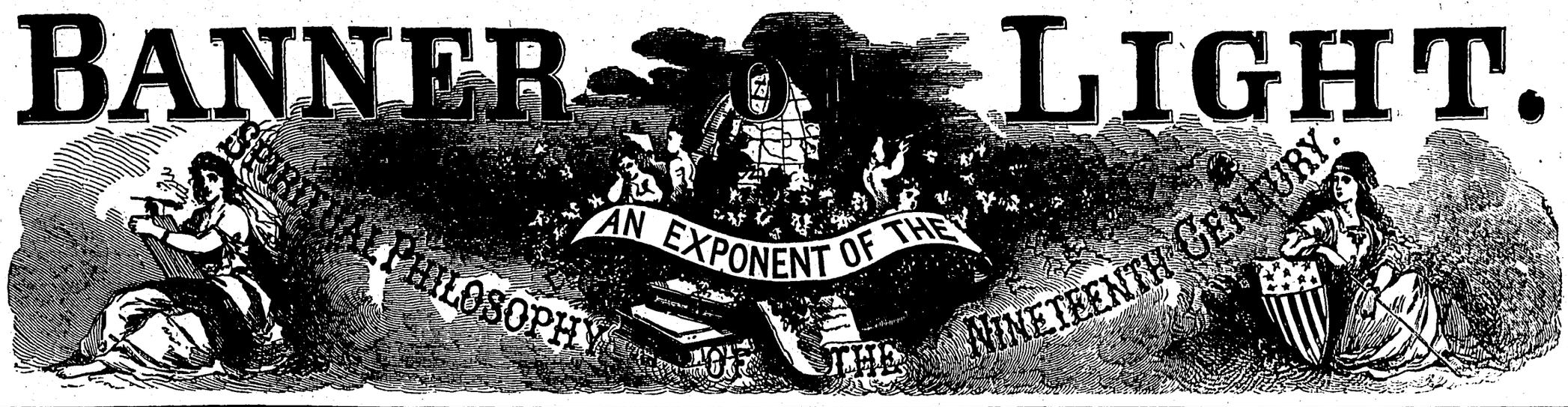
BANNER OF LIGHT.



VOL. XXIX. {WM. WHITE & CO., Publishers and Proprietors.} BOSTON, SATURDAY, JUNE 10, 1871. {$3,00 PER ANNUM, In Advance.} NO. 13.

Spiritualism.

DR. HARE AND HIS SCIENTIFIC DEMONSTRATION OF SPIRITUALISM.

BY ALLEN PUTNAM.

Among the earlier laborers in the explanation and defence of Spiritualism, there was one, portions of whose writings have failed to receive such notice and to be put before the public in such form as their merits justify. We refer to Prof. Robert Hare, of Philadelphia, often called Dr. Hare. His native abilities and his pursuits through a long life fitted him as few others are fitted for skillful and thorough investigation; and he made a more direct, extended and successful effort to demonstrate scientifically the presence and action of spirits than any other man in this country whose descriptions have come under our notice. In the application of *science* to prove Spiritualism true, we think he has had no peer among men. The scientific world deemed his powers somewhat weakened *because* he accomplished, in fact, what they deemed incredible and impossible. A sense of pleasure thrills the mind while the pen attempts to bring this noble man and the noble work of his last years anew before the public.

In showing who and what he was, we rely upon Appleton's New American Cyclopædia for the facts, as follows:

Robert Hare was an American *chemist and physicist;* born in Philadelphia, Jan. 17th, 1781, and died there May 15th, 1858. His tastes led him to scientific pursuits. At the early age of twenty, he communicated to the Chemical Society of Philadelphia a description of his first and most important scientific invention—the oxyhydrogen blowpipe, which was afterwards named by Prof. Silliman the compound blowpipe. This attracted at once the attention and commendation of the most eminent scientists of Europe, and for this invention he received the Rumford medal from the American Academy at Boston. In 1818, he was appointed professor of chemistry in the medical school of the University of Pennsylvania, and held that office for twenty-nine years. His course of instruction was marked by the *originality of his experiments and of the apparatus* he employed. His instruments, often designed and sometimes *made by himself*, were furnished in great profusion. He left these to the Smithsonian Institution, of which he was one of the few *life-members*. The perfection of the forms of some of his apparatus was acknowledged by Faraday, who, after various attempts to introduce improvements, adopted them in preference to any forms he could devise.

Dr. Hare was a very frequent and able contributor to scientific periodicals, especially to the American Journal of Science; and he was also a correspondent with such eminent men as Berzelius, Liebig, Faraday and others. His attention was not, however, confined exclusively to scientific subjects, for he sometimes discussed important political and financial questions. He was a frequent speaker at meetings of scientific men; and in conversation, especially when it assumed an argumentative character, he discoursed with great ability.

The external features of Dr. Hare were in harmony with the strength and massiveness of his intellectual qualities. His frame was powerful, and remarkable for its muscular development, and his head was large and finely formed. Such is, in brief, the account of this man, written for the Cyclopædia, it is to be presumed, by some eminent scientist. There is, however, something more added in the biography which deserves careful note: "During the last few years of his life, while *most* of his faculties retained their original vigor, others, either through the effect of age or long-continued application, *appear to have been somewhat weakened.*" In what way did this weakening appear? The biographer says: "He was induced to attend *one* of the exhibitions of what is called a medium; and having received, *as he thought*, correct replies to questions of which no one knew the answer but himself, he became a believer in spiritual manifestations, and with his characteristic fearlessness in advocating what he considered to be truth, he lectured and published on the subject."

It is painful to notice such defamatory action of prejudice as makes a very intelligent writer convey the impression that the eminent Dr. Hare, *while most of his faculties retained their original vigor*, had yet some weakness, such as would let him become a convert to Spiritualism by a single attendance at the exhibitions of a medium; and that, too, while Dr. Hare, in his last published work, had distinctly and elaborately stated that he first and repeatedly witnessed the manifestations in the parlors of his refined social acquaintances; that he subjected them to the closest scrutiny there; that he was for a long time skeptical; that he constructed his apparatus for scientific tests, and used it in the parlor of a friend, "with an accomplished lady" as the medium; and that, upon positive proof of spirit presence, thus and there *scientifically* obtained, he became a convert to the faith of a Spiritualist.

And because the Doctor was not afraid to believe and avow what was proved to be true on such a subject, his friendly biographer was biased to say that *some* of the strong man's faculties *appeared to be weakened.* We deem it more fair and just to say that "his characteristic fearlessness in advocating what he considered to be truth" was still possessed by him in its full vigor, and that it was this trait which nerved him to push investigation, fearless of consequences, and to proclaim the results openly and boldly. The time will come when his fancied weakness will prove to be his greatest strength—will be seen to have pushed science into a realm where his fellow-scientists were too feeble—morally, at least—to accompany him.

Dr. Hare's book entitled "Spiritualism Scientifically Demonstrated" is quite voluminous, and by far the greater part of it unattractive to the cursory reader, though instructive to profound thinkers and logical intellects. For this reason the work has had no marked popularity. It was not fitted to have that. And yet there are about twenty pages in it which are of great clearness, value and interest. Having recently taken down the work from the shelf, and glanced through it anew, we felt convinced that some copious extracts from it would be instructive, acceptable and useful to the readers of the Banner.

Feeling thus, we addressed the following letter to Prof. Hare, which explains itself. We enclosed it, unsealed, to the editor of the Banner. A day or two subsequently he sealed it with wax, put his own signet or stamp upon the wax, and forwarded it to Mr. Mansfield. Promptly it was returned to him accompanied by an answer, which will appear below. Both the editors of the Banner say that my letter was returned in precisely the same condition in which it was when sent, with the seal unbroken. There is no longer need to argue in favor of Mr. Mansfield's genuine mediumship, or that he does not open, nor read in any way, the letters which are answered through him. So many of us have watched him for more than ten years, and have had him so many times answer our written questions closely folded up while we stood by and saw that he did not unfold them, and seemingly did not look intently at the paper, but only fingered it to get an impression from it, or more probably to emit upon it a magnetism which would enable a spirit to read it—this has been so many times done, that no new affirmations in his favor can add force to the vast number which have heretofore been made. He is what he claims to be—the instrument of spirits.

Upon receiving the answer and turning to the end of it to see whose name was there, it struck us forcibly that the chirography of the words *Robt. Hare* was, in the form and cut of the letters, as much like the same handwriting indicated by copperplate *fac simile* in the Doctor's book, as copperplate and pencil could exhibit; and upon comparing the two, the conviction that the same mind controlled Mr. Mansfield's hand which controlled the hand that furnished an autograph for Dr. Hare's engraver, was made strong. The naming of the year in which our acquaintance was formed, of the person who brought our pamphlet to his notice, of Natty and his cousin William, as well as the particulars in the answers to our several questions, all indicate to us some other mind than Mr. Mansfield's—yes, Dr. Hare's mind.

LETTER TO DR. HARE.

Feb. 14, 1871,
426 Dudley street, Boston Highlands.

DR. ROBERT HARE, *Spirit Spheres—Honored Sir:* I have recently re-read with care your valuable work, entitled, "Spiritualism Scientifically Demonstrated." In the course of fifteen years, I have made such mental growth as enables me to find there a clearer demonstration of spirit agency and more valuable instruction than I found at my first perusal.

The conviction is now strong in my mind that matter for a small pamphlet might be taken from it which would prove very useful at the present time, and would be very extensively read. I should let the pamphlet contain the diagrams showing your apparatus; enough of the results obtained by its use to manifest its competency to prove the presence of spirits; also your honored father's communication, and the remarks with which you prefaced that.

Such a work would bring out in narrow compass the strong points which your title leads the reader to look for, and I submit to you the following questions:

1. Would the issuing of such a pamphlet meet with your approval? If so,
2. Are the plates used in printing your diagrams now in existence?
3. In whose possession are they?
4. Are there any legal difficulties growing out of the copyright?
5. In whom is the copyright vested?
6. Do you desire me to seek the accomplishment of such a publication?

Please add your own suggestions and wishes.

With high regard, ALLEN PUTNAM.

THE REPLY THROUGH MANSFIELD.

ALLEN PUTNAM—*Dear Sir:* Yours of the 14th at hand—contents noted. Before I attempt to respond to the queries therein contained, I will allude to pleasant reminiscences of bygone days, I think commencing somewhere about 1854. I will not be positive as to the exact time. But not far from that time our sympathies were awakened for each other, espousing as we did a course which was based not only on science, but common sense and reason—viz., spirit inter communion.

I well remember first reading your investigations at a circle which was holden at your house in Roxbury, Mass.—(my mind was first called to it by my old friend, Alfred G. Hall, whom I met at a circle in New York City)—your experience with that dear spirit. Since my arrival here, I made it my business to seek that spirit out, and he related to me not only his experience with you, but spoke of his cousin William, and others that at this moment have passed my recollection.

I had always associated Natty—that is, in my mind—as a child, from the narrative. But to find a spirit here representing the same Natty full fifty years in general appearance, did not a little astonish me; and yet had I but thought for a moment, I should not have expected less. I will here say our interview was pleasant, and to me highly interesting.

But to your queries:

Your suggestions as to preparing some extracts from my book, and placing them before the public, as by your suggestion, meets my mind exactly. You are at liberty to cull just such matter as in your judgment would meet the wants of the public.

A work of that nature, with or without the diagrams, would no doubt be productive of much good.

1. I repeat, yes, you have my fullest approval.
2. I think they are, but do not see them now. My opinion is, our worthy brother Charles Partridge will inform you where they are. If not, ask my dear friend Margaret B. Gourlay, who now is (I think) in Philadelphia.
3. That I could not say, but I feel confident Bro. Partridge has them.
4. Well, if disposed to make them, there might be, but I do not imagine any, as it is now out of print. Mrs. Gourlay will advise with you in reference to that.
5. It was entered in Mrs. Gourlay's name and right; by advising with her you will learn all that is necessary.
6. Most assuredly, my dear Putnam, and if at any time I can be of service to you, command me—I will be at your service.

Very sincerely, ROBT. HARE.

18 *Feb*, 1871.

J. V. Mansfield, Medium, 361 Sixth avenue, New York City.

Such a letter explains itself, and calls for no comments. We have full faith that it came from the Robert Hare to whom we wrote the one to which this is in response. The reader sees how squarely and fully our questions are met. Had Mr. Mansfield *read* our letter, we cannot imagine how it would have been in *his* power to meet our inquiries so specifically and been correct in all points. He had not the needful information, and he would scarcely have ventured upon the assertion that "a work of that nature, *with or without the diagrams*, would no doubt be productive of much good." Our letter carried the implication that we deemed the *diagrams essential*, and it is almost infinitely improbable that Mr. Mansfield would have held any opinion as to their importance so decided as to say to us that we overestimated that point. We had done so unconsciously, or rather ignorantly, when writing our letter, but before the answer reached us had seen that we could accomplish our object about as well without as with the diagrams. And when we found our correspondent stating the same, we felt that there were not many minds in existence so familiar with this particular subject as to see that the diagrams could be dispensed with—Dr. Hare's would be.

Mr. Partridge, having been written to by a business correspondent, replied in substance that he supposed the plates of the diagrams were stowed away somewhere in his lumber-room, but gave no intimation of an intention to look for them.

Mrs. Gourlay writes that we have her full permission to insert this article in the Banner of Light, though she expects soon to arrange for a new edition of Dr. Hare's book.

Under these circumstances we omit all attempts to furnish illustrations of Dr. Hare's apparatus. His descriptions are so full that the careful reader will find no difficulty in seeing the apparatus mentally, and will scarcely desire the illustrations. We fit our article for the Banner, leaving the matter of issuing it in pamphlet form for future determination.

We shall now let Dr. Hare himself become chief writer. Our extracts will be extensive, and to some minds dry and uninteresting, but to those who are seeking for and can comprehend *positive demonstration*, they will be instructive and helpful. His account begins as follows:

"I contrived an apparatus which, if spirits were actually concerned in the phenomena, would enable them to exercise their *physical* and *intellectual* power independently of control by any medium."

Generally an embodied medium is needful for spirit communications, and there is obvious danger that the medium may *modify* what a spirit seeks to do or say. To avoid this danger was Prof. Hare's purpose. Notice his wording above, and you will see that he contrived an instrument so as to let a spirit perform his work under circumstances which absolutely excluded control or modification of it by the medium. His description of the apparatus is as follows:

"Upon a pasteboard disk, more than a foot in diameter, the letters cut out from an alphabet card were nailed around the circumference, as much as possible deranged from the usual alphabetic order. About the centre a small pulley was secured, of about two and a half inches in diameter, fitting on an axletree which passed through the legs of the table, about six inches from the top. Two weights were provided—one of about eight pounds, the other about two pounds. These were attached one to each end of a cord wound about the pulley, and placed upon the floor immediately under it. Upon the table a screen of sheet-zinc was fastened, behind which the medium was to be seated, so that *she could not see the letters* on the disk. A stationary vertical wire, attached to the axle, served for an index.

On tilting the table the cord would be unwound from the pulley on the side of the larger weight, being wound up simultaneously to an equivalent extent on the side of the small weight, causing the pulley and disk to rotate about the axle. Restoring the table to its normal position, the smaller weight being allowed to act unresisted upon the cord and pulley, the rotation would be reversed. Of course, any person actuating the table, and seeing the letters, could cause the disk so to rotate as to bring any letter under the index; but should *the letters be concealed from the operator*, no letter required could be brought under the index at will. Hence it was so contrived that neither the medium seated at the table behind the screen, nor any other person so seated, could, by tilting the table, bring any letter of the alphabet under the index, nor spell out any word requested.

These arrangements being made, an accomplished lady, capable of serving in the required capacity, was so kind as to assist me by taking her seat behind the screen, while I took my seat in front of the disk.

I then said, 'If there be any spirit present, please to indicate the affirmative by causing the letter Y to come under the index?' Forthwith this letter was brought under the index.

'Will the spirit do us the favor to give the initials of his name?' The letters R. H. were successively brought under the index. 'My honored father?' said I. The letter Y was again brought under the index.

'Will my father do me the favor to bring the letters under the index in alphabetical order?' Immediately the disk began to revolve so as to produce the desired result. After it had proceeded as far as the middle of the alphabet, I requested that the name of Washington should be spelt out by the same process. This feat was accordingly performed, as well as others of like nature."

It may be well to interrupt quotation here, and reflect for a moment upon the personages engaged in and the circumstances of this trial. Here was Prof. Hare, at the age of a little more than threescore and ten, still vigorous, active, sagacious, cautious, himself a peer among the most profound and accomplished scientists in the land, whose opinion upon questions growing out of Spiritualism was sought and obtained *in* 1853, *when he endorsed Faraday's* conclusions unqualifiedly; a man of property, of high standing among the most learned and accomplished, an experienced and skillful experimenter, whose conclusions and opinions upon almost any point in natural science would carry great weight throughout the scientific world—such a man constructs and uses an apparatus *to demonstrate* the presence of spirits scientifically. And where does he make his test? not in his own laboratory—not with any *professional* medium, but at a social gathering where "an accomplished lady" acts as his medium; and the results are as above described. *Added to those came also the* following sentence: "Oh, my son, listen to reason." Still this cautious scientific man was not fully satisfied; for he says:

"I urged that the experiment was of immense importance, if considered as proving a spirit to be present and to have actuated the apparatus, affording thus precise experimental proof of the immortality of the soul; that a matter of such moment should not be considered as conclusively decided *until every possible additional means of verification* should be employed.

This led my companions to accuse me of extreme incredulity. The medium said she should not deem it worth while to sit for me again, and one of the gentlemen sat himself down by the fireside, declaring me to be 'insusceptible of conviction, and that he would now give me up.'

Nevertheless, the medium, relenting, gave me another sitting, at her own dwelling, a few days afterwards, when I had improved the apparatus by employing two stationary weights by which the cord actuating the pulley, as in the drill-bow process, was made to pull it round by a horizontal motion of the table supported on castors, instead of the tilting motion. The results confirmed those previously received."

The extracts thus far relate to the early experiments, while Prof. Hare was yet a skeptic and his medium a private lady of high accomplishments. Two trials—one at which the table was tilted up and down, the other at which it was moved horizontally to so turn his alphabet as to spell out sentences, while the alphabet was effectually hid from the medium's sight—are definitely described thus far, and both were successful. We see no way to make his result anything less than a *scientific demonstration* of spirit-presence and action, unless we either question *his* competency as an experimenter, his truthfulness as a describer, or imagine a clairvoyance which enabled his medium, unassisted by spirits, to see his alphabet through or around a sheet of zinc.

The narrative continues thus:

"On the following week I took my apparatus to the house of a Spiritualist, where a circle was to meet. The apparatus being duly arranged, a lady whom I had never noticed before, and by whom my apparatus was seen for the first time, sat down at my table behind the screen. The spirit of an uncle who had left this life was invoked by this medium. Her invocation was successful; the spirit spelt his name out in full; other names were spelt out at request. Here was repetition of the former demonstration."

A few paragraphs will next be quoted which the untaught in spiritualistic lore may sneer at as visionary, but which will seem to the instructed appropriate and sound:

"Although the requisite letters were ultimately found, there was evidently some difficulty, as if there was some groping for them with an imperfect light. This has been explained since by my father's spirit. He alleges that, *preferably*, the eyes of the medium would be employed, but that, although with difficulty, he used mine as a substitute.

But although, with a view to convince the skeptical, spirits will occasionally give manifestations when the vision or muscular control of the medium is nullified, it is more difficult for them to operate in this way; moreover it is more difficult for some spirits than for others.

Those spirits by whom I obtained my *test* manifestations were interested in my success. Others have refused to aid me in like manner. One who has assisted me with much zeal has communicated that he would work my apparatus when arranged for a *test*, but that, as it caused much more exertion, and of course retardation, he advised that the *test* arrangement should not be interposed when it could be avoided."

The above extracts show that spirits are not omnipotent; that they are restrained and confined by laws and circumstances as we are. They also show that Prof. Hare early learned that laws govern spirit-actions, and was careful to note such of them as were discernible, and shape his methods of investigation according to their requirements.

He continues his descriptions as follows:

"The table, at this stage of my inquiry, was not more than thirty inches in length. I had improved the construction in the following way:

Two of the legs were furnished with castors, through holes duly bored. Through perforations in the other two legs a rod was introduced, serving as an axle to two wheels of about five inches in diameter. One of these wheels was grooved so as to carry a band which extended around the pulley of the disk. Hence, pushing the table nine inches horizontally, by the necessary rotation of the supporting wheels, caused the disk to make a complete revolution. It was while the table was of the size above mentioned that I first saw the violent action to which they might be subjected without any corresponding or commensurate visible cause. The hand of the medium being laid upon the table at about half-way between the centre and the nearest edge, it moved as if it were animated, jumping like a restive horse.

Having my apparatus thus prepared, a medium sat at my table, the screen intercepting her view of the disk. No manifestation took place through the disk, though other indications of the presence of spirits were given. Hence, inducing the medium to sit at an ordinary table, I inquired if any change could be made which would enable them to communicate through my apparatus. The reply through the alphabetic card was, 'Let the medium see the letters.' At first, it struck me that this would make the experiment abortive, as it would remove the condition by which alone independency of interference by the medium was secured. However, it soon occurred that, by means of a metallic plate, made quite true, and some brass balls, like billiard balls, with which I was provided, I could neutralize the power of the medium to move the table, so that she could not influence the selection of the letters, though permitted to see them.

Accordingly, as soon, almost, as the medium placed her hands on the plate resting on the ball, and without any other communication with the table, the disk began to revolve in such a way as to bring the letters under the index in due alphabetical order. Afterwards various names were spelled and communications were made. At subsequent sittings, the grandfather and brother of the medium manifested their presence successively by spelling their names on the disk. My father, by means of this apparatus, gave me the name of an uncle who was killed by the Arabs nearly seventy years ago. In order that, without any possibility of contact with the legs, the medium might sit at the table, the length was subsequently extended to six feet, being so made as to separate into three parts, for convenience in carrying from one place to another.

A board or tray on castors was sometimes used as a support for the hands of the medium, being interposed between the hands and the table. On one occasion, where the hands of the medium were *supported* by the plate and ball upon this tray, it was moved briskly to and fro upon the table, the hands of the medium and the ball and plate accompanying the motion.

On various subsequent occasions, I have had this experiment of putting the hands of the medium on a plate and balls repeated, and with the same result. The interposition of the plate and balls makes it much more difficult for spirits to move a table than when the hands are directly applied. In the latter case, the spirits actuate the hands primarily, and the table or apparatus secondarily; but when the hands are incapacitated from influencing the motion, the spirit has to assail the inanimate matter directly, assisted only by the emanation from the medium. In this attack upon ponderable matter, the spirits of the second sphere are the most capable; but even with their assistance, the condition of the medium must be very favorable to render success possible."

The test described in this last quotation is an admirable supplement to the previous ones. Clairvoyance may possibly be supposed adequate to read the alphabet either through or around a metallic plate; therefore some persons might ascribe the former successful results to that faculty. But in this later experiment, clairvoyance finds no reason for entrance. Here the medium sees the alphabet, but now her *hands* are nullified in the operation, and the table has been made so long that her feet could not touch its legs unperceived. The hands bear upon a rolling ball on the top of the table, so that any pressure, excepting *directly* downward, will roll the ball without moving the table. And yet the table was moved in such ways as to spell out names and sentences. This is a more satisfactory demonstration of spirit presence and action than the former one, as it more conclusively shuts out hypotheses which would find in the medium's own capabilities an adequate cause of the manifestation. By thwarting the Professor's purpose to render the eyes of the medium useless during the test, the spirits forced him to *exclude the use of her hands*, and thus made the combined tests complete, covering the whole ground.

Substantially such apparatus as is here described for spirits to manifest through was used by Prof. Hare for many months in Philadelphia and in Boston with good success; but he did not ordinarily force the spirits to put forth the extraordinary efforts which were needful to his most rigid tests.

The extracts which we shall next present will describe a different apparatus, and present some results which were obtained independent of either vision or mental action; and, may we not add, independent of muscular action also? These seem to put *spirit action* before us more independently of any other mediumistic aid than is furnished by the simple sphere, aura or emanation of the medium than do the former ones, and therefore may be even more satisfactory and conclusive:

"While receiving communications from my spirit sister, the table tilting *toward the medium*"—so as to move the index—"I suggested that the relative position of the medium should be reversed, so that she should be on the same side with the apparatus. By this change, the table would have to *rise under* the hands of the medium. The proposed modification was *successfully carried out.*

I asked my sister *how* a spirit could work an apparatus with the medium's hands on the *upper surface* of the table. The reply was, that the presence of the hands of the medium *enabled the spirit to act in opposition to them.*

Under this head comes the experiment in which a board was supported so as to turn on a fulcrum, one foot of the board being on one side of the fulcrum, and three feet on the other—*the longer end suspended on a spring balance.* When a medium, eleven years old, placed his hands *on the short* end, *that end rose*, while the other of course went down; in some instances showing an increase of downward pressure *on the balance* equivalent to seven pounds."

These two cases where the object upon which the hands rested *rose up* under them, in the one case so as to move the index on the dial plate, and in the other so as to make a pressure of seven pounds on the scales at the other end of the board, are clear and distinct *demonstrations* of action which *man* could not fit to such cases. An intelligent agent with powers different from man's was at work there. One was present who could and did cause wood to *rise up* when a medium's hand pressed it downwards.

The explanations are continued as follows:

"This experiment was subsequently repeated at *my* laboratory, in the presence of John M. Kennedy, Esq. Having a basin of water on the board, the boy's hands being merely immersed in the water, and not touching the parietes of the containing vessel, the balance was affected as in the experiment above described, although not to so great an extent. In one case Mr. Kennedy satisfied himself that the medium did not touch the vessel, by placing his own hands below those of the medium."

We stop here a moment to draw particular attention to this see-saw demonstration. Call to mind the children's see-saw—a board run through a barred gate and resting on one of its bars—one-quarter of it on one side of the gate, three-quarters on the other—but this long end is held up by the hook of a spring balance or steel-yards. Now everybody knows that if you put your hands *on top* of the short end you cannot press upwards, but only downwards and slightly sideways. A downward pressure would tend to *lift up* the long end and make the weight lighter on the scales—pressure sideways would not change the weight, pressure upwards is impossible by man's hands when those hands are resting on *the top* of the board—and yet it was while the boy's hands were thus placed on the short end that the long end was made to press the scale downwards seven pounds. It is obvious that some power, availing itself of the emanations from the boy's hands was able to apply a force on the under side of the

short end, and so lift *that* as to press the long end down and make its weight increase seven pounds. Here we have no use of human clairvoyance, vision, intellect or muscle—but only an emanation from a human organism, and who has ever known embodied man to produce such results by means solely of his emanations?

We next quote as follows:

"My much esteemed friend, Prof. Henry, having treated this result as incredible, I was induced to repeat it with the greatest precision and caution. The board, as already described, being about four feet in length, is supported on a rod as a fulcrum at about one foot from one end, and of course three feet from the other; a glass vase, about nine inches in diameter and five inches in height, having a knob to hold it by when inverted, had this knob inserted in a hole made in the board, six inches nearly from the fulcrum. Thus the vase rested on the board, mouth upward. A wire-gauze cage—such as is used to keep flies from sugar—was so arranged by well-known means as to slide up and down on two iron rods, one on each side of the trestle supporting the fulcrum. By these arrangements it was so adjusted as to descend into the vase until within an inch and a half of the bottom, while the inferiority of its dimensions prevented it from coming elsewhere within an inch of the parietes of the vase. Water was poured into the vase so as to rise into the cage till within about one inch and a half of the brim."

Such is the description of the preparation made for a precise and cautious repetition of the experiment that brought out a result which Prof. Henry deemed incredible. But this was not properly preparation for *repetition of the former test.* For in the former case the boy's hands were on the short arm of the board, and the spirits had to *lift* that short arm. But now, in the case about to be tried, the glass vase is placed on the long arm, six inches from the fulcrum, and of course thirty inches or two feet and an half from the scale-hook which supports the end. Here, then, in order to depress the scale, the force must act downwards. Pressure by the hand would increase the weight indicated by the scale. All opportunity for the *medium* to press downwards, however, is excluded, because his hands are to be in the wire cage, which rests, *not on the board,* but is held in place by iron rods which are fastened to the trestle below the board. He is not to touch the board—nor is he to touch the vase holding water; but is to put his hands into that portion of the water which rises up into the wire cage, which, though within the vase, does not touch it at any point, but has an independent support.

We will here mention that an objection to the experiment under consideration was once made to us by one of the Professors at Cambridge, to this effect, viz., that the mere insertion of the medium's or anybody's hands in water thus placed, would increase the weight by just as much as that amount of water would weigh which would fill the space which the hands would occupy. He was correct; but his objection would not hold in the former experiment where the basin of water was on the short arm, for there the action would be to diminish the weight at the extremity of the longer arm, and thus make the upward action of the spirit equal to more than the seven pounds. The reasons why it does not impair the force of the subsequent experiment we defer until the reader is permitted to learn the result of that test.

We quote as follows:

"A well-known medium (Gordon) was induced to plunge his hands, clasped together, to the bottom of the cage, holding them perfectly still. As soon as the conditions were attained, the apparatus being untouched by any one excepting the medium as described, I invoked the aid of my spirit friends. A downward force was repeatedly exerted upon the end of the board appended to the balance equal to three pounds' weight nearly.

