laborer is not better situated to save money than before. We observe that laborers do not live better nor save more. money than when wages were only half as high as at present. There is a law of supply and demand that seems to so regulate the systems of labor that the laborers are kept poor, and more or less dependent on the capitalist.

We have ever been opposed to strikes, and cannot sympathize with them, but on the other hand we see great chance for good and permanent improvement, by organizations of laborers and ccoperative societies, composed of different trades. By ecoperative and organic action they can secure lower prices of necessaries, and combining means can often procure houses of their own, or secure them at low rates of interest, or rent. Trade unions and protective unions, although very imperfect, have already been productive of good results, and much more can be accomplished by them when the members learn how to manage the business.

#### ANOTHER DEPARTURE.

Minnie Waite, formerly of Vermont, late of Berlin Heights, O., unknown to fame and below e popular walks of pride and fashion, but with heart full of love and a hand ready to help, with aspiration, affection and devotion such as the angels can better appreciate than we of this cold earth-life, has gone over the river. It is several years since we saw her, and we know nothing of her departure from the form, but we do know she was better fitted for the other life than for this, and we do not regret the transition | 1873.

of such when it occurs by natural law and in the Answering of Scaled Letters by J. V. ordinary events of life. We say ordinary events of life, for to us death is only one of them, and no false system of labor and compensation for woman, and trying to earn a subsistence.

#### GOING BACK.

The Universalist says: "We are glad to believe God," It has long been observed by those who have watched them, that a large part of the Universalists have been growing more and more near to Orthodoxy, not especially to God; they always were all converted to God, but not to Orthodoxy: but of late many of them have been trying to fellowship and apo the evangelical sects in their silly regard for the Bible, for church ceremonles, and their belief in the oneness of Jesus and Christ and the Holy Trinity, and Divine revelathat the Orthodox should give up endless misery, which many of them are quite ready to do, as it is about " played out "-will not be swallowed by the p ople much longer. It seems to us quite likely that there will ere long be a general gathering of all the sects, and a common platform agreed upon, which will take in and east out according to the superstition and weakness or the independence and intelligence from all the sects. The Catholies will carry the brick and mortar, if they do not furnish them, for the new church, and the Universalists will furnish the lightning rod and insurance against fire in the other world. The Methodists will drag in the timber, and the Episcopulians will get the stained glass and other or ceed. They do not seem to have strength sufnaments. Mormons and the Perfectionists are so ficient to condense the electro-magnetic elements insignificant they will not be admitted, and they may as well be looking out some resting place among outsiders, for those old sects will not regard the needs nor the truths of the weaker denominations. They never have, and are not likely to change the old policy. The whiffling policy of Catholies on the question of the Bible in schools shows them to be just what we expected of them. We have no objection to making a final issue with the whole of them on the question of putting the Christian God and Holy Bible into the Constitufion, and fight it out on that line, which we may
yet have to do.

The want of them on the question of the Constituhead and face very correct.

Ann Lee is very good, as she appears now,
ii. We say we are ready for you to take orders
for spirit portraits. We feel assured that we can
the constitution of the constitut

"WHITHER ARE WE TENDING?"

The following letter, although not written for the public, we think is too good to be enjoyed by us alone, and take the liberty to give it to our

Springfield, Ill., April 29, 1870. WARREN CHASE, Esq.: Dear Sir-1 have been reading with much interest your article in the Banner headed "Whither are we tending?" and think there is great truth in it to the spiritual Spiritualism has, it seems to me, thus far, class who may not be termed religious We speak in no disparaging sense, but in the future, to grasp a healthy jower and influence, must it not develop more of the religious element? It strikes me that we want halls, want changls, churches, necessarily inexpensive structures, but beautiful withal, dedicated to free religion, a church universal, where the Great Spirit can be worshiped without form or ceremony, but in spirit and truth. There seems to be a disposition with Spiritualists of means to devote some of with Spiritualists of module to devote some of are rightfully impressed in tone. The their worldly store to this cause, and I am of opinion-the healthy predominance of Spiritualism of that group will apply to all others, singly or must come from a concentration of local influence collectively. The more advanced, the more inopinion the neattry predominance of spiritualism must come from a concentration of local influence in this direction. Spiritualism has hitherto un-questionably had something about it distasteful to religious minds. In these halls orgelapels the second or less combative stage of Spiritualism might be presented, and to these, in my opinion, would flow Universalists, Unitarians, liberated minds of whatever name or of no name, and thus an organization, an actuality, be effected that spiritualistic effort in the past has been quite destitute of. I should think in such a place a magnetic balo, an influx of friendliness might exist that would be attractive. Thus spiritual circles with such a nucleus to aid them, would thrive. would improve, more seriousness and decorum would enter, more study and investigation into the character and office of mediumship would follow as a necessity, and thus a home influence be seas a necessity, and thus a home influence he se-cured, without which no permanency in anything relating to the propagation or cause of religion can succeed. We have not a word to say in regard to the past; its work has been well done; noble men have brushed away the rubbish, and they will still cling to the cause, their voice will be still heard. We are poor as a church mouse; would to God, so far as my present feelings are concerned, that I had the means to do just what I have indicated should be done in every place in the land that deserves the name of town or city,

