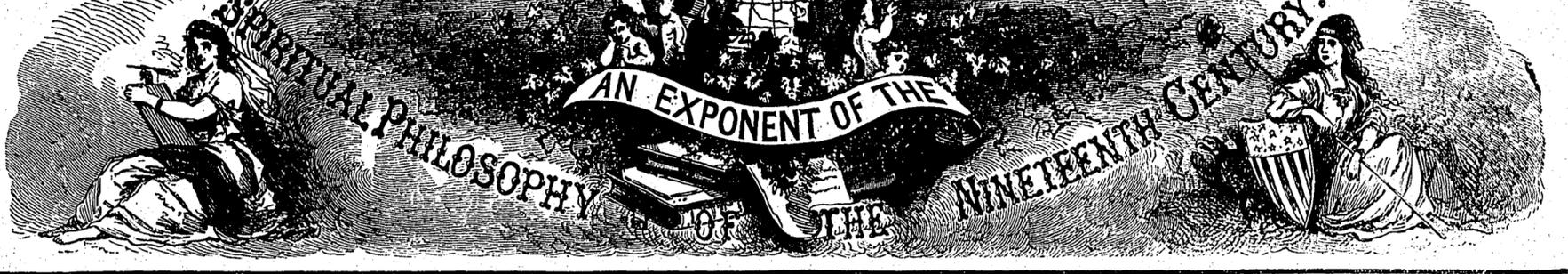


BANNER OF LIGHT.



VOL. XXVII.

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

BOSTON, SATURDAY, JUNE 11, 1870.

{\$3.00 PER ANNUM,
In Advance.

NO. 13.

The Lecture Room.

ORTHODOXY FALSE, SINCE SPIRITUALISM IS TRUE.

A LECTURE BY PROF. WILLIAM DENTON,
In Music Hall, Boston, Sunday, March 27, 1870.

Reported for the Banner of Light.

A very large audience assembled to listen to the remarks of Prof. Denton on the above-mentioned subject at Music Hall, and his lecture was received throughout with unbounded enthusiasm.

In commencing the speaker said: Everybody has heard of the witty saying of Sidney Smith: "Orthodoxy is my doxy, and heterodoxy is the other man's doxy." But this is not what I mean by Orthodoxy when I say "Orthodoxy is false, since Spiritualism is true." I mean the peculiar religious doctrines taught by what are generally termed the Evangelical churches—those who take the ground that the Bible is the inspired, infallible word of God; that man is totally depraved and born to do evil continually in consequence of Adam's transgression; who believe in the eternity of torment to which man thus became liable, and that Jesus Christ, the second person of the Trinity, is the only name under heaven by which men can be saved and admitted through the pearly gate into the New Jerusalem; without which they go down to that pit of despair where there is weeping and wailing forever, and by whose aid they ascend to the heavens, there to sing eternally the praises of their Redeemer. The term therefore includes Catholics, Orthodox Quakers, Methodists, Baptists, Presbyterians, and a host of others.

We are in daily reception of communications from those in spirit-life who once belonged to Orthodox churches—they believed in Jesus as their Saviour; they were baptized in his name; they believed themselves mysteriously born again, and died in the faith, with the full prospect of the heaven that had been preached to them as a reward of the righteous, from their infancy. We now converse with them, and find them just such persons as we knew upon earth; they confess to us that the views they held here were altogether contrary to the condition of things there; they confess to us that their ideas of future life were nearly all false, and that Orthodoxy was as wrong as its name is right. They find no God upon a great white throne, no Jesus sitting at his right hand, no twelve subordinate thrones upon which his fisherman disciples sit judging the twelve tribes of Israel; there are no eye-full beasts guarding the throne and crying "Holy, holy, holy" day and night; there are no elders forever casting down their golden crowns; there is no New Jerusalem decked with pearl and sapphire and onyx and rubies. The heaven of Orthodoxy has no existence, and never had, save in the ideal creation of some ignorant fancy.

But in addition to the church-members aforesaid, we come into daily communication with the spirits of the departed who never belonged to any religious organization, never attended church, never were born more than once, and were therefore orthodoxically wicked, and given over to the devil, to suffer the torments of hell forever. Yet we find they are in no fiery prison, "where sinners must with devils dwell in darkness and chains;" they are swimming in no shoreless brimstone lake, with waves of damnation rolling over their guilty souls; they are not crying for a drop of water to cool their scorched tongues; they are not even advising their friends who are still on earth to believe the doctrines of Orthodoxy and obey its requirements, that they may improve their condition when they pass to the land of souls. The Orthodox hell and heaven alike depart, and Orthodoxy, dressed in rags, goes weeping after them. No more can the Orthodox poet picture, (as did Pollock in his "Course of Time") the sinner's doxy:

"With was the place,
And deep as wide, and ruinous as deep.
Beneath I saw a lake of burning fire,
With tempest tossed perpetually, and still
The waves of fiery darkness, 'gainst the rocks
Of dark damnation broke, and music made
Of melancholy dirges; and overhead,
And all around, wind warred with wind, storm howled
To storm, and lightning forked lightning crossed,
And thunder answered thunder, muttering sounds
Of sullen wrath; and far as sight could pierce,
Or down descend in caves of hopeless depth,
Through all that dungeon of unending fire,
I saw most miserable beings walk;
Burying continually, yet unconsumed;
Forever waiting, yet enduring still;
Dying perpetually, yet never dead.
Some wandered lonely in the desert flames
And some in full encounter fiercely met.
With curses loud, and blasphemies, that made
The cheek of darkness pale; and as they fought
And cursed, and gnashed their teeth, and wished to die,
Their hollow eyes did utter streams of woe.
And there were groans that ended not, and sighs
That always sighed, and tears that ever wept
And ever fell, but not in Mercy's sight."

This was the hell of Orthodoxy. It has cooled down considerably since this was written. It was once as fiery as the primeval earth, when white hot billows rolled along its breast, but it bids fair, ere long, to become a comfortable place of abode. All will yet learn that no worse hell exists than earth makes; the soul we carry with us makes of every place a hell or heaven. The evidence which we possess from our friends who return after death has proved this, and that the hell of Orthodoxy is false in every particular.

If, then, this hell is false, man never was in danger of it; if the soul was never in danger of an Orthodox hell, it never needed any Jesus to save it from what never had an existence. Jesus, then, is no Saviour in the Orthodox sense; no salvation came by him; he was no more sent from God than Patrick's baby born yesterday; no more the Son of God than Socrates who preceded him, or John Brown who came after him, or we who criticize him; no more a Saviour than Socrates, Plato, Seneca, or any of the mighty men of antiquity who shine like stars in the old Pagan heavens. They were Saviours just as

much as Jesus of Nazareth ever was. The commonly-received idea of Orthodoxy with regard to Jesus falls to the ground, and with it those concerning hell and heaven. The whole plan of salvation as taught by Orthodoxy is essentially unreasonable, mean and unmanly. The whole human race had become by sin exposed to eternal torments, and were of themselves utterly unable to do one good deed, or think one good thought. In this lost condition God, in his great mercy, formed the plan to save us through the merits of his well-beloved Son, who became sin for us, and suffered in our room and stead. We have no virtue, but the virtue of Jesus is to be attributed to us. We deserve nothing but hell—even the best of us—but by some godly hocus-pocus we are to be conjured into heaven. "What an unmanly business is this! Where is the man possessing the soul of a man that would wish to sneak into heaven under the cloak of Jesus, when he knew in his own soul that he had no right there? Suppose that snowy robe should be torn from his back, and he revealed in his hideous filth! The heaven of Orthodoxy must be one of pitiless and spiritless fawning scoundrels, who chant forever the praises of him who cheated the Prince of Darkness of his due, and opened a palace of bliss for hell-deserving sinners, who, for the privilege of entering, must bow and sing glory to him who redeemed them forever! Such a scheme was never got up in America; it smacks of the despotism, the tyranny, the servility and the meanness of the Old World. Every true soul intuitively scorns it, saying, "If I have done deeds worthy of hell, then to hell I will go, and bear its penalties like a man. I wish for no cloak to conceal my guilt; I desire no heaven that I have not won; such a heaven would be an intolerable hell." [Applause.]

I object to the whole Orthodox scheme of salvation; finite man is guilty of an offence against God. He incurs by this means a debt that nothing but infinity can pay. All earth's treasures cast into the balance weigh not the millionth of a feather—the brightest jewels of heaven move not the balance one jot. The exchequer of a God can only furnish the means to pay this mighty debt we owe. What shall he do? If the debt is not paid, hell and its eternal torments await every sinful soul. At length Jehovah plans the wondrous scheme; Jesus, one with the Father, the second person in the ever adorable trinity, comes down to this abode of guilty wretches; he is born of a woman, grows up to be a young man, makes tables and chairs with his reputed father, preaches in Judea, is hung upon a cross for his radical opinions, and dies exclaiming, "My God, my God, why hast thou forsaken me?" He bore man's sins, suffered in his stead, washed out with the blood of a God the damning spot of guilt in God's book of justice, and God can now be just and the justifier of him that believeth in Jesus!

What a medley! God is the creditor, yet God in the person of his Son pays the debt. Man is the debtor. The debtor is poor, and cannot pay one cent of the infinite debt he owes. God demands the amount, and holds his glittering sword ready to cut him down unless the sum is paid. Man in an agony looks up, expecting the blow to descend. But God's pity is moved for the trembling wretch. "You cannot pay, I know," says he, "but the debt must be paid to the uttermost farthing. How else could my justice be satisfied? Now I think of a plan," and taking out a full purse from his pocket, he hands it to the sinner, who returns it to his creditor; God pockets it with a satisfied air. The debt is paid, justice is satisfied, and the sinner may now be justified. And this is the wonderful plan of salvation! Man was so wicked before Jesus came, that God could by no means pardon him; but he kills God and thus crowns his wickedness. And God is graciously pleased to forgive him, receives him into his house and calls him his son!

The God who declares that he will by no means clear the guilty, and that every man shall be rewarded according to his works, is by this salvation represented not only as clearing the guilty, but predicating this clearance upon the sufferings of the innocent, and rewarding men not according to their works, but their belief in the works of another. God is, according to this salvation, the veriest Shylock: "I will have the due and forfeit of my bond, though every soul that I have made in deep damnation endless sink." The sword of his justice, red hot, can only be cooled in the blood of his innocent Son; and even after the debt has been paid, he is to wreak his eternal vengeance upon the great mass of mankind, who with good sense refuse to accept such a useless, contradictory, irrational and unmanly system!

We are told that it is our duty to love this God, but who, knowing his character, can think of loving such a monster? Tell the captive pining in his solitary dungeon to love the tyrant that placed him there; tell the slave to love the master who has robbed him of his dearest rights since he began to breathe, and whose back is yet bloody from the blows of his cruel lash; tell the mother to love the fiend who has slain her darling child, and who stands gloating upon her unutterable agony! As impossible is it for us to love this idol that Orthodoxy has set up. This devil-creator, plucker of the human race, framer and jailor of hell, and tormenter of the damned, may excite man's fear, hatred or horror, but how can he excite our reverence or our love? Reason can never accept him as father; Love shrinks with terror from his presence, and Justice says, "Let him die, for he is unworthy to live." And die he must. The gods of silver and gold, of iron and brass, of wood and stone, shall perish, and their worshippers be ashamed of their folly; and so shall this grim, blood-besprinkled, angry, revengeful, eternally-bating God of Orthodoxy die, and millions of ransomed souls shall join in swelling to the heavens his funeral hymn!

All these things false, then is Orthodoxy false. These churches of the living God, so called, are shams, every one, and the ceremonies performed

in them the veriest child's play. What has the soul of the universe to do with their pompous prayers, their silly rituals, their sprinklings and dippings, their port-wine-sippings called holy sacraments? What to do with their begging, beseeching prayer meetings, their mesmeric revivals, in which the hallucination of one is communicated to the many, and a foolish consistency leads men to cling to it for life? God has no more to do with all this, than he has with the shoe-shops of Massachusetts or the printing-offices, and it would be just as proper to call a ball club the club of God, as a hundred ignorant Orthodox believers, God's church. It is high time that the pretensions of the high priests of a no better than Pagan mythology were scouted, and a true estimate made of their pretended knowledge and power. Professing to know God, they are the most ignorant of him, for they do not study Nature by science, which alone reveals him; pretending to teach men the way to heaven, they close the door to the very angels who come to reveal it!

Spiritualism is to aid greatly in delivering us from this spiritual tyranny and idolatrous man-worship, leading men to the God and Saviour within that each possesses, to the salvation that comes by the exercise of our own powers, and to the heaven for all, of which no Peter keeps the key, and to which the name of Jesus is no "open sesame." Think of the time wasted in praising Jesus, praying to Jesus, preaching Jesus, and the labor and money squandered in spreading abroad a knowledge of this man over the world, instead of giving people a knowledge of themselves and the laws of the universe—knowledge that concerns us every day.

But if Jesus is no Saviour there is no forgiveness of sin to those who trust in him or pray to him. Put as much faith and trust in a rubber doll, and there is no doubt it would be equally efficacious in removing guilt and sending the mourning sinner home rejoicing. "But I have felt it here," replies the Christian, placing his hand upon his breast. Yes, that is the place to feel it, but it would be much better to know it here [touching the forehead]. But the Mohammedan has felt it here [in the heart], and who saved him? The Catholic, after confession, has felt it here; the Mormon feels it here, and so does the Buddhist; and who saves all these? The believer in Jesus is not saved from sin, for he confesses himself a sinner every day of his life; he is not even saved from the filthy habit of tobacco-chewing. On communion days you may see those who have been cleansed in the blood of the Lamb, taking the quid out of their mouths that they may put the body of Jesus in; and he then suffers a worse fate than when crucified by the Jews on Mount Calvary. The believer in Jesus is not saved from bigotry, or ignorance, or sickness, or, indeed, any evil; and all professions of this character result either from ignorance or a desire to deceive. The whole thing is a cheat, and the sooner we see it and proclaim it, the better for all mankind!

But if these Orthodox doctrines are not true then the Bible upon which they rest is not true—its statements with regard to the condition of man after death are false. The Bible says in dolorous accents:

"That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one breath, so doth the other; yea, they have all one death; so that a man hath no preeminence above a beast; for all is vanity.
All go unto one place; all are of the dust and all turn to dust again."
"As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more."