It will be perceived that in this manifestation the medium had no means of communication with the board, beside the water. It was not until he became quite still that the invocation was made. * * * The distance of the hook of the scale from the fulcrum on which the board turned was six times as great as that of the cage in which the hands were situated. Consequently a force of 3 x 6 = 18 pounds must have been exerted.

This experiment has since been repeated again and again, but on a smaller scale, when not only the downward force was exercised, *but the spelling of words* was accomplished.

On one occasion, when no result ensued, it appeared to arise from the water being so cold as to chill the medium, because, on warming it up to a comfortable temperature, the desired manifestations were obtained."

If the reader brings forward in memory the facts given in the foregoing description, he understands that the inverted glass vase was nine inches in diameter and five inches deep—the water in it three and a half inches deep. The inverted wire gauze cage, let down within the vase, did not reach to the bottom of the vase by an inch and a half, consequently the water in the cage was not more than two inches deep, and the cage was nowhere more than seven inches in diameter, and probably was not more than five inches down where the water was. The water into which the medium (Gordon) put his clasped hands was then but about two inches deep and five broad. Now how much would the water weigh which his hands would displace under such circumstances? We have just hung a tin pail, two-thirds full of water, upon the hook of our spring-balance, and hung the balance—pail and all—upon a long wooden pin projecting from the wall of our basement. By thrusting both of our hands into the water in the pail so as to submerge both entirely to the wrists, we did not increase the weight more than one pound and a quarter. We will give the Harvard professor permission to subtract the above amount from the eighteen pounds, and call the pressure witnessed by Prof. Hare sixteen and three-quarters pounds; still we ask him what produced that amount. The result is just as good with this deduction as without it. Yet Prof. Hare must not be supposed guilty of an oversight in this matter. He states with sufficient clearness that the increase of pressure, which the immersion of the hands would cause, had taken place before the spirit-power was applied. "It was not till he (Gordon) became quite still" (his hands were already in the water) "that the invocation was made."

Whether the pressure, in the above case, was eighteen pounds or only sixteen and three-fourths, the demonstration is clear and positive, and will stand the closest scrutiny of the most enlightened and critical science. The demonstration *proved that some power unknown to science* depressed the scale.

Many readers of the Banner of Light may deem this a heavy or wearisome article; may feel that they do not need such *dry demonstration.* We hope that such will patiently bear with the Banner while it furnishes food for a more exacting and less favored class—a class that asks for palpable and logical demonstration of spirit-presence, and cannot attain to faith in Spiritualism intuitively. It should not be forgotten that the doubting Thomases, when once convinced, attain to a more intelligent faith than almost any others, and are among the most able and convincing expounders of the faith that is in them. We know not where else strictly *positive demonstration* of spirit presence and action among men is so compactly and clearly presented as in the foregoing extracts, and we feel that we are furnishing an article which many a reader, who does not personally need it, will find exceedingly instructive to some thinking and logical friend or neighbor.

We are unwilling to give the reader leave to stop until he has seen the beautiful and instructive revelations which were made by the father of this eminent man to his inquiring son, and verified through the apparatus described above.

This communication, covering about thirteen pages in Dr. Hare's book, is, in our judgment, the richest gem in all that part of spiritual literature which we have read. Its style is simple, clear, concise and smooth—more so than that of Prof. Hare himself or that of Mrs. Gourlay, his medium. The narrative is methodical and perspicuous. The English language has seldom, if ever, been made to convey more instruction in the same space, or been woven into more smooth and chaste sentences. The communication relates to the position and physical features of the spirit-world, the nature and source of its light—of its government, its social constitutions, the studies and pursuits of its inhabitants, their marriages, their religious teachings, their music, their bodily forms, their raiment, their powers and methods of communicating with man, their voyages of discovery, their hungerings and thirstings, their need of rest, &c., &c., and this in such terse and polished language that it would furnish the answers to a very instructive catechism relating to the home and the pursuits of the departed ones, which would be valuable in the Lyceum and at the fireside of all who have children. We hope that some one will thus put it to good use.

Of course we cannot vouch for the *accuracy* of the statements, but, on most points, they seem to us reasonable; they charm us, and we accept them as the clearest and most rational account we have met with of the summer-land. We hope the Banner of Light will copy the whole communication, either in immediate connection with these descriptions of demonstrations, or in a subsequent issue. They are on pages 87 to 97 inclusive.

Banner Correspondence.

Louisiana.

NEW ORLEANS.—J. W. Allen writes, May 18: EDITORS BANNER OF LIGHT—Your paper of May 5th came to hand in due season, and met with its usual glad reception. From a perusal of the accounts given of mediums and manifestations I conclude that "the shower," instead of being "well nigh over," is only just commencing, or rather it seems as though we were going to have a flood.

We of New Orleans have been unusually blessed, in that we have had *regular* speaking for five weeks. Mr. J. M. Peebles was here, and lectured every Sunday morning and evening for four weeks. The audiences were large at each lecture, and the last evening the hall was crowded. Everybody seemed well pleased.

There is an effort being made to have Mr. Peebles return next winter for three or four months.

Mr. N. Frank White is here, and lectured to an appreciative audience. He is an active, whole-souled Spiritualist and medium, and possesses the qualifications for one of the best of missionaries. He has been doing a good work in Texas. He leaves for Goldsborough, N. C., to-morrow, at which place, and wherever he may go, we wish him a friendly greeting and large audiences.

Miss A. W. Baker has been with us a short time. She has met with some success in securing subscribers for the "Lyceum Banner."

We hope to make a successful effort next winter to establish a Lyceum here, as we have long felt the need of having one.

Ohio.

SPRINGFIELD, CLARK CO.—Sarah J. Lewis writes us, May 16th, that the cause of Spiritualism is slowly working its way into notice in this town. She refers in high terms of commendation to the Banner of Light, and the work it is doing, saying that "it is truly a welcome guest in our family." At her house occurred the first spiritual manifestations which ever took place in the city. A small circle meets twice a week in Allen's Hall, Mr. John P. Allen—a genuine Spiritualist and "well-to-do" citizen—furnishing the use of the hall and lights on each occasion. The residents of the place—who meet at this hall—though few in number, are earnest, and greatly desire lectures. They will be glad to do what they can toward entertaining and rewarding any lecturers who, traveling that way, will call on them.

She describes the city as *very* Orthodox, some seventeen churches being in full operation. There are several large machine shops and manufacturing establishments in the place, also one large hotel, called the Lagonda House, and *some* others. A fine Opera House and many stores tell of the flourishing character of the locality.

Michigan.

BATTLE CREEK.—J. K. Dearth informs us, under date of May 20th, that at the annual meeting held by the Spiritualists in that vicinity, the following officers were elected to carry on the business for the ensuing year: President, A. P. Averill; Secretary, J. V. Spencer; Treasurer, William Merritt. The meetings of the Society are held in Stuart's Hall, as usual, and are well attended. Our correspondent says: "During the past year we have collected and paid out between $1200 and $1300. The Methodist Episcopal Church, with their minister, Mr. Buel, attacked us, but their arguments were successfully met by Mr. A. B. Whiting. The Adventists, under Elder M. E. Cornell, also attempted to "move on our works," but Mr. W. F. Jamieson put them to flight. The results of both these manœuvres have been favorable to the cause of spiritual progress, and highly encouraging to the believers in our faith. The past year has been rich in food for the inner man, by way of lectures, poems, music, &c. Hoping the next and coming years will be as fruitful, we will work on, believing that unseen friends will aid us until we too shall join them."

New Hampshire.

BRADFORD.—Mrs. L. A. Sturtevant, May 18th, speaks of the efficient services given at the late Spiritualist Convention at Sutton, by Mrs. Sawyer, of Manchester, N. H. She came among the people there as a comparative stranger, (except to the writer,) but before she left all were ready to accord their grateful thanks for her labors among them. The writer says: "After speaking twice on Saturday, officiating at the organ, serving as Chairman of the Committee on Resolutions and making herself useful generally, it seemed to be the general feeling that she should give two lectures on Sunday, which she did, to the satisfaction of all. * * * From a personal acquaintance with Mrs. S. of two years' standing, I know her to be a true and noble woman, just as willing to work in the lyceum, the sewing-circle or sociable, as upon the rostrum, and that, too, from no mercenary motives."

God in the Constitution.

Sectarian bigots are anxious that *their* idea of God should be recognized in the Constitution of the United States. He *is* the Constitution of the Universe, and will govern it, including the United States, by immutable law, without any assistance from those who have never recognized him *where he is most manifest*—IN THE CONSTITUTION OF MAN.

Recognize the *citizenship of Woman* in the Constitution of the United States, and more of God will be inserted therein than all the creeds of Christendom contain! DEAN CLARK.

Maxim for women of fashion: Never bring a husband to an evening party. There is nothing so much in the way.

Maxim for men of fashion: Always take your wives when you go out of an evening. There is nothing that would so much improve your morals.

Deal gently with those who stray. Draw back by love and persuasion. A kiss is worth a thousand kicks. A kind word is more valuable than a mine of gold.

For the Banner of Light.

MORNING STAR.

The Legend of an Indian Maid.

By "Ta-wah-ha-wah," through the mediumship of Mrs. Susan G. Horn, author of "Strange Visitors."

Long moons have passed since o'er these hills
The red man, moved by bitter ills,
Breathed vengeance on his foe,
And from the mountain and the dell
Reechoed the wild warriors' yell
To lay the white man low.

An Indian chief, of warlike fame,
One daughter had, whose fitting name
Was peerless MORNING STAR;
And many a haughty Indian brave
Bowed at her feet, like humblest slave,
Whose fame had spread afar.

Black was her hair as raven's wing;
Her voice like mating birds in spring;
Her step light as the fawn;
Her large, dark eyes beamed love on all,
And sunshine with her touch did fall,
And darkness turned to dawn.

To the chief's lodge a trader came
To barter beads for Indian game,
For furs and skins so gay.
He wooed this maiden with his eyes,
And, ruthless, won this beauteous prize
To while his hours away.

The chieftain wished his daughter wed,
And borne to the great warrior's bed
Who claimed her youthful charms—
A chief of years and great renown,
Who 'd bring a string of scalps to crown
The bride who 'd bless his arms.

Fair MORNING STAR grew sad to think
That from her lover she must shrink,
And wed her father's choice.
The pale-face vowed words in her ear,
Which, like a viper, glittered clear—
It was a traitor's voice.

He whispered, if she 'd be his bride,
To meet him at the river's side;
Three suns he 'd for her wait.
No Indian chief should claim her hand;
He had a trusty, ready band
To save her from that fate.

He left, and she was plunged in woe;
To the chief's lodge she soon must go—
A sad, unwilling bride.
'T was night—the morn would see her wed.
Unseen she left her furry bed
And wigwam of her pride.

O'er the broad fields and mountain steeps
Bright MORNING STAR now stealthy creeps,
While darkness brooded low.
How sad her heart, that she must leave
Her tribe, who for her loss would grieve!
But tears she will not show.

The night fell darker o'er the vale;
The sharp wind blew a bitter gale;
Her steps grew weak and slow.
At length she lost the slender trail,
At which her dusky cheeks grew pale.
Ah! whither should she go?

Through slimy pools and meadows dank,
Like hunted deer's, her bare feet sank.
But soon she raised a cry,
So fierce and wild it waked the night,
And put the startled wolf to flight,
And roused the buzzard nigh!

An adder had her bare foot stung!
His planted fangs her heart-strings wrung.
Alas! no help was near.
She struggled with her deadly foe,
And, wild with pain, she turned to go
Back to her home in fear.

Too late! She ne'er will reach that place
Where the rude wigwams of her race
Her dying eyes may cheer!
She 'll see no more the Indian maids,
No more will wander in the glades
Around her home so dear.

Ah! better thus that she should die,
Than by the pale-face traitor's lie
Be led to greater ill!
Meanwhile they missed her from the tent,
And warrior chief and brave were sent
To search o'er vale and hill.

They started, and the welkin rang
With cries and yells and arrow's twang,
As hidden white men rose
Upon the unsuspecting braves,
Who struck like madmen at the knaves,
Their treach'rous, bloody foes!

Poor MORNING STAR their war-cry hears,
As louder, wilder, now it nears
The brook to which she crawls.
On—on they come! She hears their tread—
The flying troop, like lightning sped—
And as she looks one falls!

The rising moon which lights the sky,
Reveals to her sad startled eye,
Her treach'rous lover slain.
Her people murdered by his hand,
Their blood empurpling the land,
Cried out from brook and plain.

His wicked scheme she sees too late,
And bravely struggles with her fate,
His evil to atone.
She vows her soul shall ever stay
Beside that stream by night and day,
And there keep watch alone;

Till round one council fire they stand,
And red man clasps the white man's hand—
No longer foes, but friends.
With smile sublime her vow she made,
On the cold ground her head she laid,
While death her spirit rends.

o o o o o o o o

Through summer's calm and winter's storm,
This Indian maiden's spirit-form
Its faithful watch doth keep.
She hears her dying nation's cry—
Like hunted wolves they 're doomed to fly,
And in the dust to sleep.

No friend so faithful, true and fast,
As Indian, faithful to the last.
So this poor Indian maid
Leaves the Great Spirit's hunting-ground,
And by the limpid stream is found,
Till scalping-knife is laid.

Now every maiden passing by
That haunted stream doth heave a sigh,
And long for war to cease.
Then MORNING STAR shall find her mate,
In hunting-grounds of that blest state,
Sweet Summer-Land of Peace!

GREAT MEN.—Franklin was a printer; Bolivar, a druggist; Mahomet Ali, a barber; Virgil, the son of a potter; Milton, the son of a scavenger; Horace, the son of a shopkeeper; Demosthenes, the son of a cutler; Robert Burns, a plowman in Ayrshire; Shakspeare, the son of a wool-stapler; Cardinal Wolsey, the son of a pork-butcher; Oliver Cromwell, the son of a London brewer; Whitfield, the son of an innkeeper at Gloucester; Columbus, the son of a weaver.

A old Connecticut lady who was very much troubled by the prospect of the introduction of gas in her village, and the consequent disuse of whale oil, asked with much earnestness: "What is to become of the poor whales?"

A good conscience is better than two witnesses—it will consume your grief as the sun dissolves ice. It is a spring when you are thirsty, a staff when you are weary, a screen when the sun burns, a pillow in death.

Spiritual Phenomena.

B. F. RICHARDSON, THE BLIND MEDIUM.

DEAR BANNER—I recently wrote you from Philadelphia, before leaving which city I twice visited public séances held by Benjamin Franklin Richardson, the blind medium, who, it is said, graduated for the ministry from a poor-house in Orange County, Vermont, his father having died two months before he was born, and his mother at his birth. "When I was seven months old," says he, "I lost my eyes by canker-rash, and never saw anything on the earth with them that I can remember." Of course Richardson has had no school education whatever. It is said that there has been no growth or development of his brain since his eighth year, and his vitality seems correspondingly low. His spirit guardian, Dr. Harvey, (discoverer of the circulation of the blood,) asserts that without their aid he could not live an hour. He was taken sick with consumption in 1859, when about sixteen years old, and, as is alleged by his autobiographer, was supposed to be dead, and his body about to be buried four days after, when the funeral was arrested by an aunt, who thought she discerned moisture on the inside of the glass of his coffin. Restoratives were administered, and in about an hour he awoke with a scream: "Light! oh light! you are all gone now! Oh! why did you bring me back to this world, so dark and dreary? There is nothing for me here; you have taken me from my father and mother!" From this period dates Richardson's mediumship. He moves about a crowded room, and describes the complexions of persons and the color of their garments and ornaments, with almost as intelligent precision as if gifted with material vision, and says that he hears the voices of his spirit guardians, and feels the pressure of their hands as distinctly as if they were still in the form.

He opens his séance with prayer, followed by a sermon, partaking rather too much of ordinary pulpit *prosery* to suit my taste; after which the audience are requested to prepare any questions they see fit, which are promptly and plausibly answered by intelligences that purport to have passed from the earth into spirit-life. In all these and several other of Richardson's spiritual gifts there is nothing strikingly significant or remarkable, and I revert to them only by way of preface, to speak of another phase in his mediumship that I do not remember to have seen brought to notice elsewhere. At one of the séances it was claimed by the medium's guardian spirit that a copy of the New Testament existed in the other world, and, by request, a chapter purporting to be in it was rehearsed. This was done in so ready and off-hand a manner, that, coming, as it did, from an individual whose weak and uncultured mind I felt sure was not competent for the composition, I thought the phenomenon worthy of further investigation, and a few days after I called on Dr. H. T. Child, whom I knew to be an expert phonographer, and asked him to accompany me to Richardson's rooms, 633 North Eleventh street. He kindly consented to gratify me, and on our arrival finding the medium at leisure, we requested a sitting. Richardson was soon entranced by what purported to be the spirit of Dr. Valentine Mott, late of New York, who, in answer to our queries, stated that they had a copy of the New Testament in their sphere, though it varied in some respects from ours, and that he would gladly rehearse to us any chapter we should name. We asked that he would repeat to us Christ's Sermon on the Mount, which request was immediately responded to, as follows:

"Brethren, love ye one another, and let all your conversation be yea, yea, and nay, nay. Therefore (thereby) ye shall have no unclean thing to overcome. Love your neighbor as ye would that your neighbor should love you. Turn away from all evil communications, and be glad that ye are the children of one Father. Let not hatred be kindled in your souls, but love your enemies, and sustain them when they are going astray. Lift up your heart with rejoicing, and be with them that mourn, to comfort them. For your countenance shall give them comfort in the kingdom which is to come. Blessed are they that are meek in spirit, for they shall see the glory of God manifest. Blessed are the peacemakers, for they shall set up the kingdom of God among men. Blessed are the meek in spirit, for they shall inherit meekness in the world which is to come. Blessed are they that are athirst for righteousness sake, for they shall be filled with spiritual wisdom, for the angels of God shall attend them. Therefore be not discouraged when your enemies shall persecute you, and when they shall strike you on the right cheek turn you also the left. Rebuke them not because of their chastisement, for their abuse will give you strength when you shall come into the kingdom of my Father. For I shall go from you leaving this testimony, for it is the will of my Father which is in heaven. Therefore rejoice that ye are inhabitants of one kingdom, for when these things shall take place that ye shall fully love one another, then shall all carnality be swallowed up in faith, and all joy shall be given to the world, both in the flesh and in the spirit, for the spirit and the flesh shall become as one."

The fifth chapter of the second epistle of John was next asked for. In reply, the controlling influence stated that several of the epistles were absent from their copy of the New Testament, and among them, all of those of John; further, that John the Baptist, John the Evangelist and John the Revelator were all the same individual person. We then asked that the first six chapters of John's gospel should be repeated as they appear in the spirit version, and our request was promptly responded to, the language and sentiment varying from that of our Testament somewhat in the same degree and manner as occurs in the Sermon on the Mount.

Having understood that what purported to be the spirit of Jesus of Nazareth sometimes manifested through the medium, I asked that he might come and give us some further light on the subject of his nature and mission than is made plain in the New Testament. The medium took his seat, as is his manner when the spirit control is about to change, but immediately arose and said: "Dear child of earth, trouble not thyself concerning the means of salvation, for ye are even within yourself endowed with power to deliver yourself from every transgression—thou hast within thyself the power of life. Look not into the darkness, but look thou into the light which is within thyself; for, like as thou art, I was born of the flesh—born subject to the law of the flesh. I lived according to the law. My divine existence is like unto thine, and thou art like unto me, except that thou hast a material body, while I come unto thee through another's. Ye are commanded not to be disturbed, for in the spirit there are powers of wisdom, of goodness, of holiness. For as every man is born of the spirit and the water, even so am I born of the spirit and of the water; and if ye were born according to the law of the flesh, so was I. For I came not into the world of my own consent, but I came into the world subject to the law. But man hath made me his God. But verily I say unto thee, there is but one God that thou hast not seen, nor canst thou comprehend the Great Central Fountain from whence flows all things that exist—this Great First Cause, this immortal principle that moves all things. Therefore let not thy heart be troubled, but walk thou in the light, according to the best of thy ability, for thus thou art saved from all that would otherwise destroy thee. If thou art full of goodness within thyself, then thou hast the kingdom of God abiding within thee, and thou hast power over all unclean things, and thou shalt cast them off. I say unto thee, every child of earth is subject to the law, subject to the condition of spirits, subject to the surroundings of each individual. Each must save himself according to the ability given him. For some may not have that light that thou hast, and they that have not that light, that wisdom that thou hast, are not subject to the same conditions that thou art. There is no redeemer except that which is within you."

All the foregoing communications were written out *verbatim* by Dr. Child from his short-hand notes. I have misgivings whether they are worth printing, but as your journal contains as full and candid an *exposé* of the various phases and phenomena of modern Spiritualism as any other periodical, and will doubtless be referred to in the years to come, when our divine philosophy "shall cover the earth as the waters do the sea," I thought that you and your spirit guides might decide to give them a place in the Banner. If so, readers of course will take them for what they are worth, in accordance with their individual convictions.

THOMAS R. HAZARD.

New York, May 4, 1871.

OUR BELOVED HAVE DEPATED.

Our beloved have departed,
While we tarry, broken-hearted,
In the dreary, empty house;
They have ended life's brief story,
They have reached the home of glory,
Over death victorious!

Hush that sobbing, weep more lightly—
On we travel, daily, nightly,
To the rest that they have found;
Are we out upon the river,
Sailing fast, to meet forever
On more holy, happy ground?

On we haste to home invited,
There with friends to be united
In a surer bond than here;
Meeting soon, and met forever!
Glorious hope! forsake us never,
For the glimmering light is dear.

Ah! the way is shining clearer,
As we journey ever nearer
To the everlasting home;
Comrades who await our landing,
Friends who on the shore are standing,
We salute you, and we come.

[From the New York Times, May 25, 1871.]

Mrs. Woodhull and her Critics.

To the Editor of the New York Times:

Because I am a woman, and because I conscientiously hold opinions somewhat different from the self-elected Orthodoxy which men find their profit in supporting; and because I think it my bounden duty and my absolute right to put forward my opinions and to advocate them with my whole strength, self-elected Orthodoxy assails me, vilifies me, and endeavors to cover my life with ridicule and dishonor. This has been particularly the case in reference to certain law proceedings into which I was recently drawn by the weakness of one very near relative and the profligate selfishness of other relatives.

One of the charges made against me is that I lived in the same house with my former husband, Dr. Woodhull, and my present husband, Col. Blood. The fact is a fact. Dr. Woodhull being sick, ailing, and incapable of self-support, I felt it my duty to myself and to human nature that he should be cared for, although his incapacity was in no wise attributable to me. My present husband, Col. Blood, not only approves of this charity, but coöperates in it. I esteem it one of the most virtuous acts of my life. But various editors have stigmatized me as a living example of immorality and unchastity.

My opinions and principles are subjects of just criticism. I put myself before the public voluntarily. I know full well that the public will criticise me and my motives and actions in their own way and at their own time. I accept the position. I except to no fair analysis and examination, even if the scalpel be a little merciless.

But let him who is without sin cast his stone. I do not intend to be made the scapegoat of sacrifice, to be offered up as a victim to society by those who cover over the foulness of their lives and the feculence of their thoughts with hypocritical mouth of fair professions, and by diverting public attention from their own iniquity and pointing the finger at me. I know that many of my self-appointed judges and critics are deeply tainted with the vices they condemn. I live in one house with one who was my husband; I live as the wife with one who is my husband. I believe in Spiritualism; I advocate free love in the highest, purest sense, as the only cure for the immorality, the deep damnation by which men corrupt and disfigure God's most holy institution of sexual relations. My judges preach against "free love" openly, practice it secretly. Their outward seeming is fair; inwardly they are full of "dead men's bones and all manner of uncleanness." For example: I know of one man, a public teacher of eminence, who lives in concubinage with the wife of another public teacher of almost equal eminence. All three concur in denouncing offences against morality. "Hypocrisy is the tribute paid by vice to virtue." So be it. But I decline to stand up as "the frightful example." I shall make it my business to analyze some of these lives, and will take my chances in the matter of libel suits.

I have faith in critics, but I believe in public justice. VICTORIA C. WOODHULL.

New York, Saturday, May 20, 1871.

Improvement in Type-Setting.

Mr. A. H. Bailey, of Somerville, Mass., presented to the consideration of the Massachusetts Institute of Technology, a few weeks since, his plan for a practical system of logotype composition to facilitate printing, reciting the various steps in the progress of this wonderful art, and the many efforts made in Europe and America to substitute syllables and short words for the common one-letter types, and explaining a system devised by himself, which he claims will reduce the time of composition one-half. In 1859 Mr. Bailey completed a system of combinations, embracing the entire alphabet in syllables and the most common short words, contained in cases of convenient size for practical use in hand composition. His arrangement is thoroughly systematized, requiring by its method less memory, and with less chance of picking up the wrong letters than in the old way, facilitating also, for the same reason, the distribution of the types, though the gain is less in distributing than in setting. He took an article as printed in a Boston daily, and compared the number of movements of the hand necessary to set the types in the old and in his system, with the following result: By the old method each line required from thirty-one to thirty-eight motions; by his system, thirteen to twenty. This indicates a gain of one-half in the movements of the hand, and after the plan is learned, a corresponding gain in time.

It would seem that this system promises gain of time, economy and material, and greater accuracy in composition. The philosophy of the improvement is, that the compositor takes two, three or four letters at every "lift," or arm-motion, instead of only one type, as by the present method. Some such improvement in the art of type-setting is a necessity in these days of rapid work, when every possible facility is demanded in putting before the public the intelligence for which the demand is increasing. Mr. Bailey has the brains to command a triumph for his thought.

A young gentleman, speaking of a young beauty's fashionable yellowish hair, called it pure gold. "It ought to be," said a bystander; "it ooks like twenty-four carrots."

"HEALTH IS WEALTH."

BY MRS. M. A. KIDDER.

A clear, bright eye,
That can pierce the sky
With the strength of an eagle's vision,
And a steady brain,
That can bear the strain
And shock of the world's collision;

A well-knit frame,
With the ruddy flame
Aglow, and the pulses leaping
With the measured time
Of a dulcet rhyme,
Their beautiful record keeping;

A rounded cheek,
Where the roses speak
Of a soil that is rich for thriving,
And a chest so grand
That the lungs expand
Exultant, without the striving;

A breath like morn
When the crimson dawn
Is fresh in its dewy sweetness;
A manner bright,
And a spirit light
With joy at its own completeness;

Oh, give me these,
Nature's harmonies,
And keep all your golden treasures;
For what is wealth
To the boon of health,
And its sweet attendant pleasures?

Letter to a Spiritualist.

The Christians and clergymen of Nyack-on-the-Hudson—A half-hour with a medium.

NYACK, N. Y., 1871.

Mr. A. T. L., Boston—Dear Sir: As you have written to me, requesting that I forward the names of the different clergymen in this place, in view of your furnishing them gratuitously with some copies of a paper called the "Banner of Light," permit me to lay before you the reasons why I have omitted to comply with your request, and also allow me to state what my own personal belief is in regard to matters pertaining to the future life.

This little village is well represented by religionists of the Orthodox faith. Among its places of worship may be found a Methodist, a Protestant Episcopal, a Presbyterian, a Baptist, a Reformed Dutch and a Roman Catholic church. Over each of these churches a pastor is settled, whose duty is to minister to the spiritual wants of his flock, by preaching, by prayer, and by pastoral visits among the members of their churches respectively. As all the church-going people in this place appear to be well settled and grounded in their religious faith, they do not seem to have any idea of "leaving the first principles of the doctrines of Christ to go on to perfection;" that is to say, they are like little boats moored to the shore by a cable of creeds, or like babes whose growth has been stunted by being fed so long upon milk that their stomachs have become incapable of digesting more solid food.

What strikes me as most strange in this connection is, that any one man or any set of men, in any time past, should draw up a certain formula of religious belief, and assume that such a belief should be binding upon the race of mankind, through all time to come. Yet such is nevertheless true. When Moses gave to the Hebrews his system of religion, he did not intend that it should ever be superseded by any other religious belief, for he commanded the children of Israel to observe his statutes throughout all generations. To say nothing of Zoroaster and Confucius, whose systems of morality were, in many respects, superior to the laws of Moses, we next arrive at the advent of Christ, who, in one brief sentence, "Thou shalt love God with all thy heart, and thy neighbor as thyself," comprehended all that was good and excellent in the systems of the religious teachers who preceded him. But in the establishment of Christianity Christ has had a multitude of annotators, and their discordant views have given rise to a variety of creeds, wherein the votaries of each creed doom the others to perdition for entertaining a religious belief which neither the one nor the other could reject. Hence we have the creed of the Apostles; the creed of Athanasius against the Arians; the creed of Origen; the creed of Tertullian; the creed of Cyprian; the creed of Thaumaturgus; the creed of Lucian the martyr; the Nicene creed; the Calvinistic creed; the Westminster Assembly creed, and the Arminian creed, besides others. These, again, have been subdivided into a multitude of other creeds, among which, as I before stated, we have here in Nyack the Protestant Episcopal creed, the Methodist creed, the Baptist creed, the Presbyterian creed, the Reformed Dutch creed, and the Roman Catholic creed. Now there is some little truth mixed up with a large amount of error in all these different creeds, but as the advocates of each do not perceive the errors in their own creed, each one vainly imagines that he worships at the shrine of truth alone, and, as a consequence, is "at ease in Zion;" and, therefore, I prefer to let them sleep on until they are startled by the fact that heaven has come down to earth, and that publicans and harlots have entered into the kingdom of God before them.