Very respectfully,

GEORGE BARRELL.

TT Henry Ward Beecher says that "the prime live in a vacuum." We do not see any objection to that since God lives in the same "vacuum" and out of all churches, and getting out of the tainly shall be in no danger of being crowded nor sufficiented, as many are - spiritually - in the churches. Mr. Beecher has been a long time drifting consciously, or unconsciously, toward Spiritualism or free religion, and hence out of

School Matters in Kelley's Island. Ohio, in regard to the sectarian teachings in the

bondage and into the "vacuum."

public schools, says: "A Congregational church was inaugurated here about four years ago, and has about sixty members. The Spiritualists have had a lively time this winter with this church on the school question. The reverend who presides over this church was unanimously selected as superintendent of the schools, he being a person eminently anitable and efficient for that position, the Spirit-ualists being as much in favor of him for this oftice as any one. It so happened (whether by design or not I cannot say) that every teacher was also a member of the church; and the first thing we know prayers were introduced into all the schools. The Spiritualists here are not in favor sins which we commit, and do not wish our children brought up with any such ideas in their heads, and were bound to break up this encroachment of their religious notions in our schools. Objections to prayers in school were sent in to the teachers, and they referred the matter to the superintendent. He being a preacher did not like to say anything against prayers, although warned to say any tuning against prayers, atmough warned several times that if continued it would break up the friendly relations existing between the church folks and Spiritualists. Prayers were persisted in all winter, but when the spring elections for school officers came the question was settled. The superintendent concluded the benefit arising from Paying prayers in school would not constructed. from Baying prayers in school would not counter-balance the injury done the schools and church, and the ill feeling it caused between neighbors, and the ill feeling it caused between neighbors, and came out squarely in favor of having no prayers in school hereafter. The old teachers nearly all resigned this spring, and new teachers were hired with the understanding that they are

An Indian woman in California, one hundred years old, has declared, in a trance, that San Francisco is to be destroyed by an earthquake in

to have no prayers in school.'

Mausfield.

Below will be found the reply of Benjamin longer to be considered as the end of life, but only West and Authory Vandyke, in spirit life, to a as a removal from one society and locality to an- letter addressed to them by M. Milleson, through other, and in a great majority of cases to a far the mediumship of J. V. Maussield, of New York more favorable locality for development. We city. We would say, for the information of our trust our young friend will find a warm welcome readers, that we now have the original scaled letand more congenial society there than here, ter in our possession-showing that it has never When we knew her she was struggling with our been opened since prepared-and we are assured by Mr. Milleson that it is correctly answered, as will be seen by his letter:

658 Broadway, N. Y., May 7th, 1870. EDITORS BANNER OF LIGHT—The following answerte a sealed letter was given through James The Universitist says: "We are glad to believe V. Mansfield in my presence. I think that it is one that we are, as a denomination, becoming every of the most extraordinary specimens of spirit comyear more soundly converted to God; and that municating to a mort of I have ever seen. I feel year more soundly converted to tron; and that assured the readers of the Banner will be pleased means converted to a sense of our own need of assured the readers of the Banner will be pleased to the pleased by the sense of the opportunity of seeing it.

Nery respectfully, M. MILLESON.

DEAR CHARGE—We are pleased to meet you again where we can talk as near face to face as it s permitted spirits and mortals to talk.

rejoice to see you ready to go forth, with the work or mission given you. We have developed hrough your organism a very satisfactory state of things, so far as we are concerned, although

there is yet much to be done.