This, in the light of modern science and revelation, is false. When the Bible says men sleep in dust, awaiting the blast of that mighty trumpet which is to awaken them, the statement is false. Our friends are not sleeping; they never died in fact; they live, they love, and come to us, teaching that the life of the future is but a continuation of that of the present; that the future world is far different from the gloomy and unnatural pictures recorded by the Bible. The statements of the Bible, therefore, our experience demonstrates to be false, when it tells us that God answers prayer and that Jesus is the Saviour of mankind.

When the Bible teaches the great division, at some future day, of the righteous sleep from the wicked goats—the one on the right hand, the other on the left—and that the Great King shall then say to the one: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and to the other: "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels," it says that which is false; there is not a word of truth in such statement.

You tell me that the Bible is the text-book of our churches; it is read in our schools; it is recognized in our courts of justice, and revered even by our men of science. Yes, and it was the text-book of all slave-holders from New Jersey to Texas; it was revered by Constantine, the bloody tyrant of the fourth century, and is revered to-day by nearly every criminal that our prisons hold. But the less that is said about the reverence that men of science have for it the better. The reverence that such men as Agassiz, Dana, Hitchcock and others have for it is the fraternal greeting of Job, who speaks peaceably to Abner, but smites him under the fifth rib so that he dies; a kiss is on their lips, but a dagger in their hands.

We cannot do otherwise than to discard it (the Bible) as authority. It abounds with false statements, bad grammar, bad logic, bad science, and what is worse than all, bad morality. It has been the bulwark of slavery, woman's degradation, bigotry and religious persecution in every age, and blasts every soul that submits with unquestioning reverence to its teachings. Under the direction of Orthodoxy it has made Christ a highwayman, who clutches men by the throat and demands, "Your soul's life, or belief in my doc-

trine! Doubt and be damned! accept my dogma and I will give you a ticket to the city of God, where you shall, at the expense of reason, sing the praises of him who has redeemed you forever!" And we have been so cowardly as to permit this creation of ignorance and bigotry to parade our streets and throttle our citizens almost without expostulation, because he lets loose the hound of public opinion upon those who refuse to yield to his outrageous demand!

But now that day for us is forever over. We say to Moses: Come with your old stories of God-planted gardens; of God-created innocent people, who did not even know good or evil till they had partaken of a mysterious and forbidden fruit; of wonderful walking and talking snakes; we will receive you as we do the Arab with his Night's Entertainments, and Swift with his stories of Lilliputians and Brobdingnagians. One is as reasonable as the other—men are as likely to be ninety-six feet high as to be nine hundred and sixty-nine years old. You are just as welcome as they. Your tales can go with Sinbad the Sailor, the Wonderful Lamp, and the Forty Thieves—no worse thieves than the Israelites after they had been forty years under your tuition. You saw God as Aladdin saw the enchanted garden. You talked with him, the Soul of the universe, as really as Aladdin with the genii, and received the tablets of stone from him just as truly as Sinbad picked up the precious stones in the Valley of Diamonds. We will give you a place by the side of these stories, but if you desire to palm off upon us the account that you talked with God—the Universal Soul—and he belittled himself so much as to do as you record, we tell you plainly you are stating what is false and utterly in opposition to the revelations of the nineteenth century. We will give the Bible a place with the Koran, the Talmud, the Book of Mormon, the Vedas and Shasters, Swedenborg's works and Andrew Jackson Davis's Divine Revelations. No more from God than they, and no more to be taken as authority than they. We will say to the Orthodoxy of to-day, Away with these man-made creeds which seek to make idols of us! If you can present reasons for your faith we are prepared to consider them, but we will not go one step further than reason sanctions.

But if the Bible of Orthodoxy is false, so is its God, which is based upon it. What becomes of the Jehovah, the great object of religious worship by the churches all over this broad land? Oh, my friends, I must say it, though it be the last word I speak in Boston: the Jewish Jehovah which Orthodoxy accepts and worships is no less an idol than the Baalzebub of the Philistines or the Jove of the Romans! The one is just as blessed as the other! The one is just as much your Maker as the other! If the man who worships Jupiter is an idolater, the man who worships Jehovah is equally so. If the temples of Jupiter were the fanes of an idolatrous people, then the crowding churches of Orthodoxy, scattered over our country and the world, are also the temples of idolatrous worship, and the ministers who this day officiate in their pulpits are but priests at the altar of the one great idol. [Applause.]

What has the Soul of the Universe to do with that being who came down and cursed Adam and Eve because they fell, when he made them so that they could not help falling? A being who, through them, according to Orthodoxy, curses you and me—especially the woman! If a woman had written the Pentateuch it would have been quite a different story. Is the Soul of the Universe related to that being who found all the inhabitants of earth speaking one language, but who, in a fit of ignorant jealousy, because he feared they would build a tower which would reach heaven, by which invasion he should lose his crown, confounded their language so that they could no longer comprehend each other? The scientific impossibility of the apprehended project ought to have been apparent to the mind of an all-wise potentate, if he thought but for a moment on the subject. [Applause.] If any human being possessed the power, what would be said of him, if through a hasty fit of jealousy, he should confound the speech of this audience so that, on retiring, no two could understand each other.

Is the Soul of the Universe related to the being who turned a woman into a pillar of salt because she looked back upon the home of her youth, and lingeringly left her friends to perish? A being who hardened Pharaoh's heart and then slew all the first born of Egypt because he was hard-hearted— who gave to the Jews the grand charter of death, and commanded them to slay of their enemies every one that had breath, in consequence of which they slew mighty nations, leaving neither man, woman nor infant alive?

Is the Soul of the Universe related to the being who tempted Abraham to slay his cherished son, and when the old patriarch took up the knife to perform the dreadful deed, sent his angel to stay the murderous hand, and said: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore. * * * And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

What a good old fellow he was, to be sure! Ready to commit a murder because a voice commanded him. Human nature and the God within should have led him to reply: "I won't touch the lad for you or the whole universe!" [Applause.] When men set up such a god, they erect a great bloody idol, and it is our duty as recipients of clearer light to overthrow it, and demonstrate the falsity of its claims.

God did not create the earth and the heavens in six days, for the earth and the heavens were neither created in six days nor in sixty millions; he did not make man about six thousand years ago, but man has been here a hundred times as long. He had no more to do with the creation than Jupiter the Thunderer, and a prayer offered to Jupiter is just as good as a prayer offered to Jehovah: Oh Jupiter, Father of the gods, and lord of

the earth, and man to dwell upon it, we beseech thee to hear our prayer, and give heed to the voice of our supplication. Thou wert the god of Romulus and Remulus, the god of Cæsar and Seneca, and thou art our god and we will worship thee. Thou wert with thy people, the Romans, and subdued all nations upon earth to their sway; thou gavest them dominion from sea to sea, and from Rome to the ends of the earth. Oh Jupiter, be with us as thou wert with them; subdue our enemies before us; let thy spirit and the spirit of thy wife Juno descend and dwell in our hearts, and abide with us forever. Hear us and help us; give us of thy light, thy wisdom and thy power, that we may serve thee with our whole lives here, and be fitted to enjoy the heaven of the gods hereafter. [Applause.] Why is not that as good as ninety-nine hundredths of the prayers offered in our Orthodox churches? It will ascend just as high, and be just as effectual in bringing a blessing down. Jove is as high to them that call upon him as Jehovah; and we are as much his offspring as we are the children of him whom Paul calls the God and Father of our Lord Jesus Christ.

But I am asked: "How is it that men of reasoning powers and cultivated intellects have bowed down to this God? Why is it that among the most intelligent people of this planet, Jesus is regarded as the Saviour, and Jehovah as the God and Father of all?" The answer is, that the mass of the people ask only that a thing shall be popular. If they find a faith in existence when they arrive in a country, ninety-nine out of every hundred will draw it in as they did their mother's milk. It is difficult to deliver ourselves from the influences of early training, and still more perhaps to resist the psychological influence of the masses surrounding us. As the magnetism of the earth causes every pointed needle to point to the north, so the influence of a people's faith bears on every individual and tends to make each point in its direction. But few are able to withstand its influence. Of a thousand born in Arabia there is not probably more than one who thinks of questioning the popular faith—"there is one God, and Mahomet is his prophet." Tell them that Mahomet was like other men, except that he was more shrewd and more fanatical, and they exclaim at once: "You infidel dog!" some say: "If you have no respect for our prophet, have some for these indisputable facts: Mahometans number to-day one hundred and thirty millions. Commencing six hundred years after Christianity, our religion has supplanted it in its original home. It has overpread not only Arabia, but Persia, Turkey, Palestine, a large portion of southeastern Asia, and half of Africa. When all Christian countries were buried in the ignorance of the dark ages, then science flourished only where our religion fostered it. Can you not see the hand of God in such a career?" We cannot, of course. Neither can I see the hand of God in the career of Jesus, nor in Christianity since his death.

But I am asked: "How could Jesus have attained the lofty position that he at present occupies? how could he have commanded the veneration of the wisest and best for nearly two thousand years, if he was not the Son of God and the Saviour of mankind?" I answer that the universal expectation of a Messiah among the Jews was just the soil to produce him in the day of ignorance and superstition in which he was born. Let any man present himself before the American public as a Son of God, a miraculous Saviour, with no better credentials than Jesus had, and how would he be received? His mother denying that he was his reputed father's son—the only evidence to show that he was not illegitimate being such as dreams furnish; he lives for thirty years, but does scarcely anything worthy of record; he picks out for his disciples twelve illiterate and superstitious fishermen, who appear to have been ready to accept anything, however marvelous. When the skeptical very properly ask him for a sign of his Messiahship he abuses them by calling them "an evil and adulterous generation." Circumstances favored his claim—just as Mahomet was favored—just as Gotama was favored. He was not the first by a hundred who had called himself the Christ, or was so considered by men. How could Gotama be the centre of attraction to thousands of millions—four hundred millions now living—if he was not what the Buddhists believe him to have been: a God, and the saviour of mankind? How came such gods as Zeus, Jove, Hercules, Bacchus and Esculapius to be worshipped by the master intellects of Greece and Rome for ages? Beings that never existed at all, yet commanded the heart's adorations of thousands of millions of the wisest and best of their time.

Jesus was a man who taught many beautiful and excellent lessons; a man who sympathized with the poor and denounced their tyrants, but at the same time taught many lessons that were neither true nor beautiful. He is no God nor master of ours, nor more than George Fox, John Wesley, or Joseph Smith. We do not therefore exhort men to "stand up for Jesus," but to stand up for humanity that needs it. Man has been trampled upon, his reason trodden in the dust that an idol might be elevated upon it. Jesus is the Christian Juggernaut; in India the devotees throw their bodies before the idol—in Christian countries they prostrate their souls before him, and Jesus in his triumphal car, drawn by his blinded followers, encouraged by his priests, rides ever over them.

Jesus owed to Paul a great debt in the advocacy of his faith. Here was a man, learned and eloquent; fired with the thought that he was God's instrument to perform his purpose. Under his energetic labors, a hitherto crude collection of utterances became a consecutive creed and gained believers, gradually advancing to popularity. When a man asks me to accept Christianity in consequence of its wide-spread power among men, I say, Christianity numbers two hundred

The Banner of Light is issued on sale every Monday Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, JUNE 11, 1870.

OFFICE 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS. ADVERTISING NEW YORK. THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

LETTERS COLLECTED. For Terms of Subscription see eighth page. All matter must be sent to our Central Office, Boston, Mass.

LETTERS COLLECTED. Editor. LEWIS H. WILSON, Assistant.

Business connected with the editorial department of this paper under the exclusive control of LEWIS H. WILSON, to whom all letters and communications must be addressed.

Beecher as a Patron.

Mr. Beecher has given what he styles his views on Spiritualism in his paper, the Christian Union. Having been so many years a beneficiary, he now essays to play the patron. A part—and of course the meanest part—of his declaration is faithfully copied into the columns of the Universalist, of this city. Presenting such weekly specimens of unalloyed power in writing as the latter paper does, it feels itself perfectly competent to endorse what Beecher says about the literature of Spiritualism. Beecher says of it, "Poor stuff!" whereupon the very able Universalist echoes, "Poor stuff!" That is the full extent of the Universalist's originating or critical capacity. But that our readers may know exactly what the Brooklyn preacher has to say on Spiritualism, we subjoin his article entire, as follows:

The Rev. George Haddock, of Appleton, Wis., says in a letter, "You cannot be expected to follow up all the things good, bad, and indifferent which are constantly being said about you, but from the fact that Spiritualists very generally claim you as a champion, I should be glad to receive from you a denial of these statements, if they are not correct."

We reply, categorically, that we are not believers in Spiritualism, neither in the spiritual origin of the phenomena, nor in the religious teachings which are propagated in the books and papers issued in the interest of this new sect.

We have no reason to think that intentional deception is practiced, and in the comparatively few cases in which we have been spectators of the spiritual phenomena, we are sure that there was neither collusion nor deception.

The various explanations which have been given of the unexplainable phenomena that are developed through mediums, have never at all satisfied us. The best explanation that I have seen is, that it is a fraud, that it is the magnetic reflex of the thoughts and feelings of persons present, or just as unsatisfactory as the belief that it springs from the action of intelligent disembodied spirits. We wait patiently for light upon this very curious and, as we regard it, very important department of our knowledge. We expect light from science. When it comes we shall know something more of the possibilities of the human mind, but very little more, we suspect, of the great invisible realm beyond. We frankly admit that we long to believe in Spiritualism—but cannot.

We not only do not resist evidence and conviction, but we rather solicit belief. What light we wish with all his soul that it might prove true, that win-dows were opened into the other world, through which we might commune with the disembodied.

But what shall one do? After seeing, listening, pondering, belief does not come, and the case grows worse and not better.

We cannot be so tolerant of the literature of Spiritualism as we are of the phenomenonology. It is the most hopeless waste of sentimentality, the most extraordinary effusion of fancy, futile philosophy and maudlin religiousness, and in the most extraordinary quantity that ever broke loose upon the world.

It would be humiliating to believe that dying glows to the soul such a back-set as the revelations of Spiritualism manifest. After the growth and experience of seventy years in the flesh, it is hard to think that one is doomed in the other life to send idly.