Now, sir, it is not only the bounden duty, but it is also the absolute right of each person to live in obedience to his own convictions; and if these religionists feel it to be their duty to quench their thirst for knowledge, and put an end to moral, intellectual and religious progression, by confining their researches within the limitations of a creed, they have a right to do so, but I have no right to thrust opinions upon their notice which come from a higher plane of moral, intellectual and spiritual development, unless requested by them so to do.

Eternal progression is a fundamental law of the universe, and therefore the human race never goes backwards; when these religionists betray the cravings of unsatisfied desires, and their voices are heard outside of their creeds—sounding like a trumpet along the highways of life—"Who will show us any good thing?" that event will be a sure indication that they have outgrown their creeds; that the edicts of their priests and ecclesiastics have been weighed in the balance of truth and found wanting, and that nothing less than a higher standard of morality, and a greater latitude to religious liberty than what the Church allows, will be satisfying to their souls.

AN INTERVIEW WITH A TEST MEDIUM.

I will now give you a description of an interview I had with Dr. H. Slade, which, although not entirely satisfactory to me, may be, at least, somewhat interesting to others. On reaching the Doctor's residence, I was ushered into a private room, where I seated myself upon a sofa for a few moments, at the expiration of which, Dr. Slade came in, and upon making known my business, he removed the cloth from an ordinary looking table which stood in the room, and placing a couple of chairs thereat, he invited me to seat myself in one, and he occupied the other. After providing a slate and a small bit of pencil, which he placed on the table, he instructed me to place my hands upon the table, and having complied, he followed my example by placing his own hands in the same position, and partly on the top of mine. Presently distinct raps were heard simultaneously beneath the table and on the sofa in which I had been sitting. The Doctor then asked, "Is there any spirit present that will communicate by writing?" In response, three distinct raps were given. After learning my name and the object of my visit, the Doctor then inquired, "Is there any spirit present that will communicate with this gentleman?" Again, three raps as before.

The Doctor then took the slate in one hand, and placed it under the edge of the table, he holding one end of the slate and I the other, while the hand of each of us not so employed remained on the table. Presently I heard a sound, as if some one was writing on the slate, and then two or three taps were given, as if some person struck the slate with the point of a pencil. The slate was then removed, and on it was written: "I have not forgotten you. S. Knapp." The Doctor then asked me if I knew the name on the slate, and I told him that I could not think of any relative or friend of mine who had died, whose name would be represented by the initial letter "S." The Doctor then asked if the spirit would make itself more distinctly known. Three raps, as before. The slate was again placed beneath the leaf of the table, and on removing it I found written: "My dear husband, do not fear; I have not forgotten you. S. A. Knapp." Still in doubt, I told the Doctor it would have been more satisfactory to me if the spirit had written its name in full. The Doctor then asked if the spirit would write its name in full. Raps, as before. The Doctor then handed me the slate, and told me to place it beneath the edge of the table, holding it with one hand, while the other rested on the table. After removing it, I found written thereon: "My dear, noble husband, do not doubt any more. Sarah Ann Knapp." In the meantime, raps were heard around and beneath my chair. The Doctor said I was surrounded by spirits; he called my attention to a bright light that was passing over my feet; also to another that was resting on my knees, while at the same time a large rocking-chair, which stood by a window some distance from the table, was by some unseen influence lifted from the window and placed alongside the chair on which I sat.

Dr. Slade appeared to me to be nervous and agitated; his hands were in a cold, clammy sweat, not unlike that which is sometimes felt on the human form immediately preceding dissolution. The above is only a meagre description of spiritual phenomena which occurred in my presence, not in a darkened room, but at midday, in a room well-lighted by two windows, which let in the rays of the sun. M. K.

[From the Religio Philosophical Journal.]

Andrew Jackson Davis and Spiritualism.

MR. EDITOR—Various articles have appeared from Spiritualists, within a few months past, which indicate a very general misapprehension of the attitude which A. J. Davis holds toward mediumistic Spiritualism, and also regarding the source of his inspiration. Most Spiritualists, it seems, regard Mr. Davis as a medium for spiritual communications from the spirit-world. Some of them now think Mr. Davis did formerly claim to be a medium, but that he has recently abjured all such claims or relationships. Many persons, so the spiritual papers say, desire to hear from Mr. Davis in relation to these questions.

Mr. Davis has signified his disinclination to make superfluous replies to the various questions now being agitated respecting his mediumship, Spiritualism, and the source of his inspiration, and looks to the receivers and advocates of the Harmonial Philosophy to discuss these questions, and guard the cause of truth from whatever aspersions may be ignorantly or inadvertently cast upon it.

By your permission, I will give some quotations from Mr. Davis's works, which may serve to enlighten the people respecting the justice or injustice of some of the imputations recently made by different writers against Mr. Davis, viz.: that he has *renounced* and denounced mediumship; that he has made a *recantation* of important doctrines which he formerly taught; that he is *no friend* to mediums, and that he has "*gone back*," as the phrase is, on Spiritualism, etc., etc.

Commencing twenty-two years ago, I have read carefully every volume Mr. Davis has published, some of them many times over; and I fail to see in his latest work, "The Fountain," those glaring inconsistencies and contradictions of former works of that author which many think they perceive, and so dolefully bemoan. In nearly every volume Mr. Davis has written, he has given the reader some clue to, or explicit explanation of, the manner in which he becomes possessed of the ideas and information which he imparts to the world. There is nothing in "The Fountain" that amounts to a "recantation" of, or even an inconsistency with, what he has uniformly stated regarding the source of his knowledge.

I can hardly remember the hundredth part of the explanations and illustrations Mr. Davis has given from time to time concerning his intercourse with departed spirits and the spirit-land, the theory of his mental illumination, etc.; and not having over one-half of his works at hand now, I must content myself with such portions of his writings as are available for the present purpose.

It must be borne in mind that Mr. Davis, in all his voluminous writings, claims to be in a state of mental development which he terms the "superior condition," or of "spiritual illumination," and *not* in a state of mediumship, or of *spirit-control*. In the superior condition his mind is as independent of spirit *control* and as individually responsible for the mental manifestations, as when in the ordinary state; perhaps more so, from the very fact of that state being the *superior* of any other mental condition. He was first a subject of *mesmerism*, then became *clairvoyant*, and finally advanced to the "superior condition," or state of seership, or spiritual illumination, in which state he has written his various works, not as an instrument or machine in the hands of departed spirits, but as an individual investigating power of mind, acting under and by virtue of psychological laws and principles which are inherent in every human soul, (although undeveloped in most cases during earthly life.)

Premising thus much of Mr. Davis's mental status, the reader will comprehend more readily the following language, quoted from the "Great Harmonia," vol. 1st, p. 200:

"My interior experience has taught me to discriminate between *spiritual perceptions* and *spiritual impressions*. Spiritual perceptions are distinct from impressions, first, by being inferior to them, and second, by being circumscribed and particular. Instantly upon entering the superior condition, the mind is in conjunction with a vast sphere of light; or else it comes in immediate *contact* with the electricity of the universe, which, like the sunlight with regard to the material eyes, is an agent or medium of perception to the spiritual eyes. For illustration, suppose I inwardly *desire* (or pray) to understand the situation of an individual in the tower of London. If this desire be intrinsically *good*, and if there is a *use* in it, then my spirit, by yielding to its internal promptings, is abstracted from surrounding objects and material influences. Directly subsequent to this semi-voluntary self-abstraction, there emanates from the front brain soft, clear light, unlike any earthly medium, but which quickly merges into friendly relations with the electricity of universal Nature; and forthwith I can see from the room in which I am now writing the individual whom I desire to behold. But had the *desire* been located upon the inhabitants of one of the planets—Saturn, for instance—instead of upon an earthly person, my spiritual *perceptions* would have as readily darted to that locality. As the telescope brings the planets comparatively within our grasp, even so do spiritual perceptions bring them as near to me, apparently, as is the distant landscape which the material eye can gaze upon from my window.

Concerning spiritual *impressions* enough cannot be written, so valuable and exalting are they to the spirit of man! For illustration, suppose I earnestly desire to communicate to the world something respecting geology or astronomy; if this desire is intrinsically *good* and *useful*, it will be gratified. The superior condition is induced, as above described, by a kind of semi-voluntary self-abstraction. But instead of the soft, clear light darting in straight lines from the anterior brain to some *particular locality of the earth*, it ascends, like a cloud or volume of light, a few feet from my head into the atmosphere, and here it suddenly blends with a great sphere of light, which light proceeds from the concentrated *intelligence* of the spirit-world, as from a mighty sun. This light is impregnated with the knowledge which I seek; it possesses all conceivable intelligence, and it flows into the mind, which is thus unfolded to receive it, as light and heat float from the visible sun into the objects and receptacles of earth. I was in this state when 'The Principles of Nature, Her Divine Revelations, and A Voice to Mankind,' were delivered to the world. That work could not have been presented to mankind *so early* in my life had I not been assisted by another person's supporting and congenial influence. This influence, as a *quickening* power, combined with my constitutional predisposition to spiritual illumination, enabled me to do that which, without this influence and under less favorable circumstances, I might not have accomplished before I attained my thirtieth year. But quickened into the *superior condition* by the manifold influences that were brought to bear upon me, such as magnetism, diets, habits, etc., my spirit was qualified to continue to progress and unfold more and more, day by day and hour by hour."

This was written by Mr. Davis twenty-one years ago, in 1850. The explanation, as here given by him, of the *modus operandi* by which he acquires his knowledge, does not admit of the theory of *mediumism*, or that he wrote any part of "Nature's Divine Revelations" by dictation of spirits. Had Mr. Davis been used by spirits as a "medium" in the production of that work, or had he intended to convey any such impression, he certainly would have used other language than that above quoted to convey so simple a statement of facts. That Mr. Davis has had much *personal intercourse* with individuals in the second sphere or spirit-land; that such interviews have been often the means through which he obtained valuable ideas and spiritual edification and encouragement, his writings bear ample testimony; but such visitations and interviews have been simply *fraternal* and *social*, and *not subjugational*, or, as it is usually expressed, *mediumistic*.

On another occasion Mr. Davis gives the investigator further illustrations of the process or fountain source of his interior researches, which I will next quote from his autobiography, "The Magic Staff," published about fifteen years ago (1856). In explaining the inspiration through which he was enabled to dictate "Nature's Divine Revelations," he says, p. 310:

* * * "Yea, I obtained my 'impressions' from the ultimates, or spiritualized essences of objective nature.

What do I mean by 'ultimates?' By ultimates I mean the products of primates. For illustration: you hold in your hand a peach. What is that peach? An ultimate. An ultimate is—what? Ah! now you become an incipient interior philosopher. The peach is an ultimate of a flower. Whence the flower? From a bud. Whence the bud? From a twig. Whence the twig? From a branch. Whence the branch? From a body. Whence the body? From a seed. Whence the seed? From spiritual forces. Whence spiritual forces? From the Divine fountain. Whence the Divine fountain? Most exalted question! It will consume an eternal life to yield a correct answer.

Or, take another illustration. My intuitions arise above New York, and I realize the presence of a certain impalpable ether. Whence that ether? From boiling water. Whence the water? From earth-bound gases. Whence the gases? From the vitalic forces of the earth. Whence the earth? From the sun. Whence the sun? From another sun. Whence that other sun? From a sun still greater and more remote. Whence that remoter sun? From a sun yet more inconceivable. Whence that still vaster sun? From the central sun of the Universe.

Or, take a different example. My intuitions ascend like a light column of ether toward the upper realm, and I come in contact with an atmosphere of thought. Whence that atmosphere? From a congregation of professors, students and guests at Union College. Why that congregation? It is commencement day. What is the subject of the present speaker? The relation of Christianity to civilization. Whence Christianity? From the teachings of a person named Christ. Whence that person? Now, in asking myself this historical question while mentally exalted, my intuitions become centered upon the myriad form tracks of human history; presently I strike the right vein. Then, true as the earth to the sun, I glide swiftly 'down the enormous grooves of time,' hailing the intervening centuries as I pass, till I fix upon the exact events which preceded and characterized the birth and life of the individual under examination.

In like manner every other question, scientific, ethical, psychical, poetical, prophetic, literary, etc., with which I come into intuitional *rapport*, is subjectible to my voluntary investigation. And thus from the ultimate of any matter—which invariably contains the exact minutiæ and summary of its genesis, biography, incidents, properties, nature and relations, as well as the certain indices of its future destinations—I receive my '*impressions*.' Whether I obtain them correctly or otherwise, is a question which in part remains to be decided by my individual industry and love of truth while thus intuitionally exalted. I say 'in part,' because a certain proportion of such experience can be truly explained *only by reference to the propitiousness of organization* and hereditary inclinations.

Thus I become, to some extent, individually responsible for my 'impressions,' and in the reception and impartation of them, for my perception and use of language are also intuitional. I can greatly progress, or cease altogether, as my moral status and will may incline me.

In all this, then, you perceive the inestimable utility of the Magic Staff. And in view of the foregoing reliable explanation, how glaring becomes the misapprehension of those who advertise my lectures as 'given through the *mediumship* of A. J. Davis.' As if my mind (while in the superior condition) were an insensible, unintelligent and passive substance, or *spout*, through which disembodied personages express or promulgate their own specific opinions! This is an egregious error; a most unwholesome misrepresentation.

The special influence and guardianship of spiritual beings are interpolated, so to speak, into the independently-written chapters of individual existence. Such is an immutable law of humanity.

And thus amid the trials of life and the changes of death, the consolation is, not that we have been playing the part of insensate automatons under incessant inspirations from spirits, but that we are self-existent and responsible beings, and that, aided now and then by these providential agents, we have at last climbed to the summit of that rudimental mountain which enables us to step upon the less rugged acclivities of a yet higher and more happy world."

(The italics are Mr. Davis's own.)

E. F. BOYD

Minneapolis, Minn., April 12th, 1871.

P. S.—Let all Spiritualists buy and study Mr. Davis's works. It will prove the best investment, both of time and money, they ever made. As a spiritual philosopher, they will find him not only always in the advance, but always profound and far-seeing, logical, elevating, noble and fraternal, and such misunderstandings and misrepresentations regarding his attitude toward Spiritualism would not arise. E. F. B.

[From the Salem Gazette.]

Spiritual Manifestations.

Seeing that these communications have been passed by in silence—

Whereas, It is the determination of the guardian spirits of this medium, Hannah A. Pollard, that they act as her defenders and protectors, and that they manifest the same in such a way and manner as the occasion requires.

Resolved, That said communications be published in the Salem Gazette and in the Boston Banner of Light, without note or comment. Per order.

ASAHEL HUNTINGTON, *Clerk of Spirit Court.*

April 29th, 1871.

[Medical.]

To the Tabernacle Church—The time has come for me to speak, and I must and will be heard.

This, our medium, Hannah A. Pollard, has borne the burden and heat of the day quite long enough. And as you heed not Bro. Huntington's advice and caution, it is quite time her spirit guardians both used the pen and tongue also in her defence.

And as the stand you have taken against her is an effort to prove that she be insane, and in proof you bring her advertisement and the spirit communications written through her hand, and desire by your postponement to seek for medical testimony to confirm *your* opinion, and having acted in an underhanded and unfair way, so I, as one of the guardian spirits of the medical and healing band that surround her, do hereby give as *the truth*, in all sincerity and candor, that this, our medium, is in her right mind, and even more sane than those that are against her. And I, Dr. A. L. Peirsons, was called to this medium some three years ago to act with the strong power who are exerting and carrying out the plan, heaven-directed, that will bring trembling and astonishment not only to this church, but this whole community. I, who am no stranger to you—who ministered to your suffering natures while in the form—walked these streets, and my name was with many of you a household word. For this reason am I chosen. I attend all the medical meetings, am at all consultations, of whatever nature, and know all the proceedings and conversations among yourselves in this unjust and cruel trial.

This medical band constantly attend her, direct all her movements, and though your physicians pronounce her insane, softening of the brain, or what not, they are in error—an error that they will terribly find out on the spirit-side, if they are not willing to investigate on the earth-side, and one that they will as speedily come back to own. Every obstacle is to be removed from her path, that we, of the Healing Band, may work as untrammeled as the Ecclesiastical Band that surround her. No bolts or bars are to hinder, no command or anathema prevent her, when spirit-power moves her forward. *This is the truth.*

Yours in spirit-life, DR. A. L. PEIRSONS.

April 28th, 1871.

[Ecclesiastical.]

To the Tabernacle Church.—To the dear people of my former charge, and pastor: I come before you this evening, feeling it a serious duty I owe to yourselves, myself, and this, our sister. For in this momentous question now before you hangs the destiny of this church, and the faith you profess and believe. I should be untrue to you, the dear people I have watched over for so many years, with all the love and fidelity according to the light I then had, and to you, my successor, for whom I have felt the tenderness of a father, knowing, as I well do, the arduous duties of the office, did I keep silence at this time. But having put off the mortal, and put on the immortal, I can see things "face to face," and not "through a glass darkly." Shall I tell you that, with all my trust and confidence in God we worship, I found I had lived and followed an erroneous faith? "Dr. Worcester would never come back and tell us that—it is not like him to do so," you will say. But, my good friends, it is even so. And I could tell you many truths, which now you are neither able or willing to receive—glorious truths, such as you have no conception of, because your eyes are blinded to the truth. The case of this, our sister, has been brought before you, not for her sake alone, but for your sakes—to open your eyes, also, that you may see, know, investigate and believe the truth of spirit power and spirit communing. Turn not your backs upon these things, crying, "It is all false! it is all false!" *It is true!* and in the face of every hindrance I come back, as a friend, to give you a word in season, if possible, to save you the sorrow and suffering you must endure on the spirit-side, if not on this, if you disregard these things, or deal harshly with this, our sister.

Oh! if you could see what we of spirit-life see—did you know how plainly we could look into your very hearts, as if mapped out before us, and read your every thought, how differently you would think, speak and act. And with regard to this, our sister, how little do you know of her, yet how anxious to pick every little flaw. Do you know that all these slanders are only daggers for your own bosoms? It is even so. Why not investigate before passing judgment upon her? Why not give her a letter, as you have been advised, and add to your articles of organization a new clause? It will not harm you so to do.

Of such momentous consequences rest this case with you, and with us, *I must give utterance.* Let that new commandment, "That ye love one another as I have loved you," dwell in your every heart. Take the advice of Gamaliel, as recorded in Acts v: 33 to 40: "For if this counsel or this work be of men, it will come to naught. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

This, our sister, *must* be untrammeled, that she go forward in the mission assigned her, and her strong guard will accomplish all they undertake. For this reason I came. For this reason I entreat of you, oh so earnestly, to so act that it will cause you no after sorrow.

And may the God of truth and light direct and guide you in all truth, and make you passive instruments to do HIS WILL, is the prayer of

Your affectionate friend and former pastor,
S. M. WORCESTER.

[Civil.]

To the Tabernacle Church—Pastor and Members: I still live! Live to return to earth! Live to hear the cry to Heaven of the needy and oppressed! Live to respond to the cry of humanity! Live to return and lift up my voice in clarion notes in the cause of the Truth and the Right! The cause of Truth has called me here this day, that I may add my voice to swell that noble band now so boldly enlisted in the grand march of Truth and Justice.

Shall here in this nineteenth century the voice of Truth be crushed, because it comes to you in an unbidden and unwelcome manner? Has the time come when neither man or woman can worship God according to the dictates of his or her own conscience, without molestation? Where is the freedom our Pilgrim Fathers claimed? Where is the freedom this last war tried so strugglingly to usher in? Does it bring enfranchisement to all races? all sects? all, all but spiritual truths, and that through woman? Enfranchise truth! enfranchise woman! Then, and not till then, shall our beloved country rise to what it should be, to what it ought to be. Here we behold a lone woman arraigned before this church—for what? Simply because she dare confess that she be a medium and a Spiritualist! Is this an offence? "Let him that is without sin cast the first stone."

Ah! my friends, if you knew the power of Spiritualism, you would never have taken the course you have. You intended to make her a beacon, a warning to others not to venture where she dare tread. You have made a fatal mistake—not only the church, but the faith you profess. Shall literature, art and science make rapid progress, constantly unfolding new, beautiful and astounding truths, and religion remain stationary? Ah! what better proof have we that religion too can march onward also, just strip it of its shackles? Shall prejudice and fear of public opinion trammel the Truth and the Right? Justice shall be done! and Truth in all its majesty shall ride forth triumphantly. Spirit power now hangs with tremendous weight over this terrestrial globe; and 1871 is to gain fresh laurels in the grand march of Spiritualism. This—this is to swallow up every other creed and form of worship, and true love to God and true love to man and woman, thy neighbor as thyself, be the prevailing religion. Little do you know the power concentrated in the Spirit Court. Little do you know the power that comes to you in every controlling spirit. Little do you know the strength of every written communication. For, just so true as the voice of spirit-friends comes to those in the form, asking for help for the suffering and needy of earth, and they too with abundant means to help, it matters not whether it be verbal or written, and they refuse to grant that help, just so true shall his or her stewardship be taken from him or her, and that person in turn have the same favor asked for him or her by spirit-friends. Just so true as the voice of warning and entreaty comes from the spirit-world, and it is cast aside unheeded, just so true will he or her reap the fruits of his or her own folly. Just so true as the voice of instruction and wisdom comes from the spirit-world, and its instructions received, and its wisdom cherished, just so true will it bring its own reward.

DANIEL WEBSTER.

NEW HAMPSHIRE.

Report of Quarterly Convention.

The New Hampshire Spiritual Association met in Sutton, May 5th, opening its first session at two o'clock P. M. The usual business of organizing was attended to, with the following result: President—Wm. H. Marshall, of Sutton; Vice-Presidents—Geo. S. Morgan, of Bradford; Joseph Harvey, of Sutton; John Eaton, of Sutton; Mrs. Mary Keiser, of Sutton; Father Dean, of Warner; Mrs. H. P. Austin, of Manchester; Secretary—Mrs. Lora S. Craig, of Newport; Treasurer—A. A. Sturtevant, of Bradford; Business Committee—Mrs. Harriet Fellows, Mrs. Mary Marshall, Mrs. Simon Keiser, of Sutton; *Committee on Resolutions*—Mrs. M. E. B. Sawyer, of Manchester; Mrs. L. A. Sturtevant, of Bradford; Mrs. H. P. Austin, of Manchester.

Remarks were then made by the President, our aged father John Eaton, and others.

Evening Session.—Conference opened with invocation, and continued one hour; after which, remarks were made by the President, John Eaton, Frank Chase and others. The meeting was then closed by an inspirational poem.

Saturday Morning Session commenced with conference, which was opened with an invocation by Mrs. L. A. Sturtevant, in connection with a short poem. Mrs. Morgan then interested the Convention for a short time. After a few moments of supreme silence, Mrs. M. E. Withee was controlled by the spirits of Lewis Richards, James Palmer, and Mrs. —— Harvey, who manifested themselves in such a way as to be recognized by their friends. Mrs. M. E. B. Sawyer was then called upon the stand. The audience could but feel pleased with the flow of eloquence that fell from her lips. The session closed with another short address.

Afternoon Session.—Conference opened with music by Mrs. Sawyer, followed by an invocation and poem by Mrs. Sturtevant, entitled "What is Life?" Messrs. Morgan and Chase and Miss Harvey spoke a few minutes each. Conference closed by music from Mrs. Sawyer. Lectures were given by Mrs. Withee and Mrs. Sawyer, which were instructive and elevating to the human mind. Session closed with music from Mrs. Sawyer and a few remarks from Mrs. Sturtevant.

Evening Session.—Conference opened with a song from Mrs. Sawyer, and invocation by Mrs. Sturtevant. Then our aged "Father Dean" favored us with a song, "The angels bright are hov'ring," in which nearly all of the congregation joined. This session was closed by a lecture.

Sunday Morning Session.—Opened with conference, lasting an hour. Regular lectures by Mrs. Sawyer and Mrs. Withee, Mrs. Sawyer speaking upon the subject, "Who shall our preachers be, and what shall they preach?" Mrs. Withee followed, continuing the same subject. Comments are unnecessary.

Afternoon Session was opened by Mrs. Sturtevant. Lecture by Mrs. Sawyer, during which the entire audience sat motionless, drinking in the soul-satisfying sentiments as they came from high heaven through woman's feeble form.

Here we would render our thanks to the choir, who so kindly favored us with music, and also to the people of Sutton for their generous hospitality. Their "hearts and homes" were thrown open to friends and strangers during the Convention, and many times the thought occurred to us, "You know not how many you entertain unawares."

Thus closed the Convention—one of the most harmonious meetings ever holden in the "Granite State." From the first hour of meeting it seemed that our prayers and aspirations had been met and responded to by our friends and advisers on "the other side." Considering the inclemency of the weather and the bad traveling, each session was well attended.

The Convention was adjourned to Lompstor, N. H. Notice will be given in due time. WM. H. MARSHALL, *Pres.*

L. S. CRAIG, *Sec'y.*

LIST OF LECTURERS.

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

J. MADISON ALLEN will answer calls to lecture in New England. Address care Banner of Light, Boston, Mass.

MRS. N. A. ADAMS, box 277, Fitchburg, Mass.

MARY A. AMPHLETT, inspirational, care Dr. C. Bunkley, Dayton, O.

MRS. N. K. ANDROSS, trance speaker, Delton, Wis.

J. MADISON ALEXANDER, inspirational and trance speaker, Chicago, Ill., will answer calls East or West.

C. FANNIE ALLYN will speak in Putnam, Conn., during June. Address as above, or Stoneham, Mass.

MRS. M. A. ADAMS, trance speaker, Brattleboro', Vt.

DR. J. T. AMOS, box 2001, Rochester, N. Y.

HARRISON AUGIR, Charles City, Iowa.

REV. J. O. BARRETT, Glenbeulah, Wis.

MRS. H. F. M. BROWN will answer calls to lecture and receive subscriptions for the Banner of Light. Address, Chicago, Ill., care Lyceum Banner.

MRS. SARAH A. BYRNES will speak in Woonsocket, R. I., June 11. Address 87 Spring street, East Cambridge, Mass.

MRS. NELLIE J. T. BRIGHAM'S address, Elm Grove, Colerain, Mass.

DR. JAMES K. BAILEY, LaPorte, Ind., box 394.

ADDIE L. BALLOU, inspirational speaker, Chicago, Ill., care R. P. Journal.

MRS. A. P. BROWN, St. Johnsbury Centre, Vt.

MRS. ABBY N. BURNHAM, inspirational speaker, 10 Chapman street, Boston.

MRS. EMMA F. JAY BULLENE, 151 West 12th st., New York.

M. C. BENT, inspirational speaker, Almond, Wis.

HENRY BARSTOW, inspirational speaker, Duxbury, Mass.

A. P. BOWMAN, inspirational speaker, Richmond, Iowa.

WM. BRYAN, box 53, Camden P. O., Mich.

REV. DR. BARNARD, Battle Creek, Mich.

DR. A. D. BARTON, inspirational speaker, Boston, Mass.

JOSEPH BAKER, Janesville, Wis.

MRS. E. BURR, inspirational speaker, box 7, Southford, Conn.

MRS. E. T. BOOTHE, Milford, N. H.

MRS. PRISCILLA DOTY BRADBURY speaks in Bingham, Me., one-fourth of the time. Address, North Madison, Me.

DR. J. H. CURRIER, 39 Wall street, Boston, Mass.

MRS. LORA S. CRAIG will speak in Bradford, N. H., one-fourth the time. Address, Newport, N. H.

WARREN CHASE, 601 North Fifth street, St. Louis, Mo.

ALBERT E. CARPENTER, care Banner of Light, Boston, Mass.

MRS. ANNIE M. CARVER, trance speaker, Cincinnati, O.

DEAN CLARK, Boston, Mass., care Banner of Light.

DR. A. B. CHILD will lecture at convenient distances from Boston. Address 50 School street.

MRS. JENNETTE J. CLARK, 155 Harrison avenue, Boston.

MRS. LUCIA H. COWLES, Clyde, O.

J. P. COWLES, M. D., will lecture on "Human Temperaments." Address, Ottawa, Ill., box 1374.

CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y.

MRS. J. F. COLES, trance speaker, 737 Broadway, New York.

DR. THOMAS C. CONSTANTINE, lecturer, Thornton, N. H.

MRS. HETTIE CLARK, trance speaker, West Harwich, Mass.

MRS. M. J. COLBURN, Champlin, Hennepin Co., Minn.

MRS. D. CHADWICK, trance speaker, Vineland, N. J., box 272.

DR. H. H. CRANDALL, P. O. box 1338, Bridgeport, Conn.

MRS. AMELIA H. COLBY, trance speaker, Penville, Ind.

IRA H. CURTIS, Hartford, Conn.

GEORGE E. CLARK, 2 Newhall street, Lynn, Mass.

MRS. MARIETTA F. CROSS, trance speaker, Bradford, Mass.

MRS. BELLE A. CHAMBERLAIN, West St. Paul, Minn.

MRS. M. A. CAMPBELL, 68 Niagara street, Buffalo, N. Y.

MRS. CARRIE M. CUSHMAN, trance, Concord, N. H.

DR. JAMES COOPER, Bellefontaine, O., will lecture and take subscriptions for the Banner of Light.

MRS. E. L. DANIELS, 10 Chapman street, Boston, Mass.

PROF. WM. DENTON, Wellesly, Mass.

MISS LIZZIE DOTEN, Pavilion, 57 Tremont street, Boston.

DR. E. C. DUNN, Rockford, Ill.

MRS. AGNES M. DAVIS, corner Harvard and Ellery streets, Cambridgeport, Mass.