Touching the work that has been completed, we tion in the Scripture. They seem to require only, are well satisfied there are developments about your phase of mediumship that to many seem strange-and will nutil they understand how we progress in spirit-life.

cost striking development, or change, is noticeable in the intellectual department; other than the marked change in the form of the cranium, we remain much as when in earth-life. So be not frightened if the very wise ones should tell thee "this is not a Napoleon; that is not a Franklin;" keep on in the even tener of your way.

They will recognize it as truth when they are developed up to the proper standpoint.

We can produce through your hand much that we cannot through any other medium. Your passiveness and spirituality allow us to control you almost at will. Mr. West says "you stand A l." Now as to giving likenesses of those recently passed to spirit-life, we more often fail than suc necessary to form the body that they are obliged

to present to us for copying.
2d. Those that have been in spirit-land many years, we seldom fail to represent a they now are. But to give always the peculiar expression of features as exhibited in earth-life, we should not be expected, for many of them we never beheld until we met them in spirit-life. But we will present them as we see them before us.

The one you have of Benjamin West is a fac

simile, as we see him here.

The upper portions of Thomas Paine's head you have a little too broad; the lower portion of the

control you quite reliably in a majority of cases We do not say we may be able to give the cract features, as borne in earth-life, but sufficiently to have them recognized in most instances, therefore we have no hesitation in saying you are now

ready, and may so proclaim it to the world.

4th. When the "would-be-wise" tell you they can assign a reason for your development or nondevelopment, they talk of that they know nothing about. Your mission is to mind not what any one may say. Leave that with us, and we will yet force the skeptical world to acknowledge you have a control or gift (by an influence), beyond your control.
5th. Now all the electrical emanations from the

spirit land, such as speaking, writing, or rapping consist wholly in those electrical rays. They are and spirit magnetism, thus allowing a communi-cation of thought between the two spheres. 6th. The head is the grand centre of the soul the spirit; from that all thought emanates. The currents pass from right to left in circuits. You are rightfully impressed in that.

tense the radiations, of course. The doctor's group of children are well represented; they are more than ordinarily intellectual. 8th. Parties giving orders, should state age,

name, sex, color of eyes and hair, and how long in spirit-life.
We ask this, that others claiming the same

names may not impose themselves on the medium.

Your Guides,

BENJAMIN WEST.

May 1, 1870.

#### Spiritualism in Maine.

The writer of this attended a meeting of Spiritualists at Cornville, Me., on Sunday, May 15th. There was a good attendance, and the audience seemed deeply interested. Mrs. Clara A. Field. of Newport, was the medium, and she delivered two very interesting lectures. In the forenoon the subject was upon the old doctrine of "Total Depravity," after which service the writer was called upon and made remarks in answer to the question, "What is True?" In the afternoon the subject of Mrs. Field's lecture was the "Inspiration of the Hour," and, in our judgment, the lecture was a very able one. Mrs. Field is a fine medium, inspirational, and is doing a good work. failing of free religion is that it requires men to in this State. She is engaged to speak at Cornville one-fourth and at Charleston one-fourth of the time. Her services might be engaged for onefourth more somewhere in the vicinity of the Church might be getting nearer to God. We cer- above named places. After the afternoon services, remarks of an interesting nature were made by Rev. Samuel Woodman, a Mr. Mitchell. Samuel D. Arnold, Esq., of Skowhegan, and a very gifted lady, whose name I do not recollect. Spiritualism is the prevailing and nopular doctrine on the Upper Kennebec, and the people rejoice in their liberation from old theological errors and thralldoms, and in the beautiful belief in A correspondent writing from Kelley's Island, the Fatherhood of God and Brotherhood of Man. E. W. M.

#### To the German Spiritualists of the United States.

The subscriber is desirous of obtaining the names of all German adherents of modern Spiritunlism throughout the land, partly for the purpose of preparing a roll of honor of the strongminded men and women, who, in spite of violent prejudices and a strong aversion of the mass of Germans to this doctrine, have shown sufficient courage to embrace the great truth of the nineteenth century, and partly to transmit to them interesting documents and to form an organization. of praying to God for things we can help our teresting documents and to form an organization, selves to, nor do we expect Christ to save us from calculated to spread spiritual ideas and to be of service in the decisive contest—to all appearances not far off-between the hosts of darkness and the sons of light.