The production is what may be styled Beecher all over. He sees something coming in the form of Spiritualism, but cannot tell precisely what it is, or whether it is for his individual benefit; so he advances and retreats to suit his changing views. A man who entrusts the care of his family's health to a competent healing medium, ought to admit at least as much as Mr. Beecher does in the above article, while his pulpit interest will readily account for his "juggling" with the subject after so indefensible a fashion. The fact is just here: Mr. Beecher is not so different from many other men who feed on the love of popular applause as he thinks he is; and he will continue to hesitate and declare, to admit and deny, to question and to bully, to play fast and loose, as long as he judges that style of management the best for his interest. If he were an earnest searcher for the truth, like Mr. Mountford, he would make short work of his confusion. For a man who makes a boast of his boldness, he misuses the matter as fine as if he were set down to a game of splitting hairs.

This is no new thing with him. He is given to backing and filling like a great many other men who he would hold up to public contempt in his Sunday discourses. At the time he inaugurated the publication of his sermons in the Banner of Light, thus showing him the way to a small mine of pecuniary profit, we did it with his free will and consent, he even correcting our reporter's manuscripts himself before the sermons were mailed to us for publication. To take them away from us and sell them for his own profit, he found it necessary to take our reporter into his regular employ.

The article we have copied above tells its own story, and therefore needs little comment at our hands. Mr. Beecher confesses that he wishes the windows of heaven were opened, that he might look through into the other world—but—He confronts you with one of those Buts which he does not disappear until somebody besides himself removes it. A large and rich congregation can do it for him. His own earnest search for the truth never will. He is too much concerned about being "all things to all men" to become spiritually what he might be to himself.

The Utility of Advertising.

Alexander T. Stewart says: "He who invests one dollar in business should invest one dollar in advertising." Robert Bonner says: "My success is owing to my liberality in advertising." P. T. Barnum says: "Liberal advertising made him a million dollars in ten years." Stephen Girard, said: "Constant and persistent advertising is a sure prelude to wealth." And the very best paper to advertise in, we may add, is the BANNER OF LIGHT, as it circulates in all parts of the commercial world.

Judge Edmonds.

It gives us pleasure to state that our venerable friend Judge Edmonds has so far recovered from his attack of paralysis as to be able to leave New York for his summer residence at Caldwell, Lake George, N. Y. We hope he will continue to improve until his physical system becomes as vigorous and strong as his intellectual faculties are keen and active.

The Anti-Dramshop Party.

This party, organized in the State of New York, under the lead and inspiration of that truly great and noble reformer, Gerrit Smith, is about to make a movement, beginning in Madison County of that State, to nominate a Governor and other officers for popular support at the coming election. The State Convention to make the nomination is to be held in August. Preparatory to this important assemblage, meetings are to be held throughout Madison County, at each of which Mr. Smith himself will be present, and invariably make an address, if that be necessary. We subjoin a list of the time and place of holding these meetings, as follows:

In Brookfield (at Clarksville), Friday, June 31; Hamilton, Saturday, 4th; DeLuyter, Tuesday, 7th; Cazenovia, Wednesday, 8th; Stockbridge (at Knoxville), Friday, 10th; Chateaugus, Saturday, 11th; Canastota, Friday, 17th; Morrisville, Saturday, 18th; Madison, Monday, 20th; Fenner, Saturday, 25th; Georgetown, Tuesday, 28th; Lebanon, Wednesday, 29th; Nelson Plains, Friday, July 1st; Peterboro, Saturday, 21.

The sole and single purpose of this new party, which is in no strict and technical sense political, is the suppression of dram-selling. It does not propose to muddle with drinking, manufacturing, or importing; but holding that the dramshop is the great manufactory of drunkards, paupers, incendiaries, madmen and murderers, it goes straight for shutting it up forever. That done, all is done. Drunkards enough have been made already. Hearts enough have been broken. Families enough have been sunk into the lowest depths of poverty and wretchedness. These things are not to be stopped by the action of political parties, for their interests are too closely intertwined; nor can temperance become a rooted and permanent virtue, of universal prevalence, so long as the dramshop is allowed by both parties to remain in full blast. The only resource is to remove the cause of the evil. Take away the temptation, and the vice dies for lack of anything to feed on. Skip one generation of young men with the practice of teetotalism, and the second will come forward a pure, healthy, and virtuous race, the pride and salvation of the country.

Mr. Gerrit Smith has addressed a printed letter to Vice President Colfax in reply to the latter's protest against making temperance a party as well as moral question. He pushes Mr. Colfax and his sentiments to the wall without mercy. Mr. Colfax had observed that he should be glad to see another Washington revival. Mr. Smith answers that he should not. Not one in ten, he says, of the converts of that noted era were temperance men a dozen years later, for the reason that the dramshop, which is the source and fountain of all the evil, was left untouched. Dry up the fountain, and no streams will issue. It is in the dramshop that the sons of rich and poor alike learn to love liquor, and thus become drunkards. We have already a million of drunkards, and fifty thousand of the sober yearly recruit their rapidly thinned ranks. As the dramshop does more than all things else to peril person and property, which is the professed care of government, it follows that it is the duty of government to shut it up at once and permanently. No existing political party will consent to perform this necessary work. It must therefore be done by a party organized for that special object. We wish the undertaking God-speed.

Our Present Issue.

This number of the Banner of Light will be found to be peculiarly interesting and profitable to the reader. No one unacquainted with the steady routine of editorial work, can form the faintest idea of the relative amount of labor put into the field of journalism. Our

FIRST PAGE offers the report of a bold and radical lecture by Prof. Denton, headed, "Orthodoxy false, since Spiritualism is true."

SECOND PAGE.—A brief account of "Spiritualism in Texas," the first number of a series of articles on "Grecian Mythology," by Dr. S. C. Case; and a report of the Convention of the Massachusetts State Spiritualist Association, held in the Melancon, (Tremont Temple), Boston, May 26th, are here furnished for consideration.

THIRD PAGE presents a succinct account of some "Wonderful Spiritual Manifestations in Har-risburg, Pa." Poetry, "Pauper King," the Prescott (Wis.) Journal's notice of a "Debate on the Bible," between Messrs. W. F. Jamieson and Rev. Mr. Pryse; a full account of the reception of Dr. Newton in London, England; and a poem—"Immortality."

FOURTH PAGE.—Here Cephas B. Lynx gives a fine article on "Mediumship and Dissipation," and "Beecher as a Patron" and other editorials on leading questions fill up the space. The

FIFTH PAGE contains the usual miscellany, items, spiritual intelligence, current events, &c.

SIXTH PAGE.—It is needless for us to refer in terms of commendation to the Message Department of our paper, which will be found in this locality. Each week brings to us proofs of its truthfulness, which should satisfy any unprejudiced mind. One of the most remarkable recorded verifications of these messages will be found on our fourth page, copied from the London Daybreak.

THE SEVENTH PAGE contains the usual amount of business announcements.

EIGHTH PAGE.—Warren Chase's "Editorial Correspondence," and an admirable statement by Prof. W. D. Gunning of "What a Doctor of Divinity thinks of it," will well repay perusal.

Music and Madness.

The visit of Clara Louise Kellogg, the distinguished songstress, to the crazy women confined in the Utica Asylum, which she made unaccompanied except by the matron, and one or two other ladies, is a striking illustration of the power of music over the diseased mind. The little lady showed herself brave enough to go and trust her safety in the hands of a class of beings who might, in a sudden and unaccountable paroxysm, have torn her in pieces. Her first point obviously was to produce silence in the crowd of unfortunates, perfect and profound. It was necessary to bind them by a spell. This was easily, though mysteriously, effected by singing. Who can describe the mystery of such a power? She had with her only her guitar, and, accompanying her fine voice with that, she fairly entranced every one of her listeners. They came and gathered about her like children. They gazed in her eyes; watched eagerly the motions of her lips; touched her garments; examined her from head to foot, and called her, over and over again, an angel. They even kissed her, and she did not hesitate to return every kiss. They were, for the time, her creatures. She held them completely in her power. Is there not in this a hint for the treatment of the insane?

Discussion at Rochester, Vt.

On the 21st, 22d and 23d of June, Dean Clark and Rev. T. S. Hubbard, a Congregationalist minister, are to hold a discussion on modern Spiritualism, at Rochester. Prof. Stearns, the psychologist, is also expected to be present, and give exhibitions of his power.

Dissipation and Mediumship.

The best of mankind at times wallow in the mire. True, with the many, states of depression do not outwardly act into objective things; such as falling down the terrible steep of intemperance, or floundering in the awful miasms of sensuality. Others are less fortunate. And yet, perhaps the results are as calamitous to the individual, whether on one plane or the other; and they may be considered fully as reprehensible to the eyes of the angels. Who can tell? This, at least, is the biblical ground.

Best indeed are those who, in hours of great mental unhappiness, can control their course and not wander away into deeds, which when harmony is once more restored, cause the most bitter anguish and remorse.

While since we noticed among the many items of interest in the "Message Department" of this paper a question and answer relating to the matter now under consideration. Here they are:

Q.—Would sickness, accident, or habits of dissipation destroy the power of mediums?
A.—Sickness has been known to so entirely change the magnetic currents or forces of mediums as to destroy their mediunistic power. I believe it is a law which will apply to all mediums.

Dissipation, in all its varied forms, is included in this same law. With media for physical manifestations and for healing, it results in the breaking down of the constitution, rendering the person an unfit subject for the control of the invisible powers; and with media for inspirational speaking, or writing, the brain is seriously affected, the spiritual fountains of the being are dried up, and where once elasticity, joy and peace reigned, discord and indescribable inharmonies prevail.

We all love the truth. It is an admitted fact that at the earlier stages of our movement, the higher powers, in their intense anxiety to demonstrate their presence and existence, were not at all particular as to the intellectual or moral state of the instrumentalities they selected. It was purely a question of organization. So the good, the bad, the cultivated and the uncultivated, were made evangelists of the new faith. And right here is a point we must make. Let us repeat it, time and time again. In nine cases out of ten this influence has resurrected the morally dead into new life; inspired the uncultivated with lofty desires and earnest labors for intellectual vigor and spiritual grace. This was the case both to those to whom the great truth was given, and to those who were used to present the same.

Time has rolled on, and the facts of Spiritualism are known throughout the globe. Everybody admits them. The difference consists in the conclusions drawn therefrom. Now that this universality of recognition has been gained, a spirit of discrimination has seized the public mind as to the moral effect these things have upon the people; and also as to the morality of the individuals used as agents of this remarkable power.

We all rejoice at this. We are living in an exceptional age. We are a spiritual people—notwithstanding Orthodoxy and its priests. The love of a sterling morality is universal. Many fail in its realization, but the desire still lives, burning brighter and brighter as the years come on. At last the goal will be reached. Courage! courage! brother—sister.

Spiritualism teaches us of an independent moral condition which is impregnable! All the demons, fleshed and unfleshed, cannot conquer it. Spiritualism inculcates a sublime morality—more, it absolutely enforces it. That system which is possessed of the greatest moral power will convert the world.

The press, as a rule, has hurled venomous shafts toward the new gospel, claiming that its doctrines removed healthy restraints, and led to downright immoralities. Spiritualists, all over the country, in convention assembled, by passing resolutions indicating their ideas upon this point, and in private life, by unspotted ways, are proving the assertion totally false.

Dr. H. B. Storer presented the subjoined resolution to the recent convention of the Massachusetts State Spiritualists' Association, and it was carried amidst great applause:

Whereas, It has been often publicly charged against Spiritualism that its tendencies were to destroy the true monogamic marriage and the family relations therein involved, and that Spiritualists as a body favor promiscuous sexual practices under the name of free love; it is, by the members of this Convention,
Resolved, That our convictions and practices have not thus been directed by Spiritualism, and that we discontinue and disapprove either public lectures or private conduct that tend to such results.

So much for dissipation in its general sense. But we are viewing its relations specifically to mediumship. We entertain the idea that mediumship is to save the world. Yes, that the revelations through our media, in the good time coming, will open up a ground for broad fraternal loves, wherein base contentions shall fade away, and beautiful reciprocities, akin to those of the higher life, will stand as the foundations of our being.

Prof. Gunning claims that "mediumship is not congenial to mental or moral health, and should not be cultivated." Now, in not a few instances, this has undoubtedly been the case. But is it philosophical to lay this statement down as an underlying law? We think not. Mediumship is susceptible of progress, and it is a source of profound and joyous satisfaction to know that morality is entering more and more into its essential elements.

Our grand hope for the universal adoption of Spiritualism lies in the fact that we are firmly convinced that in the not distant future, morality will be fundamental to mediumship. This is a soul conviction of ours. We sense it intuitively. It is a fact to us. During our short ministry, in our own humble way, we have presented this thought to the people. Realizing this great truth explains why we prophesied so much in the foregoing paragraph for mediumship. Spiritualism will be perfectly irresistible when unconquerable morality underlies and enzones its platform.

Mediums everywhere have more than faint glimmerings of this idea. Their powers they feel will be taken from them if they are derelict in the paths of virtue and sobriety. Thus, as we have said before, morality is enforced.

The Gods are here. And while we, as Spiritualists, are made glad at the brilliant prospect which the future presents; and while a diviner inspiration seems to enshroud us, as with the vision of the seer we see a banded brotherhood and sisterhood of workers for the diffusion of spiritual truth, rooted and grounded in moral grandeur and spiritual beauty—let us not forget, in the enthusiasm of the hour, the weak ones, the fallen ones, and the important and indispensable work they have accomplished in the line of demonstration. Give them no words of denunciation, Spiritualists; care for them tenderly, and perhaps—and very probably—when laid aside from public duties, kind angels will conduct them to heavenly shores, where, disenthralled from unruly and erratic organizations, the peace of God may dwell with them forevermore.

CEPHAS B. LYNX.

Remarkable Verification of a Spirit Message.