MISS NELLIE L. DAVIS lectures in Bradford, Me., during June—address care J. W. Herrick; permanent address, P. O. Box 323, care A. P. Lake, Lowell, Mass.

A. H. DARROW, Waynesville, Ill.

DR. D. D. DAVIS, inspirational, 66 Loverett st., Boston, Ms.

MRS. ADDIE P. DAVIS, Whitehall, Greene Co., Ill.

MRS. E. B. DANFORTH, M. D., trance speaker, (formerly of Boston,) Lawrence, Kan., box 865.

MISS S. E. DICKSON, inspirational, Vineland, N. J., box 291.

FRANK DWIGHT, Montana, Iowa.

MRS. SOPHIA K. DURANT, Lebanon, N. H., will answer calls in New Hampshire and Vermont.

DR. J. R. DOTY, Covington, St. Tammany Parish, La.

MR. A. E. DOTY will attend funerals in Herkimer County, N. Y., and vicinity. Address, Ilion, Herkimer Co., N. Y.

HENRY J. DUNGIN, inspirational speaker, Cardington, O.

GEORGE DUTTON, M. D., West Randolph, Vt.

MRS. EMILY DEARBORN EWER, inspirational speaker, 241 Sixth avenue, New York.

DR. H. E. EMERY, lecturer, South Coventry, Conn.

ANDREW T. FOSS, Manchester, N. H.

J. G. FISH, Hammonton, N. J.

THOMAS GALES FORSTER, 1419 Walnut street, Philadelphia, speaks in New York during June and July.

MRS. CLARA A. FIELD will speak in Manchester, N. H., June 18. Address, 111 Middlesex street, Lowell, Mass.

MRS. M. LOUISE FRENCH, trance and inspirational speaker, 35 Ellery street, Washington Village, South Boston, Mass.

DR. H. P. FAIRFIELD, Ancora, N. J.

REV. A. J. FISHBACK, Port Huron, Mich.

MRS. FANNIE B. FELTON, Everett, Mass.

REV. J. FRANCIS, Ogdensburg, N. Y.

MRS. M. H. FULLER, Elk River, Minn.

A. B. FRENCH, Clyde, O.

CHARLES D. FARLIN, inspirational speaker, Deerfield, Mich.

GEORGE A. FULLER, inspirational, Natick, Mass.

MISS ALMEDIA B. FOWLER, inspirational, Sextonville, Richland Co., Wis., care F. D. Fowler.

DR. R. P. FELLOWS, Vineland, N. J.

N. S. GREENLEAF, Lowell, Mass.

ISAAC P. GREENLEAF will speak in Stafford, Conn., during June. Address, 1061 Washington street, Boston, Mass.

MISS HELEN GROVER, inspirational speaker, Hampshire Hall, 538 Washington street, Boston, Mass.

KERSEY GRAVES, Richmond, Ind.

DR. GAMMAGE, lecturer, 134 South 7th st., Williamsburg, N. Y.

DR. L. P. GRIGGS, inspirational, box 409, Fort Wayne, Ind.

JOHN P. GULD, Lawrence, Mass., will answer calls to lecture.

REV. JOSEPH C. GILL, Belvidere, Ill.

MRS. LAURA DE FORCE GORDON will receive calls to lecture on Woman Suffrage in the Pacific States and Territories. Address, box 2123, San Francisco, Cal.

SARAH GRAVES, inspirational speaker, Berlin, Mich.

MR. J. G. GILES, Princeton, Mo.

MRS. A. HULL, trance and inspirational speaker, 1716 Park avenue, Philadelphia, Pa.

MRS. DR. J. G. HALL, normal and trance, Fort Scott, Kan.

DR. M. HENRY HOUGHTON will speak one-half the time in Stowe and one-half in Morrisville, Vt., for one year. Address Stowe, Vt.

MRS. EMMA HARDINGE, 6 Vassall Terrace, Kensington, W., London, Eng.

MOSES HULL will speak in East Saginaw, Mich., June 9-11; in Sturgis, June 16 and 17; in Battle Creek, June 25. Address 166 West Baltimore street, Baltimore, Md.

D. W. HULL, inspirational and normal speaker, Hobart, Ind.

LYMAN C. HOWE, box 98, Fredonia, N. Y.

MRS. S. A. HORTON, East Saginaw, Mich., care K. Talbot.

MRS. L. HUTCHISON, inspirational, Owensville, Cal.

MRS. M. S. TOWNSEND HOADLEY'S address, until July 1, care Chas. Woods, Mount Vernon street, Worcester, Mass.; during July and August, Bridgewater, Vt.; September and October, Lynn, Mass.

CHARLES HOLT, Warren, Warren Co., Pa.

J. D. HASGALL, M. D., Waterloo, Wis.

DR. E. B. HOLDEN, inspirational speaker, No. Clarendon, Vt.

DR. J. N. HODGES, trance, 9 Henry street, East Boston, Ms.

MRS. A. L. HAGER, inspirational, Mount Clemens, Mich.

MRS. F. O. HYZER, 122 East Madison

☞ This paper is issued every Saturday Morning, one week in advance of date.

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

Banner of Light.

BOSTON, SATURDAY, JUNE 10, 1871.

Office in the "Parker Building,"
No. 158 WASHINGTON STREET,
ROOM No. 3, UP STAIRS.
AGENCY IN NEW YORK,
THE AMERICAN NEWS COMPANY, 119 NASSAU STREET.

WILLIAM WHITE & CO.,
PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

☞ For Terms of Subscription see sixth page. All mail matter must be sent to our Central Office, Boston, Mass.

LUTHER COLBY.....EDITOR.
LEWIS B. WILSON.....ASSISTANT.

☞ Business connected with the *editorial* department of this paper is under the exclusive control of LUTHER COLBY, to whom all letters and communications must be addressed.

The Treatment of Lunacy.

We have taken frequent occasion to discuss with much candor the condition and management of our asylums, both public and private, for the care of the unfortunate insane, and have felt compelled, in the cause of truth, to make statements by way of illustrating and enforcing our arguments that the public press, for interested reasons, prefer to wink at and withhold. When, however, we find our own position strengthened by the reluctant testimony of those who differ from us, and even go out of their way to attempt to ridicule us, it affords us extreme pleasure to refer to it; and that is simply what we do in quoting the accompanying extract on this important subject from the editorial columns of the New York World. It only shows that, as in the case of the Indian, so in that of the lunatic question, the ground taken by Spiritualists is the advanced ground, to which people gradually come up, like the sinners in the poem, who came to scoff but remained to pray. This is what the World has to remark on our lunatic asylums:

"And as the great public has no interest in propitiating anybody, we feel moved by this curious exhibition to fix the attention of the public upon the anomalous and unsatisfactory condition of our lunatic asylums in general. It is the general belief that we have made immense progress in the treatment of the insane during the present century, and in this country; and it is undoubtedly true that, in so far as concerns the methods of detention and of discipline employed to restrain the minority of pronounced madmen from doing deadly mischief to themselves or to the majority of their fellow-creatures, we have indeed greatly bettered the practice of past ages. But in respect to the sanative side of our institutions for the insane we are, so to speak, at a standstill. Our superintendents, for the most part, are men who make excellent nurses and temperate jailers of the lunatic, but who are too utterly ignorant of psychology, and too unfamiliar with the healthy processes of the mind, to be of any practical use as physicians to the sufferers put under their charge. It is a simple truth that no one important fact has yet been contributed to psychology by the concentrated experience of all our lunatic asylums. The same thing is as true of the asylums of Europe, if we except one or two in which there is a Maudsley. The most philosophical, and at the same time the most practical treatise on the diseases of the mind which has ever been written in the whole world, is the result of the studies and observations of a physician who never had an asylum for lunatics under his charge, and who, in his latter days, earnestly denounced the whole extant asylum system as contrary to sound physiology and unworthy of the general scientific progress of the age."

The substance of the matter is conveyed above, in the single remark that "no one important fact has yet been contributed to psychology by the concentrated experience of all our lunatic asylums." "Too utterly ignorant of psychology," is the whole fact. When men in charge of these institutions are not too conceited and self-opinionated to learn, they will begin to find out something useful about the laws of the mind, and how spirit influences spirit, the fact of obsession, the great truth of invisible control, and the rules that govern conditions of feeling. These men of science (so styled) have slammed the door of their temple in the face of knowledge, and barred her entrance; and the consequence is that she has been obliged to employ other agents to do her offices. The searchers for Truth will never wholly die out on the earth; and if those who have become possessed of a modicum of it prefer to take it off and bury it as a treasure of their own, they will have no reason to complain if others receive the larger share for which they are waiting with patience and in humility. The distresses of unsettled minds are to be studied from another and a spiritual side, if it be ascertained, as the World confesses, that no new fact has yet been added to psychological knowledge by the management of our lunatic asylums.

Charge to a Grand Jury.

Judge Foster, Presiding Justice of the Supreme Judicial Court of New Hampshire, delivered to the Grand Jury at the opening of the recent session of that Court in Keene a charge abounding in reminiscences of the olden times, as illustrating the progress of the human race in the ways of civilization, and the necessity of shaking off the spirit that moved to the legislation of a former period. His local allusions were appreciated by the community to which they refer. Some things he said about witchcraft interest us in Massachusetts, and perhaps those who profess faith in Spiritualism. The Judge congratulated his hearers that "vain and idle superstitions gained no such mastery over the minds of the people (of New Hampshire) as was the case in Massachusetts." "There," he remarked, "Cotton Mather preached and taught—here, Joshua Moody, of Strawberry Bank. The one endeavored to support the doctrine of the supernatural power of evil spirits—the other assailed it not only by argument and logic, but with sarcasm and ridicule. Nevertheless our ancient legislators held sufficient faith in witchcraft and in the personal machinations of the devil, to endeavor to guard the people from harm in that regard by such a law as this: 'If any Christian, so called, be a witch, yt is hath or consulteth with a familiar spirit, he or they shall be put to death,' and for further guaranty of security the iron horse-shoe nailed above the door took the place of the legend which adorned the wainscots of the old English homesteads. The death-penalty was never inflicted upon a convicted witch in this State; but Eunice Cole, 'a bent and blear-eyed poor old soul,' in her lonely hut on Hampton Beach, fell under suspicion, and, for alleged complicity with evil spirits, was for a long time imprisoned by order of the Court."

Judge Foster also cited the case of Jane Walford, who was tried in Portsmouth, in 1656, upon the complaint of Mrs. Trimmings that being accosted by the said Jane and requested to lend her a pound of flax, she, the complainant, was struck as with a clap of fire on the back, while Jane vanished toward the water side in the shape of a cat. Upon her trial, Agnes Paddington affirmed that "Mrs. Evans said she was followed by a yellow cat wherever she went. John came and saw the cat in the garden, and took down his gun to shoot her. The cat got up on a tree and the gun would not take fire." Jane was supposed to be this yellow cat. But the officers of the law neither shot the cat nor burned poor Jane, as was the habit elsewhere. On the contrary, she brought her action for slander against Robert Couch, for saying that she (the said Jane) "was a witch, and he could prove her one," and by the verdict of a jury recovered five pounds damages. New Hampshire never hung women for impersonating the devil, nor played off the petty spite of magistrates and ministers upon innocent people, by taking their lives and confiscating their property. Nor did she share in the wickedness of *pressing* mute witnesses or such as declined to make answer because they either had none to make, or it was certain to be used against them. The case of poor Giles Corey, of Salem, who was thus pressed and starved to death in 1692, is matter of shameful record, and nothing crueller is to be found in the deeds of the old Spanish Inquisition. But we are not out of the superstitious old influences yet. The ministers still rule in the Massachusetts Legislature.

The Conscience-Keepers.

"No true belief"—says B. C. Taber, in the Cairo (Ill.) Evening Sun—"will ever be established under any form of compulsion, mental or physical; and no truer standard of mental development and civilization exists than that free tolerance for the opinions of others, and the willingness to let reason have full freedom of action even in examining the mysteries of revelation." We can have no higher standard of perfect mental freedom than this, nor do we ask for any. It suggests no self-appointed keepers of our consciences, but leaves each one to himself. Then if there is a conscience, it is left to assert itself. In fact, there *can* be none on any other principle. Another man cannot force a standard of action into the thought of another and domesticate it there. And if he could, the other one would not be bound by its authority, for the simple reason that it is no part of himself, but wholly extraneous and foreign. Nor is tolerance anything in the nature of a favor granted to others, as if we were right and they were wrong. Each individual has as much right to his sincere opinion as his neighbor has. A common sympathy of views is another matter from authority. No possible union of views can establish that.

The pulpits of the creedists, having abandoned the old argument against Spiritualism of "Pshaw! it will soon die away," now unite to denounce it as a device of Satan, carrying away captive weak-minded persons of both sexes, who would rather be led into the slough of infatuation and deceit than not. They have for some considerable time past been bombarding our faith and its followers with all the vigor of their concentrated batteries. Now, we want to inquire of these preachers, Who invested them with the right to set up, shape and operate a public conscience? By what authority do they presume to call themselves conscience-keepers for others? We would like to know why people have not just the same right to become Spiritualists as our defamers and denouncers have to become Universalists, Presbyterians, Adventists, Calvinists or Catholics. Who is it that establishes one as right and all the rest as wrong? Who is there that knows enough to be able to tell another what ought to be his form of belief? The rule should be that of perfect freedom; and where men differ, as is to be expected, that difference need not be a ground of accusation. One may be just as righteous as another—God knoweth alone. How fantastic, then, for a poor human creature to set himself above any of his fellows, and presume to tell him he is a fool, a knave or a sinner, merely because he does not agree with himself in his forms of religious faith! It is time this farce over so momentous a matter was by common consent brought to a close.

Strong Words for Justice.

How often are we pained, by reference to our exchange list, at seeing the wide-spread influence of that public sentiment, which, while it smiles upon the male betrayer, consigns his unfortunate victim to the hell of earth's unbridled passions, as seen in all the purlieus of vice in our great cities. The Upas tree, which is represented as destroying everything coming under its baleful influence, is more worthy of being transplanted to the side of the "river of the water of life," in the "land beyond," to poison—if possible—even the air of immortality, than the scheming villian who moves cat-like among the crowd, seeking to engage and interest the feelings of a young and hopeful girl, is worthy of introduction into society. Taking even the broadest view of the case, one would be led to say that, in justice, the sentence should be no heavier upon one than upon the other party; but one has safety, the other destruction; one has honor, and one is blasted with infamy. May the day speedily come when earth's inhabitants and the denizens of the spirit-world shall cease to know the sorrow and the shame which is so strongly portrayed in the annexed extract from one of our Western exchanges, giving an account of the examination of Jennie McIntosh for the murder of her infant child (which crime was committed with a hope to conceal her infirmity):

"Then Jennie was led away to prison. And her father, bent with sixty years and troubles manifold, went along with her, his head bowed, and wiping from his eyes bitter tears that became alike his manhood and his fatherhood. While the dirty dog, the cowardly miscreant, the author of the poor girl's sin and shame and crime, and whose guilty secret she has kept in trial and prison, walks abroad in the daylight *somewhere*, unwhipped of justice. She could n't fall so low but that he is a thousand times worse. She could n't be so guilty but that he is a thousand times guiltier. Those who shudder at her crime will pity her. But for him there can be nothing but utter loathing and detestation, the curses of men and the wrath of Heaven."

In the South.

The light of Spiritualism is finding its way all through the South. Our lecturers are well received wherever they go. Mr. Peebles's reception in New Orleans was very cordial, and his lectures were appreciated. N. Frank White, after lecturing several months in Texas, where he created a general interest in the Spiritual Philosophy, followed Mr. Peebles in New Orleans, and gave a lecture full of telling truths concerning the new light. From thence he went to Newbern, N. C., where he had previously labored with good success. He then visited Goldsboro', N. C., Portsmouth, Va., and Washington, arriving at Vineland, N. J., in season to fill a month's engagement for June. He will be at home in Seymour, Conn., in July, and answer calls to lecture. He will be in Boston in August, and will accept calls to speak in Massachusetts August and September. Write to him at once and keep him at work.

☞ Mrs. Needham will please accept thanks for donation of flowers for our Free Circle table.

The Church and Crime.

A glance at the moral condition of a great city like New York will better illustrate the responsibility that devolves on the church, which has boldly assumed guidance and control in civil and social matters, than a view of the country at large. We are told by good authority that a certain section of that city, where is a population of 268,067 souls, has had provided for its spiritual welfare ninety-eight churches and missions—or but one church for every 2,704 persons. It is in this section, we are further informed, that are to be found the hordes of criminals and paupers who crowd the prisons and alms-houses. The churches are responsible for this. Could not Spiritualists, with the same number of places of assembly and worship, have done far better? Last year, it is added, the number of paupers cared for in the public institutions of the city was 92,000 received by the Commissioners of Charities and Correction, and fourteen thousand by the Commissioners of Emigration. Benevolent institutions have provided for still others. Nine thousand arrests were made during the year for crimes of violence, and several thousands were for crimes against property and other violations of the law. In order to support this army of criminals and paupers, the people, in addition to their voluntary contributions, had to pay in taxes nearly one and three-quarter millions of dollars, and three millions more for a police to watch and arrest them. To this is to be added the large number of crimes committed by resident villains all over the metropolis.

Now this is the pointed and pungent commentary which a paper like the Herald has to make on such a state of things: "We believe it is owing to the lack of churches and religious instruction. Protestantism, which once held this ground, has, as it were, shaken the dust from its feet, and no longer eats and drinks with publicans and sinners, as the Master once did, but rather with the wealthy and the polished and the moral portion of the community, and Catholicism has been left almost alone to care for the souls of the people." * * * "But in this age of magnificent church edifices, artistic music, eloquent preaching and wealthy and fashionable worshipers, such missions for the masses are like the well-picked bones we throw to dogs. The rough bench and the straight-back seat, the drawling tune and the droning sermon do not inspire greater love for God and religion in the minds of the poor and ignorant than the opposites do in the minds of the rich and the cultivated." It is all money, glitter and show, that is the cause of the lamentable evil. Men must needs abandon Mammon-worship, and take on the humble spirit of Christ—their professed Master—before they can expect to keep down crime or convert a world that is ignorantly filled with it.

Alice Cary.

[The following message from the spirit of Alice Cary was given at the Banner of Light Public Free Circle, May 15th, through the mediumship of Mrs. J. H. Conant:]

YES, GOD IS LAW, AND LAW IS LOVE.

The voice of dear ones, soft and low,
Said, come again, when from us you go,
And bring us news from o'er the river,
That shall still our doubts forever and ever.
I will come again, for I find it true,
That there is communion 'twixt me and you;
I will bridge the river with deathless bloom,
From the sunny slopes beyond the tomb;
I will weave for you a crown of flowers,
Fresh gathered from Heaven's Eden bowers,
And lead you forth in Nature's realm,
To learn of God, the great I Am.
I have come again, but not to say
To your doubts, "forever pass away;"
But to water the flowers of faith and love,
That their fragrance reach my home above.
I have come again, for I find it true
That there 's communion 'twixt me and you—
'Twixt the life below and heaven above,
Where God is law, and law is love.

From Alice Cary, to the friends who love her.

Edward Francis Walker.

[On Tuesday, May 23d, the following spirit-message was given at our Free Circle, with the request that it be printed in advance. It is a touching incident of regard for the welfare of dumb animals which the spirit still retains in the higher life, and takes this method to redress the cruelties his pet horse is subjected to by a hard-hearted master. Here is the spirit's story:]

My name was Edward Francis Walker. I was born in Boston, and I died in Boston. I was thirteen years old. I have been dead nearly four years. Since my death my parents have moved to Chicago. Most of my father's business was there, and my mother said Boston was in the shadow since I left. She wanted to go away from it.

Now what I come here for to-day is this: My father, in my lifetime here, owned a horse which I was very fond of. I always called him mine. I named him "Ned." Before father moved, he sold him, and sold him to a man who promised always to use him well. And when he had him, he did, but he has sold him, and he is shamefully abused and I want my father to come on here and hunt him up, and buy him, and take care of him.

I don't know but what it's a bad thing to be a guardian angel to a horse, but that's what I am to Ned; and he can't speak for himself, and I shall speak for him as long as you give me a good chance. Ned is kept half starved, and is overworked, and is abused in almost every way. He might be made a smart horse of yet. He always was when father had him.

I want father to come on and find the man he sold him to, and make him tell whom he sold him to, and seek him out, and buy him back and take him home; and if he has n't got any use for him, board him out, and see that he is well cared for. Mother will find a use for him. [Then you will be happier.] Yes—a great deal happier; sometimes it makes me so unhappy, I 'm sorry I died, because he would never have been sold if I had lived.

Edward Francis Walker, to Edward A. Walker, of Chicago, Ill.

Salem.

Thomas Gales Forster, the well-known and eloquent expounder of the philosophy and ethics of Spiritualism, closed a month's engagement at Lyceum Hall, Salem, Mass., by two highly interesting lectures, on the afternoon and evening of Sunday, May 28th. His afternoon subject was: "The Little Church around the corner," and that of the evening: "There is a Spirit in Man." Job. xxxii: 8. The hall was filled to repletion, and as evidence of the general increase of interest in Spiritualism, notices fair and impartial appeared concerning his remarks in the Salem Observer and Gazette, and also in the local paper of Peabody. Bro. Forster next goes to New York, where he speaks during June and July.

Baltimore, Md.

The Spiritualist Congregation of Baltimore, Md., incorporated in 1865, has secured Lyric Hall, Law Buildings, for its use in the future.

Spirit Power vs. Vitriol Throwing—Remarkable Cure by Dr. J. R. Newton.

One of the most rapid and wonderful exhibitions of the curative force centered in Dr. Newton, the well-known healer, took place at his rooms, No. 35 Harrison avenue, Boston, on the morning of Thursday, May 25th. We publish the facts of the case as received by us from the lady upon whom the operation was performed, that others suffering from a like hopeless affliction may know that there is yet "balm in Gilead," and that another example of good works from "demons" (*vide* Elder Knapp) may be put on record.

On Tuesday evening, April 25th, at about half-past eight o'clock, as Mrs. Mary Ward Wellman, of Stoughton, Mass., was passing from the millinery store of Mrs. Ames to the post office of said town, she was assaulted by several persons in female attire, who accosted her with "Good evening"; and when she, thinking she knew them, replied, they separated, and, coming up on both sides of her, exclaimed, "Ah, Mrs. Ames! you had a fine opening—we will see about the closing!" They then seized upon the cloud which she wore, and thus momentarily confining her head, they threw into her face, especially upon her eyes, an unknown acidiferous compound—by some supposed to be vitriol—which had the effect of instantly paralyzing her eyelids and apparently destroying her sight forever. She tried to tell them they were mistaken—that she was not the one they sought; but they were too quick for her. They then escaped.

For a month she suffered the tortures of mind and body incident to a loss of eye-sight in this busy world. She never expected to see again, and was utterly at a loss to whom to attribute the dastardly outrage. She was comparatively a stranger in Stoughton, could not imagine any enemy she had who would have performed the act, and therefore concluded that she was *really* mistaken for some other person. She continued blind and unable to open her eyes till the morning of May 25th, when she visited Dr. Newton at his rooms, hoping for aid. She was encouraged to apply, from the fact that, a few days previous, a lady friend of hers had called on the Doctor, and had received from him a bandage to be applied to her (Mrs. Wellman's) eyes. On giving it, the Doctor said the patient would be able, on wearing it, to see for a brief time, and that, as it were, scales would fall from her eyes, but that a cure could *not* be effected without personal treatment. The bandage was made use of, and resulted as the Doctor had said. The lady friend did not, however, tell the patient what had been said about the "scales" coming from her eyes. Mrs. Wellman was able to have a glimmering vision of a chair which stood near her, and then said, "Why! I am rubbing something out of my eyes." She seemed very much astonished at this unexpected phenomenon, which her friend (then present) remembered that Dr. N. had predicted.

Encouraged by this, Mrs. Wellman decided on trying a personal treatment; visited Boston in company with the same lady friend, and at an early hour on the morning of May 25th found herself in the reception room of Dr. Newton. A lady patient who had come some four hundred miles to be treated by him for partial blindness and other troubles, and who had had an examination on the previous day, (and who was cured by the second treatment, May 25th,) was the first, according to the list (the regular plan being to admit patients to his office by numbers given by his clerk); but the Doctor was suddenly seized with an uncontrollable power which led him immediately to seek the presence of Mrs. Wellman. He rushed into the room without coat or morning wrapper on, and commenced lightly lifting the shades she wore over her eyes. She supposed it might be a child's hand, as she had heard that all manner of patients visited the Doctor, and was so totally blind as to be obliged to judge only by the sense of touch; but, on stretching out her hand, she felt the arm of a man, and said, in her great hope, "*Is* this Dr. Newton?" The Doctor made no reply, but with a sudden and violent motion disarranged and scattered her hair, throwing her *chignon* upon the floor, and then proceeded to make rapid passes over her forehead and eyes, at the end of which he commanded, "Receive my spirit, and open your eyes! By the spirit of the living God, open your eyes!" He led her to the centre of the reception room, where there were some twelve persons (who will testify to the truth of the matter); and as the patient slowly and questioningly opened her hitherto paralyzed lids to the light, he told her to read from a book he presented; and she who for four weeks had not clearly seen any earthly object read to him "The Landing of the Pilgrims." The Doctor then told her to look out of the window and expose her eyes to the strong light of the sun, which she did. He took from her the shades she had worn, telling her she must walk in the street without them now; that she was perfectly well, and would not be troubled by the shutting of her eyes again till they closed on the scenes of mortal existence.

This cure, the Doctor says, was even to him performed in a most unusual manner, and outside the regular form through which, by reason of the great number who visit him, he is obliged to operate. The lady was a perfect stranger to him. He did not know either herself or her escort, as, when the cure was performed, he led her to an elderly gentleman who was present, and said, "Here is your lady; she is perfectly restored." But the gentleman said, "I am not acquainted with her;" and Mrs. Wellman informed him, as soon as her confused feelings would allow, that a lady friend had left her there a helpless blind woman, and would return for her soon, to find her cured and with a heart overflowing with thanks to God and Dr. Newton.

We wish the whole skeptical world could have sat with us on that bright spring morning, and heard, as we did, the good *Methodist* sister, as, with all the enthusiasm of a blasted life restored and re-dedicated to use, she poured forth her thanksgiving for her cure, and blessed Dr. Newton as the instrument of God; saying, even, that the miracles of Christ were not more wonderful to her than the cure which the Doctor had wrought on her: "Whereas I was blind, now I see!" John Randolph, of Roanoke, is represented, after gazing at a beautiful sunrise at the Peaks of Otter, in Bedford County, Va., (five thousand three hundred and seven feet above the level of the sea,) as turning to the servant who accompanied him, and saying, "Never from this moment believe him who tells you there is no God!" But to the mind of the lover of the human race, grander than Nature's sunrise or sunset glory are demonstrations like these of the existence of the Infinite Soul, where the wasted fires of life are re-kindled, where the lame "leap as an hart," where the "deaf ear is unstopped," and "them that are bound" in the fetters of disease and pain and darkness revel in the light and freedom bestowed by the angels and their instruments—the glorious children of one common Father.

☞ "An Ancient Séance, and what came of it," by A. B. Giles, Esq., will appear in our next issue.

More Evidence.

We transfer the following statement to our columns from The Orleans American, published in Albion, N. Y., as additional evidence that likenesses of the departed can be and are made by so-called Spiritualists:

MR. EDITOR—*Dear Sir:* I desire to make the following statement through the medium of your paper, and respectfully request you to publish the same:

SPIRIT PICTURES.

Some time last November, on hearing of a spirit-artist then in the eastern part of this State—M. Milleson by name—I was induced to write, giving him an invitation to come to my residence at South Barre, and draw a likeness of some departed family relative of whom we had no copy. According to invitation, in the latter part of March following said spirit-artist called at our residence, and since that time has been a constant member of our family. Through him, in the meantime, have been drawn several fine faces, representing men, women and children. They are drawn in a nearly dark room, and with a black lead pencil. They are all drawn life size. What is most wonderful to us is, that we fully recognize in one of the drawings the life-likeness of our oldest child, who passed from earth-life nearly thirty years since; and it is known that we never had any painting or picture of any kind whatever of our child, and moreover, the artist did not know that we had lost a child, but said to us, on his arrival here, not to speak concerning any of our departed friends. I would say at present the drawings are at my residence, South Barre, free to all for examination if they desire. M. B. DELANO.

South Barre, May 4th, 1871.

In addition to the above, we learn from our cotemporary in Chicago, (the Religio-Philosophical Journal,) that Mr. Willis, a spirit-artist, is having good success in taking this class of pictures. The Journal has no hesitation in vouching for him as a *genuine spirit-artist.*

Movements of Lecturers and Mediums.

J. M. Peebles returns to speak in Cleveland, O., in June. The 16th, 17th, and 18th he will attend the annual anniversary meeting in Sturgis, Mich.

Mrs. F. O. Hyzer is engaged to speak in Wilmington, Del., for a year. She has already commenced her labors.

Dr. E. C. Dunn, of Rockford, Ill., has been giving courses of lectures in Battle Creek, Breedsville and other localities in Michigan.

Dumont C. Dake writes us that Mary E. Weeks, whose office is at De Haven Block, Dearborn street, Chicago, is a most estimable lady and grand test medium.

Prof. Wm. Denton speaks in Portland, Me., Sunday, June 11th.

N. Frank White's address through June, Vineland, N. J.; July, Seymour, Conn.; August and September, Boston, care of Banner of Light. Will answer calls to lecture the Sundays of July in Connecticut, and of August and September in Massachusetts and the East. Address as above.