The names also of free thinkers, who are opposed to dogmatic atheism and shallow rationalism, and who have shown more or less interest in the investigation of spiritual phenomena, will be welcome. The name and place of residence (State and county not to be omitted) are sufficient, though any statements as to the progress of the cause in the writer's section of the country will be thankfully received.

Other spiritual papers will oblige the subscriber by copying this call. Address

DR. P. L. SCHUCKING. Washington, D. C., May, 1870.

Most of the salad oils now brought into the market are made of cotton-seed oil, refined and bleached. Among all the substitutes for the genuine olive oil, none is better than cotton-seed, since we are able to get it fresh.

Indiana State Convention

Indiana State Convention.

The Indiana State Spiritual Association will, in accordance with a resolution passed at its last regular meeting, convene in State Convention, at Masonic Hall, in the City of Indianapolis, at 10 oclock A. M. Friday, June 3th, 1870

For general Information, the Executive Board deem it advisable to say that each organized society in the State will be entitled to three delegates, and an additional one for every ten members executing 30.

That each County in which there are no organized Societies is entitled to a representation equal to one Society of thirty members.

is entitled to a representation (quarter baseling) in ambiert.

That each locality, where there is no organized Society, and basing not less than four, and under ten, who are desirous of coolerating with the members of this Convention, will be entitled to one delegate.

The past two years' experience has fully demonstrated the efficacy of missionary lator, in this and adjoining States, and the Executive Board particularly request Societies to recommend such persons as they may deem suitable to perform local missionary diffes, to be presented with certificates of character and merit. Each petition should come recommended by ten persons tesling near the field of labor of the application.

Arrangements have been made to have some eminent Lec-

end by ten persons relating near the field of labor of the applicant.

Arrangements have been made to have some eminent Lecturers and Mediums present, an Inothing will be left undone to make the short season spent in Convention, interesting, instructive and henchelal to all who attend.

In conclusion, a cordial invitation to all liberal-minded, free-thinking people to lain the deliberations of the Convention, is heartly extended.

Freedom of thought, pertaining to religious subjects, is one of the chief objects of Spiritualism, and when it can be truly said that people think for thomeeyes, and seek the truth as the natural result of investigation, instead of deriving it from preconceived notions and predetermined premises, we will then have gained one step in the progress of the race.

It is hoped that as many of our ritends from abroad as can, will attend, and as business of great importance to friends in the State will come before the Convention, it is desirable that as many as possibly can, will came.

By order of the Executive Board of the Indiana State Spiritual Association.

Samen Maxwell, Pres't.

Attest: L. D. Wilson, See'n.

Samen Maxwell, Pres't.

A committee will be at the depot, Friday and Saturday mornings, on the arrival of each train, to combact visitors and delegates to suitable stopping places.

No. 16] East: Washington street, Indianapolis, Indianapolis, Ind. May Hali, 1850.

Pennsylvanta State Society of Spiritualists.

Pennsylvania State Society of Spiritualists. The Fourth Annual Meeting of this Society will be held on Tuesday, the 21st of June, 1870, at 3 and 8 p. M., at Harmonial Hall, (11th and Wood streets,) in the city of Philadelphia. Friends of the cause, we do carnestly invite your attendance. Our missionaries are at work, but your cooperation is needed to prosecute the labor with greater success. There are thousands throughout our State suffering for the gospel of salvation. We entreat you to ald this Society to meet the urgent demand. If not possible to give your presence at the approaching meeting, you would confer a favor by sending reports of the condition of the cause in your section, also utions to the extent of your ability, to the Secretary, Miss Caroline A. Grimes, 1919 Walnut street, Philadelphia. HENRY T. CHILD, M. D.,

634 Race st., Philadelphia, Pres.

Dakota County, Minn. The Semi-Annual Convention of the State Association of Spiritualists of Minnesota will be held at Farmington, Dakota Co., Minn., June 24th, 25th and 26th, 1870. All Spiritualists throughout the State are requested to attend. Arrangements are not yet perfected with the various rallroad companies for return tlekets (free), But we hope to secure the same. Delegates will repair to the Occidental Hotel, where they will be iet by friends. Hall and entertainment free. HARRIET E. POPE, Cor. and Rec. Sec'y.

#### Tenth Edition just from the Press. SPIRIT MYSTERIES EXPLAINED:

"Present Age and Inner Life." By Andrew Jackson Davis.