A late issue of the London Medium and Daybreak contains an account verifying a message written through the mediumship of Mrs. J. H. Conant at the close of one of our public free circles, and published by us in the Banner of Light of April 23, 1870. We give the article entire:

A SPIRIT IDENTIFIED.
From Miss Houghton to the Editor of the Medium and Daybreak.—As you wish for a few words of explanation with reference to the message addressed to me, which has just appeared in the Banner of Light, I think my best plan will be to seek him who was resting in Boston, Massachusetts. The first was dated January 21, 1870:

"At length I am able to send you something—a message from your brother himself. For some time I could not devise how to compass my wish, and make the circle at the Banner office of service, and I preferred that to any private mediumship, knowing by my frequent visits, and my acquaintance with Mrs. Conant, that what would be received there would be reliable as genuine. My first difficulty was how to attract your brother to the circle, and I presumed as he had discredited Spiritualism, he could not readily learn, even in the spheres, by what methods he could establish intercourse with the dear ones he had left. At length I thought of my own dear papa, and although he did not know Clarence Houghton, he knew Georgiana, for he had come to me (to my own knowledge) for the first time in her house. I therefore addressed my request to papa, asking him to find Clarence Houghton, and bring him to the circle on a certain day, thus giving time to seek him, and to instruct him in the mode of communication; and I now forward to you the written words in answer to my questions, which, as you will see, were enclosed in sealed envelopes, and one of the sentences gives a promise of something more in the future."

On March 21, she says: "On Thursday last, I also wrote a message to Clarence, and found his answers remained unappropriated. But at the close of the séance he wrote a paper, wherein he mentions both you and me by name; he also speaks of his wife. He wrote at the bottom, to be published. I have not seen it; I avoided asking Mr. White to show it to me, so that there might not be the vestige of collusion; it was told to me last 7th inst., when I was sitting on the platform; my husband is one of the editors of the Banner. Doubtless Clarence wished to give this public testimony of his continued existence, and that Spiritualism is true in alleging that spirits can hold intercourse with mortals. So look out for the Banner any time after about the 7th of March."

It will be seen by the date of the paper containing the said message, that a longer time elapsed before its publication than Miss Ingram had expected; but that very date is to me a marvellous coincidence, being my brother's own birthday.

From the "Banner of Light," April 23, 1870.
(Written.)
CLARENCE HOUGHTON.

My beloved sister, I rejoice to be able to return, testifying to the truth of your beautiful faith, in which I could not believe when on earth. Oh! bear for me my blessing to my dear wife and children, and say I will not rest until I have given them some light. I have met your friend Miss Elizabeth W. Ingram, here in America, and she has kindly called me to return to those I love.

Georgiana, forgive me if I could not understand you, and have patience with my dear ones, and bear for me my blessing to my dear wife and children.

Clarence Houghton, to Georgiana Houghton, London, England.
G. H.
29, Delamere Crescent, W., May 6th, 1870.

Dr. J. R. Newton in England.

As will be seen by reference to another part of our paper, this renowned spiritual physician has been creating much excitement in England by his remarkable gifts, and has been the recipient of a public reception in London.

The same paper from which the account is copied gives also some of the cures lately performed by the Doctor in Liverpool:

"During the morning and evening meetings thirty or forty persons went up to be healed of their diseases, and, with the exception of the case just named, all expressed themselves improved. An old gentleman solicited the aid of the physician, stating that he suffered from dizziness in the head, and at once understood the cause, and cried, 'Ah, verily!' The charm was again brought into requisition, and Dr. Newton then told the sufferer of a moment ago to turn round on his heel. He turned round once, and the doctor, invoking a blessing, exclaimed, 'Where's your vertigo? Come, never to return. You can now go about as usual, without falling, before (which the man admitted). My brother, you will have reason to bless this day. My friends, he is whole.' During the evening a gentleman in the room stated that a friend who sat beside him, a Mr. Ashley, was thought to be on his death-bed that morning from hemorrhage of the lungs, but he recovered, and was able to walk out after noon, and was in comparatively good health. The gentleman referred to corroborated the statement. He had not until Sunday left his room since December, except when removed once in a bath chair."

The editor of the London Daybreak (under date of May 13th) says of Dr. Newton:

"He arrived in Liverpool on Saturday, and in London on Monday evening, where he was met at the station by Messrs. Peables, Coleman, and Burns. He is accompanied by Mr. Watson (his secretary), Mrs. Watson (a powerful medium), and their son (a lad of about sixteen years of age). The doctor is a compact, stout little man, of active habits, and a very pleasant expression of face. He is in every sense of the term a medium, and, therefore, not exactly like ordinary mortals. He devotes his whole energies to the great mission of healing.

All his powers are reserved for his life-work; and there he is at home, and in constant readiness to greet and promptly relieve those who wait for either time or place, but then and there administers to all petitioners his healing aid."

Caution.

We have on several occasions cautioned our readers against an impostor who gives his name as G. J. McDougall. We now learn from a letter in the Present Age, written by M. A. Root, of Bay City, Mich., that this fellow is still at his old tricks of getting money from Spiritualists by false pretences. He tells the same story, viz.: that he is a clairvoyant medium, etc., has lost his money, or been robbed, and solicits funds to proceed on his journey. Mr. Root says that McD. has swindled the people of Farmington, Pontiac, and other places in the West out of various sums. We can now add to the list of victims several of our friends in Orange, N. J. From one philanthropic gentleman he succeeded in getting \$10; two others were mulcted \$5 each. Spiritualists should be on their guard. There are plenty of "wolves in sheep's clothing" roaming over the land, professing to be Spiritualists, but who are not and never were. They are persons, most of them, who have been kicked out of the Church for their immoralities. Have nothing to do with them.

Discussion in Concord, N. H.

We are informed by a recent letter from Dr. French Webster, that some three months since he was invited to hold a public discussion on the relative merits of Spiritualism and Adventism, with one of the public advocates of the latter faith, but after accepting said invitation, he has heard nothing more concerning the challenge. The doctor is of the opinion that the Adventist champion ought to come forward and meet him in a fair and manly exchange of argument, rather than continue to vilify the adherents of Spiritualism while he skulks behind a pulpit, with special police present to prevent the utterance of any opinion contrary to his own.

The Raid on Women.

John Wetherbee, of this city, has a long essay in The Commonwealth on the late arrest of one hundred and fifty of Boston's "abandoned women." The article is quaint, but sensible, as is everything from John's pen. For instance, he says:

"I have lived in the city for half a century, and have been a man for a generation or two; and I know something of the 'right side of nature,' also. The girls who speak to unwilling men as science as saints in a fashionable church. Men, moving on, carrying no pointers, get no proposals—or rarely. It is the lotterers, with more or less vile intent, that have the lewd 'Come!' said to them. These women sense their men. If the latter put on virtuous airs, it is often a disrelish for a too-faded rose, perceptible on a master's view. But suppose an unfortunate did speak to a man—

"Whose features all were cast in virtue's mold," is he lost or hurt any? Oh! can he not imagine the laughter of soul that may have attended her coarse lilt, and pity and forgive? Is he afraid of his morals, lest in some thoughtless moment he becomes one of the great congregation of lost sheep? If so, he is lost before any frailer sister speaks to him woefully.

Does any one suppose that, with over a hundred soiled dames, from fifteen to twenty-five years of age, safe in a trap, that there was any perceptible diminution of the crime that night? It would be so thrilling that, if we could borrow the angel's record-book, we could not detect the deviation from the average—no appreciable parallel! Why, a wet and uncomfortable night would make more difference in the statistics of frailty than a dozen such heroic acts. Why? Because the men are more under cover, and the 'frailties' are mathematicians. They say, 'Few out-cold and wet—damage my only street-dress. I may be a dollar or two poorer. I will wait till the morn-ing.' You see the man is the sinner more than the woman. Charge on the men! Mr. Chief-Justice, if you charge at all! Pen the sisters and Boston is a Sabbath-day's journey nearer heaven.

Dr. Leves says it is hunger that builds ships and cities, and he might have said civilization is the logical conclusion of hunger. Be that as it may, it is hunger that subdues woman more than passion or love of sin. We better, then, set our faces toward doing justice to women, giving employment, and pay for work, so that ten or twelve hours' daily work will support them. It does not now; and the cry goeth up to Heaven fuller and oftener than saints' prayers. Strike at the root of the matter by giving them the means of getting a living, and half of the frailties are redeemed in a day.

Philanthropists and reformers are studying into this social evil. I do not discount its expurgation from anything I see as results. But one thing is very certain: women high and low are asking for the 'declaration of independence' to cover them, and the affirmative answer is hard upon us. One of the strong points, and unanswerable, too, in woman's claim for suffrage, equal rights and fair play, is this question of the social evil. With woman's voice in the laws, with a career before her, with occupation and compensation, we shall begin to see purification in this department of society; never in disharding the manly sentiment of a people by taking the weak and helpless, and leaving the honors for the he-shiner, who is as absolutely necessary at every such with-feast as the 'frailty' herself.

The U. S. Indian Peace Commission.

A meeting of conference was held at the Board of Trade rooms, Chauncey street, Boston, Wednesday, June 1, for the purpose of forming an association to act in concert with the Indian Peace Commission of New York in obtaining the removal of the ban of outlawry from the Indians of this country, and a settlement of the Indian question upon a basis of justice, law, equality and humanity. The call for the meeting was signed by a large number of prominent citizens. Ezra Farnsworth was called to the chair, and B. A. Goddard chosen Secretary.

Col. S. F. Tappan, of Colorado, formerly a military commander in the Indian country, and a member of the Indian Peace Commission of 1867 and 1868, was introduced, and, in a speech of some length, gave an explanation of the existing state of affairs and the causes which had led to the Indian troubles. He reviewed the acts of the Peace Commission, and showed how the treaties made by the different tribes had been practically ignored by Congress and violated by the military department. He spoke of what he had seen and known, and what had been a part of his experience. His object in being present was to ask the people of Boston to unite in forming an organization to uphold the President in his peace policy toward the Indians, and to urge a reform in the administration of Indian affairs.

It was moved by E. W. Bird that the Chair be authorized to appoint a committee of five to propose a plan for the organization and action of an association for the above purposes, and to report at a special meeting to be called for that purpose. The following gentlemen were named upon that committee: William Endicott, Jr., Rev. E. E. Hale, Wendell Phillips, Francis W. Bird, Rev. J. M. Manning, D. D. Adjourned.

The Austin Kent Fund.

Previous acknowledgments. \$80.50
Mrs. L. S. Frost, Florence, Iowa, 1.00
S. S. Todd, M. D., Kansas City, Mo., 1.35
"Skeptic," 2.00

\$84.85
We hope the charitably disposed will not withhold their contributions, for Bro. Kent is entirely helpless, and dependent on the assistance of friends. It will require several hundred dollars to carry him through the year. In a private note to us acknowledging the receipt of a remittance, he says, under date of May 26th:

"In my heart I daily repeat my thanks to you and to the kind friends who are so charitably aiding me. I shall never be able to reward any of you in this life. I may give you a warm greeting in the coming life, where I hope sometime to be freed from pain and poverty.
Gratefully yours and theirs,
AUSTIN KENT."

The Universal Peace Society.

Held its fourth anniversary at Dodsworth Hall, New York, Thursday and Friday, May 20th and 21st. Mr. Alfred H. Love, of Philadelphia, President, occupied the chair. In opening the proceedings, Mr. Love made a short address, urging the friends of universal peace to keep up the agitation with regard to the attainment of that object, predicting that as truth is all-powerful, their cause will triumph in the end. Joseph Carpenter and Mr. Gregory, of New York, Mrs. Sarah T. Rogers, of Philadelphia, Levi K. Joslin, of Rhode Island, Mr. Masquera, of Greenpoint, L. I., Z. P. White, Mrs. Sarah E. Somerby and others addressed the meetings. Letters were read, and spirited resolutions were passed. Mr. Joslin offered a series of resolutions deprecatory of war in all its phases, and recommending the people to refuse to obey military orders as their perfect right and remedy.

A Sharp Rebuke.

The New York Times hits the Christian Foreign Mission organizations as follows:
"We may have overlooked the report, but we cannot recall in any Missionary Convention or Church Synod for the year, any important action originating new missionary and Christianizing efforts in harmony with the new Commission for our heathen at home. Action enough there has been about the Zulus, the Sandwich Islanders and the Hindus; but the American Indians, for whose miseries and crimes we are so largely responsible, have been mainly forgotten."

Foreign Items.

We call the following interesting paragraphs from the London Spiritualist of May 15th: Mr. J. M. PEARSONS.—Rumors have reached us just before going to press that Mr. J. M. Pearson...

ALL SORTS OF PARAGRAPHS.

We publish a communication in this issue of the Banner from the pen of our co-worker in the field of reform, Cephas B. Lynn, himself a medium. It is entitled "Dissipation and Mediumship." We fully and unequivocally endorse the views therein contained.

Spiritualist Lectures and Lyceums.

Horos.—Mercantile Hall.—The Children's Progressive Lyceum assembled in good numbers at this Hall, Sunday morning, May 23rd. Marching, singing and consideration of group questions, made up the body of the exercises.

SMITH'S AMERICAN ORGANS!

Services of Chapels and Lodges, as well as for Home Recreation. A Thorough Comparison Invited.

Never rest satisfied with mediocre success has been the motto of this house. And with every year's experience they expect not only to maintain their present position, but to produce instruments of greater and more varied power, thus anticipating the increasing demands of the most cultivated taste.

Pedal Bass and Double Manuals, For CHURCHES, MUSICAL SOCIETIES, and other public uses, as well as for ORGAN STUDENTS.

THE AMERICAN ORGAN FOR \$1000

WILL GIVE FAR BETTER SATISFACTION. An Illustrated Circular, containing full descriptions and prices, will be sent post-paid, on application.

11,000! Eleven Thousand Edition Just Published! THE GREAT HARMONIA, VOL. 3, THE SEER.

By Andrew Jackson Davis. In order to meet the increasing demand for this volume, we have just printed the eleventh edition, being the eleventh thousand of "THE SEER" since its first issue.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE. Western Agency for all Liberal and Spiritual Books, PAPERS AND MAGAZINES.

PROGRESSIVE LIBRARY. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

GEORGE ELLIS, BOOKSELLER. No. 7 OLD LEVEE STREET, NEW ORLEANS, LA.

J. T. GILMAN PIKE, PHYSICIAN. Pavilion, No. 57 Tremont street, (Room No. 5), BOSTON.

BEYOND THE BREAKERS. A Story of the Present Day. BY ROBERT DALE OWEN.

THE LITTLE ANGEL. A Temperance Story for Children, by Mrs. H. N. Greene.

PREMIUMS! IMMENSE PREMIUMS! \$100.00 IN GOLD. \$200.00 IN GOLD.

NERVE FOOD, A SPIRITUAL GIFT. MAY be had at Goodrich & Co.'s, 38 Hanover street.

DR. F. HATCH, Magneto Healer and Developing Medium.