Prof. William F. Lyon, writer of the "Hollow Globe," will receive calls to speak Sundays at points within reach of Chicago, Ill.

J. H. W. Toohey is engaged to lecture for the Marlboro' Spiritual Association at half past one o'clock, and for the Hudson Liberal Lecturing Society at half past six o'clock, on the first and second Sundays in June.

Dean Clark addressed good audiences at Harmony Hall, Stoneham, on the afternoon and evening of May 28th. He would like to make further engagements. Address, care Banner of Light.

Prof. Mead and the Psychopathic Institution.

We learn that the subscriptions toward the establishment of this benevolent and truly humane institution have already reached between twelve and fifteen hundred dollars. The absence of persons known to be favorable to it delayed the effort to obtain signatures until the latter part of May. When it is considered that the project, in its main feature, was new, the results of the effort, so far, may be considered very encouraging. It is beginning to be realized that, as one gentleman writes, those of our faith have practical aims; they believe in uses, which they are now, more than ever, ready to show to the world.

Prof. Mead has returned to the city, and taken apartments at 1061 Washington street, where he will be ready to give information upon the details of the plan.

There is also an opportunity now afforded of consulting Dr. Mead professionally in the diseases of his specialty. Having been for many years Professor of Materia Medica and Therapeutics, then of Obstetrics and Diseases of Women and Children, and subsequently of Insanity and Medical Jurisprudence, in regular medical colleges, and for eighteen years in charge of two institutions for the treatment of mental diseases, with enlarged opportunities for observation in European hospitals, and being also a gentleman of liberal views, his advice in such cases will be of great practical benefit.

Spiritual Meetings in New York City.

The Society of Spiritualists of New York have recently removed from Apollo Hall, as their place of Sunday meetings, to Lyric Hall, on 6th avenue, near 41st street; mornings the meetings are held in the small hall, same building, and in the evenings in the large one, occupied in the morning by Mr. Frothingham's Society. The Spiritualist meetings are well attended.

During May Mrs. Hyzer, of Baltimore, was to have occupied the desk, but, on account of a severe illness, she was unable to do so, and for three Sundays Mrs. Cora L. V. Tappan filled the vacancy. Mr. A. A. Wheelock spoke there last Sunday. During the months of June and July Mr. Thomas Gales Forster is engaged. He is very popular in New York.

The meetings this year, as last, are managed by Mr. P. E. Farnsworth, whose son presides with great ability at the organ.

Spirit Communion.

"IS PROF. WILLIAM DENTON AN ATHEIST?" This question was answered by the Controlling Spirit of the Banner of Light Free Circles, Feb. 2d. The report is printed upon our sixth page.

"HAS JESUS CHRIST MADE HIS SECOND ADVENT ON EARTH?" was also answered by the Spirit. See Message Department.

"War Bonnet" reports himself "from the great hunting-ground beyond the stars," to "Henry Phillips." It is our earnest desire that the white man addressed report to us whether or not the red man's message is true.

Woman Suffrage Convention.

The San Francisco Pioneer of May 18th, says:

"As we go to press the Pacific Slope Woman Suffrage Convention is in session, and will probably close its sessions this Thursday evening, its third day, though urgent requests have been pressed on the management to continue it for another day. This Convention has been characterized by far the largest woman suffrage gathering ever held in this city or on this coast. Its interest has been increasing from its organization to this writing. The delegations have been unusually large, particularly from the different counties in this State."

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. *First Page:* "Dr. Hare and his Scientific Demonstration of Spiritualism," by Allen Putnam. *Second:* Banner Correspondence from Louisiana, Michigan, Ohio and New Hampshire; Poem—"Morning Star," by Mrs. Susan G. Horn; Spiritual Phenomena—"B. F. Richardson, the Blind Medium," by Thomas R. Hazard; "Mrs. Woodhull and her Critics;" "Improvement in Type-Setting." *Third:* Poem—"Health is Wealth," by Mrs. M. A. Kidder; "Letter to a Spiritualist," by M. K.; "Andrew Jackson Davis and Spiritualism;" "Spiritual Manifestations;" Report of "New Hampshire Quarterly Convention;" List of Lecturers. *Fourth* and *Fifth:* Usual Editorials and matters of interest. *Sixth:* Message Department. *Seventh:* Advertisements. *Eighth:* Warren Chase's Editorial Correspondence; Free Thought—"Potter, Ballou, Jamieson—a 'Trinity,' but not a 'Unity.'"

☞ A fine likeness of Prof. Denton can be had at this office. See adv. for particulars.

A BUSTLE IN COURT.—Patrick Hardiman has brought suit in the United States Circuit Court, sitting in New York, to recover damages from William P. Thompson and others for an alleged infringement of his right to manufacture light, springy, airy and shapely bustles, for female wear.

A current maxim in Arabian literature says that "Paradise is as much for him who has rightly used the pen, as for him who has fallen by the sword."

No one should attempt to do more than one thing at a time. When you have finished slandering your neighbors, go and say your prayers, but don't attempt both at once. This will apply to many people, both large and small—large bodies and small souls.

The church which Christ came to establish is a church of humanity, and includes all mankind, bearing constant love one toward another. Christ, in spirit, is with and aiding those continually who obey his command, "Go preach the kingdom of God, and heal the sick; the harvest truly is great, but the laborers are few; I send you, therefore, as lambs among wolves." Those endowed with spiritual gifts see these things verified to-day.—*S. W. Jewett.*

THE ART REVIEW, edited by E. H. Trafton, has been purchased by J. J. Ormond. Published in New York and Chicago.

The friend that hides from us our faults, is of less service to us than the enemy that upbraids us with them.

Fortune-tellers—Bank Clerks.

Were we as eloquent as angels, we should please some more by listening than by talking.—*Colton.*

Official reports of military authorities in Arizona on the late massacre of Apache Indians at Camp Grant charge that the Indians were peacefully engaged on their reservation and entitled to the protection of the United States as prisoners of war, and say that of the whole number killed, only eight were men. The butchery is denounced as simply an unprovoked massacre!

"Whatever is, is right." How is it with the left hand and foot?

THE STATE OF HARMONY.

There is sweet music here, that softer falls
Than petals from blown roses on the grass,
Or night dews, on still waters between walls
Of shadowy granite, in a gleaming pass.
Music that gentler on the spirit lies
Than tired eyelids upon tired eyes.

THE NINETEENTH YEARLY MEETING OF PROGRESSIVE FRIENDS will convene in their meeting-house, at Longwood, near Hamorton, Chester Co., Pa., on Fifth day (Thursday), the 8th of Sixth month (June), 1871, at 11 o'clock, A. M., and continue three days.

The poorest of all human beings is the man who is rich in gold, but intellectually and spiritually bankrupt.

THE FAITHLESS GUARDIAN; or, Out of the Darkness into the Light. A story of struggles, trials, doubts, and triumphs. By J. William Van Namee, author of "In the Cups," etc. William White & Co., Boston. In this story, to the writing of which its author, we are told, was "impelled by influences that he could not resist," an attempt has been made to illustrate the doctrines and practical workings of what is known as Spiritualism. Mr. Van Namee, better known as Willie Ware, is a voluminous writer, who has attained considerable popularity among a numerous class of readers.—*Godey's Magazine for June.*

THE TWENTY-THIRD YEARLY MEETING OF THE FRIENDS OF HUMAN PROGRESS will be held in the usual place, near Waterloo, N. Y., on Friday, Saturday and Sunday, the 9th, 10th and 11th days of June.

The big shoe-buckles of olden time have been revived. Young misses in Boston may be seen with them upon their shoes.

The revivalist Potter has been up in Riverton at work. According to a correspondent of The Winsted Herald, he informed his audience that "multitudes who throng the ante-courts of hell hailed from Riverton," and that "a majority who lived here had season tickets for the same place." He frequently divided the house to decide what portion were "going to hell." Such tactics as these are nearly played out, and it is a disgrace to religion that churches should avail themselves of such means.—*Daily Advertiser, Norwich, Conn.*

The man who sat down on a paper of carpet nails, said they reminded him of the *income tax.*

"In points of faith let graceless zealots fight—his can't be wrong whose life is in the right."—*Pope.*

A son of the house of Astor has married a poor girl, described as lovely and intelligent, and upper tendom is in convulsions.

When you see a theologian
Hugging close some ugly creed,
Fearing to reject or question
Dogmas which his priest may read,
Holding back all noble feeling,
Choking down each manly view,
Caring more for forms and symbols
Than to know the good and true,
Walk yourself with firmer bearing,
Throw your moral shoulders back,
Show *your* spine has nerve and marrow—
Just the things which his must lack.

Spring is the time to cleanse your cellars, if you would escape diphtheria, typhoid and scarlet fevers, and other serious illnesses.

Whoever fears to examine the foundation of his opinions, and enter into the consideration of any train of counter-argument, may rest assured that he has some latent apprehension of their unsoundness and incapacity of standing investigation.—*Westminster Review.*

RESULT OF INDIAN WARS.—Mr. Caldwell, the new Senator from Kansas, is worth $3,000,000. Out on the frontier, among the Indians, such a property-holder is Caldwell off.

There is a great deal of theology in the idea of the little girl who wished she could be good without obeying her grandmother. She said it was easy enough to read books and pray, but pretty hard to mind grandmother.

In July next the Crown Princess of Prussia will publish her book on "Female Labor."

Stella in Heaven.

MESSRS. EDITORS—Late Saturday night, there flashed across the wires from Washington a message: "Can you come to Stella's funeral to-morrow at four o'clock?" Too late! The last train had left nearly three hours before. Who was Stella? Youngest daughter of Dr. and Mrs. Rowland, who have for many years been filled with the light of our beautiful philosophy, and their hearts and home have frequently received and entertained the speakers who have visited the capital, all of whom will remember the beautiful, bright and loving little Stella. But we who knew her still more intimately, and saw her infantine graces of both mind and body, in the Lyceum, at home, and everywhere, who have been soothed and comforted by her presence, (borrowing from her living, earthly form a likeness to our own angel-child,) we were surprised and stunned for the time to think that Stella, the rosy image of perfect health, the seeming prophecy of complete womanhood, could be taken. And then, the thought of the dear ones whose central star had been thus suddenly caught up—how could they bear it? And how the light of our faith began to burn for them. For that mother the fires must be kindled, and I prayed to the angels to find comfort for her; and they will—nay, I feel that they have, although deprived by distance and delay of the message from being present at the funeral service.

Yesterday, at the close of my morning lecture here, I asked permission of the audience to speak the words in their presence that would have been spoken had it been possible for me to have ministered at the funeral. The following are the lines given; and during the delivery the whole audience seemed moved by the deep waters of sympathy, until all eyes were overflowing and all hearts touched with tenderness for the mother and friends of little Stella. Yours,

New York, May 22, 1871. CORA L. V. TAPPAN.

Gone from your earthly sight, as a bright bird
That rises singing from its parent nest,
While all the vibrant air above is stirred
With songs that burst from its warm, downy breast.

Gone in the whiteness of its perfect rest;
The little form is folded amid flowers,
While in her own white thoughts her soul is drest,
Adorned with blossomings of heaven's bowers.

A void is felt within the circle dear,
Where her young life fulfilled its promise brief;
A gleam is added to the atmosphere
Above—a glory like a golden sheaf.

Given for a brief space to dwell on earth,
The angels now that precious charge will keep.
She stands transfigured through a higher birth,
And wonders why her mamma dear will weep.

The chosen centre of a Lyceum band,
She was the loved and dearly cherished one.
Now the fair children of the summer-land
Have welcomed her and crowned her as their own.

Nature must needs have her tribute of tears;
The arms that clasped her feel a longing pain,
That, through the distant line of future years,
They cannot hold their darling once again.

But oh, this is not all of life below—
The motion of the years is swift and sure;
Outward and onward is Time's certain flow,
And in another world love shall endure.

Ye stand above the precious dust to-day,
As though the casket held the valued gem,
While through the starry meadows she may stray—
Look upward, and you touch her garment's hem.

The star obscured on earth now gleams above,
Lighting the pathway where her snowy feet
Have trod through death's bright portal to that love
That fills and crowns, and makes your life complete.

A little while and you shall clasp again
The tiny hands that beckon through the dark;
Their whiteness oft shall banish every pain,
And when you're weary, soothe you. Hark, oh hark!

Can you not hear the music murmurings,
That fall from lips of unseen loveliness,
From choirs of children, joyous caroling,
From souls of cherubim all numberless?

And one with new strung lyre and voice of love
Singeth so closely that your heart s must hear;
The waves of melody must melt and move,
And banish finally each sigh and tear.

When at the last your earthly life is o'er,
And Death shall ope your eyes with magic kiss,
One star, a beacon on the shining shore,
Will guide you to your darling and to bliss.

Spiritualist Lyceums and Lectures.

BOSTON.—*Eliot Hall.*—The usual order of exercises was carried out by the Lyceum meeting at this hall Sunday morning, May 28th. A goodly number of spectators were in attendance. The question proposed by Horace Seaver, Esq., editor of the Investigator, some two weeks previous, "What is the best use we can make of this world?" was very generally and profitably answered; Mr. Seaver made some remarks; Charles W. Sullivan sang, as also did the Quartette, composed of Mary A. Sanbarn, Mrs. Richardson, of Chelsea, D. N. Ford and C. W. Sullivan.

The course of popular social assemblies which has been carried on for some time past at this hall, under the auspices of the Lyceum, concluded, for the present season, on the evening of May 30th. Due notice will be given of their resumption.

John A. Andrew Hall.—The exercises at this place on Sunday, May 28th, consisted of a well-attended circle and conference during the forenoon, at which Mrs. Carlisle gave many good tests; and an address in the afternoon from Mrs. Sarah A. Floyd, who spoke to a good audience, and answered questions as usual.

Temple Hall.—A correspondent, Thomas E. Moon, informs us that this hall was filled to its utmost capacity on Sunday, May 28th, each service being very interesting. In the morning Mrs. Bowditch spoke, and a number of tests of spirit identity were given. In the afternoon a general circle was held, and in the evening Mr. E. S. Locke gave an address, interspersed with songs.

Mrs. Hattie Wilson will address the audience on Sunday, June 5th.

WEST DUXBURY.—*Temperance Hall.*—Dr. John H. Currier, of Boston, opened the regular summer's course of Spiritualist meetings at this hall on Sunday forenoon, May 28th—a service which he has performed at the same town on two former occasions. Owing to the scattered state of the population of that locality, meetings in warm weather only are practicable; the morning session is held at eleven o'clock, and that of the afternoon at one and a half o'clock. The audience at the initiatory services was very large and enthusiastic. The meetings will continue during the summer.

Dr. Currier speaks Sunday, June 4th, in New Bedford, Mass.

CAMBRIDGEPORT.—*Harmony Hall.*—On the evening of Sunday, May 28th, the regular monthly concert was given by the Lyceum meeting in this hall, and was rendered very attractive by some new features which were introduced. The exercises commenced with a grand banner march by the leaders and members, the two columns—under charge of Mrs. D. W. Bullard and Miss A. R. Martain—coming in from the ante-rooms and marching around the audience; and during the evening the wing movements were gone through with, under direction of W. H. Bettinson, Conductor, by placing the members in a ring around the audience, by occupying the side, end and front footways. The effect was novel and interesting. Recitations by Master Georgie Pearson and Misses Annie and Etta Willis, Abbie Goss, Floe Bullard, Georgie Martain; dialogues, in which the parts were sustained by Masters Hubert Bullard, Georgie Pearson, and Misses Annie Willis, Georgie Martain, Nellie and Floe Bullard, Mr. Murray and Mrs. M. A. French; a song and chorus by thirteen little ones; a song by Master Pearson and three tableaux completed the order of the entertainment.

PLYMOUTH.—*Leyden Hall.*—N. S. Greenleaf, of Lowell, addressed the Spiritualists to good acceptance at this hall, on Sunday, May 28th.

Darwin's Great Work.

We have received a supply of Darwin's great work, which is attracting such universal attention in the literary world, entitled "The Descent of Man." It makes two volumes of over four hundred pages each, with illustrations and full index. An advertisement in another column mentions the price, &c. The scholar and the thinker cannot well be without these volumes.

The Treaty Ratified.

The United States Senate has, after due deliberation, ratified the Treaty of Washington, framed by the Joint High Commission for the purpose of settling the questions upon which our Government and that of Great Britain have for so long been at variance.

Matters in Europe.

The daily press has ere this borne the tidings all over the land of rampant socialistic mobocracy, burning and destroying and giving vent to melo-dramatic exhibitions like that of Bergoret when he applied the torch to the Tuileries. Immediately on the entrance of the Versaillists, the Commune hastily withdrew toward the central part of the city, and, failing to hold the ground, spread a torrent of blazing petroleum around—like a scorpion that stings itself in the flame—and retired, marking its retreat with the bodies of fifty thousand unburied dead, toward Montmartre, Belleville and Pere le Chase.

The destruction of property and of works which are in a measure incapable of restoration, and yet which have added so much to the renown of Paris, has been fearful to contemplate. One of our cotemporaries, speaking of the number of buildings burned, says it prefers to "print the list of public buildings of note still standing in Paris," as it is the *shortest* of the two. Fighting was carried on, in some cases, all night, while fires were blazing in many of the principal streets. The troops surprised and shot on the spot a large company of women engaged in pouring petroleum into cellars, and afterwards throwing in lighted fuses.

The Government forces were mowed down by a steady fire from the windows, barricades and mitrailleuses, but steadily gained ground. The Communist incendiaries (some of whom, disguised and uniformed as firemen, threw petroleum instead of water on the flames) untiringly added to the natural destruction of the bombardment; and, by their efforts, the Tuileries, begun by Catherine de Medicis in 1564, and completed by the first Napoleon; the Louvre, with its world-famed picture gallery, of which the foundations were laid by Francis I., in 1541, and which also owed its completion to the first Napoleon; the Palais Royale, dating from the seventeenth century, the work of Cardinal Richelieu, and interesting to Americans as the place where Benjamin Franklin was received as the envoy of the United States to the court of France; the Luxembourg and the Hotel de Ville, also dating from the early part of the seventeenth century; the church of Notre Dame, on the site of a pagan temple, and itself, although built probably more than five centuries ago, one of the noblest specimens of the Gothic architecture—these, and a host of other monuments of the past glory and magnificence of France, have vanished in smoke. These glorious objects of interest to all lovers of art and to all students of history have been destroyed in the madness of a mob, the worst that ever held temporary control of a great city.

The prisoners taken by the Versaillists appear to have had a hard time, and many have been shot; in retaliation for which an archbishop and sixty-nine priests in possession of the "Reds" were shot, besides numberless other individual cases. A battalion of armed women and children were taken prisoners. Mounted gensdarmes forced these Amazons, some of whom were handcuffed, to walk quickly, under a broiling sun. Their appearance caused much mirth, but their looks were defiant. The children seemed abashed by the feeling that all eyes were upon them. Among other prisoners are to be found many old men.

Nearly all the Communist leaders have been killed or captured, or have hidden themselves from the storm. Escape to foreign countries is debarred from these men, as their offence is considered a criminal rather than a political one by neighboring nations.

The Frankfort treaty between Prussia and France has at last been arranged and ratified by both parties. Germany takes a few more German communes near Thionville than in the original agreement, and a strip four or five kilomètres wide is added to the territory left to France around Belfort. In regard to the money indemnity the amount is left at five milliards of francs, but a sum of three hundred and twenty-five millions of francs is to be deducted for the railways in Alsace and Lorraine, which become the property of the German empire. The first half milliard is to be paid within thirty days from the occupation of Paris by the Versailles army, one milliard more before the present year closes, one-half milliard by the first of May next, and the rest as stipulated in the preliminaries of peace. The amount is to be paid only in specie, or in notes of safe English, Belgian, Dutch or Prussian banks, or in first-class bills. With regard to the commercial relations of the two powers, it was agreed that the commercial treaty between them should be abrogated, and in its place Germany receives the rights granted to the most favored nations.

New Publications.

THE OVERLAND MONTHLY for June has reached our table—its first appearance for many months. It is one of the best magazines in the country, and San Francisco may well be proud of it. The ablest pens are employed in writing for its pages.

THE HERALD OF HEALTH for June offers an unusually good table of contents. Published by Wood & Holbrook, New York.

GOOD HEALTH for June is a valuable number. It treats upon many important subjects. Dr. T. W. Fisher writes thoughtfully on the forms of insanity. This monthly is published by Alex. Moore, Boston.

MERRY'S MUSEUM for June is received. This popular magazine for boys and girls grows better and better every month. H. B. Fuller, 14 Bromfield street, Boston, is publisher.

Form of Bequest.

We are in receipt of letters from friends in different parts of the country, suggesting that bequests be made to the Banner of Light, and also letters containing the agreeable information that several intend to replenish our treasury, but that the writers do not understand how such a document should be legally worded. We would respectfully suggest that, as the Banner of Light Publishing House is not an incorporated institution, those who desire to aid us pecuniarily, by donations of money or otherwise, in order thereby to strengthen us in the maintenance of our great and glorious cause, can do so in the following language:

"I give, devise and bequeath unto William White, Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed,] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper, for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Notice to Subscribers.

Patrons of the Banner, when renewing their subscriptions, should be careful to *always* state the place to which the paper is mailed; and the same care should be exercised when a change of location is desired. By particularly attending to this, our mailing clerk will be relieved of a great amount of extra labor in hunting through the thousands of names upon our books before the name required can be found and the alteration made; whereas, if the full address is given, he has only to consult his alphabet of towns to turn direct to the name upon the subscription book. A little care saves much labor.

Spiritual Periodicals for Sale at this Office:

THE SPIRITUAL ANALYST AND SCIENTIFIC RECORD. Published in Boston. Price 20 cents.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy.

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.

THE MEDIUM AND DAYBREAK. A weekly paper published in London. Price 5 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cents.

THE PRESENT AGE. Published in Chicago, Ill. Price 8 cents.

THE LYCEUM BANNER. Published in Chicago, Ill. Price 5 cents.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cents.

THE CRUCIBLE. Published in Baltimore. Price 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

BUSINESS MATTERS.

MRS J. H. FOSTER, Business and Test Medium, 156 Elliot Place, Brooklyn, N. Y. 7w*.M13.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth avenue, New York. Terms, $5 and four three-cent stamps. A1.

SEALED LETTERS ANSWERED by R. W. Flint, 105 East 12th street, New York. Terms $2 and 3 stamps. Money refunded when not answered. M20.

SPECIAL NOTICES.

PUZZLES.

'T is very common now-a-days—
'Tis done to please the young, you know—
In the papers to assign a place
For "Puzzles," just their skill to show.
They serve to discipline the mind
And make the thoughts more freely flow;
And many pleasure in them find,
And some are wiser made, we trow.
The greatest "Puzzle," though, we know,
Is how Boys get "a Suit complete"
So *very low*, of GEORGE FENNO,
Corner of Beach and Washington street.

June 10.—1w

HERMAN SNOW,

319 KEARNEY ST., (Up Stairs,) SAN FRANCISCO, CAL.,

Keeps for sale the

BANNER OF LIGHT,

And a general variety of

Spiritualist and Reform Books,

At Eastern prices. Also **Adams & Co.'s Golden Pens, Planchettes, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparation, Dr. Storer's Nutritive Compound,** etc. Catalogues and Circulars mailed free. ☞ Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. Box 117, San Francisco, Cal.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

Western Agency for the sale of the

BANNER OF LIGHT,

AND ALL

LIBERAL AND SPIRITUAL BOOKS, PAPERS AND MAGAZINES.

Also, ADAMS & CO.'S

GOLDEN PENS AND PARLOR GAMES,

The Magic Comb, and Voltaic Armor Soles,

Dr. Storer's Nutritive Compound,

SPENCE'S POSITIVE AND NEGATIVE POWDERS

Congress Record Ink, Stationery, &c.

WARREN CHASE & CO.,

No. 601 North Fifth street, (corner Washington Avenue,) St. Louis, Mo.

FREE PROGRESSIVE BOOKSTORE.

D. S. CADWALLADER,

No. 1005 Race street, Philadelphia, Pa.,

Keeps constantly for sale the

BANNER OF LIGHT,

And a general assortment of

SPIRITUAL AND LIBERAL BOOKS,

Papers and Pamphlets. Also, Librarian for **The Connecting Link Library,** a Circulating Library of Spiritual Books. Has for sale **Mystic Water from David's Well.**

GEORGE ELLIS,

BOOKSELLER,

No. 7 OLD LEVEE STREET, NEW ORLEANS, LA.,

Keeps constantly for sale the

BANNER OF LIGHT,

And a full supply of the

SPIRITUAL AND REFORM WORKS

Published by William White & Co.

RICHARD ROBERTS,

BOOKSELLER,

No. 1026 SEVENTH STREET, ABOVE NEW YORK AVENUE, WASHINGTON, D. C.,

Keeps constantly for sale the

BANNER OF LIGHT,

And a full supply of the

SPIRITUAL AND REFORM WORKS

Published by William White & Co.

J. BURNS,

PROGRESSIVE LIBRARY,

15 Southampton Row, Bloomsbury Square, Holburn, W. C., London, Eng.,

KEEPS FOR SALE THE BANNER OF LIGHT

AND OTHER SPIRITUAL PUBLICATIONS.

AUSTRALIAN DEPOT

FOR

LIBERAL AND REFORM BOOKS,

And Agency for the Banner of Light.

W. H. TERRY,

No. 96 Russell street, Melbourne, Australia,

Has for sale all the works on Spiritualism. Liberal and Reform Works, published by William White & Co., Boston, U. S., may at all times be found there.

Notice to Subscribers of the Banner of Light.—Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires: *i. e.*, the time for which you have paid. When these figures correspond with the *number* of the volume and the *number* of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper *continued*, should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Thirty cents per line for first insertion and twenty-five cents for subsequent insertions.

BUSINESS NOTICES.—Thirty cents per line, each insertion, set in Minion, measured in Agate.

Payment in all cases in advance.

☞ **For all Advertisements printed on the 5th page, 20 cents per line for each insertion.**

☞ **Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Monday.**

GEORGE P. ROWELL & CO., 40 PARK ROW,
AND
S. M. PETTENGILL & CO., 37 PARK ROW,
Are our authorized Advertising Agents in New York.

SECURED BY U. S. LETTERS, PATENT.

THE NEW AND VALUABLE

PATENT APPARATUS

For the radical cure of

SPERMATORRHŒA,

Nervous Prostration, Loss of Vital Power,

AND general weakness of the reproductive organs, whether caused by the indiscretions of youth or the imprudence of maturer years. This apparatus is the most speedy and effectual cure for the disease ever offered to the public. Individuals who have tried the whole list of advertised medicines without avail, will be astonished at the feeling of improvement that follows the use of our patent apparatus. Send stamp for a full descriptive circular. The apparatus sent to any address on receipt of $10,00. Our new work, just published, entitled, "SPERMATORRHŒA, its Cause, Symptoms and Cure," a scientific work that should be read by all, sent to any address on receipt of $1,00. Address all orders to R. E. REVERE & CO., No. 289 Washington street, Boston. Lock Drawer 5100. 4w—June 10.

J. T. GILMAN PIKE,

PHYSICIAN,

Pavilion, No. 57 Tremont street, (Room No. 5,)

BOSTON.

FOURTH EDITION—REVISED AND ENLARGED.

A FAIR AND CANDID WORK.

BOTH SIDES OF THE QUESTION.

A PEEP INTO

SACRED TRADITION:

CONTAINING

THE CONDENSED EVIDENCE ON BOTH SIDES OF THE MOST IMPORTANT QUESTIONS KNOWN TO MAN,

His Present and Future Happiness.

BY REV. ORRIN ABBOTT.

The evidence and arguments of the ablest authors, Bishop Horne, and the great Methodist commentator, Adam Clarke, in favor of the Divine origin of the Old Testament, are here compared with the author's reasons for dissenting from that opinion. The self contradictions of those books, and the error of ascribing things to God which are obnoxious to common sense, revolting to the human heart, and which misrepresent the Divine Government, are ably presented in the fairest and most candid spirit. The questions appended to each section serve to aid the mind in considering the points of the argument, and well adapt the book to aid the young in studying the Bible in the light of Nature and common sense.

"Who but a bigot will refuse to read both sides of those questions, when kindly and fairly discussed?

Lawyers face each other in argument, when a few dollars are at stake; should not clergymen do the same, when heaven is the prize?"

Price 50 cents; postage 4 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. tf

A WONDERFUL BOOK!

STRANGE VISITORS:

A Series of Original Papers,

EMBRACING

PHILOSOPHY, SCIENCE, GOVERNMENT, RELIGION, POETRY, ART, FICTION, SATIRE, HUMOR, NARRATIVE, AND PROPHECY.

BY THE

SPIRITS OF IRVING, WILLIS, THACKERAY, BRONTE, RICHTER, BYRON, HUMBOLDT, HAWTHORNE, WESLEY, BROWNING,

AND OTHERS

Now Dwelling in the Spirit-World.

These wonderful articles were dictated through a CLAIRVOYANT, while in a trance state, and are of the most intensely interesting and enthralling nature.

The sale of this extraordinary work has been of the most unprecedented nature.

Elegantly bound in cloth. Price $1.50.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

HELEN HARLOW'S VOW.

BY LOIS WAISBROOKER.

Author of "Alice Vale," "Suffrage for Woman," etc., etc.

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

Price $1,50, Postage 20 cents.

ALICE VALE:

A STORY FOR THE TIMES.

BY LOIS WAISBROOKER.