A REVISED and enlarged edition of this popular "SEQUEL TO SPIRITUAL INTERCOURSE," illustrated with diagrams and engravings, is just from the press. Contents as foll ws; DEFINITION OF PHILOSOPHY AND OF SPIRITUALISM.
POSSIBILITY, PROBABILITY, AND CERTAINTY OF SPIRITUAL INTERCOURSE.
VISION OF THE SPIRITUAL CONGRESS AT HIGH ROCK

OF THE SPIRITUAL CONGRESS AT HIGH ROCK

TOWNED

Price \$1,50; postage 20 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston.

A ROMAN LAWYER IN JERUSALEM.

NAMES OF DISTINGUISHED DELEGATES, AND A RE-PORT OF TWENTY FOUR EXORDIA.
TWENTY-FOUR DISTINCT FORMS OF MEDIUMSHIP
DEFINED AND EXPLAINED.

DEFINED AND EXPLAINED.
PHILOSOPHY OF THE CAUSES OF MEDIUMSHIP.
SCIENTIFIC PRIDE VERSUS SPIRITUAL FACTS.
LETTERS FROM PROFESSORS FARADAY, TYNDALL,
WILKINSON, VARLEY, TENNENT, D. D. HOME, AND
OTHERS.

OTHERS.
CAUSES OF CONTRADICTIONS IN MEDIUMSHIP.
DESCRIPTION OF A CONFLICT WITH THE POWERS OF REGIONS OF IGNORANCE AND DISCORD AFTER

REGIONS OF IGNORANCE AND DISCORD AFTER DEATH.

MISREPRESENTATIONS ANSWERED BY FACTS.
HELL, ACCORDING TO SWEDENBORG, STATED AND EXPLAINED.
PHILOSOPHY OF MENTAL SUPPERING.
INSANITY AND SPIRITUAL OBSESSION PHILOSOPHICALLY CONSIDERED.
FOURTEEN CAUSES OF INSANITY, EXCLUSIVE OF DEPTAGRACITION

PREDISTUSTION.
BENEFITS OF TERRESTRIAL AND SPIRITUAL EXPERIENCE. PREDISPOSITION. LOCATION AND PHENOMENA OF THE SPIRITUAL HEAVENS.

This new and revised edition is uniform in size and appear-tuce with the GREAT HARMONIA. It is printed and bound in ance with the GREAT HARMONIA. It is printed and bound in first-rate style, containing 421 pages—Price 8150, postage 20 centy—For sale in any quantities at the BANNER OF LIGHT BOOKSTORE, 188 Washington street, Boston.

# HARLOW'S

By Lois Waisbrooker, Author of "Alice Vale," "Suffrage for Woman," etc., etc.

A LI, who have read Mrs. Waisbrooker's "Alice Vale" wil A lie anxious to peruse this beautiful story, which the publishers have put forth in elegant style. It is declicated to "Woman Everywhere, and to Wronged and Outcast Woman E-pecially." The author says: "In dedicating this book to woman in general and to the outcast in particular, I am prompted by a love of justice, as well as by the desire to arouse woman to that self-assertion, that self-justice, which will insure justice from others."

Price \$1,50, Postage 20 cents. For sale at the BANNER OF LIGHT BOOK. STORE, 158 Washington street, Boston; also by our New York Agents, the AMERICAN NEWS COMPANY. 119 Nassau street.

#### ORDEAL OF LIFE, GRAPHICALLY ILLUSTRATED

IN THE

EXPERIENCES OF FIFTEEN HUNDRED INDIVIDUALS, PROMISCUOUS-LY DRAWN, FROM
ALL NATIONS, RELIGIONS,
CLASSES, AND CONDITIONS OF MEN.

ALPHABETICALLY ARRANGED, Given Psychometrically, THROUGH THE MEDIUMSHIP OF DR. JOHN C. GRINNELL.

IN PRESENCE OF THE COMPILER. THOMAS R. HAZARD.

132 pp. Price 50 cents, postage 4 cents. For sule at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

#### TALKS TO MY PATIENTS: HINTS ON GETTING WELL AND KEEPING WELL.

A Book for Young Wivesand Mothers. BY MRS. R. B. GLEASON, M. D.