SPIRITUALIST BOARDING HOUSE, No. 54 Hudson street, Boston.

MRS. J. COTTON, successful Magneto Healer.

BEAUTIFUL EMBLEMS! DRAWN BY THE CONTROLLING GUIDE OF W. H. MUMMER.

ENCLOSE name of spirit friend in sealed envelope. Address, with \$1.00 for emblem, W. H. MUMMER, June 11.—2w* 170 West Springfield street, Boston.

THE TRANSMISSION OF MESSAGES BY SPIRITS.—With reference to the article on this subject in our last, wherein "a black spirit named Zambie" appeared at the name hour to some Spiritualists in England and to some Spiritualists on board a ship on its way to New Zealand, it further appears, on comparing the records made by Mr. Everitt and Mr. Meers, that Zambie told both of them that "although he had a black skin, he had a white heart."

THE DIALECTICAL SOCIETY.—During the past four weeks our meetings of the Dialectical Committee on Spiritualism have been held with closed doors, without the members being able to agree to the report which they will issue.

Movements of Lecturers and Mediums. Daniel W. Hull speaks in Rensselaer, Ind., through the month of June.

Dr. H. P. Fairfield is engaged to speak in Philadelphia during the month of June, and in Williamsville, Conn., in July.

Miss Nellie L. Davis, having completed her engagement in Portland, is speaking during June in Camden, Me. Her address while there is care of James W. Clarke.

A. S. Hayward, magnetic healer, has returned to this city and opened an office at 11 Dix Place. He will visit patients at their residences.

Dr. M. Henry Houghton's address for June is Ashland, Mass. He will answer calls to lecture anywhere in the State during the warm weather.

Dr. John H. Currier will speak at Plymouth, Mass., Sunday, July 3d; at North Scituate, July 10th, and at Milford, July 17th.

Cephas B. Lynn lectured in Lowell on Sunday, June 6th. He is announced to speak at the same place Sunday, June 12th.

Mrs. S. A. Jesper, lecturer, test and healing medium, can be addressed at Bridgewater, Vt.

Mrs. E. D. Murfey, of New York City, has removed from Broadway to 32 West Twenty-Ninth street. She is an excellent clairvoyant and magnetic physician.

Mrs. M. E. B. Sawyer will lecture in Worcester, Mass., June 12th and 25th; in Manchester, N. H., June 19th; in Bartonville, Vt., July 10th and 17th.

Denn Clark can be addressed at Salisbury, Vt. He is ready to make engagements to lecture, during the summer months, on the seashore or anywhere else friends call for him.

Emblems by Mummer. Adelle H. Barnum, of Bristol, Conn., acknowledges the receipt of emblems, drawn by W. H. Mummer, artist, of this city, in the following satisfactory terms:

"It is with great pleasure that I acknowledge the receipt of the emblems I called for, and my entire satisfaction with the same. I feel that I am supremely blest in possessing them, for they are to me as dewdrops from heaven's broad ocean of love."

A New Story. In our next issue we shall commence the publication of a story from the pen of Mrs. Eliza M. Hickok, a writer well known to our readers.

Margaret Fuller's Sixtieth Anniversary was celebrated on Monday week, in the rooms of the New England Woman's Club in this city, with touching incidents of commemoration.

New York. The Seventh Annual Picnic of the Children's Progressive Lyceum and Spiritualists of New York and vicinity will be held at Elm Park.

The Lyceum, and as many of the friends as can make it convenient, will assemble at Coblentz Hall, corner of Eighth avenue and 34th street, on Friday morning, at 9 o'clock, and proceed at 9 o'clock by special cars to the picnic grounds, free of charge.

There will be speaking on the platform from 2 to 3 o'clock by Mrs. Nellie J. T. Brigham, Mr. N. Frank White, and others. Songs and recitations by members of the Lyceum may also be expected.

Dr. D. U. MARTIN, Conductor. MR. E. S. CREAMER, Treasurer. P. E. FARNSWORTH, Chm'n Com. Arrangements.

The Picnic will be postponed until the next day, Saturday, the 18th.

Gen. Parker is confident that the trouble with the Sioux and Cheyenne Indians will be terminated and they will go upon their reservations.

An Ohio woman has coughed up a fish-bone which she had in her throat 42 years. It restored her voice, and her husband wants a divorce.

The Prince of Wales is twenty-nine, the Emperor of Austria forty, Louis Napoleon sixty-two, the King of Denmark fifty-two, the King of Greece twenty-five, Victor Emmanuel fifty, King William of Prussia seventy-three, and Alexander, Emperor of Russia, fifty-two.

Henry Ward Beecher's sermons are enlivened by notices of floral concerts and patent window blind fasteners.

White ruffians, disguised as Indians, have been caught at robbery and murder on the Northwestern border.

An Illinois grave-digger, who buried a man named Button, sent a bill to his widow as follows: "To making one Button hole, \$2 50."

Emile Olliver, the French Premier, drinks no wine, smokes no cigars, and eats very little. In his youth he came near killing himself by drinking too much absinthe.

Dr. Albert Day, late of the Binghamton inebriate asylum, has opened a private asylum at Greenwood, on the Boston and Maine railroad, near Boston, where he now receives patients.

It is estimated that there are five hundred millions of dollars deposited in the Savings Banks of this country.

We are in favor of woman's rights, but not the right of the she-reporter of the Boston Post to burlesque Spiritualists. The Greene gosling who manages such "things" will get his deserts one of these days.

The census takers commenced their work last week. It is the duty of every one to answer all questions the law allows them to ask.

A dissipated and unmannerly nobleman presuming upon his "nobility," once asked Sir Walter Scott, who sat opposite to him at a dinner, what the difference was between Scott and not. "Just the breadth of the table," retorted Sir Walter.

The Massachusetts Editors' and Publishers' Association go on an excursion to Gloucester on Tuesday, June 14th.

Mrs. Harriet M. Wilson, wife of Hon. Henry Wilson, died May 28th, at her residence in Natick, Mass. Her disease was cancer in the stomach, from which she had been a patient sufferer for many years. Her age was forty-six.

Harriet Hosmer is to execute a monument, to be erected to the memory of Edward Everett, in Mount Auburn Cemetery.

A Paris letter says Pere Hyacinthe is sinking out of sight. He disdains his friends by inactivity, and his foes are letting him severely alone.

Minnie Wells, while playing with her lions at the Bowers Theatre, New York, Saturday night, was seized by the throat by one of the beasts and terribly lacerated. It is outrageous to allow her to go into the cage at all.

The Springfield Republican states that there is a bar-room in Boston owned by a church.

A Parisian artisan well goes down five hundred metres through chalk, four hundred and forty-eight metres below the sea level. They have not found water yet, but are bound to strike it, or disturb some Chinaman's domestic arrangements in the attempt.

Mohammedans say that one hour of justice is worth seventy years of prayer.

The assertion so frequently made, that it is impossible to stay the flight of time, is altogether erroneous, for who is there that cannot stop a minute?

A little girl in Germantown has committed to memory half of the gospel of St. Matthew. The next time we have occasion to refer to her will be when we chronicle her death from brain fever, or her lapse into idiocy. The parents of that child seem to have learned just three words of Scripture, "Suffer little children," and to have closed up their biblical studies all of a sudden at that point. If we had our way with them, we would give them a dose of Scripture that would stay their stomachs for a while. We would just set the old man down, and compel him to listen twice every day to his wife singing the entire Song of Solomon to an accompaniment on the accordion. That's the kind of retribution he ought to have.

The Fenian raid on Canada is at an end. Our brief account of the fizzle in last week's Banner of Light told the whole story.

A revision of the English Bible has been the subject of discussion in the British Parliament. Radical changes of the text of the "inspired book" have been proposed. The world progresses. Let us have the beauties of the Bible without its blemishes.

Seventeen Americans died at Rome last winter, and seven rich American girls there found titled paupers for lovers.

Hotel charges will be lower than usual this summer at the various places of summer resort. Three dollars a day will be the average rate.

CHARLESTON.—Washington Hall.—The course of lectures, under the auspices of the Spiritualist Association, which has been sustained the past winter and spring, first in Union, and afterward in Washington Hall, closed for the season on Sunday, May 29th.

Dr. Richardson, Chairman, took occasion, at the closing of the evening meeting, to return his thanks and those of the Committee to the Spiritualists who had aided them in carrying forward the project, and hoped that when another season should open, the Spiritualists of Charleston would be able to organize and sustain a course of lectures which would equal (if not exceed) the one which had just ended.

CAMBRIDGEPORT.—Harmony Hall.—The Lyceum holding its sessions in this place, still continues to flourish, and gives great promise for the future.

MILFORD.—Washington Hall.—The Children's Progressive Lyceum, of this place, is in fine working order. Joseph Buxton is its Conductor, Mrs. Lottie Pierce, Guardian, Mrs. Mary E. Bacon, Musical Director.

THE AMERICAN OLD FELLOW for the current month contains a great variety of interesting reading matter for the fraternal, their families, and the uninitiated.

THE RADICAL for June is one of the best numbers yet issued. Any one of the leading articles is worth the price of the magazine.

THE STANDARD for June made its appearance promptly. It has a strong table of contents, breathing the life thought of the day.

THE WESTERN MONTHLY for June is well filled with fresh and readable articles, and has a fine engraving of S. H. McGraw, President of the Chicago Board of Trade.

THE ELECTRIC, published in Cincinnati, keeps up its good reputation as a family magazine.

THE ADDRESS and other proceedings of the Semi-Centennial Anniversary Celebration of the Mechanics' Apprentices' Association is issued in pamphlet form by Wright & Potter, Boston.

MENNY'S MESSAGE for June is a fine number. Published by H. B. Fuller, Boston.

LIFE AND ALONE is a pleasant story.

NEW MUSIC. Oliver Ditson & Co. have just published "The Lonely Chapel," arranged for the piano by A. Jungmann.

CURRENT EVENTS. Monday afternoon, May 30th, Mr. Daniel Kimball, of the well-known firm of A. A. Childs & Co., Boston, met with a fatal accident.

A pamphlet has appeared at Rome denouncing acquiescence in the dogma of the personal infallibility of the Pope as a mortal sin.

Julius Simon, in the French Legislature, speaking of cooperative railroads, says he hopes yet to ride in a train driven by members of the company, on which even the conductor and all the humblest officials will be holders of the company's stocks, and prophesies that the time of the accomplishment of this hope is not far off.

A telegram dated Constantinople, June 1st, says: The fearful vindictiveness of the native Christians in Roumelia, a Turkish Province, against the Jewish population, culminated on the previous Sunday in the wholesale butchery of the Jews by the Christians.

The United States public debt statement, just issued, shows a decrease of \$14,201,022.37 during the past month. Total decrease since March first, \$31,766,105.50.

The President has arranged for his fourth of July vacation. He leaves Washington on the evening of the 1st, with Mrs. Grant and the children, and several friends.

President Sarmento welcomed at Buenos Ayres on the 12th of April the Misses Dudley and Miss Wood, from Massachusetts, who were en route for the province of San Juan to establish the first free schools in that country, decreed by its Congress.

The heat that through the Suez Canal is proving a serious affair to the health of its navigators. The heat on the Red Sea is almost intolerable, and on one vessel every stoker died during its passage.

A London letter just received in New York, says that the Emperor Napoleon has authorized the director of the Grand Opera at Paris to engage Christine Nilsson for ten years, with a pension added to her salary, and to pay Stockholm \$50,000 penalty for Nilsson's breaking her engagement to visit the United States.

The Sandwich Islands reciprocity treaty has been defeated in the United States Senate.

Will be held at Island Grove, Abington, on Thursday, June 20th, to be succeeded by several others, and a three days' meeting during the season, of which due notice will be given; also full particulars of the first on the 20th of June in next issue.

Massachusetts Spiritualist Association. The Executive Board of the Massachusetts Spiritualists' Association will hold a business meeting at three p. m., at the Banner of Light Circle Room, on Wednesday afternoon, June 15th.

Massachusetts Spiritualist Association. I have received the following sums that have not been before reported: Mr. Smith, Boston, \$5.00; H. Matson, Boston, \$5.00; H. V. Hill, South Dedham, \$1.00; J. C. Pope, Methuen, \$1.00; H. H. Williams, Samuel Blandford, \$1.50; A. R. Carpenter, Financial Agent.

Mediums in Boston.

DR. H. B. STORER, AND MRS. JULIA M. FRIEND, WIDELY known throughout New England as one of the most remarkable Mediums and Spiritual Clairvoyants of the age...

MRS. J. L. PLUMB, PERFECTLY Unconscious Physician and Local Business Clairvoyant. Answers all kinds of letters, and examines all kinds of diseases at a distance...

MRS. F. C. DEXTER, FORMERLY a School Teacher, Clairvoyant, Healing, Test, Business and Developing Medium, examines persons at a distance by a lock of hair...

DR. MAIN'S HEALTH INSTITUTE, AT NO. 228 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please enclose \$1.00...

MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 292 Washington Street, Boston. Mrs. Latham is eminently successful in treating Tumors, Rheumatism, diseases of the Lungs, Kidneys, and all Bilious Complaints...

ANSWERS TO SEALED LETTERS by Jacob Todd, No. 2 Tyler, corner of Beach Street, Boston. Enclose one dollar and two stamps. All six questions answered for fifty cents and one stamp. Money refunded when answers are not given. 3w-June 4.

LAURA H. HATCH will give Inspirational Musical Services every Monday, Wednesday, Thursday, and Friday evening, at 8 o'clock, No. 10 Appleton Street, first house on left from Berkeley, Boston, Mass. Terms 25 cents. June 11-15w.

MRS. H. B. GILLETTE can be consulted for healing and developing at her residence, 69 Dover Street, Boston. Hours from 9 to 12, and 2 to 5 P. M. 1w-15w.

MRS. E. A. HOWLAND, Clairvoyant, Business and Test Medium, also Psychometric Reader, will give sittings at the Washington Hotel, Boston. Hours from 9 to 10, and 11 to 12. 1w-15w.

MRS. L. W. LITCH, Trance, Test and Healing Medium. Circle Tuesday and Sunday evenings and Wednesday afternoon, 97 South Street, Room No. 18. June 11-15w.

MRS. MARSHALL, Medium for spirit communication, 39 Elm Street, Boston. Hours, 10 to 12, 3 to 5. June 4-2w.