This is one of the best books for general reading anywhere to be found. It should and no doubt will attain a popularity equal to "THE GATES AJAR."

☞ Price $1,25; postage, 16 cents.

The above books are for sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

JESUS:

MYTH, MAN, OR GOD;

OR,

THE POPULAR THEOLOGY AND THE POSITIVE RELIGION CONTRASTED.

BY J. M. PEEBLES,

Author of the "Signs of the Times," "The Practical of Spiritualism," "Seers of the Ages," etc., etc.

Price 50 cents, postage 4 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

THE DESCENT OF MAN,

AND

Selection in Relation to Sex.

BY CHARLES DARWIN, M. A., F. R. S., &c.

With Illustrations.

IN TWO VOLUMES.

Price $2,00 per volume, postage 24 cents per volume.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

ABSTRACT OF COLENSO ON THE PENTATEUCH.

A comprehensive summary of Bishop Colenso's arguments, proving that the Pentateuch is not historically true, and that it was composed by several writers, the earliest of whom lived in the time of Samuel, from 1100 to 1060 B. C., and the latest in the time of Jeremiah, from 641 to 624 B. C. To which is appended an essay on "The Nation and Country of the Jews."

Price 25 cents, postage 2 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

SECOND EDITION.

FURTHER COMMUNICATIONS

FROM THE

WORLD OF SPIRITS,

On subjects highly important to the Human Family, by Joshua, Solomon and others; including the Rights of Man, by George Fox. Given through a lady.

Price, cloth, 75 cents, postage 20 cents; paper, 50 cents, postage 6 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

THE

WOLF IN SHEEP'S CLOTHING;

OR, GOD IN THE CONSTITUTION.

An ingenious interpretation of the symbols of the Book of Daniel, and the Apocalypse, together with an argument against recognizing God, Christianity and the Sabbath in our National Charter.

BY REV. MOSES HULL.

Price 10 cents, postage 2 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

PHOTOGRAPHS

OF

Controlling Spirits of J. Wm. Van Namee,

As seen in spirit-life by WELLA P. ANDERSON, Artist for the Summer-Land.

ONIETA, Indian control; 25 cents. HOBART, Lecture control; 25 cents. GREAT HEART, Indian Medical control; 25 cents; large size, $1.00.

Photographs of J. WM. VAN NAMEE, Clairvoyant, Trance Speaker and Medium; 25 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

PLANCHETTE OUTDONE!

Have you Seen the Electro-Magnetic Disc?

PERSONS may, by the aid of this valuable combination of metals, ascertain who are mediumistic, and all the remarkable manifestations of Electro-Psychology may be induced. The **Electro-Magnetic Disc** is in common use by professors throughout Europe. It can be obtained only by addressing B. W. WALLACE, 660 Sumner street, East Boston, Mass., by enclosing 50 cents and 3 3-cent stamps. Wholesale price, $5,00 per dozen. 1w*—June 10.

Photographs of Prof. William Denton.

We have received a supply of Photographs of Mr. William Denton. Cabinet size, 4x6 inches. 50 cents, postage 4 cents; small size, 25 cents, postage 2 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

THE PHILOSOPHY OF THE CHRISTIAN RELIGION

WILL be sent by mail, postage free, on receipt of 50 cents per copy. Address, T. N. HORNSBY,
Simpsonville, Shelby Co., Ky.

P. S.—Rev. Dr. Chalton, of London, says of it: "This little work is a marvel of truth and light. It is pure spirit. The ages of the world afford no parallel to it. Every one that can read the name of God should read it." 1w*—June 10.

SPANISH MAGIC SALVE.

ASK for it at the Druggists'. If they have not got it, address C. WILLARD SIMMONS, South Boston, Mass. Price 25 cents. Agents wanted 3mis*—May 20.

A TEST—MRS. ANNA, Medical and Business Clairvoyant, Trance and Writing Medium. Don't fail to consult her; her information is positive. No satisfaction, no pay. Office and residence, No. 463 Third avenue, between 31st and 32d streets, New York. 4w*—June 10.

MRS. BELL BOWDITCH, Business, Test and Medical Medium. Séances Sunday and Thursday evenings at 7½ o'clock. Residence, 16 Sharon street, Boston. June 10.—4w*

THE DEACON'S DREAM: a Radical Rhyme. By J. H. Powell, author of "Life Pictures," etc., etc. Price 5 cents; postage 2 cents. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

Message Department.

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

Mrs. J. H. Conant,

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

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

The Banner of Light Free Circles.

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

Mrs. Conant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

☞ Donations of flowers for our Circle-Room are solicited.

☞ The questions answered at these Séances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondents.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received, for which the friends have our warmest thanks:

R. W. Flint	$1,20	D. B. Hall	$1,06
Mrs. Harris	50	H. Russey	75
Friend	50	Lottie Fowler	50
Clark Dye	84	Friend	85
Mrs. K. L. Vandervear	50	A friend	50
Wm. Brotherton	1,50	J. H. Ross	50
Friend	50	John G. Henry	1,00

Invocation.

Our Father and our Mother, hallowed be this hour; may thy kingdom come so near to us, and thy will be done so well by us, that we shall be at peace with ourselves, with the world and with thee. Amen. Feb. 2.

Questions and Answers.

Controlling Spirit.—While the audience are conning their questions, if they have any, I will take occasion briefly to answer one which has reached me from many sources; it is this: "Is Prof. William Denton an atheist?" The church asks it, because the church wants to throw stones at him; Christian Spiritualists ask it, because they want to steer clear of him; atheists and unbelievers ask it, because they want to get into closer communion with him; radicals ask it, because they want to know precisely where he stands religiously. Now, according to the Christian definition of the term "atheist," William Denton is one. So he affirms, so all his teachings declare. The next question is, does Christianity define the term properly? Let us see. Christianity has made its own God, and ignores all other Gods, and determines that unbelief in the Christian God constitutes atheism. The Jews can claim as much; the aborigines of the western wilds can claim as much; indeed, every class of worshiping souls on the earth can claim as much; but are they right concerning God? No. Prof. William Denton believes in a Supreme Intelligence of Good, dwelling everywhere—so he affirms. He denies the Jehovah of the Jews; he denies the God of the Christians; but he knows that all sects have drawn from the one fountain of truth, namely, belief in a Supreme Intelligence governing all things, presiding over all things, and recognizes God in law, as exhibited in the flower, in the rock, and in the human soul. So then the churches had better not throw stones; for, if they do, they may chance to crucify their Saviour. The atheists had better not presume too much on the teachings of Prof. Denton, because they may be stepping aside from what they believe to be true; but all had better receive that which appeals to their consciousness as true, coming from what quarter it may; lay aside that which does not appear to them as true. If the time never comes when it appears as true to all, then they may never be called upon to see it; but if it does, and they feel and see it, they will bring condemnation to their souls if they do not confess it.

Ques.—(From the audience.) Not long since, in answer to a question about the eye-stone, the spirit said it had no individual life, but was propelled by the magnetism of the eye. I find by placing it in a saucer of vinegar that it moves about. What is the cause of that?

Ans.—In all probability the various forces existing in the eye-stone which belong to the alkaline family, and the forces existing in the vinegar, are antagonistic; consequently there is motion. The law of attraction and repulsion becomes active, and the eye-stone moves about. This idea which is entertained concerning individual life is but poorly understood, for the individuality of anything is ephemeral. I believe in the life of all things—that everything is alive, nothing is dead, but I believe, also, in that individuality which we see for the moment; but it is not a fixed individuality; it is by no means stereotyped.

Q.—You spoke, in your statement in regard to Prof. Denton, of the Christian's God. May I inquire if you use the term Christian as meaning follower of Christ, or in its sectarian meaning?

A.—There are no followers of Christ, therefore I must have spoken in a sectarian sense. If there were any followers of Christ, we should have a different Christian's God.

Q.—That is the point I wish to reach—whether he had the proper conception of the Eternal Spirit?

A.—I believe he did. Feb. 2.

Richard Olney.

I was an engineer on the Baltimore and Ohio Railroad. I got injured, and died the second day after the injury, and it seems that there has been considerable trouble on the road ever since my death, and some of your good believers in the return of spirits have charged some of the pranks upon me, which, by the way, I am not guilty of. This is the first time I ever came into communication with earthly matter since I left it nine years ago. I hope if any of my friends are engaged in thinking such thoughts of me they will abandon them at once; for, allowing their philosophy to be true, it does not argue that a fellow would turn into a devil or an angel simply because he died. [Give your age.] Thirty-four years. Feb. 2.

Esther Imbermann.

I lived on Meridian street, in Boston. I have three sisters and two brothers, and my father would like to know if they who die can come back, and, if they come, if it is according to the law of Moses. I don't know; but I know great and good teachers teach us that it is right to come, and help us to come, and they tell us that all are God's chosen people. My father is a Jew, and my mother is a Jewess. I have been gone since last March. I was nine years old. My father used to do business on East Dover street. I don't know where he is now; perhaps he is there; I don't know. I am happy, and I don't want to come back to stay. Good-by. Feb. 2.

Emma Barrows.

Fourteen years ago this winter I died at the Hanover-street police station. I had numbered twenty-seven years on earth. I have no desire to rehearse my earthly life; I only come to bring consolation to a mother's heart, and assure her that I have overcome the darkness of my earthly life, and that I have risen long since to the glories of that spiritual life that can only be attained by the earnest seeker after goodness and truth.

When I was first wakened to consciousness in the spirit-world I was terribly frightened. A half faith in a vindictive God brought darkness to my soul, and like a panorama came before me the incidents of my earthly life. They were dark, and, in contemplating them, I could but expect, according to the Christian's idea of God, that I should be sentenced to an unhappy state. But presently a bright angel came to me, and her words were these: "Child of earthly sorrow, lift up thy soul to the God of Love, who loves thee as he loves the highest archangel. Fear no more, for your hell is behind you and not before you."

From that moment I began to shake off the darkness, to step out into the glorious light, and began to try to be good, and to do good, and everybody seemed to help. There were no shadows flung in my pathway in this beautiful world. It was not so on earth. And to my dear mother I would say, "Mourn no more over my sad termination of an earthly existence. Although it went out in night here, it rose in a beautiful morning in the spirit-world. There it was not dark, there I met loving hearts, there I rose into the sunlight of God's love; and you need not fear for me, mother; I am happy, happy, happy! and I will give you all the evidence of my power to return, and of my condition in the spirit-world, that it is possible for me to give. This coming is only to let you know that I can come."

To Mrs. Emeline Barrows, Boston, Mass. Feb. 2.

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

Invocation.

Thou Infinite Presence, thou Divinest Good, thy children mortal, and they whom the living call dead, would worship and adore thee. Looking upward and outward from the mists and fogs of imperfect being, we can understand thee. And we ask, oh Infinite Presence, oh Divinest Good, to be taught of thee. We ask that, as thou hast opened the Book of Life for us, thou wilt teach us to read it aright; and we praise thee, oh Spirit of All Good, for what thou hast done for us; for life, with all its varying scenes of love and wisdom and power; for these religious sentiments, which find expression through the soul, we praise thee; for all these varying powers that the soul exhibits in its passage through time, we praise thee. And we ask, our Father, that wherever we may be, we may be conscious of thy presence; and so we may do thy will, and thus enjoy thy blessing and the approbation of our own souls. Amen. Feb. 6.

Questions and Answers.

Ques.—(From a correspondent.) Are not this people more idolatrous than the heathen nation? and are they not idolatrous of matter more than of the God they worship one day in seven?

Ans.—In the absolute, it is impossible for the soul to worship God, or to conceive of God, without being an idolater; because we can only conceive of God through the forms of matter, through those things which appeal to our senses. We see God in the grand and beautiful manifestations of Nature—we say, how beautiful! The very expression is idolatrous; we worship at the shrine of Nature; that shrine is an idol. In a certain sense we worship whatever we love—that object is an idol. Heathen nations are no more idolatrous than we are, every one of us.

Q.—Is not the god Mammon, as manifested among humans, more of a terrorism than a blessing? and is it not the greatest slaveholder on earth, saying to the multitude, go, fight the battles of the few at the sacrifice of the multitude?

A.—Yes.

Q.—Was there ever a time when the mental powers of humans, in all degrees of life, were so exercised through all the ramifications of human life as now? If so, why? and what will be the final result?

A.—Oh yes, there has been a time when the human mind was far more active than it is at the present time. Nature, mind and soul progress in cycles, or distinct degrees. Fulfilling one, they descend into the valley of materialism, to rise again upon the spiritual ground, and fulfill another. The rise and fall of nations illustrate this; all science illustrates it; all Nature illustrates it. It were folly to suppose that we of the present day have attained the most active mental status that has ever been reached. There are many amongst you who believe that civilization stands at a higher point to-day than it ever stood upon the earth before. It is a mistake. Nature and the manifestations of mind and soul repeat themselves; round and round the circle runs.

Qr.—From your explanation we may infer that there have been epochs in the world's history when mind had reached a higher standard than at present.

A.—Yes; but at each cycle in the experience of matter and mind, it goes a little higher ere it finishes up its cycle.

Qr.—They go hand in hand, then—matter and mind.

A.—Certainly. Feb. 6.

John Moore.

I wish to send a few thoughts to my people in England. I came to America in the year 1849. I left at home, at that time, a mother, two brothers and three sisters. My mother is with me—the others remain; and as they have never heard anything about my death, and do n't know where I am, I thought it might be right for me to come this way. My name was John Moore. I was born in London, March 13th, 1816. I have led a roving life since I came to this country; I think I have been in almost every State in the Union. I finally died in Indiana. The cause of my death was, I froze one of my feet, and I believe they said that gangrene set in. I would not have it off, so that was the cause of my death. I had been across the mountains to California the year before, and had written home from California. That was the last they heard from me. I have been gone about eighteen months. [Since you passed away?] Yes.

[Did you leave any property?] A little. I left it to a friend who was poor, had a family, and was sick. All I had, I think, after paying for my own sickness, was eight hundred dollars. It helped him a good deal, and I was very glad.

Now what I want is to open the way of communication, not so much for myself as for my father. He don't care to come here, but he wants to get home, particularly to Margaret and William. What he has to communicate will be of great interest to them, and will take a great trouble from him; so I hope they will give him a chance. The only way to do it is to furnish a subject and await his coming. He is very much troubled; and by a little effort on their part, he can get out of trouble. He does n't wish to come here. If he came, he could only announce his wish to communicate privately with them, and that I have done. [Will your friends get your message?] Yes, I think so; because William has acquaintances that are in the way of getting these things, and they know about me, and, seeing the message from me, would be most likely to put it into his hands. Feb. 6.

Jacob Reider.

I was a believer in these things when I was here. My name was Jacob Reider. I have one brother; he do business in Constantinople. Since we believe, and he know I can come, he will expect I shall do so. His name—Adolph Reider. I want him to know, first, I make all square in Berlin and Hamburg; he find it so. I think I should die, so I make all square; he shall have no trouble. He need not leave Constantinople if he not wish to.

When I come to this new life, I find what I expect. It is good life—better than this. But I find, also, there is much that you here think you understand that you do n't know anything about. And my brother thinks he has got about all that is necessary about it, here in this life. He has not got much; he should go on getting all he can; can't get any too much. He is a medium himself, in part, and he wants very much to have the power come strong; though he never will, because he has too much other things on the brain. He is too positive—must be, to get a living. If he abandon his business—which I know he not do, nor would I counsel him to do it—then these powers come out strong if he can be easy in the mind. But I know that not be; so I say he never have them. He must be content to seek, as well as he may, through others. Been gone twenty-one days. [Since you changed worlds?] Yes—here twenty-one days. I shall go to him as soon as I can. I come here because I know he will like for me to come. [Will he get your message?] Oh, yes, because he gets your paper. [In Constantinople?] Yes; my friends from England—he gets it that way. He is dealer in perfumes. [Your age?] Thirty-three. Feb. 6.

Nettie Walker.

I am Nettie Walker, of Camden, N. J. I died of congestion of the lungs, three weeks ago to-day. I want to say to mother and sister Sue, it is well with me. I found a beautiful home. I am happy, and do n't want to return. I wish to be able to communicate with them privately. I was fourteen years old. Feb. 6.

Séance conducted by Elias Smith; letters answered by William Berry.

Invocation.

Almighty God, may it please thee to hallow this hour, to make it a sacrament that shall nourish these souls for eternity; may it please thee to bring some special good to each longing heart present; may it please thee to imbue thy ministering spirits with wisdom, love, truth and power; may it please thee to incline our hearts unto wisdom, to open all our spiritual senses, to understand thee and thy law; may it please thee, oh Father, to so inspire us with love for those who still remain in the body, in the shadow of death, that we shall be willing to bear their crosses; to aid them in climbing the hill of life, and in securing for themselves a mansion beyond death. And for all thy love, thy care and thy tender mercy over us, we, thy children, will praise and adore thee forever and forevermore. Amen. Feb. 7.

Questions and Answers.

Ques.—(From a correspondent.) What is the cause and cure of the cattle disease now prevalent in many parts of New England?

Ans.—We do not know, therefore cannot give any intelligent answer.

Q.—Does fate control the destiny of one whose hopes are always blighted—whose every attempt at success in any undertaking, however honorable, proves a failure, or do evil spirits control such destinies?

A.—The terms fate and destiny are synonymous. It has been proved by scholars in the spirit-world that everything, as well as every soul, is under the absolute control of a power outside of and superior to themselves, and it will guide them whithersoever it pleases, however hard they may struggle against its power. It will lead them, because it is greater than they are; it is the power of the Almighty, and it extends into the most minute conditions of life. Jesus, our brother, must have understood this truth when he said, "Not a sparrow falls to the ground without your Heavenly Father's notice;" meaning more than this: that that same Heavenly Father guides the falling sparrow, directs its course, numbers the hairs of our heads, and counts the seconds of time we are to be here and that we are to be there.

Q.—Yet that does not relieve us from doing the best that we can?

A.—The same power forces responsibility upon us, whether we will or no.

Q.—If spirits, after a period in the spirit-world, lay aside their bodies, and take on new ones more refined and pass on to a higher grade of existence, as stated in the Banner of Jan. 28th, on what principle does the change depend, or by what cause or causes is it produced?

A.—The changes that are taking place everywhere are perpetual. The law of change is inevitable in the destiny of matter; and wherever there is a conscious, acting spirit, there is also matter in some form—not necessarily in the form of matter which belongs to the crust of this or any other earth, but nevertheless it is matter, and therefore distinctly separate from soul, from the power that acts upon matter and through matter. Now if this be a truth, then of necessity souls must lay off bodies, the matter through which they act in obedience to the law of change, and that of change is in conjunction with the law of necessity.

Q.—(From the audience.) Do we leave earth immediately after passing out of the body?

A.—Not always. It is sometimes the case, but rarely.

Q.—Do our spirits, when they die, join those who have left before us?

A.—That being the thing most desired, in all human and divine probability it will take place.

Q.—Do spirits change their places, as they do on earth?

A.—They certainly do change their places. It would be a very unhappy state of existence if they did not—a very unnatural state. On the contrary, it is a very natural state of existence.

Q.—Is there any sort of government used in the spirit-land?

A.—There is.

Q.—Do they make laws for themselves?

A.—They do.

Q.—Are there any penalties for the breaking of these laws?

A.—There are.

Q.—Do they make their laws, or are they made for them?

A.—They suppose, at least, that they make them for themselves; but how far they do this it is impossible to tell, since it is impossible to tell how much power comes from within, and how much from without.

Q.—Has Jesus Christ made his second advent on earth?

A.—He has.

Q.—How do you explain that?

A.—He explained it himself before he went away. If you will carefully read what he said of it just before his departure, you cannot fail to understand it.

Q.—I believe he says, "I go to prepare a place for you; I will come again." Do you think he has come again?

A.—I do, with legions of attendant angels, just as he said he would come; just as he proposed to come; just as his clairvoyant, far-seeing spirit knew he would come; and he came unto his own church, and his own received him not; and then went out among publicans and sinners, and they received him gladly.

Q.—Was it a natural or a spiritual body that was seen by his disciples after he had risen?

A.—A spiritual body, clothed upon with crude matter.

Q.—The same as that by which other spirits make themselves visible?

A.—Precisely. Feb. 7.

"War Bonnet."

Indian die in Laramie. White man say to Indian, when he knew he would go: "Indian, come back to white man; bring him news from the great hunting-ground beyond the stars." Indian said he would come. White man teach him many things—teach him read his book; teach him he could come back; tell him where to come. This white man, he name Henry Phillips. He officer in the Great Father's army. Tell him "War Bonnet" lives where there is plenty of game, where the Great Father never allows his white children to reach their long arms round what belongs to his red children. White man told Indian that there he would be compensated. White man told the truth; and the Indian has come back, and will come to the white man, and will bless him and shield him from danger; and when it pleases the Great Spirit to call him, Indian will bring his canoe, well covered with flowers, and carry him over, and introduce him to braves and chiefs higher than himself. Feb. 7.

Susie Hill.

I lived in Cincinnati. I died of consumption, and was sick seven months. I have been gone nine weeks. I have two brothers and two sisters with me; they all died of consumption. I have a mother, one sister and one brother left.

I was glad to go. It seemed as if the time never would come when I should be free; but at last it came, and how joyous, how light I felt after I left the body; but on coming here again I feel sick. Mother said, if she could only know that her darlings do not forget her in heaven, she could be reconciled to her separation from them; for, you see, she believes they have gone to a far-off heaven, and they have no longer any attraction to those who are left; but the real truth is, just so long as there is one who loves them here, so long they will be called here, and perhaps longer. And mother need have no fears that we have any of us forgotten her, and we all try to make her lot here as light as possible. She is afraid she will never see Edward again; he is away from here, but I can assure her she will see him again on earth in the body. She fancies he is sick. He is not. [Is he far away from here?] He is in California. Feb. 7.

William March.

(Before the following communication was received, a spirit attempted to communicate, but was unable to do so.)

I am in on the ground of another. The young lady who has just left died early this morning at the Bellevue Hospital, in New York. Unfortunately for her, they were moving her body just as she got in full control here, and she could not bear the strain, as she was not entirely free from it—she was obliged to make an exit as best she could. If she had been free, or even pretty well free, it would have been quite another thing; but as it was, you see, she was obliged to leave.

I lived, when here, in Indiana, and my name is William March. I was an eccentric in my way. I never thought as any one else did, and tried to do as differently from everybody else as it was possible for me to do; and I suppose my friends will say, that if I ever do return, it is only a further exhibition of my odd spirit. I was a capital reader of human nature, and I am so now; so look out, every one of you, for I will read the innermost secrets of your hearts, and if it pleases me, deliver a discourse upon each one of them separately. I was in the habit of doing it when here, much to the annoyance of my friends and my enemies. I was particularly successful with ladies, so that portion of the audience will please take notice. My friends said that I must of course die in some mysterious way, else it would not have been me; so half of them believed I committed suicide, and the other half believed I was poisoned, neither of which theories is correct; and furthermore, they are now exceedingly troubled to know what strange disposal I made of my property. Those who would have been my heirs are the most troubled, of course. I will here take occasion to say that the disposal I made of it I consider a secret safest with myself, and therefore I do not propose to divulge it. I always had an eye to coming events when I was here, and I foresaw if I told my friends what I should do with my property there would be trouble, and I devised means to keep it a secret. The means have been eminently successful, and I doubt not will continue to be so, much to the dissatisfaction of my heirs. They used to say I should find a heaven or a hell especially for me, because nobody else would want to live in just such a place as I would want to live in. There they made a mistake; I have plenty of company, good company, such as suits me better than I ever found here; and my only hope for them is that they will find as good quarters as I have found. Feb. 7.

Séance conducted by Rev. Charles Burroughs, of Portsmouth, N. H.; letters answered by C. H. Crowell.

MESSAGES TO BE PUBLISHED.

Thursday, Feb. 9.—Invocation; Questions and Answers; Eldridge Patterson, of Peterboro', N. H., to friends; Margaret Weiss, to Daniel Weiss, of Albany, N. Y.; John Henry Chase, of White River Junction, Vt., to his father.

Monday, Feb. 13.—Invocation; Questions and Answers; Andrew McIlvaine, of Glasgow, Scotland, to E. V. Ingram; James O'Reilly, to his daughter Margaret; Minnie Lawrence, of Chicago, Ill., to her mother; Prof. Faraday, to friends.

Tuesday, Feb. 14.—Invocation; Questions and Answers; William Harris, of Portsmouth, to friends; Annie Jamieson, of Pittsburg, Penn., to her parents; James Riley, of Boston, to friends; Senator William Pitt Fessenden, of Maine.

Thursday, Feb. 16.—Invocation; Questions and Answers; George McPharson, of Boston, to his friends in Scotland; Edward H. Uniac; Ellen Townsend, of Keene, N. H., to her mother.

Tuesday, May 23.—Invocation; Questions and Answers; Joseph Lyon, of Boston; John Doherty, of Boston, to his brother; Edward Francis Walker, of Chicago, Ill.

Thursday, May 25.—Invocation; Questions and Answers; Marie Roche, to the Sisters of Charity, Boston; Edward Fox, to Mrs. L. B. Wilson; Commodore Meade, to a friend.

Monday, May 29.—Invocation; Questions and Answers; Sidney Whiting, of Franklin, to friends; Sen. Ingalls, of California, to his son; Emma Tracey, of New York City.

Eighth National Convention—The American Association of Spiritualists.

The Eighth National Convention will meet in Troy, N. Y., on Tuesday, the 12th day of September, at 10 o'clock in the morning, and continue in session three days. Each active State or Territorial Organization of Spiritualists within the limits of the United States of America, shall be entitled to one delegate for each fractional fifty members of such organization, and of each working Local Society and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory. Each Province of the American Continent shall be entitled to one delegate for each working Association within its limits, and the District of Columbia shall be entitled to two delegates. Each active Local Society, and each Progressive Lyceum of any State, Territory or Province which has no General Association, shall be entitled to one delegate for each fractional fifty members.

These Associations are respectfully invited to appoint delegates to attend this meeting and participate in the proceedings thereof.

Hannah F. M. Brown, *Chicago, Ill., President.*

Henry T. Child, M. D., 634 *Race street, Philadelphia, Secretary.*

Indiana State Spiritual Association.

To the Spiritualists of Indiana, Greeting: We would announce to the friends of the harmonial philosophy throughout the State, and elsewhere, that the fifth annual Convention of the Indiana State Spiritual Association will be held at Masonic Hall, in the city of Indianapolis, commencing Friday, June 16th, 1871, at 10½ o'clock A. M., and continue in session over Sunday. Each local Liberal Society within the State will be entitled to three delegates, and one additional delegate for each ten members over twenty, and each county where no society exists will be entitled to three delegates. The friends of the cause generally are cordially invited to be present and assist in making this Convention a pleasant and profitable one.

Good speakers will be procured for the occasion. *A noted test medium* is expected to be present, to add to the interest of the Convention.

Half fare arrangements will be effected with the railroads, *as far as possible.*

Good board has been arranged for at *one dollar* per day for all who may attend the Convention, provided they remain three full days. By order of the Board of Trustees.

Attest: J. R. Buell, *Sec'y of Indiana State Spiritual Association.*

Indianapolis, Ind., April, 1871.

Indiana.

The First Religio-Philosophical Society of Hillsdale County, will hold their Fifth Annual Festival on Saturday and Sunday, the 17th and 18th of June, at Bloomer's Grove and Hotel, Clear Lake, Indiana. Speakers engaged—Mrs. M. J. Fowler, Prof. D. M. Farr, of Minnesota, and others, are expected to occupy our free platform. Mr. St. Lawrence's Brass Band and Choir will enliven the meeting with choice music. All are invited to meet with us and enjoy a "feast of reason and a flow of soul." Ample provisions are made for friends from a distance. A grand set dance will be held at Bloomer's spacious hall on Saturday afternoon and evening. Carriages will be at the State Line Station to convey passengers from the cars to the grove or hotel free of charge.

William Bryan, *President.*

Clara E. Coney, *Secretary.*

Three Days' Meeting in Sturgis, Mich.

The friends of progress, free thought and free religion, will hold their Anniversary Meeting on the 16th, 17th and 18th days of June, at the Free Church in the village of Sturgis, commencing at 10 o'clock A. M., on Friday the 16th, and continuing until Sunday evening. Able speakers from abroad will be in attendance to address the people. Ample provision will be made to accommodate strangers from abroad who attend the meeting. A general invitation is given to all to be with us on this occasion to discuss questions that concern humanity at large. *By order of Executive Committee.*

Sturgis, Mich., May 8th, 1871.

Grove Meeting.

The Spiritualists of Oregon will hold a *four days' meeting* at Halsey Station, on the O. & C. R. R., seventeen miles north of Salem, Marion County, commencing on Thursday, June 29th, 1871. A general invitation is extended to all, especially speakers and mediums.

By order of Committee, John S. Hawkins, R. V. Short.

Convention in Maine.

The Spiritualists of Hancock County, Me., will hold their Third Semi-Annual Convention in Ellsworth, Me., Saturday and Sunday, June 24th and 25th, commencing at 10 o'clock A. M. Provision will be made for those who may come from a distance. Friends and mediums, come over and help us!

Per order of Committee. Moldbory Kingman, *Sec'y.*

Mariaville, Me., May 20th, 1871.

Grove Meeting Notice.

We, the undersigned, give notice that a Spiritualist Grove Meeting will be held at Sharon, Potter County, Pa., on the 24th and 25th of June. Mr. and Mrs. A. C. Woodruff and George W. Taylor, speakers.