THIS book is not intended to do away with doctors, but to aid the young wife when there is no experienced mother or intelligent nurse at bant; to advise in emergencies, or to guide in those matters of delicacy with which woman's life is so replete. The best physicians often feel the lack of some one able to nate symptoms, vary treatment, and guide when they are not with the patient. In short, good nursing is the better part of doctoring; indeed, often supergades the need of a physician. This book will often no new theory as to the cause or cure of diseases, but merely practical suggestions how to relieve pain, or, better still, to avoid it.

Irice \$1,50; postage 20 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 155 Washington street, Boston.

Lithograph Likeness of Dr. Newton. WILLIAM WHITE & CO. will forward to any address by mail, post-paid, a beautiful Lithograph Likeness of Dr. J. R. Newton, on receipt of 50 cents

THE photographs of "White Feather," the well-known guide of Mrs. Katle B. Robinson, late of Lowell, Mass., are for sale at the BANER OF LIGHT BOUKSTORE, 158 Washington street, Boston. Price 25 cents. THE BATTLE OF THE WILDERNESS.

A descriptive piece of music of 11 pages composed inspirationally by Laura Hastings Hatch. Price 75 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

Photographs of "White Feather."

SECOND EDITION.

THE HISTORY

### MODERN AMERICAN SPIRITUALISM:

A TWENTY YEARS' RECORD

ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION

BETWEEN EARTH AND THE WORLD OF SPIRITS.

ONE VOLUME, LARGE OCTAVO. SIX HUNDRED PAGES,

Fourteen Superb Steel-Engravings,

AUTOGRAPHS OF SPIRITS, Diagram of the Spheres, Executed by Spirits, WOOD OUTS AND LITHOGRAPHIC PLATES,

The whole spiencially printed, on tinted paper, with extra PRICE, \$2,75, POSTAGE 50 CENTS.

By Emma Hardinge.

PUBLISHED BY THE AUTHOR, 229 EAST OUTH STREET, NEW YORK.

SUBSCRIBERS AND THE TRADE SUPPLIED BY THE BANNER OF LIGHT COMPANY, NO. 153 WASHINGTON STREET, BOSTON, MASS.

#### COSMOLOGY. WRITTEN BY

George M'Ilvaine Ramsay, M. D.

Mills work is purely scientific, and the subjects treated mon are handled with upon are handled with care and great ability. The omi-nent author in his introduction, says:

Man has various means and avenues by and through which he may and does obtain knowledge, the most obvious of which are those faculties of the mind known as the five

he may ami does obtain knowledge, the most obvious of which are those faculties of the mind known as the flow senser.

Resulting from a combination of those five special faculties is the production of another called memory, by which he is enabled to accumulate knowledge.

Ilaving learned a fact yesterday, and another fact to-day, on to-morrow he may combine these two facts, and thus clicit a third, by much the same process, mentally, as the chemist, by a union of two kinds of substance, produces a now and third kind.

Man has still another faculty, which we have all agreed to call reason, by which he further adds to his knowledge through a process called analogy. Having obtained a limited knowledge of something which he sees or feels or hears, he thence reasons by analogy, either retrospectively or prospectively, and thereby gains further knowledge; e.g., if, on traveling through a forest the first time, he sees a great many trees standing upright and a few lying down his reason intuitively suggests that those trees lying down had formerly stood upright, and those standing up would eventually fall to the ground. Still extending his chain of thought, he would learn that some of those trees lying down looked fresh and lifelike, much like those yet standing, while others, again, were very much decayed. His conclusions in such a case would inevitably be, that some of those trees had long since fallen, while others had fallen but recently.

Now, this reasoning by analogy, as a means of obtaining knowledge, is of paramount value when we come to study the heavenly bodies, including our carth.

The life of man, and indeed the race of man, is so short, when compared with the age of suns and moons and planets, that, comparatively, nothing could be known in regard to either, if man's knowledge were limited to the exprence of his race. Hence we find that man is capuble of learning what was and what will be, from what exists. But, not with standing this crowning attribute, all comologists must, in the beginning, start witho

beginning, start without whereon to rest so much as the sole of their foot, and make the best of such a foundation. We claim no more.

The book is elegantly printed and superbly bound.
Price \$1,50; postage 20 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston.

BY W. W. STORY. Tills fine poem, which presents Judas Iscarint in an entirely new light from that accorded him by the Christian world, has been issued in pamphlet form for general circulation. It should have a large sale.

Price 15 cents, postage 2 cents; 50 copies, 55.00.