MRS. A. S. ELDRIDGE, Medical and Business Clairvoyant, 1 Oak St., Boston. Answering letters, \$1.00. June 11-15w.

MRS. LITTLEJOHN, Medical, Business and Test Medium, 334 Tremont Street, Boston. 4w-May 28.

SAMUEL GROVER, HEALING MEDIUM, No. 13 Dix Place (opposite Harvard Street). June 11.

MRS. A. M. SUMNER, Medical Clairvoyant, No. 2 Madison Street, Boston Highlands. 3w-June 4.

Miscellaneous.

TURNER'S TIC-DOULOUREUX, OR UNIVERSAL NEURALGIA PILL! A SAFE, CERTAIN, AND SPEEDY CURE FOR NEURALGIA, AND all Nervous Diseases. ITS EFFECTS ARE MAGICAL.

AN UNFAILING REMEDY FOR NEURALGIA FACIALIS, AND other affections of the face in a single day. No form of Nervous Disease fails to yield to its wonderful power. Even in the severest cases of Chronic Neuralgia, affecting the entire system, its use for a few days affords the most astonishing relief...

TURNER & CO., Proprietors, 150 Tremont Street, Boston, Mass. Dec. 11-cowly.

J. WILLIAM VAN NAME, Clairvoyant, Trance Speaker and Medium, ELMBRICK, N. Y.

WILL receive a lock of hair, full name and age of person with leading symptom of disease, give a true and correct diagnosis of disease. Chronic disease, of what ever name or nature, made a particular specialty. And long experience 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, \$3.00. Full Delinquent, including Disease, Character, with glimpses of the future, \$5.00. Answering six written questions, \$2.00. Answering twelve written questions, \$3.00. Improved Poems on given subjects, \$5.00. Medicines furnished, including rates, sent by parcel and sent by express: Syrups \$5.00 per bottle. Drops \$5.00 per bottle. Salts, \$2.00 per bottle. Pills from \$1.00 to \$5.00 per box. Special remedies per agreement by letter. 1w-15w.

THE AMERICAN SPIRITUALIST, Phenomenal and Philosophical. PUBLISHED every other week by the AMERICAN SPIRITUALIST PUBLISHING CO., Cleveland, Ohio.

AMERICAN SPIRITUALIST PUBLISHING CO., 47 Prospect Street, Cleveland, O. Nov. 13-11

130 WORK FOR ALL! 130 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, BOSTON. Mar. 10-13w

SPIRITUALISM! MIRACLES, PAST AND PRESENT. By Rev. Wm. Mountford.

THIS remarkable work is a highly important contribution to the discussion of questions which the development of Spiritualism has rendered exceedingly interesting to all thoughtful minds. The author, Rev. William Mountford, is a well known and vigorous thinker, and a writer of unquestioned ability.

CONTENTS. THE ANTI-SUPERNATURALISM OF THE PRESENT AGE. THE SOUL AND THE SUPERNATURAL. MIRACLES AND DOCTRINE. MIRACLES AND THE BELIEVING SPIRIT. MIRACLES AND SCIENCE. THE SPIRIT AND THE SUPERNATURAL. THE SPIRIT AND THE MIND. THE SPIRIT AND THE BODY. THE SPIRIT AND THE UNIVERSE. THE SPIRIT AND THE FUTURE. THE SPIRIT AND THE PAST. THE SPIRIT AND THE PRESENT. THE SPIRIT AND THE FUTURE.

1 vol. 12mo. 500 pages. Price \$2.00, postage 2 cents. For sale 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 Wives and 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 hand to advise in emergencies, or to guide in those matters of delicacy with which woman's life is so replete. The best physician cannot give the best advice unless he is able to recognize the symptoms, and to give them when they are not with the patient. In short, good nursing is the better part of doctoring; indeed, often supersedes the need of a physician. This book will offer 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.

Price \$1.50; postage 20 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

ROSE AND LILY, AND THEIR TESTIMONY TO THE TRUTH OF THE SPIRITUAL PHILOSOPHY. ONE "Sunbeam" in "Spiritual Life," the other a "Rosebud" on Earth. A narrative of the life of ROSE and LILY before they were FOUR YEARS OF AGE. Photographs of the Spirit-Photography of LILY, taken by WILLIAM WHITE & CO. at New York. Photographs of ROSE, Lily's twin sister. Photographs of MRS. S. S. R. WATERMAN, the mother. Price of the Book, 15 cents; postage 2 cents. Price of the Photographs, 25 cents each; postage 2 cents each. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

THE HARVESTER: FOR Gathering the Ripened Crops on every Homestead, leaving the Unripe to Mature. BY A MERCHANT.

REMARKABLE BOOK, wherein the author proves conclusively that what is called modern Spiritualism is the only principle of the universe. Through its influence he gives a course of lectures in Washington, D. C. It is a principle of Nature within the reach of science and in harmony with the world knowledge here communicated. It has been unrecognized and neglected only because of religious superstition and prejudice. Price \$1.00; postage 10 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

LEGALIZED PROSTITUTION; OR MARRIAGE AS IT IS, AND MARRIAGE AS IT SHOULD BE PHILOSOPHICALLY CONSIDERED. BY CHARLES S. WOODRUFF, M. D. Price \$1.00; postage 10 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

"GIST OF SPIRITUALISM." PRICE FIFTY CENTS; POSTAGE FOUR CENTS. THE THIRD EDITION of this able review of the subject, gives a course of lectures in Washington, D. C. and written out by the author, HON. WARREN CHASE, is now ready for delivery. It is a work that all reasoning minds will find worthy of constant reference. It is in the library of all who wish to know the Philosophy of Spiritualism, as it treats the subject Scientifically, Philosophically, Religiously, and Politically. It is a work that cannot fail to be interesting and profitable to all. Price \$1.25; postage 10 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

A B C OF LIFE, BY A. B. CHILD. PRICE 25 CENTS; POSTAGE 2 CENTS. FOR SALE AT THE BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

New Books.

THE SPIRITUAL HARP, The new Music Book for the Choir, Congregation and Social Circle. By J. M. PEBBLES and J. O. BARRETT. E. H. HAYLES, Musical Editor.

THIS work has been prepared for the press at great expense and much mental labor, in order to meet the want of Spiritualists in every position in the country. It is intended to be a complete and useful accompaniment to the growing interests of Spiritualism. The growing interests of Spiritualism demanded an original and beautiful gift of the SPIRITUAL HARP.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

Called for by the wide-spread demand for it, with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritualist's philosophy, and the most beautiful and useful music, it is doubtless the most attractive work of the kind ever published.

New Books.

MY AFFINITY, AND OTHER STORIES. BY MISS LIZZIE DOTEN. TABLE OF CONTENTS.

My Affinity. (This 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 carnal relations, at last believe it, and straightway seek some one whom they think can sympathize with them, without whom there would be no "incompleteness," and with whom can only come the "incompleteness" that shall last "throughout the ages of eternity.")

Madam Boniface and her Roses. Women and Wisdom. The Faith of Hasnaph. The Bachelor's Defeat. The Great Carbuncle. Marrying for Money. The Prophet and the Pilgrim. Mr. Silverbury's Experience. Geraldine.

Dr. Purdie's Patient. The Sunshine of Love. The Elf 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 far from the Elf Spring, whose winsome waltz leads false ideas and perverted theories of life.

Price \$1.50, Postage 20 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

An Extraordinary Book, BY ANDREW JACKSON DAVIS, A STELLAR KEY TO THE SUMMER-LAND. PART I. ILLUSTRATED WITH DIAGRAMS AND ENGRAVINGS OF CELESTIAL SCENERY.

CONTENTS. CHAPTER I. OF THE NATURAL AND SPIRITUAL UNIVERSE. CHAPTER II. IMMORTAL MIND LOOKING INTO THE HEAVENS. CHAPTER III. DEFINITION OF SUBJECT UNDER CONSIDERATION. CHAPTER IV. THE POSSIBILITY OF THE SPIRITUAL 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 SCIENTIFIC CERTAINTY OF THE SPIRITUAL ZONE. CHAPTER IX. A VIEW OF THE WORKING FORCES OF THE UNIVERSE. CHAPTER X. PRINCIPLES OF THE FORMATION OF THE SUMMER-LAND. CHAPTER XI. DEMONSTRATION OF THE HARMONIES OF THE UNIVERSE. CHAPTER XII. 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. SYNOPSIS OF THE IDEAS PRESENTED.

Price \$1; postage 10c. Liberal discount to the trade. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

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. THE REIGN OF ANTI-CHRIST. THE SPIRIT AND ITS CIRCUMSTANCES. ETERNAL VALUE OF PURE PURPOSES. WARS OF THE BLOOD, BRAIN AND SPIRIT. TRUTH, FAITH AND PERMEAL. THE EDUCATION OF THE MIND. THE EQUALITIES AND INEQUALITIES OF HUMAN NATURE. SOCIAL CENTRES IN THE SUMMER-LAND. POVERTY AND RICHES. THE OBJECT OF LIFE. EXPENSIVENESS OF ERROR IN RELIGION. WINTER LAND AND SUMMER-LAND. LANGUAGE AND LIFE IN SUMMER-LAND. MATERIAL AND SPIRITUAL WORKERS. ULTIMATES IN THE SUMMER-LAND.

1 vol. 12mo. price \$1.50; postage 20 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

THE VOICES. Three Poems. VOICE OF SUPERSTITION. VOICE OF NATURE. VOICE OF A PEBBLE. By Warren Sumner Barlow.

THIS volume is startling in its originality of purpose, and is destined to make deeper inroads among sectarian bigots than any work that has hitherto appeared. It is a book that has been written in order to be read, and it is one of the few works that will grow with its years and mature with the centuries. It is already admired by its thousands of readers.

Price \$1.00; postage 10c. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

THE QUESTION SETTLED: A CAREFUL COMPARISON OF BIBLICAL AND MODERN SPIRITUALISM. By Rev. Moses Hull, FORMERLY A NOTED SECOND-ADVENT MINISTER.

THE reputation and ability of this author are so well known, we need only announce the issue of the work to insure it a wide circulation. The subjects discussed are treated in a concise and convincing manner. It is a complete and triumphant vindication of the Spiritualist's Philosophy. Price \$1.00; postage 20 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

PHILOSOPHY OF 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 address. Published for the benefit and instruction of all artists. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

STRANGE VISITORS. A REMARKABLE volume, containing thirty-six original contributions by the spirits of such famous authors as Isaac Newton, Charles Darwin, Byron, Hawthorne, William Shakespeare, Mrs. Browning and others, now dictating in the most interesting and entrancing manner. Price \$1.50; postage 20 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 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 \$1.50; postage 20 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

THE Night-Side of Nature; OR GHOSTS AND GHOST-BEERS. BY CATHERINE CROWE. Price \$1.25; postage 10 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

New Books.

ORDEAL OF LIFE, GRAPHICALLY ILLUSTRATED IN THE EXPERIENCES OF FIFTEEN HUNDRED INDIVIDUALS, PROMISCUOUSLY DRAWN FROM ALL NATIONS, RELIGIONS, CLASSES, AND CONDITIONS OF MEN. ALPHABETICALLY ARRANGED, AND Given Psychometrically, THROUGH THE MEDIUMSHIP OF DR. JOHN C. GRINNELL. IN EXERCISE OF THE COMPILER, THOMAS R. HAZARD.

112 pp. Price 50 cents, postage 4 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

THE SONGS OF LIFE: A NEW COLLECTION OF SIXTEEN PAGES OF MOSTLY ORIGINAL WORDS AND MUSIC. For the Use of Spiritual Gatherings and Lyceums. BY S. W. TUCKER.

AMONG its contents may be found the following named songs: "Song of Life," "Evergreen," "Passing Away," "Let me go to the better land," "Our Guardians," "Parting Hymn," "They'll welcome us home," "We shall meet beyond the river," "Going with the Angels," "Angel Care," &c., &c. A copy should be in every family in the land. Try it. Price: 20 cents single copies; \$2.00 per dozen; postage 2 cents per copy. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

SEXOLOGY, AS THE PHILOSOPHY OF LIFE, IMPLYING Social Organization and Government, BY Mrs. Elizabeth Osmond Goodrich Willard.

IN the title of a new work of the most important to society in its present condition, containing the most deeply important philosophical truth, suited to the comprehension of every intelligent reader. The most fundamental of all truths are always the most simple. The volume is 12mo. about 500 pages, bound in cloth. Price \$2; postage 25 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

Reduction of Price. RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES. BY EMMA HARDINGE.

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 seeking for, and coming from such an experienced and reliable author, is sufficient guarantee of its value. Price 5 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

IS IT THE DESPAIR OF SCIENCE? OR Science Applied to Spiritualism, NOT IN THE MANNER OF DR. HAMMOND. BY W. D. GUNNING.

Price 15 cents, postage 2 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

THE STUDENT'S MANUAL OF 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-Magnetism, Magneto-Electricity, and Human Magnetism. BY PROF. WILLIAM WHITE, M. D., formerly of Philadelphia.

This is an invaluable little book of 194 pages. It should be in every household. Price \$2.00; postage 10 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston.

New York Advertisements. MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

THE magic control of the POSITIVE AND NEGATIVE POWDERS over diseases of all kinds, is wonderful beyond all precedent. They do violence to the system, causing no pain, no nausea, no vomiting, no unrelenting suffering. THE POSITIVE cures Neuralgia, Headache, Rheumatism, Neuralgia, Pain, all kinds of Dyspepsia, Vomiting, Diarrhoea, Flatulence, Worms, all Female Weaknesses and derangements: "Hiccups, Gramps, St. Vitus' Dance, Spasms, all kinds of Tremor, Small Pox, Measles, Scarlatina, Erysipelas, all Indurations, acute or chronic of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofula, Nervousness, Asthma, Sleeplessness, &c.

THE NEGATIVES cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhic, and all other fevers. Both the POSITIVE AND NEGATIVE are needed in Cholera and Fever.