May 23d, 1871. Juna Stevens, Mrs. A. J. Allen, Mrs. E. M. Herring, } *Committee.*

BANNER OF LIGHT:

AN EXPONENT

OF THE

SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY

AT NO. 158 WASHINGTON STREET, "PARKER BUILDING," BOSTON, MASS.

WILLIAM WHITE & CO., Proprietors.

WILLIAM WHITE, | LUTHER COLBY, ISAAC B. RICH.

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 Novelettes of reformatory tendencies, and occasionally translations from French and German authors.

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

ORIGINAL ESSAYS.—Upon Spiritual, Philosophical and Scientific Subjects.

EDITORIAL DEPARTMENT.—Subjects of General Interest, the Spiritual Philosophy, its Phenomena, etc., Current Events, Entertaining Miscellany, Notices of New Publications, etc. Western Editorial Correspondence, by Warren Chase.

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

ORIGINAL CONTRIBUTIONS from the most talented writers in the world.

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

TERMS OF SUBSCRIPTION, IN ADVANCE.

Per Year	$3,00
Six Months	1,50
Three Months	75

☞ *There will be no deviation from the above prices.*

In remitting by mail, a Post Office Order or Draft on Boston or New York payable to the order of William White & Co. is preferable to Bank Notes, since, should the Order or Draft be lost or stolen, it can be renewed without loss to the sender.

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 *Post-Office Address* and *name of State.*

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

☞ *Specimen copies sent free.*

Subscribers are informed that twenty-six 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 be marked "private" on the envelope.

All Business Letters must be addressed:

"BANNER OF LIGHT, BOSTON, MASS.,"

William White & Co.

WHOLESALE AGENTS:

NEW ENGLAND NEWS COMPANY, 41 Court street Boston.
AMERICAN NEWS COMPANY, 121 Nassau street, New York City.
WESTERN NEWS COMPANY, Chicago, Ill.
A. WINCH, Philadelphia, Pa.

RETAIL AGENTS:

NEW ENGLAND NEWS COMPANY, 41 Court street, Boston.
C. W. THOMAS, 449 Fourth avenue, New York.
HENRY WITT, 92 Fourth street, Brooklyn, E. D., N. Y.
GEORGE H. REES, west end Iron Bridge, Oswego, N. Y.
E. E. ROBINSON, 8 Market street, Corning, N. Y.
WARREN CHASE & CO., 601 North 5th st., St. Louis, Mo.
MRS. LOU. H. KIMBALL, Room 21, Pope Block, 137 Madison street, Chicago, Ill.
W. B. ZIEBER, 108 South Third street, Philadelphia, Pa.
EDWARD BUTLER, Chestnut street, above Fourth, Philadelphia, Pa.
D. S. CADWALLADER, 1005 Race street, Philadelphia, Pa.
W. D. ROBINSON, 20 Exchange street, Portland, Me.
DAVIS BROTHERS, 53 Exchange street, Portland, Me.
J. B. ADAMS, corner of 8th and F streets (opposite the Post-office), Washington, D. C.

SUBSCRIPTION AGENTS:

ALBERT E. CARPENTER.
WARREN CHASE & CO., 601 North Fifth st., St. Louis, Mo
HERMAN SNOW, 319 Kearney street, San Francisco, Cal.
MRS. LOU. H. KIMBALL, Room 34, Pope Block, 137 Madison street, Chicago, Ill.
J. BURNS, 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

☞ *Publishers who insert the above Prospectus three times in their respective papers, and call attention to it editorially, shall be entitled to a copy of the* Banner of Light *one year. It will be forwarded to their address on receipt of the paper, with the advertisement marked.*

Mediums in Boston.

DR. J. R. NEWTON,
Practical Physician for Chronic Diseases,
No. 35 HARRISON AVENUE,
(One door north of Beach street,)
BOSTON.

DR. J. R. NEWTON is successful in curing Asthma, effects of Sunstroke, Softening of the Brain, Jaundice, Neuralgia, Heart Disease, Nervous Debility, Diabetis, Liver Complaint, Dyspepsia, Weak Eyes, Falling of the Womb and all kinds of Sexual Weakness, Weak Spines, Ulcers, Loss of Voice, Rheumatism, Bronchitis, Hemorrhoids, Felons, and all kinds of Lameness and Weakness of Limbs. May 27.

MRS. E. C. LITTLEJOHN,
CLAIRVOYANT, and Medium for Medical Treatment, Business, Prophecies and Tests. Examination for disease, in person or from lock of hair, $2. Medicines prepared to send by mail. Analysis of ores, $5. No. 26 Hanson street, Boston. May 6.—tf

DR. MAIN'S HEALTH INSTITUTE,
AT NO. 236 HARRISON AVENUE, BOSTON.
THOSE requesting examinations by letter will please enclose $1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. *—Apr. 1.

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Lungs, Kidneys, and all Bilious Complaints. Parties at a distance examined by a lock of hair. Price $1.00. 4w*—May 27.

MRS. N. J. ANDREWS,
ELECTRO-MAGNETIC PHYSICIAN, (Room No. 7,) Pavilion, 57 Tremont street, Boston. 3m*—Apr. 15.

MISS COLLET,
BUSINESS CLAIRVOYANT, in rear of 225 Tremont street, Boston. Hours from 10 A. M. to 4 P. M. Will attend to calls evenings and Sundays. 3w*—May 27.

FREEMAN HATCH, Magnetic Physician and Psychometrist, No. 8 Seaver place, opposite 256 Tremont street, Boston. Office hours, 9 A. M. to 4 P. M. Patients attended at their residences if desired. Rheumatism, Neuralgia, Dyspepsia, and all diseases of the brain, nerves, lungs and circulation successfully treated. Monroe treatment given. June 3.—4w*

MISS HELEN GROVER, Healer, Developer and Lecturer, 538 Washington street, Hampshire Hall, Boston, Mass. Office hours, 9 A. M. to 12 M., 2 to 5 P. M., Sunday excepted. Progressive meetings Sundays, 3 P. M. Circles Sundays and Thursdays, 8 P. M. Sittings, $2. 2w*—June 3.

MRS. F. C. DEXTER, Clairvoyant, Business and Test Medium. Examines persons by a lock of hair, heals by laying on of hands. Price $1. 494 Tremont street. Hours 9 A. M., 4 P. M. 13w*—Apr. 8.

MRS. L. W. LITCH, Trance, Test and Healing Medium, has removed to 163 Court street, Boston. Circle Tuesday and Sunday evenings at 7½ o'clock. June 3.—2w*

MRS. M. E. CATES, Healing, Developing and Writing Medium, No. 21 Charter street, Boston. Hours from 9 A. M. to 9 P. M. June 3.

MRS. M. A. CHARTER, Clairvoyant, Business and Test Medium, 17 Central Square, East Boston. May 27.—4w*

SAMUEL GROVER, HEALING MEDIUM, NO. 23 Dix Place (opposite Harvard street). 3m*—June 10.

Miscellaneous.

CURED OF CATARRH
AND
INCIPIENT CONSUMPTION!
AFTER ALL OTHER REMEDIES FAILED,
BY TWO BOTTLES OF
CONSTITUTIONAL
CATARRH REMEDY!

DERRY, N. H., May 1, 1871.
Messrs. LITTLEFIELD & HAYES, Chemists and Druggists, Manchester, N. H., Proprietors of the Constitutional Catarrh Remedy:—
I took three colds, one after another, till they resulted in Catarrh, and almost Consumption. The physicians told me I had congestion of the lungs. I remained nearly a year sick, with nothing but Catarrh troubles, my head filling and the mucous dropping down into my throat, causing a wheezing cough each morning till I got rid of the droppings. It took away my strength, and I was fit for no business. I took all known Catarrh remedies, but they did no good—not a particle. I bought a bottle of your *Constitutional Catarrh Remedy* some eight months ago, and found immediate relief. The second bottle restored me to health and business, built up the whole system and made me feel as well as I was before I was sick. My age is 54. I have never seen anything that will remove a cold as quick. It deadens it all right down. I never saw anything like it to create an appetite.
MOSES A. WALKER.

☞ George C. Goodwin & Co., Weeks & Potter, Burr & Perry, Boston, and John F. Henry, New York, General Agents. 4w—June 3.

ALL THE FIRST-CLASS
SEWING MACHINES, SEWING MACHINES
WEED FAMILY FAVORITE,
WHEELER & WILSON,
HOWE, ÆTNA,
AMERICAN, &c., &c.,
Sold for small installments, as low as **$5 per Month,** or may be paid for in **WORK** done at home. For Circulars and Terms address,
RICE & PECK,
(Successors to Bagley, Rice & Peck.)
333 Washington, cor. West St., Boston.
Feb. 18.—1y

THE SPIRIT BRIDE.
This is the name of the beautiful crayon picture which has attracted such marked attention in the BANNER OF LIGHT FREE CIRCLE ROOM for the last few months. It was drawn by spirit aid through the mediumship of Mr. E. HOWARD DOANE, of Baldwinsville, Mass., a gentleman who had had no instruction in drawing previous to the time the spirits commenced using his hand for that purpose. At the solicitation of many admiring friends we have had photographic copies of this fine picture made, which will be forwarded, postage paid, at the following prices: Large size, 8x10, 50 cents; Carte de Visite size, 25 cents.
For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

SOUL READING,
Or Psychometrical Delineation of Character.
MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, $2.00; Brief delineation, $1.00 and two 3-cent stamps.
Address, MRS. A. B. SEVERANCE,
Apr. 1. White Water, Walworth Co., Wis.

AGENTS WANTED.
GREAT FORTUNES,
AND HOW THEY WERE MADE;
OR, THE STRUGGLES AND TRIUMPHS OF OUR SELF-MADE MEN. By J. D. M'CABE, JR. The most taking, instructive and universally-sought after book issued for years. Sells fast and easily, and delivers splendidly. Agents are clearing from $80 to $200 per month, in spite of hard times. Send for Circular, &c., and notice extra terms.
GEO. MACLEAN, Publisher, 3 School street, Boston, Mass. Mar. 25.—6m

BROWN BROTHERS,
American and Foreign Patent Office,
46 School street, opposite City Hall,
BOSTON, MASS.
ALBERT W. BROWN, EDWIN W. BROWN.
(Formerly Examiner at *Scientific American.*)
ALL Documents relating to Patents prepared with promptness and ability. Advice gratis and charges reasonable. Aug. 21.—eow

SOMETHING
FOR MEDIUMS, CLAIRVOYANTS AND PHYSICIANS. The place to have your prescriptions put up in a faithful and careful manner is at H. NEWMAN & CO.'S South End Botanical Drug Store, No. 817 Washington street, Boston, where may constantly be found a well selected and assorted stock of
DRUGS, ROOTS, HERBS, GUMS AND PATENT MEDICINES.
Also, Henry Thayer's celebrated Fluid and Solid Extracts.
☞ Remember the number—817. 1w*—June 10.

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

JOAN OF ARC,
The "DELIVERER OF FRANCE." A fine Photograph of this celebrated heroine, representing her clad in armor and cheering her troops on to action.
Price 25 cents, postage free.
For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

MAGNETIC PAPER cures all curable complaints, from cancer to cold feet. First paper sent free on receipt of stamped envelope. DR. J. WILBUR, 460 West Randolph street, Chicago, Ill.
☞ Dr. W. is a magnetic physician of established reputation, and has performed thousands of remarkable cures throughout the United States during the past eighteen years. Board and treatment, $15 to $25 per week. 4w*—May 27.

BOARD BY THE DAY OR WEEK AT NO. 5 Charlotte street, Norfolk, Va. 17w—Apr. 22.

Miscellaneous.

CARD.

Having become satisfied, after thorough investigation, that Elastic Sponge, as now and lately manufactured, is one of the best of all the substitutes for curled hair, for many if not most uses in Upholstery, we have accepted the Agency of it, and intend to make it hereafter a specialty in our business. The objections which have been made to it, and which it is well-known we ourselves have thought were well-founded, we have ascertained cannot be urged against the article as now perfected. The process of manufacture has been entirely remodeled under the advice and superintendence of one of the most eminent chemists of New England. New chemical and mechanical appliances have been introduced in cleansing crude Sponge, and in charging it with glycerine, with such entire success that Elastic Sponge may now be said to be chemically pure. There is absolutely nothing in it but the clean fibre of sponge and chemically pure glycerine.

The objections to Elastic Sponge being thus removed, there remain its undisputed merits, which certainly entitle it to be considered one of the most valuable, as it is one of the most curious and interesting of late discoveries. Chief among these merits is that it is proof against moths—the great scourge of the business—and all other insects. Then its elasticity is permanent, based as it is upon the non-evaporable property of glycerine and the indestructibility of sponge fibre. We have always been satisfied upon these two points, which are the essential requisites in such materials. The evidence is now equally clear that it is wholesome and sweet. It is certainly light and soft, easy to manipulate, and cheap enough for all except the lowest class of goods. For the cushioning of Churches, Theatres, Public Halls, Railway Stations, Omnibuses, Carriages, Steam and Horse Cars, and the like, it will be found, everything considered, the best article in use. For all uses, and especially for Bedding, we are now prepared to recommend the public to give it a fair trial, as we ourselves intend to do. We are ready, also, to answer inquiries, make estimates and take orders for every description of work in Sponge, as well as to supply the trade the article in bales.
HALEY, MORSE & CO.,
411 Washington street, Boston.
June 3.—4w Sole Agents for New England.

TRACTS FOR THE TIMES!
"THE TRUTH SHALL MAKE YOU FREE."
THE AMERICAN LIBERAL TRACT SOCIETY
PUBLISH Radical, Spiritualistic and Reformatory Tracts to advance freedom of thought.
No. 1, "The Bible a False Witness," by Wm. Denton;
" 2, "Thomas Paine's Letter to a friend on the publication of the 'Age of Reason'";
" 3, "The Ministration of Departed Spirits," by Mrs. Harriet Beecher Stowe;
" 4, "Human Testimony in favor of Spiritualism," by Geo. A. Bacon;
" 5, "Catechumen." Translation from Voltaire;
" 6, "Humanity *vs.* Christianity," by Henry C. Wright;
" 7, "The Bible a False Witness," No. 2, by Wm. Denton;
" 8, "The Bible—is it the Word of God?" by M. T. Dole;
" 9, "Spirit Manifestations," by Wm. Howitt;
" 10, "History of David." Extract from "Exeter Hall";
" 11, "Modern Phenomena," by Wm. Lloyd Garrison;
" 12, "Christianity—What is it?" by E. S. Wheeler,
Are now ready, and will be sent on receipt of orders. Other tracts are in press. Contributions of literary matter or money are solicited from all who favor the objects of the Society. A sample package of twelve assorted or selected tracts will be sent postpaid on receipt of ten cents.
Price of tracts, 50 cents per 100, postage 6 cents; $5.00 per 1000, postage 75 cents. A discount of 20 per cent. made on all orders amounting to $25 and upwards. No orders will be filled unless cash for tracts and postage is enclosed. Make P. O. Orders payable to order of Secretary. Send orders to "AMERICAN LIBERAL TRACT SOCIETY," P. O. Box No. 518, Boston, Mass. WILLIAM DENTON, PRESIDENT.
ALBERT MORTON, SECRETARY.
For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

THE SPIRITUAL ANALYST
AND
SCIENTIFIC RECORD.
A MONTHLY devoted to the analyzation and verification of the theory and philosophy of Immortal Life, Spirit-intercourse and Perpetual Progress.
EDITED BY
J. H. W. TOOHEY.

CONTENTS FOR JUNE:
The Dualism of Theology and Science.
Nature Described by Goethe. Translated by J. H. Huxley.
Illumination; or, The Sleep Walker, by Heinrich Zschokke.
The Spiritual Poems of Edgar A. Poe.
Conclusions and Generalizations.
Spiritual Doubles.
A Seven Days' Trance.
Scientific Record—Reports and Notes.
Recent Publications, etc.
Common Sense and its Issues.

☞ ALL subscriptions for the SPIRITUAL ANALYST should be sent to W. F. BROWN & CO., Publishers, 50 Bromfield street, Boston, Mass., who will also promptly attend to orders for books, pamphlets and periodicals.
N. B.—All books for review, exchange papers, MSS. and letters relating to the EDITORIAL DEPARTMENT, should be sent to J. H. W. TOOHEY, Providence, R. I., who holds himself in readiness to lecture upon Spiritual Science, Anthropology and the Temperaments. tf—May 20.

DR. H. B. STORER'S
COMPOUND POWDERS OF
BUCHU AND IRON,
FOR DISORDERS OF THE
Kidneys, Bladder, Prostatic and Urinary Organs.
PRICE, $1,25.
THESE Powders are free from the irritating and destructive effects of Alcohol, which enters into the fluid preparations, and are recommended as **Stimulant, Alterative, Diuretic, Anti-Spasmodic and Tonic,** in all cases of *Non-Retention or Incontinence of Urine, Irritation, Inflammation or Ulceration of the Bladder or Kidneys, Diseases of the Prostate Gland, Stone in the Bladder, Calculus, Gravel or Brick Dust Deposit, Diseases of the Bladder, Kidneys, Dropsical Swellings, Rheumatic Affections, Salt Rheum, Erysipelas, Skin Diseases, and Diseases of the Urinary Organs IN EITHER SEX.*
Prepared only at the Laboratory of the Proprietor, DR. H. B. STORER,
No. 69 Harrison Avenue, Boston, Mass.
Sent by mail, post-paid, on receipt of price. Jan. 21.

Wanted—Agents.
$75 to $250 per month, everywhere, male and female, to introduce the GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This Machine will stitch, hem, fell, tuck, quilt, cord, bind, braid and embroider in a most superior manner. Price only $15. Fully licensed and warranted for five years. We will pay $1000 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay Agents from $75 to $250 per month and expenses, or a commission from which twice that amount can be made. Address, SECOMB & CO., 334 *Washington street, Boston, Mass.; Pittsburgh, Pa.; St. Louis, Mo., or Chicago, Ill.* 13w—May 6.

MERCANTILE SAVINGS INSTITUTION,
No. 48 Summer St., cor. of Arch, Boston.
Six Per Cent.
INTEREST will be paid by this Institution on all *deposits* which remain in Bank six months next prior to the semi-annual dividend days, and five per cent. on all other deposits for each and every full intervening calendar month they remained in bank prior to the semi-annual dividends. This is the only Savings Bank in the State that pays interest on the deposits for each and every month they remain in Bank. The Institution has a guarantee fund of $200,000, and a large surplus in addition thereto. 13w—June 3.

NEW EDITION.
Planchette Song,
SET THE TRUTH-ECHOES HUMMING.
Words by J. O. BARRETT, music by S. W. FOSTER.
Price 30 cents.
For sale wholesale and retail by the publishers, WILLIAM WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. tf

FOR SALE.
ONE hundred farms and houses in and around the beautiful city of Fitchburg, Mass. Splendid soil and salubrious air; property is increasing in value every day; can suit the most fastidious; nine trains to Boston daily. Call and examine my property, or send for circular. A. S. LAWTON, Rollstone Bank Building, Fitchburg, Mass. 8w*—May 6.

DR. T. LISTER, ASTROLOGER,
25 LOWELL STREET, BOSTON, MASS.,
WHERE he has been located for 26 years. A written nativity—all events two years to come, $1; and so on in proportion. The date of birth must be given. Letters will be promptly answered and all confidential. 6w—May 6.

THE MAGNETIC TREATMENT. SEND TEN CENTS to DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated Book on this system of vitalizing treatment. tf—Apr. 1.

WANTED—AGENTS, ($20 *per day,*) to sell the celebrated HOME SHUTTLE SEWING MACHINE. Has the *under-feed,* makes the "*lock-stitch*" (alike on both sides), and is *fully licensed.* The best and cheapest family Sewing Machine in the market. Address JOHNSON, CLARK & CO., 334 Washington street, Boston, Mass., Pittsburgh, Pa., Chicago, Ill., or St. Louis, Mo. 1y—Sept. 17.

MISS MARY E. CURRIER, Musical Medium, No. 7 Nichols street, Haverhill, Mass. Private sittings on Wednesday and Friday afternoons and evenings. May 13.—11w*

New Books.

YEAR-BOOK
OF
SPIRITUALISM.
A RECORD
OF ITS
FACTS,
SCIENCE,
AND
PHILOSOPHY,
FOR
1871.
Containing Essays by the leading Spiritualistic Writers of Europe and America; Statements relating to the progress of Spiritualism in the various Countries of the Old World; Notices of its Current Literature; Lists of its State Organizations, Lyceums, Local Societies, Media, Lecturers, Periodicals, Books, Correspondence, and Suggestions relating to the future of
SPIRITUALISM.
EDITED BY
HUDSON TUTTLE and J. M. PEEBLES.
For sale wholesale and retail by the publishers, WM WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.; also by their New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street, and by dealers in spiritual books generally.
Price, cloth, **$1,25,** postage **20** cents; paper, **$1,00,** postage **6** cents.

THIRD EDITION.
THE SPIRITUAL HARP,
The new Music Book for the Choir, Congregation and Social Circle.
By J. M. PEEBLES and J. O. BARRETT.
E. H. BAILEY, Musical Editor.
This work has been prepared for the press at great expense and much mental labor, in order to meet the wants of Spiritualist Societies in every portion of the country. It need only be examined to merit commendation.
Over one third of its poetry and three quarters of its music are original. Some of America's most gifted and popular musicians have written expressly for it.
The SPIRITUAL HARP is a work of over three hundred pages, comprising SONGS, DUETS and QUARTETS, with PIANO, ORGAN or MELODEON accompaniment.

Single copy	**$2,00**
Full gilt	**3,00**
6 copies	**10,00**
12 "	**19,00**

When sent by mail 24 cents additional required on each copy.
An Abridged Edition of the Spiritual Harp
Has just been issued, containing one hundred and four pages.
Price $1,00, postage 16 cents.
The above books are for sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. tf

AN EYE-OPENER.
"CITATEUR, PAR PIGAULT."
LE BRUN,
DOUBTS OF INFIDELS:
Embodying Thirty Important Questions to the Clergy; also, Forty Close Questions to the Doctors of Divinity.
BY ZEPA.

CONTENTS:
PART FIRST.
Introduction;
The Old Testament;
The Bible and other Sacred Books;
The New Testament;
History and the Bible;
Biblical Contradictions;
On the Prophets;
Pagan Mythology;
Creation of the World;
Jesus Christ;
Miracles;
Poncry;
The Priesthood;
A Doctor of Divinity Criticised;
The Christian and the Heathen;
Effects of Believing the Bible;
Solomon's Songs.
PART SECOND.
Doubts of Infidels;
Questions of Zepa to the Doctors of Divinity;
Letter to the Clergy;
Scripture Narratives;
The Mystical Craft;
John Calvin;
Michael Servetus;
The Passage in Josephus;
Wesley's Letter.
Price: cloth 75 cents, postage 12 cents; paper 50 cents, postage 4 cents.
For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

COSMOLOGY.
By George M'Ilvaine Ramsay, M. D.
This work is purely scientific, and the subjects treated upon are handled with care and great ability.
CONTENTS.
CHAPTER 1—Matter without Origin; 2—Properties of Matter; 3—Nebulous Theory; 4—Old Theory of Planetary Motion; 5—Planetary Motions; 6—Origin of Motion; 7—Cause and Origin of Orbital Motion; 8—Special Laws of Orbital Motion; 9—Eccentricity, Helion and Equinoctial Points; 10—Limit and Results of Axial Inclination; 11—Result of a Perpendicular Axis; 12—Old Polar Centers; 13—Cause and Origin of Ice-Caps and Glacier Periods; 14—Ocean and River Currents; 15—Geological Strata indicate Reconstruction of Axis; 16—Sudden Reconstruction of Axis Inevitable; 17—Ethnology; 18—Axial Period of Rotation Variable; 19—Moons, and their Motions; 20—Meteors, Comets, etc.—their Origin, Motions and Destiny; 21—Orbital Configuration of Comets; 22—Planets are Old Comets; 23—Infinity.
The book is elegantly printed and superbly bound.
Price $1,50; postage 20 cents.
For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. tf

MRS. MARIA M. KING'S WORKS.
THE PRINCIPLES OF NATURE, as discovered in the Development and Structure of the Universe; The Solar System, Laws and Methods of its Development; Earth, History of its Development; Exposition of the Spiritual Universe. Price reduced to $1.75, postage 24 cents.
REAL LIFE IN THE SPIRIT-LAND. Being Life Experiences, Scenes, Incidents and Conditions, Illustrative of Spirit-Life, and the Principles of the Spiritual Philosophy. Price $1.00, postage 16 cents.
SOCIAL EVILS: Their Causes and Cure. Being a brief discussion of the social status, with reference to methods of reform. Price 25 cents, postage free.
THE SPIRITUAL PHILOSOPHY *VS.* DIABOLISM. In two lectures. Price 25 cents, postage free.
WHAT IS SPIRITUALISM? and SHALL SPIRITUALISTS HAVE A CREED? In two lectures. Price 25 cents, postage free.
GOD THE FATHER, AND MAN THE IMAGE OF GOD. In two lectures. Price 25 cents, postage free.
For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

AFTER DEATH:
THE
DISEMBODIMENT OF MAN!
A New, Enlarged, Corrected and Well-bound Edition of this Masterly and Thrilling Description of Man and His Fortunes After Death, is Now Ready.
Further description of this, the finest work of Dr. Randolph, in many respects, is needless, for its revelations of the World of Spirits, its Location, Topography, Habits, Customs, Employments, Schools, Colleges, Museums, *Marriages,* Sex and its uses after death, render it one of the most deeply absorbing works ever written by any Seer of modern or even ancient days.
Price $2,00, postage 24 cents.
For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

SECOND EDITION.
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 Shore," "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 wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

NEW EDITION.
THE
APOCRYPHAL NEW TESTAMENT.
Being all the Gospels, Epistles, and other pieces now extant, attributed, in the first four centuries, to Jesus Christ, his Apostles, and their companions, and not included in the New Testament by its compilers. Price $1,25; postage 16c.
For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. tf

New Books.

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.
By Emma Hardinge.
This wonderful and thrilling history has been gathered up from the annals of thirty-two States by the author herself, collected and written under the direct supervision and guidance of the spirits.
It contains excerpts from the Spiritualism of the New England States, California, Oregon, the Territories, Canada, the whole of the Southern, Western and Middle States: Origin and History of Dark Circles, inaugurated by spirits who lived on this planet ten thousand years ago; Portrait of Oress, the "most ancient angel"; Wonderful Manifestations amongst the Red Men, Miners, Gold Diggers, on the Ocean, in Central and South America; Records hitherto unpublished of Secret Societies, Strange Movements, Apostolic Leaders, and the Rise and Fall of Spiritual Popedoms, Church Trials, Excommunications, Martyrdoms and Triumphs, Witchcraft and Necromancy in the Nineteenth Century, the Mighty Conflict, Irresistible Warfare, and Present Triumphs of this most wonderful movement, from the opening of the gates through the "Poughkeepsie Seer," to the great celebration of the twentieth anniversary of the "Rochester Knockings"; Professors, Doctors, Lawyers, Judges, Mediums, Societies, the Spiritual and Secular Press and Pulpit, all brought to the tribunal of public judgment; the secret things of the movement disclosed; lights and shadows fearlessly revealed. The whole forming the MOST STUPENDOUS REVELATION that has ever issued from the press.
PRICE, $3.75, POSTAGE 50 CENTS.
AN ABRIDGED EDITION,
Containing everything but the engravings, has just been issued. Price **$2.75,** postage **32** cents.
For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

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.
TRUTHS, MALE AND FEMALE.
FALSE AND TRUE EDUCATION.
THE EQUALITIES AND INEQUALITIES OF HUMAN NATURE.
SOCIAL CENTRES IN THE SUMMER-LAND.
POVERTY AND RICHES.
THE OBJECT OF LIFE.
EXPENSIVENESS OF ERROR IN RELIGION.
WINTER-LAND AND SUMMER-LAND.
LANGUAGE AND LIFE IN SUMMER-LAND.
MATERIAL WORK FOR SPIRITUAL WORKERS.
ULTIMATES IN THE SUMMER-LAND.
1 vol., 12mo., price $1.50; postage 20 cents.
For sale wholesale and retail by the publishers, WM WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. tf

PROF. WM. DENTON'S WORKS.
THE SOUL OF THINGS; OR, PSYCHOMETRIC RESEARCHES AND DISCOVERIES. By William and Elizabeth M. F. Denton. This truly valuable and exceedingly interesting work has taken a place among the standard literature of the day, and is fast gaining in popular favor. Every Spiritualist and all seekers after hidden truths should read it. Price, $1,50; postage 20 cents.
LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A Great Scientific Work. Selling rapidly. Price, $1,50; postage 20 cents.
THE IRRECONCILABLE RECORDS; or, Genesis and Geology. 80 pp. Price: paper, 25 cents, postage 4 cents; cloth, 40 cents, postage 8 cents.
WHAT IS RIGHT? A Lecture delivered in Music Hall, Boston, Sunday afternoon, Dec. 6th, 1868. Price 10 cents; postage 2 cents.
COMMON SENSE THOUGHTS ON THE BIBLE. For Common Sense People. Third edition—enlarged and revised. Price, 10 cents; postage 2 cents.
CHRISTIANITY NO FINALITY; OR, SPIRITUALISM SUPERIOR TO CHRISTIANITY. Price 10 cents, postage 2 cents.
ORTHODOXY FALSE, SINCE SPIRITUALISM IS TRUE. Price 10 cents; postage 2 cents.
THE DELUGE IN THE LIGHT OF MODERN SCIENCE. Price 10 cents.
BE THYSELF. A Discourse. Price 10 cents, postage 2 cents.
For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. tf

THE FAITHLESS GUARDIAN;
OR,
Out of the Darkness into the Light.
A Story of Struggles, Trials, Doubts and Triumphs.
BY J. WILLIAM VAN NAMEE,
Author of "In the Cups;" "The Unknown;" "Estelle Graham: A Prize Story;" "Woman's Love;" "Pride and Passion;" "Adown the Tide;" "Deep Waters;" "Guardian Angel," etc.
This is a fine story, and is written in a style that at once secures the interest and sympathy of the reader. The author is one of the best developed mediums of the day, and in his preface says: "I have written as I have been impelled to write by influences that I could not resist." The story is highly instructive as well as entertaining.
Price $1.50; postage 16 cents.
For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

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 asking for, and coming from such an able, experienced and reliable author, is sufficient guaranty of its value.
☞ Price 5 cents.
For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. tf

THE GOSPEL OF GOOD AND EVIL.
"I CREATED LIGHT AND DARKNESS, AND I CREATE GOOD AND EVIL, SAITH THE LORD."
BY JAMES S. SILVER.
INSPIRED BY THOMAS PAINE.
This book treats in an able manner of Physical and Moral Evils, and the Religious Aspect of Good and Evil—subjects of great interest to the whole human family. The reader cannot well help following the author to the end of his book, for his illustrations are apt and forcible.
Price $1,50; postage 20 cents.
For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. tf.