For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

BANNER OF LIGHT: AN EXPONENT

OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, ROSTON, MASS WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE, LUTHER COLBY.
LUTHER COLDY. EDITOR,
LEWIS B. WILSON ASSISTANT.
AIDED BY A LARGE CORPS OF ABLE WRITERS.

THE BANNER OF LIGHT is a first-class eight-page Family Newspaper, containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, classed as follows:

LITERARY DEPARTMENT.-Original Novel-

REPORTS OF SPIRITUAL LECTURES—
By able Trance and Normal Speakers.

ORIGINAL ESSAYS.—Upon Spiritual, Philosophical and Scientific Subjects. EDITORIAL DEPARTMENT. - Subjects of General Interest, the Spiritual Philosophy, its Phenomena, etc., Current Events, Entertaining Miscellany, Notices of New Publications, etc. Western Editorial Correspondence, by Warren Chabe.

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

ORIGINAL CONTRIBUTIONS from the most talented writers in the world.

All which features render this journal a popular Family Paper, and at the same time the Harbinger of a Glorious Sci entific Religion. .

TERMS OF SUBSCRIPTION, IN ADVANCE: 

 Por Year
 \$3,00

 Six Months
 1,50

There will be no deviation from the above prices.
When drafts on Boston or New York cannot be procured, so desire our patrons to send, in lieu thereof, a Post-office coney order.
Subscriptions discontinued at the expiration of the time Subscribers in Canada will add to the terms of subscription 20 cents per year, for pre-payment of American postage.
POST-OFFICE ADDRESS.—It is useless for subscribers to
write, unless they give their Post-Office Address and name of
State.

State.

Subscribers wishing the direction of their paper changed from one town to another, must always give the name of the Toin, County and State to which it has been sent.

Eff. Specimen copies sent free.
Subscribers are informed that twenty-six numbers of the BANNER compose a volume. Thus we publish two volumes a

ADVERTISEMENTS inserted at twenty cents per line for the ADVERTISHED INSCREED AT WOOD, COLD FOR THE OF THE AND THE AND THE ADVERTISHED AND THE ADVENTED ADVENTED AND THE ADVENTED ADVENTED

"BANNER OF LIGHT, BOSTON, MASS.," William White & Co.

WHOLESALE AGENTS:

NEW ENGLAND NEWS COMPANY, 41 Court street Boston.
AMERICAN NEWS COMPANY, 121 Nassau street. New York City. WESTERN NEWS COMPANY, Chicago, Ill. A. WINCH, Philadelphia, Pa.

BETAIL AGENTS: NEW ENGLAND NEWS COMPANY, 41 Court street.

NEW ENGLAND REWS COMPASA, 41 Court successions.

A. WILLIAMS & CO., 100 Washington street, Boston.

C. W. THOMAS, 449 Fourth street, Brooklyn, E. D., N. Y., GEORGE H. HEES, west end Iron Bridge, Oswege, N. Y. E. E. ROBINSON, 8 Market street, Corning, N. Y. WARIEN CHASK & CO. 827 North 8th st. St. Louis. Mo. MRS. H. F. M. BROWN & MRS. LOU. H. KIMBALL, Roym 21. Pope Block, 137 Madison street, Chicago, Ill. W. B. ZIEBER, 168 South Third street, Philadelphia, Pa. EDWARD BUTLER, Chestnut street, above Fourth, Philadelphia, Pa.

lia, Pa.
Jia, Pa.
Jia, Pa.
D. ROBINSON, 20 Exchange street, Portland, Mo.
VIS BROTHERS, 35 Exchange street, Portland, Me.
H. ANDERSON, 453 Seventh atreet (opposite the Poste), Washington, D. C. SUBSCRIPTION AGENTS: '

ALBERT E. CARPENTER.
WARREN CHASE & CO., 27 North Fight st., St. Louis, Mo.
HERMAN SNOW, 319 Kearney street, San Francisco, Cal.
MRS. H. F. M. BROWN & MRS. LOU. H. KIMBALL, Room
84, Pope Block, 137 Mailson street, Chicago, Ill.
J. RURNS, 15 Southsupton Row, Bloomsburg Square, Hol.

Publishers who insert the above Prospectus three times in their respective papers, and call attention to it editorially, shall be entitled to a copy of the BARRER OF LIGHT one year. It will be forwarded to their address on receipt of the paper. with the advertisement marked.