AGENTS WANTED EVERYWHERE. Mailed 1 Box, 44 Pos. Powders, \$1.00. Postpaid 7 " " 44 Neg. " 1.00. At all these 14 Boxes, " " 22 Neg. " 5.00. 14 Boxes, " " 5.00. 14 Boxes, " " 5.00. OFFICE, 37 St. MARK'S PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

If our fragrant Powders send your money at once to PROF. SPENCE, send your money also at the Banner of Light Office, 158 Washington Street, Boston. J. BURNETT, 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 material, fragrance of perfume, style, cleansing 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., New York and Philadelphia. May 7-13w

BUST OF ANDREW JACKSON DAVIS. NEARLY life-size, in Plaster of Paris. It is acknowledged to be the best likeness of the Bear yet made. Price \$100. - 100. Liberal discount to agents. Address, MCKEONE, VAN HAAGEN & CO., 67 Broadway, New York City. May 15.

HOW TO GET PATENTS IS FULLY EXPLAINED in a Pamphlet of 128 pages just issued by MUNN & CO. SENT FREE. MUNN & CO., Editors of the Scientific American, the best mechanical paper in the world (25 Years Experience), and examining and procuring Patents, and explaining other advantages. Send sketch and description for opinion. No CHARGE.

JEANNE WATERMAN DANFORTH, TRANCE MEDIUM, 64 Lexington Avenue, New York, gives a course of lectures in Washington, D. C. and three dollars. Four bottles of remedies will be sent to order for five dollars in advance. May 25.

MISS BLANCHE FOLEY, Clairvoyant and Trance Medium, 631 Third Street, between 40th and 41st streets, New York. Send for a lock of hair and 25 cents. Mrs. FOLEY, 100 Broadway, New York City. May 25-30.

MRS. H. S. SEYMOUR, Business and Test Medium, 136 Bleeker Street, corner

Banner of Light.

EDITORIAL CORRESPONDENCE.

BY WALTER CLARK, No. 527 North Fifth Street, St. Louis, Mo.

DEATH.

Spiritualism has already wrought a great change, not only in the minds of those who accept its facts, but in the public mind generally, on the subject of death and the crisis which the Bible says is after it, and which the modern Christians convert, for sectarian purposes, into a judgment by the aid of an erroneous translation.

We'll do remember with what terror almost every person, but especially Christian believers in hell, approached death, when it was both near and sure, before the advent of spirit-intercourse. The constant and increasing intercourse between the two worlds that has been carried on for the last twenty years has wrought its effect even on unbelievers, and greatly weakened the belief in future torments of eternal duration for temporary and momentary failings or sins committed here.

However stoutly a heart-changed Christian may deny the facts of spirit-intercourse, he cannot prevent the doubts it raises in his mind on the subject, nor can he prevent its weakening effects upon his old belief. Death was the terror of the Christian, and the monster held out to frighten the timid into the arms of the church, which was supposed to possess some power to ease it upon those that paid well, prayed well, and trusted in it.

Old and young, of all beliefs, where spirit-influence prevails, have lost a portion of the terror death once inspired, and as they near the gate it gradually disappears, entirely by the time the gate opens and the spirits appear as real and living friends to welcome them into the presence, not of an angry God, but of those they loved most and best on earth, who have gone before them to the next and better world. We are somewhere told of something that takes away the sting of death, and some people have tried to make out that it was their particular doctrine, and yet none of them had the power to remove the sting—fear of death on their converts, while they used it to frighten others. Spiritualism certainly does it, and compels both death and hell to give up their victims, and soon no intelligent person will fear either; death without a sting, and hell without a victim, man fearing to die wrong not because God will be angry and punish him for it, but because it will bring its associates and consequent condition of suffering proportionate to its magnitude, without any regard to death, and both before and after, but more after, because the power to receive is then lost. Man will soon learn that he need not fear any power or event that exists or occurs without his voluntary action, and that evil is the only thing to fear.

GONE HOME TO REST.

It is an old saying that lies, like chickens, go home to roost, and it is peculiarly interesting if not gratifying to us, who have for many years borne the "heat and burden" of slander, simply and only on account of our sympathy for, interest in, and open advocacy of the equal rights, interests, and responsibilities of woman with man in every position and condition of life, and of course in marriage as well as out of it, which loaded many Spiritualists with the slimy name of "free lovers," with the meaning of lovers of lust and licentiousness. No one class of persons have been as loud-mouthed, vulgar or sensual in the use of language, as those addicted to the practice, and whose reputation among their family connections was notoriously bad on this score; but this class has been urged on, backed up and encouraged by the wholesale charges and false accusations of such papers as the New York Tribune, Independent, Church Union, &c., and since they became involved in the McFarland tragedy another class of papers, not probably any better, purer or more moral, have sent home their lies and slanders with a sticking force that it will be hard to remove. We look on from an outside standpoint somewhat as the woman did on the fight between her husband and the bear, not much interested in the victory, since both are shabby and shallow advocates of the true cause of woman's rights.

All this serves to push the cause out for public discussion and bring it more directly before the people, which is thereby gaining strength, while individuals are dropping out on either side and being lost to the great movements of the age. We have never been very much annoyed by those who have stood in the muddy pools of social corruption, soiled all over themselves, while they have stood at the top of their voices, "There goes a free lover," as they throw the filthy sediment with which they were soiled at others.

We have not forgotten the Sickles case, nor the Cole case, nor a score of less note, in which the press had something to say, but when a case like the McFarland case comes into one of the offices of a leading newspaper and involves its editors in the scandal, it stirs up a nest of wasps that sting and buzz with terrible confusion; and we look calmly on, knowing the "truth will ever come uppermost, and justice will be done."

EGYPT.

Once more in the order of events that shape us to our ends we are this 21st day of May in the midst of the Egyptian strawberry harvest, for a few days suspended from our shop and shelf in the bustling city of St. Louis, but not out of the bustle. Here, about forty colored women and children, most of whom ten years ago were slaves, are earning from one to two dollars per day picking the large, rich, ripe berries which we are packing and shipping to points nearer the north pole, where they have cream and sugar to eat on them. It would give us great pleasure to forward a case of them to the Banner office, and see the editors, printers, devil and all, make them into pie. No doubt they could do as well as we can here; but you are too far off, and we shall save the berries and lose the credit.

Egypt has largely changed in the last twenty years. The old aristocracy, whose distinguishing qualities were a little learning (where the article was a rarity), a large farm, or tract of land, a large drove of swine (in the woods), a large seedling peach orchard, with a distillery to make the fruit into brandy for home consumption, and a plentiful supply of tobacco, coffee, bacon and corn meal, has nearly disappeared or adopted eastern habits, while the looser set of illiterate and useless whites that hung on their skirts to vote, lie, and swear for them, is also fast departing to darker moral, social and intellectual neighborhoods, toward the winter-time sunset. The hills are fast being cleared of native forest timber and set out to fruit trees and seeded to clover, or weeds, to keep them from running off, which they are as much disposed to do now cultivated as the old inhabitants are. In a word, it is a washy land, but quite rich enough for trees all the way down to the rock. Fine cottage and farm houses are taking the place

of the old log shanties with "skako" roofs and shabby sides. Rose and other shrubbery are most abundant and luxuriant. There is a very large breadth of strawberries and small fruit, and a narrow one of wheat, corn and grass along the line of the Illinois Central Railroad, which has opened up this whole section of the State to cultivation, improvement and education. Cairo lies at the south end of this Egypt, and in high water has a large number of water lots in the midst of the city, but in low water is drained dry and heated hot; but it is not a very unhealthy city, as many suppose. Centralia, at the north end of Egypt, is surrounded by a rich farming country, and growing rapidly into note among the many large towns of Illinois.

There is one thing we will not forget to name here, because to us it is important; and that is that all this country is waking up to Spiritualism, and inquiring what shall be done to escape the damnation of Orthodox ignorance and superstition on the subject of a future life.

CHRISTIAN CONSISTENCY.

The editor of the Interior, in his salutatory in the first number, says: "In launching the first number of The Interior on the world, we acknowledge the greatness of the work we have undertaken, and we humbly invoke the blessing of Almighty God and the prayers of all Christian believers.

We join the ranks of those who are using the press to conserve the interests of the Kingdom of Christ, in obedience to what we believe to be the will of the great Master." And a little further on he says: "We enter upon our work in the interest of no person or party." Then the first declaration is false, for in it he declares he enters into the service of the great Master, and the Kingdom of Christ. If this is no person nor party, we should like to know what it is. Building up a Kingdom in a republican country under some circumstances would be treason, and acknowledging obligations and submission to a foreign king is not very loyal in any country, especially in one that ignores that form of government. If a monarchy is the best and heavenly form of government, we do not see why it should not be adopted by all nations on earth. To us it has always seemed a strange inconsistency for Christians to support a government on earth directly opposed to the system of God's government to which they owe allegiance, and to preach about kings in heaven, when they are considered tyrants on earth, and not much less so to pretend to be opposed to sectarianism, and yet to defend Christianity and claim that it is not a religious sect, however much subdivided. This is often called a Christian country, but it is not so, nor is it likely to become such by any efforts of Catholic or Protestant churches.

CRUELTY TO ANIMALS.

In no place where we have ever lived or sojourning, have we witnessed so much cruelty to horses and mules as in the streets of St. Louis. If there is not a Bergh in the city, we hope one will come here and locate. Every day the hearts of humane people are grieved with the cruel treatment and severe lashing of these poor and helpless servants of the public. Overloaded carts and coal-wagons are a daily spectacle, and the enormous whips made on purpose to inflict the greatest pain, are used constantly by stalwart hands, and plied with utmost human skill and strength. Just as we write, a poor horse lies in sight of our office unable to rise, and not less than three persons are applying lashes to the poor creature. Who or what is the owner, we know not; but of this we are sure, there ought to be a stop put to such public exhibitions of cruelty in every part of the country. We hope there will soon be societies for the suppression of such cruelty formed in every city of our country. There seems to be more recklessness of human life and more cruelty to animals since our late war than before. This is one of the evil consequences that ever follow war. We have looked with some faint glimmerings of hope that was would cease among enlightened nations at some no very distant future day.

HOW TO TURN THE CURRENT.

The Christian Register says among the topics discussed at the New York Central Conference of Liberal Christians, was, "How shall we best counteract the materialism of the times?" Whether they devised a plan, we are not informed, but we can assure them there is but one successful course to pursue, and that is the one announced in the syllabus of the Pope, which, if carried out, will suppress the materialism, and also crush out the Liberal Christians and the Unitarians, and all free inquiry on religious subjects. The growing materialism of the times is the legitimate result of Protestant and Liberal Christianity. The human mind, if left free to examine the Christian evidence and authority, cannot stop with Luther and Calvin, nor with Priestly and Channing, and not even with Parker and Emerson. The truth is, and it may as well be told, the bottom is falling out of Christianity, and free religion with Spiritualism in it, is to supersede it. There is but the one way to save it, and that is, to go back to, and abide by, and obey the Catholic Church, and it is quite interesting to see these Liberal Christians trying to do at their intellectual standpoint what the Catholics are trying to do at theirs, and with far less chance of success.

A Discussion on the Tapis.

EDITORS AND READERS OF THE BANNER—I wish to notify you that I am soon to unleash "the sword of the spirit," and enter the arena of mental combat with a champion of Orthodoxy, Rev. T. S. Hubbard, a Congregational minister located at Rochester, Vt.

A few weeks since, having returned to my native town to visit old friends and kindred, I learned that the above named reverend had been furiously attacking our cause and its advocates; and desiring that the truth of God may prevail over the errors of men, and believing with Jefferson that there is nothing to fear from Error when Truth is left free to combat it; and furthermore, coveting an opportunity to give a reason for my faith and present the important truths of Spiritualism to my fellow-townsmen, many of whom regard me as a deluded man, I presented the following resolution to the foremost minister, which, after some hesitation, he has accepted: "Resolved, That modern Spiritualism is a demonstrated truth, based upon manifestations identical with the 'spiritual gifts' of the ancient prophets, seers and apostles; that it is the fulfillment of the prophecies and promises of Jesus of Nazareth; that natural science confirms and explains it, and the Bible sustains and corroborates it."

The discussion is to be held in Rochester Village, on the 21st, 22nd and 23rd of June. My antagonist is a man of culture, and a practical debater, having been in the State Legislature several times; he is fully twice my age, and has much the advantage in polemical practice; but believing that I have the truth, God and his angels on my side, I hope to justify my cause and vindicate it from the opprobrium which my adversary has heretofore sedulously heaped upon it. Quite a sensation has been made by the announcement in this vicinity, and friends within accessible distances are invited to attend, and bring with them spirit photographs, portraits, and other positive evidences. My opponent's Rochester is about twenty miles from both the Vermont Central R. R. and the Rutland and Burlington R. R.; is accessible by stage from Bethel on the former, and Middlebury on the latter.

Yours for Truth and Justice,

DEAN CLARK.

What a Doctor of Divinity thinks of it.

Individually, no matter what he thinks of it. But he represents a class whose special function it is to deal with things spiritual. And the doctor I have in mind is a very eminent doctor; indeed, by general consent one of the highest thinkers in the American church. In his day he has been something of an iconoclast. Many of the brethren have called him a heretic. I know him well. He is honest, generous, and I had supposed hospitable to all forms of truth. He has honored my little venture, "Is it the Despair of Science?" by three readings, and I am led to notice his opinions, not for any reasons personal to myself, but because they indicate the drift of theological thinking.

I have been slow to believe that theology is assuming an attitude of more marked hostility to science. I hear it now and then in the pulpit. I see it cropping out now and then in the religious press. But I would not take the utterances of such clerical blather-skates as Fulton, or the strictures of such sheets as the Watchman and Reflector, as in any way significant. The words of my critic are significant. Hear him:

"The fact is that these multitudinous words that fill the sky, flying loose and scorching touching fact in any definite meaning—words generated by science—so-called—yet having no determinate force—after all what is it in the new logo? 'Ozone'—what is that? 'Mesmerism,' 'electricity,' 'optic lobes'—I get nothing out of them. * * * It is time to call down our gentlemen of science and require of them to settle upon the intelligibles and understand themselves."

Science—so-called—has shown us that the primitive way of making a fire was by friction, rubbing one stick against another. Missionaries—so-called—have told us that in India the priest made a fire for religious purposes in the same old way, by friction of stick against stick. I suppose we would all agree that the distance which the race has traveled, from lighting a fire by rubbing stick on stick, to lighting a fire by an electric spark, we owe to science. And I suppose we would all agree that in India, at least, the priestly orders, deeming it irreligious to kindle a fire with a lucifer match or an electric spark, have not greatly helped the world on in this journey. I have no doubt the Hindoo priest has said, "Salt-petre—what is that? And sulphur on the end of a pine stick—what is that? And this thing you call 'electricity'—in the name of Brahma, what is that? I get nothing out of these names."

When science—so-called—detached iron from the ore and made a knife of it, the priest—Egyptian and Jew—said: "It is against religion to cut with iron. At the altar we will slay our victims with knives of stone. Science is profane. The words of the new logo, 'ore,' and 'furnace,' and 'forge'—words flying about loose in the sky—it is time to call down these Tubal-Cains and require of them to settle upon the intelligibles and understand themselves. Here is a lamb for sacrifice. Give me that flint knife!"

You think that in these analogies I am harsh and unjust. Not in the least. Our confirmed Doctor of Divinity is of the same order as the Egyptian, the Jew, and the Hindoo. New logo, indeed! "Philosophy of Force" a logo! I shoot a bullet from a gun against an iron bar, and find that the motion of the mass, suddenly arrested, is converted into motion of the particles, and that this molecular motion appears as heat; and if I find that the heat generated by the impact is exactly equivalent to the force which impelled the bullet, to me it is a clear, precise and beautiful demonstration that one mode of force is convertible into another, and that nothing is lost. To my friend the doctor, whose professional studies have given him a nomenclature like "haptalinal regeneration," "imputed righteousness," "original sin," "total depravity," "ho-mo-o-u-si-an," "ho-moi-ou-si-an"—words that don't fly about loose in the sky, but touch fact in a very definite manner—it seems a "logo."

If I find a nerve from the eye terminating in a certain lobe of the brain, I see no logo in calling the nerve an "optic nerve," and the lobe an "optic lobe." If I see nerves from the organs of smell terminating in certain other lobes of the brain, I see no sound theological reason why I should not call these "olfactory nerves" and "olfactory lobes." And if in the shark, the cod, the sturgeon, and all deep swimmers who hunt their prey by the sense of smell rather than that of sight, I find the olfactory lobes largest, while in the top-swimmers, who seek their prey by the sense of sight rather than that of smell, the optic lobes are largest, I will infer a relation between the size of the lobes and the acuteness of the sense, and the names I have chosen fit the fact very precisely. The doctor "gets nothing from the optic lobe." I am afraid not. I am afraid that not much of his mental furniture came from the Scriptures around him into his soul by way of the "optic lobes," as God meant it should come. Hear the doctor again:

"I agree in the last two conclusions," [Is it the Despair of Science?] "and perhaps in the others. But I think that all these things had better be dismissed as without the pale of science." Hindoo sticks again! It is as if he had said, "Even if science is possible, it shall not take away my fire-sticks. It shall not pack on my preserve." The world of the hereafter must be guarded as a dread unknown.

"A weird, wild claim. Out of space, out of time, for ecclesiastical purposes." This is the zeal for faith, and not for science. But, doctor, thousands upon thousands are doubting the reality of an after life. I meet them everywhere, out of the church and in the church. Men who have read your books and pondered well your arguments, have told me they would give up everything on earth to know that their loved ones who have passed away are still living. If science can help such souls, why not bid her God speed? They are tossed to and fro on waves of doubt. They want, not assertion, but demonstration. They find those who are appointed to minister in spiritual things speaking with an uncertain voice. Only a few Sundays ago, an aged minister of your own faith preached to his flock in an old New Hampshire town, that our bodies would have to lie in the ground, perchance millions of years, waiting for the great trump on the great day of resurrection! It seemed a little cold and damp and dark to one member of the flock at least, and she asked the good pastor where he thought he would be through all these passing years. Ah! the good man didn't know; it was not revealed. Are we to "fly about loose in the sky," pale, naked, shivering ghosts, waiting to enter these poor bodies again? You do not believe in a resurrection of the body, and you will say "No." But this aged minister gets his faith from the same oracles as you, and his name is on the same creed as yours. Would it surprise you to find men wickedly catching up your words and with a slight travesty saying, "It is time to call down our gentlemen of theology and require of them to understand themselves and their oracles." From the same oracles some are preaching annihilation of the wicked, others, a resurrection of the body, and others, no resurrection. It is time to require of them to quit kiting through the sky "so loose,"

and to touch the solid ground of Nature. It was Wordsworth who wrote:

"To the solid ground Of Nature trusts the mind which builds for aye." I confess, doctor, that such men would seem to me more than half right, and to me Wordsworth seems half right. "To the solid ground of Nature" I could bring all questions, even religious questions. There is a tribe whose only religious ceremony consists in breaking eggs! There are other tribes—their sanctems are now in Rome—about to proclaim the infallibility of an old man who assured the Queen of Portugal that she was about to give birth to a boy, when the forthcoming proved to be a girl—and the chief religious ceremony of these tribes consists in lighting candles and swinging pans of burning frankincense. If these tribes only touched Nature they would not perpetrate such follies. I put them side by side, for at the bar of science I cannot see why there is not as much religion in breaking eggs as in swinging censers—more! for the egg breakers do not, in the name of religion, fall to breaking heads.

In all seriousness would not the world be more religious if it allowed a little rationalism, a little science to enter this domain and chasten and direct the religious sentiment? Science rules in every other domain. Why in the market place with a Sheffield knife, and at the altar with a stone knife? Why light the city lamps with an electric spark, and make our "dim, religious light" by the rubbing together of sticks? How long can this process go on? How long can the old bottles hold the new wine? How long can dogma hold her own against science? Not long. Science is judicial; and she is fearless; no passions, no fears, no hopes can swerve her. Her only question is, "What is the fact?" Let the fact be what it may, she will take it and confess it. She will not be subject to your mites and bounds; she will not be your drudge in the mine and the furnace, or even in the museum or at the telescope, and confess her impotence to deal with the finer forces of Nature and life. She knows of no outside realm. Already she has crept over the wall into your little preserve, and swept from your minds, as you sweep a cobweb from the wall, that fragment of old time superstition—the resurrection of the body. But let us take courage; she is not merely an iconoclast. Religion can suffer no hurt from her hand. The hope we cherish that our chosen ones who have passed away from our eyes have not gone down into the tomb to perish with their vestments of clay, she tells us to cherish as more than a hope—a sacred fact which rests on the solid ground of Nature. And

"To the solid ground Of Nature trusts the mind which builds for aye!"—which builds for aye, my doctor, for AYE!

W. D. GUNNING.

SPIRITUALIST MEETINGS.

BOSTON, MASS.—Herald Hall.—The Children's Progressive Lyceum meets at 10 A. M. Conducted by Miss Mary A. Southam, Guardian. All letters should be addressed to 101 D. D. Street.

CHICAGO, ILL.—The Spiritualist Association meets regularly at this place (No. 18, up stairs), each Sunday, evening at 7 P. M., in a hall, for the purpose of holding lectures, and other meetings. The Children's Progressive Lyceum meets at 10 A. M. Conducted by C. C. York's Guardian, Harriet Dana.

NEW YORK, N. Y.—The Spiritualist Association holds meetings every Sunday at 10 A. M. in Washington Hall, 111 N. 4th Street. The Children's Progressive Lyceum meets at 10 A. M. in Washington Hall, 111 N. 4th Street. The Children's Progressive Lyceum meets at 10 A. M. in Washington Hall, 111 N. 4th Street.

NEW YORK, N. Y.—The Spiritualist Association holds meetings every Sunday at 10 A. M. in Washington Hall, 111 N. 4th Street. The Children's Progressive Lyceum meets at 10 A. M. in Washington Hall, 111 N. 4th Street.

NEW YORK, N. Y.—The Spiritualist Association holds meetings every Sunday at 10 A. M. in Washington Hall, 111 N. 4th Street. The Children's Progressive Lyceum meets at 10 A. M. in Washington Hall, 111 N. 4th Street.

NEW YORK, N. Y.—The Spiritualist Association holds meetings every Sunday at 10 A. M. in Washington Hall, 111 N. 4th Street. The Children's Progressive Lyceum meets at 10 A. M. in Washington Hall, 111 N. 4th Street.

NEW YORK, N. Y.—The Spiritualist Association holds meetings every Sunday at 10 A. M. in Washington Hall, 111 N. 4th Street. The Children's Progressive Lyceum meets at 10 A. M. in Washington Hall, 111 N. 4th Street.

NEW YORK, N. Y.—The Spiritualist Association holds meetings every Sunday at 10 A. M. in Washington Hall, 111 N. 4th Street. The Children's Progressive Lyceum meets at 10 A. M. in Washington Hall, 111 N. 4th Street.

NEW YORK, N. Y.—The Spiritualist Association holds meetings every Sunday at 10 A. M. in Washington Hall, 111 N. 4th Street. The Children's Progressive Lyceum meets at 10 A. M. in Washington Hall, 111 N. 4th Street.

NEW YORK, N. Y.—The Spiritualist Association holds meetings every Sunday at 10 A. M. in Washington Hall, 111 N. 4th Street. The Children's Progressive Lyceum meets at 10 A. M. in Washington Hall, 111 N. 4th Street.

NEW YORK, N. Y.—The Spiritualist Association holds meetings every Sunday at 10 A. M. in Washington Hall, 111 N. 4th Street. The Children's Progressive Lyceum meets at 10 A. M. in Washington Hall, 111 N. 4th Street.

NEW YORK, N. Y.—The Spiritualist Association holds meetings every Sunday at 10 A. M. in Washington Hall, 111 N. 4th Street. The Children's Progressive Lyceum meets at 10 A. M. in Washington Hall, 111 N. 4th Street.

NEW YORK, N. Y.—The Spiritualist Association holds meetings every Sunday at 10 A. M. in Washington Hall, 111 N. 4th Street. The Children's Progressive Lyceum meets at 10 A. M. in Washington Hall, 111 N. 4th Street.

NEW YORK, N. Y.—The Spiritualist Association holds meetings every Sunday at 10 A. M. in Washington Hall, 111 N. 4th Street. The Children's Progressive Lyceum meets at 10 A. M. in Washington Hall, 111 N. 4th Street.

NEW YORK, N. Y.—The Spiritualist Association holds meetings every Sunday at 10 A. M. in Washington Hall, 111 N. 4th Street. The Children's Progressive Lyceum meets at 10 A. M. in Washington Hall, 111 N. 4th Street.

NEW YORK, N. Y.—The Spiritualist Association holds meetings every Sunday at 10 A. M. in Washington Hall, 111 N. 4th Street. The Children's Progressive Lyceum meets at 10 A. M. in Washington Hall, 111 N. 4th Street.

NEW YORK, N. Y.—The Spiritualist Association holds meetings every Sunday at 10 A. M. in Washington Hall, 111 N. 4th Street. The Children's Progressive Lyceum meets at 10 A. M. in Washington Hall, 111 N. 4th Street.

NEW YORK, N. Y.—The Spiritualist Association holds meetings every Sunday at 10 A. M. in Washington Hall, 111 N. 4th Street. The Children's Progressive Lyceum meets at 10 A. M. in Washington Hall, 111 N. 4th Street.

NEW YORK, N. Y.—The Spiritualist Association holds meetings every Sunday at 10 A. M. in Washington Hall, 111 N. 4th Street. The Children's Progressive Lyceum meets at 10 A. M. in Washington Hall, 111 N. 4th Street.

WALTHAM WATCHES,

IN 2-OZ. CASES, For Merchants, Clerks, and Professional Men.

WALTHAM WATCHES,

IN 3-OZ. CASES, For Farmers, Carpenters, and other Mechanics.

WALTHAM WATCHES,

IN 4-OZ. CASES, For Mariners, Soldiers, and Expressmen.

WALTHAM WATCHES,

IN 5-OZ. CASES, For Conductors, Engineers, and Baggage-men.

WALTHAM WATCHES,

IN 6-OZ. CASES, For Miners, Lumbermen, and Stage Drivers.

WALTHAM WATCHES,

IN 8-OZ. CASES, For all who wish something very substantial.

All the above are described in our Price-List. Write for it on a separate card.

Send HOWARD & CO., No. 78 Broadway, New York; please send me your illustrated Price-List of WALTHAM WATCHES, as per advertisement in Banner of Light.

Station Name and Address, by return mail. It gives all the information you desire, and explains our plan of sending Watches by Express without any risk to the purchaser.

HOWARD & CO.,

785 Broadway, New York, (Formerly No. 610 Broadway.)

SECOND EDITION.

THE HISTORY OF

MODERN AMERICAN

SPIRITUALISM:

A TWENTY YEARS' RECORD

OF THE 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 CUTS AND LITHOGRAPHIC PLATES,

The whole splendidly printed, on tinted paper, with extra fine binding.

PRICE, \$3.75, POSTAGE 50 CENTS.

By Emma Hardinge.

SUBSCRIBERS AND THE TRADE SUPPLIED BY THE BANNER OF LIGHT COMPANY, NO. 158 WASHINGTON STREET, BOSTON, MASS.

HELEN HARLOW'S VOW.

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

All who have read Mrs. Waisbrooker's "Alice Vale" will be anxious to possess this beautiful story, which the publishers have put forth in elegant style. It is dedicated to Woman Everywhere, and to Wronged and Outcast Women in particular. The author says: "I have written this book in womanly general, and to the extent in particular, I am prompted by a love of justice, as well as by the desire to show woman to that position, that self-respect, which will insure justice from others."

Price \$1.50, Postage 20 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 WASHINGTON STREET, BOSTON; also by our New York Agents, the AMERICAN NEWS COMPANY, 110 Nassau street.

BANNER OF LIGHT:

AN EXPOSITION

OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MASS.

WILLIAM WHITE & CO., Proprietors.

LUTHER COLBY, 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 Novels of reformatory tendencies, and occasionally translations from French and German.

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 Spiritualist, the Phenomena, etc. Current Events, Entertaining Miscellany. Notices of New Publications, etc. WESTERN EDITORIAL CORRESPONDENCE, BY WALTER CLARK.

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

TERMS OF SUBSCRIPTION, IN ADVANCE.

For 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, we desire our patrons to send, in lieu thereof, a Post-office money order.

Subscriptions discontinued at the expiration of the time paid for.

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 full office address and name of State.

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

Specimen Copies sent free.

Subscribers are notified that twenty-five numbers of the BANNER compose a volume. Thus we publish two volumes a year.

Advertisements inserted at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

All communications intended for publication, or in any way connected with the Editorial Department, should be addressed to the Editor. Letters to the Editor, not intended for publication, should