DR. A. B. CHILD'S WORKS.
A B C OF LIFE. Price 25 cents, postage 2 cents.
BETTER VIEWS OF LIVING; or, Life according to the doctrine "Whatever Is, is Right." Price $1,00, postage 12 cents.
CHRIST AND THE PEOPLE. Price $1,25, postage 16 cents.
SOUL AFFINITY. Price 20 cents, postage 2 cents.
WHATEVER IS, IS RIGHT. Price $1,00, postage 16 cents.
For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. tf

THE NIGHT-SIDE OF NATURE;
OR,
GHOSTS AND GHOST-SEERS.
BY CATHERINE CROWE.
Price $1,25; postage 16 cents.
For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. tf

CHRISTIANITY:
Its origin, nature and tendency, considered in the light of astro-theology. By REV. D. W. HULL.
"Be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I, Paul, am made a minister."—Col. 1: 23.
Price 25 cents, postage 2 cents.
For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. tf

New York Advertisements.

THE
NEW DISCOVERY
In Chemical and Medical Science.
DR. E. F. GARVIN'S
SOLUTION AND COMPOUND ELIXIR
OF
TAR!
FIRST AND ONLY SOLUTION ever made in one mixture of **ALL THE TWELVE** valuable active principles of the well known curative agent,
PINE TREE TAR,
UNEQUALED in Coughs, Colds, Catarrh, Asthma, Bronchitis and Consumption.
CURES WITHOUT FAIL
A recent cold in three to six hours; and also by its VITALIZING, PURIFYING and STIMULATING effects upon the general system, is remarkably efficacious in all
DISEASES OF THE BLOOD,
Including Scrofula and Eruptions of the Skin, Dyspepsia Diseases of the Liver and Kidneys, Heart Disease, and General Debility.
ONE TRIAL CONVINCES!
ALSO, A
VOLATILE SOLUTION OF TAR,
For INHALATION without application of HEAT. A remarkably VALUABLE discovery, as the whole apparatus can be carried in the vest pocket, ready at any time for the most effectual and positively curative use in
All Diseases of the NOSE, THROAT and LUNGS.
THE COMPOUND
TAR AND MANDRAKE PILL,
For use in connection with the ELIXIR TAR, is a combination of the TWO most valuable ALTERATIVE Medicines known in the Profession, and renders this Pill without exception the very best ever offered.
Send for Circular of **POSITIVE CURES** to your Druggist, or to
L. F. HYDE & CO.,
SOLE PROPRIETORS,
110 East Twenty-Second Street, New York.
Apr. 15.

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 no violence to the system, causing **no purging, no nauseating, no vomiting, no narcotizing.**
The **POSITIVES** cure **Neuralgia,** Headache, **Rheumatism,** Pains of all kinds; Diarrhœa, **Dysentery,** Vomiting, **Dyspepsia,** Flatulence, Worms; all **Female Weaknesses** and derangements; **Fits,** Cramps, **St. Vitus' Dance,** Spasms; all high grades of **Fever,** Small Pox, Measles, Scarlatina, Erysipelas; all **Inflammations,** 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 **Typhus.**
Both the **POSITIVE AND NEGATIVE** are needed in **Chills** and **Fever.**
AGENTS WANTED EVERYWHERE.

Mailed postpaid at these PRICES:		
1 Box,	44 Pos. Powders,	$1.00
1 "	44 Neg. "	1.00
1 "	22

Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor.

Office at his Spiritual, Reform and Liberal Bookstore, 601 North Fifth street, St. Louis, Mo.

☞ Copies of the Banner of Light, including back numbers and bound volumes, can always be had at this office.

THE ORGANIZATION OF LABOR.

Few persons are aware of the extent to which this movement has already gone in Europe, and for a fair and able statement of the matter we refer our readers to the Atlantic Monthly for May, where they will find Richard F. Huston has presented the matter fairly and ably to the readers of that popular magazine, and for which all working-men owe him their thanks at least. The terrible strikes in coal mines and elsewhere, show plainly that something must be done soon in this country to relieve the oppressed laborers. Wages, it is true, have been increased largely in the past few years, but rents and prices generally have increased still more, so that a working-man cannot support a family with as few hours labor now as he could ten years ago, and do it as well. Capitalists become more and more greedy for gain and for excessive wealth, which is now becoming so common as to endanger the liberal institutions of our country. We see no remedy except in the proper organization of labor and the use of labor as capital, till other means can be produced by which they can carry on the various productive branches themselves, and have the wealth they bestow on a few to divide among the many, by which all can be made comfortable. Our heart is made to ache every day as we see on our streets the poor little half-clad (in dirty rags) girls and boys carrying old bits of boards on their heads and backs, and carrying the dinners to the workmen, and along the same streets where trip so lightly and so often children of the same ages, clean and clad in garments the make and useless trimming of which would clothe the poor ones, and yet here stand the churches that *say* they are all of one family—God's children, brothers and sisters. If so, why are the many made to suffer and be deprived of the comforts of life in a land of plenty? We are aware, the answer is often given, "It is liquor." So it is in part, and it is the fault of both Church and State that it is not removed.

There are many cautious steps to be taken by the laborers, but only the temperate can be relied on and trusted in this great work. We have no faith in strikes of any kind, nor in the raised prices they sometimes procure. Coöperation and mutual protection is the only remedy we have faith in, and not in regulating wages, but *prices*, both of products and necessaries, and by controlling these to secure a proper share or all of the products of their own industry. The most radical minds in this country who have taken this subject up, have foiled their own efforts by attempting too much, by attempting to control and regulate the currency, or legal medium of circulating exchanges. If we attempt to turn over our whole acre at once, we shall not get it ready for a crop, but if we turn one furrow at a time, we can soon have the acre ready and the crop growing. Step by step this great work has grown in Europe, and so it must in this country, although it has not thus far been as successful here as there.

THE RULING PASSION STRONG IN DEATH.

It is among the strongest natural evidences that we have souls within us that do not die with the body, that in the last struggles for life, when soul and body are being divorced forever, the soul clings with tenacity to the object of its strongest passional attraction, however earthly and material or even gross in its character. It has often been noticed that misers grow more and more stingy and penurious as they near the grave, and cling with tenacious grasp to the money bags on the death-bed, and it has often been said that some who have hidden their treasures have watched over and guarded them for years after they left their bodies, and thus delayed their own spiritual growth as they did on earth. Other passions, too, such as lust and revenge, do not relax their hold on the soul at death, but, as Swedenborg saw and often recorded, they live in the same horrible conditions after death, which is the hell within them and carried with them through the gate of death. Indeed, some persons would have hardly enough left to maintain an individuality if the ruling passion of their lives here was extracted from them at death. There would be of course a soul-germ, such as existed in the protoplasm, but the marks of individuality gained in this life would be nearly lost. For a time, when death strips the body off the soul, it must remain in its ruling passions, even though it be the love of rum or tobacco, and, even if it cannot be gratified, the desire and conflict may not be less than when deprived of it here, and we doubt if it is as easy to conquer a bad habit after death as before. If it is not easy to relinquish it with the body in death, it is not probable that it would be easier to turn from it in the weakness and early stages of spirit-life. Man is a curious mixture of elemental and earthy matter, but the passions are in and of the soul and not the body, and hence go with the soul to spirit-life, and not with the body to the grave.

How much better it would be for each of us to dispose of our interest in earthly materials and all that pertains to it, so as not to have our passions confine us to earth to attend to what we should have settled before we left the body, for as surely as the ruling passion is strong in death so it is strong after death, as it is of the soul and not of the body, which is only the instrument through which it expresses itself in the earth-life.

WHOM CHILDREN LOVE.

GEORGE W. CURTIS says, "He is not bad whom children love." This is truly a more reliable magnet than public opinion, popularity or success in business, elections or preaching. The natural instinct of children and domesticated animals leads directly to interior goodness of heart more than the popular applause, which is often attracted by success, and not unfrequently by success obtained by fraudulent means. We are gregarious, and often follow some "bell weather" of a leader without merit, except in the bulk of praise bestowed; and how often the children will shun such persons and shy away and cling around some poor and obscure individual that is passed by on the street as not worthy of notice or salutation. These little native hearts feel the true affinity of soul for soul where goodness lives, even though the form be covered with rags, or soiled with popular abuse. We can trust those the children love, and even those the cats, dogs and horses are familiar with, sooner than those who have the world's applause. But, above all, give us for companions and friends those the spirits love and sympathize with and aid in the struggles of life.

The love of children and sympathy of angels are the true "divining rods" by which we can find the pure water of life and milk of human kindness that lie buried by the rubbish of the world, often under a heap of slander or rags of poverty. This needle pointing to the true magnet from the hearts of children, has often been the means of discovering honesty and virtue where the overgrown wisdom of the world did not see it.

THE DIVINING ROD.

John Fiske, writing for the Atlantic Monthly, in a long article on the "Descent of Fire," attempts to cover up a scientific fact which he witnessed himself, and which thousands have witnessed, by smothering it with historical rubbish and ancient fables, and thus ridicule it out of its proper place in public confidence, evidently because he cannot explain it by any law or principle within his education. It is a well-established practice among the learned masses of our country to ignore all facts and phenomena they cannot account for by laws and principles that they are acquainted with, and it is this course they follow so tenaciously in regard to spiritual phenomena. In this case the learned writer witnessed the hazel twig turn to the water in the ground while held successively by ten or twelve persons, some of them skeptics; but as it would not turn in his own hands, he turns it over with Planchette, table-tipping, clairvoyance and ghost-seeing, and ringing in a lot of old fables to dilute the dose and make it palatable to the prejudices of his readers, attempts to shuffle off the fact which he witnessed, and which thousands of as honest and intelligent, if not as learned men have witnessed, and can attest to as truth.

Some years ago we purchased a few acres among the fruit hills of Illinois, now covered with vines and trees by the skill and industry of other hands. The neighbors had no wells, and said we could never have well-water, and we put in a deep cistern and prepared for drouth, but it leaked and dried up, and the son-in-law tried the hazel rod, which pointed to a spot a few rods from the house, where he dug and found abundance of the best water ten feet from the surface. This is only what the tipping-tables and Planchette will do for some persons, but what, if we were the controlling intelligence, we would not do for such self-wise and self-sufficient skeptics as John Fiske. That spirits turn the hazel rod we do not claim, but when such writers deny what they do do, and class this fact with the spiritual phenomena for the same reason, viz., that they cannot control and perform it at will, and explain it by the rules of weight and measure and the seven-by-nine lights of science, we think it is time such writers took back seats, and let those who are not afraid nor ashamed to witness facts and seek for the causes have their positions as teachers. "Facts are stubborn things," it is said, but not more stubborn than mulish wise men who can ignore facts they witness with their own eyes, because they cannot find the causes in the books they study and from which they teach. The writer evidently thinks that what he does not know is not worth knowing, since he reads the dead languages and can tell what dead men wrote and said, but not what they say now. There are plenty of living persons, who never saw the inside of a college, that could give him facts and explain them that he never read of in the classics nor heard of in college exercises. The divining rod turns and tables tip, whether he believes or not.

THOMAS STARR KING ON REVIVALS.

The Christian Register of April 1st, quoting from this eminent writer a lengthy and most excellent article on revivals of religion, has, among the items, the following, which we think applies to at least half the popular Christian literature of our family libraries, as well as to the sermons referred to; and we are not sure that a portion of the Bible would not be condemned by the same rule:

"REVIVALS CORRUPT YOUTH.—Not long ago, I read a volume containing twenty-five sermons recently preached in New York and Brooklyn, with reference to the revival, by the most distinguished ministers of those cities. Some of the most powerful of the discourses I read in my library till past midnight. The air at last seemed full of infernal terrors and woe, and I shut the dreadful book. In a room up stairs my little daughter, six years old, was sleeping, with whom I have often the most sweet conversation on God and Christ and the life hereafter. But I said to myself, then, in excitement of soul, what I will say here with seriousness and deliberation—that, rather than my child should have the awful theology of the average of that book stamped upon her heart, I should unspeakably prefer that she should grow up an atheist. As an atheist, the best currents of human nature would not be corrupted in her. Believing what that book teaches, and having her whole nature cramped and distorted into its mold, it would not be possible that her spirit could have any religious beauty, cheer or peace."

ST. LOUIS, MISSOURI AND THE WEST.

We are glad to learn that a new and larger edition of L. U. Reavis's excellent book is to be issued, containing the most valuable and reliable information on this central portion of our country. This book—"The Future Great City"—has given new life to St. Louis, and drawn more attention to and comments on St. Louis than anything else which has emanated from the Mississippi Valley. Two editions have been issued and circulated, and now twenty thousand more copies are ordered, and our esteemed friend Reavis is working on some improvements which he thinks will add to its value. We can still supply copies by mail, on receipt of twenty-five cents, which is not one-half the cost of the work by the printers, a part of which is made up by appropriations from the county. Address, as before, 601 North 5th street, St. Louis, Mo.

☞ The Herald of Health comes to us monthly, freighted with the most important truths relating to health and the treatment of children, invalids and people generally. It would be difficult to find a magazine in this country as valuable in a family and one deserving as much patronage. We are sorry this "JOURNAL OF PHYSICAL CULTURE" has not a more general circulation and generous support in the West, where its advice is so much needed. It is on the right side in all great reform questions, and does a good practical work for temperance and good health, and its contributors are among the soundest minds in our country. It is published by Wood & Holbrook, 13 and 15 Laight street, New York, at two dollars a year, and we can assure many people that they will find more than the yearly price often in a single number, if they will take the advice it gives relating to "health by good living."

☞ Henry Hosenbry, of 165 East Broadway, New York City, writes us that he received a test in an answer to a sealed letter through Mattie K. Cassien, of Newark, N. J., from a brother in spirit-life, that not only convinced him of spirit intercourse, but saved him from a loss of seven thousand dollars. We hope he will not forget the medium who was the humble and deserving instrument that saved him so much; but we have known many instances where mediums that have been great benefactors to those that were rich have been left in poverty and neglect. Some people think if they tell of it, that is reward enough to feed and clothe the medium; and most persons do not understand that if there is any compensation to a medium in a notice of tests published to call attention to them, the person thereby shifts the payment over on to the proprietors of the paper.

Free Thought.

POTTER, BALLOU, JAMIESON—A "TRINITY," BUT NOT A "UNITY."

My brother Potter thinks I put him in an uncomfortably hot place in the Crucible. The way he agonizes is enough to draw tears from the eyes of a marble statue. Really, I did not think I was *cajoling* friend Potter when I said I had a "high regard" for him "as a man and a radical expounder of Spiritualism." I am always desirous of treating those with whom I discuss issues with politeness. If I were a butcher, I think I would mention the good points of the animal before knocking it in the head. Should I esteem a man of less consequence than an ox?

"Fair play is all I ask, friend Jamieson." You shall have it, Bro. Potter, so far as I am concerned; and please remember that, while I will *cudgel* your erroneous statements (errors of the head and not of the heart, I believe,) I will continue to *cajole* you.

You say the Northwestern Department of the Crucible "is under the dictatorship of W. F. Jamieson." That is all right, is it not? Theodore Tilton is dictator of the "Golden Age." He has a "Free Parliament" Department, like unto the Banner Department of "Free Thought." Both papers are better for it. But, my friend, when you say I hold a "monarchal sway" over my department, you mislead people. One clause you overlook: "Articles from writers of *whatsoever opinion* on all topics that concern human well-being are welcome." These are the words that have stood at the head of my department ever since the beginning of the Crucible. So, come and see us.

Now a few words about mediumship. For several years it has been customary for some Spiritualists to publish that Jamieson is an enemy to mediums; that he denounces them, etc., and that he ignores all physical manifestations, all phenomenal Spiritualism.

I need here only say what I have put in print from time to time for years; and that is, *I never have denounced any medium. I never have been, and am not now, an enemy to mediums. I never have ignored spirit physical manifestations;* but, ever since my own mediumship as a "table-tipping" medium, in 1853, I have been a full believer in spirit physical manifestations; and have, in public and private, for eighteen years, advocated phenomenal Spiritualism; and for the last eleven years have devoted all my time to the public advocacy of Spiritualism phenomenally and philosophically.

What, in the name of candor, can possess some Spiritualists to be so eager to publish their brothers and sisters as enemies to mediums? There is a difference of opinion among Spiritualists in regard to some phases of Spiritualism, which difference Spiritualists, believing in the right of individual judgment, should not object to. For instance: dark circles afford me no proof of spirit-power; and I have detected persons, who claim to be dark circle mediums, in the very act of imposition. The self-constituted defenders of mediums ought to know that if an individual has but one fact of spirit-communication—just *one* incontrovertible fact—he has a right to base his claim to be a Spiritualist, phenomenally, on that alone.

There are many Spiritualists who have felt it to be their duty to separate genuine from false in mediumship, as well as elsewhere.

It is still fresh in our memory how one of these "defenders of mediums" made himself ridiculous by publishing in the "Spiritual Monthly" the sensational announcement: "Mediums, martyrs of the nineteenth century, A. J. Davis is no longer with you, but against you." The Spiritualist public have become cloyed, disgusted with such "defences." What could have caused this "defender," Powell, to publish such a thing about Mr. Davis? He needed "*humbug on the brain*," a "disease" which, when it has become "chronic," leaves the patient with a stock of *common sense* sufficient to inoculate a whole neighborhood of unfortunates afflicted with *brain-softening credulity*.

Mr. Davis's own words, in a letter published in the American Spiritualist, will show what "defenders" consider opposition to mediums:

"The idea lately circulated, that I have 'recanted,' or wish to exalt clairvoyance at the expense of mediumship, is wholly erroneous. My recent effort was directed toward the abuses and misapplications and absurd doctrines which prevail among people who have absorbed the wonders and delights of Spiritualism, and omitted the great ideas and rational principles upon which alone the world can ever accomplish much religious progress."

"If this is recantation," says Lyman C. Howe, "count me among the recanters." "And," says Moses Hull, "count me." And I say, "count me;" and there are a host of other Spiritualists ready to be "counted" in the same way.

Now Brother Potter asserts that Mrs. Ballou is against mediumship. Well, we will have Mrs. Ballou speak for herself, as Mr. Davis has spoken for himself:

"I am ever a true friend to all mediums."—*Addie Ballou, American Spiritualist, April 22d*, 1871.

Mrs. Ballou says she "*tested*" the manifestations that she decided were imposition. Mr. Potter says that it is only a "belief" on her part. He declares we excommunicate mediums upon "belief *alone*." In another place he says we condemn mediums as "humbugs upon belief only." I deny it. I have never condemned any person who claimed to be a medium, until I had tested and *positively proved* him or her to be an impostor.

Says Bro. Wheelock, in the Spiritualist:

"We don't belong to the one-sided class. The *truth* is what we want. Our firm conviction is, that the fullest *exposé* of *dishonesty and trickery* upon the part of *any* medium, by Spiritualists, will all the more establish and advance the cause of Spiritualism. No mediums need fear exposure only when they are *dishonest;* and to all such we shall do everything in our power to publicly bring their fraud and trickery to light."

In the Spiritual Reporter, 1867, I used this language:

"Spiritualists are the proper persons to lay bare the impositions practiced in its holy name [mediumship]; and to the glory of many of them, it can be said that they have shown as much readiness to have falsehood exposed, even though it wore the guise of mediumship, as when found in the glittering apparel of religion." "It is for the *protection* of true mediums that the thankless task of exposing falsehood and deception rests upon every truth-loving Spiritualist."

W. F. JAMIESON.

East Saginaw, Mich., May 18th, 1871.

[This discussion has run long enough. Our readers are tired of it.—ED.]

Texas.

EDITORS BANNER OF LIGHT—As there are perhaps a good many of your readers who are thinking of moving to Texas, I desire to bring to their notice a little work which is published here for the benefit of immigrants to Texas. It is called "The Texas Almanac and Immigrant's Guide," is a work of nearly three hundred pages, and contains an immense fund of valuable information to those wishing to seek homes in Texas. Any of your readers who may desire a copy of the work can have it forwarded by mail, free of postage, by sending me a P. O. order on Jefferson, Texas, for one dollar. Address me as follows: ALEX. KING, *Linden, Texas*.

"See in what Peace a Spiritualist can Die."

EDITORS BANNER OF LIGHT—On May 22d, my mother, Catharine H. Fenno, bade farewell to earth at the ripe age of eighty-six, saying to me that "her mission was ended," and almost her last words were, "let me go home."

It is said that Addison, on his death-bed, sent for a profligate young nobleman and said to him, "See in what peace a Christian can die." I might say of the death-bed of my mother, "See in what peace a Spiritualist can die;" but I do not wish to intimate that there is any essential difference between Spiritualism and true Christianity. She had been confined to her bed but a short time, living to the last an active and useful life, as in days gone by, when as "Aunt Katy" in the "Old Cornhill Coffee House" she was the oracle of the politician and a "*strong-minded woman*" of the best type. Her memory was remarkable, extending far back to the days of Washington and Jefferson, and on all the great political questions of the day her excellent judgment led her to correct conclusions.

She explored theology through all its turns and windings, beginning with Universalism, under "Old Father Ballou" in School street, indulging in Romanism, in Franklin-street Church, and gravitating to Spiritualism, where she found sure anchorage. She was a constant reader of the Banner and spiritual literature, and in her last sickness, when asleep and apparently unconscious, extended her hand as if shaking hands, and repeating the names of her children gone before. She retained her faculties to the last, and passed away as peaceful as an infant.

The Old Cornhill Coffee House was the resort of our solid merchants, as well as the young students of Harvard, who immortalized "Aunt Katy" in their Latin verses, also distinguished artists, popular actors—in fact, a beefsteak at "Billy Fenno's" was a Boston institution, and over the culinary department she reigned presiding genius.

In all the relations of life, as wife, mother, friend and neighbor, she was a true woman and a good Samaritan—her charities shed light into many a darkened dwelling; in fact, her life was as noble as her departure was peaceful and happy; and if we can believe the assertion since of an eminent medium, she was attended by a band of bright and glorified spirits. I will not say to her dear spirit, *Requiescat in pace*, for her life was too useful here for her now to enter an idler's heaven, and she will find that as long as she can influence those left behind to good deeds and pure thoughts, her "*mission is not yet ended*."

Yours truly, A. W. FENNO.

Swampscott, Mass., 1871.

Married:

In Charlestown, May 28th, at the residence of the bride's father, by the Rev. J. B. Miles, Mr. Henry L. Torrey of Boston to Miss Emma S. Wing of Charlestown.

May 27th, at Newburyport, Mass., by Rev. Joseph May, Charles H. Hurd and Sarah A. Lowell, of Saco, Me.

Passed to Spirit-Life:

From Swansea, Mass., Feb. 18th, Mason Chase, aged 54 years 6 months 6 days.

Bro. Chase was in his life a firm and consistent Spiritualist—knowing for himself whereof he affirmed of a life to come and its conditions, as the faith of his earlier life had ripened into a knowledge of immortality, and that immortality demonstrated to his outward senses; and most truly could he say that he had passed from darkness into the light—from theological bondage to the freedom of the spirit, which "maketh alive." In this new life of the spirit he lived the last years of his earth-life, and in its glorious illumination passed most triumphantly to his home with the angels. And in his passing on he has not left his family to mourn his absence as those that have no hope only in this life, but to them also is it a knowledge that he still lives and loves, and will watch and care for them still with a loving husband's and father's care. And may each one fully realize daily in their home the presence of him they loved, and may that knowledge and presence cheer them through the changes of mortal life, till they may all meet on the shores of the better land.

Funeral services were attended by the writer, assisted by Bro. Kittridge, Unitarian minister of Dighton, in the Baptist church, where Bro. Chase was formerly an honored member. In his life he was honored, and in his departure he will not be forgotten. ISAAC P. GREENLEAF.

May 16th, Mr. John A. Libby, of Somerville, aged 81 years 2 months, after a long and severe sickness, produced by cancer.

He bore his pain with true Christian fortitude, ever trusting in the truths of Spiritualism. He remained patient till at the twilight hour he lay off the worn out garment, the natural body, and took the spiritual, never more to die. May his aged companion feel that he is still watching over her, and that she and her children will all ere long meet with the husband and father in that home where sickness and death are no more known. SAMUEL GROVER.

Boston, May 24th, 1871.

THIRD EDITION, REVISED AND ENLARGED, JUST PUBLISHED.

"DEATH AND THE AFTER-LIFE."

BY ANDREW JACKSON DAVIS.

☞ With an illustration representing the formation of the spiritual body.

The following synopsis of contents will convince the reader that this little book is at once original, spiritual, entertaining and instructive.

SYNOPSIS OF CONTENTS:

SEC. 1.—"DEATH AND THE AFTER-LIFE."—In this lecture the author shows that the Bible is a reliable history of spiritual manifestations; Paul's doctrine of the "spiritual body" is confirmed; vivid description of death-scene, illustrated by the frontispiece; deaths by accident described; the effects of a cannon-ball on the spirit-body; how this life is continued in the character of the individual after death.

SEC. 2.—"SCENES IN THE SUMMER LAND."—Author's account of his method in the use of clairvoyance; he shows the difference between the constitution of this world and that of the Summer-Land; the laws of growth after death; difference between "spirit-world" and the grand zone in space; descriptions of islands, rivers, valleys and populations in the higher sphere.

SEC. 3.—"SOCIETY IN THE SUMMER LAND."—The Christians are called upon to be consistent; Bible believers cannot reject modern manifestations from the other life; the argument plainly set forth; about language in the "many mansions" of the heavenly home; author's vision of Children's Progressive Lyceums in the better world; wonderful accounts of different tribes and nations and religions among the spirits.

SEC. 4.—"SOCIAL CENTRES IN THE SUMMER-LAND."—An argument with Mr. Nicodemus and his like; how a social centre becomes magnetic; what death does, and what it does not do for the individual; straining sand siftings and regenerations necessary and certain in the other world; no man can serve two masters; spirit, not the body, should govern every person.

SEC. 5.—"WINTER LAND AND SUMMER-LAND."—the crude earth and the great world beyond contrasted; the immensity of the Summer-Land among the suns and stars of space; celestial rivers, as seen by the clairvoyant's eyes; letter from a little girl to her mate in heaven; vision of the most ancient Egyptians now living in the higher world: an explanation of the Pentecost mentioned in the New Testament.

SEC. 6.—"LANGUAGE IN THE SUMMER-LAND."—The laws of oral language; why mediums speak with new tongues; the roots of this life reappearing in the next world; flight of heavy bodies through the atmosphere; the strength of mental habits not much weakened by death; "the language of the heart" in the Summer-Land; communications from Henry Clay, Dr. Emmons, J. Fenimore Cooper, Margaret Fuller, and remarkable instances of special providences, closing with a prophecy by the Hon. J. W. Edmonds, foreshadowing the great rebellion.

SEC. 7.—"MATERIAL WORK FOR SPIRITUAL WORKERS."—The glorious opportunities for work in this life; the great works already accomplished; the laws of labors, and the motives which ought to control men; how Mother Nature works for her children; the true law by which you can secure your own personal development; how IDEAS move the world and cause all true progression.

SEC. 8.—"ULTIMATES IN THE SUMMER-LAND."—The author's philosophy of the origin of things; a plain lesson about primates and proximates; concerning the coöperative benefits of Science and Art; something new about the white and black races; what Nature proposes to do with the different tribes and races of men; an original view of the future population of the earth.

SEC. 9.—"A VOICE FROM JAMES VICTOR WILSON."—The chief attraction of this interview with a resident of another world consists in the wonderful disclosures of a system of hospital treatment to which persons afflicted with a "Toleka" are subjected; there is deep pathos and true wisdom in every line of the impartation, and no person can fail to realize the very *naturalness* of the world which exists for all, just beyond the valley of the shadow of death.

This little volume is printed on fine white paper, bound elegantly in cloth, for only 75 cents a copy, postage 12 cents. Liberal discount when a large number of copies are ordered.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE 158 Washington street, Boston, Mass.

IS THERE A DEVIL?

The Argument *pro* and *con.*, with an inquiry into the origin of evil, and a review of the popular notion of hell and heaven, or the state of the dead. By John Baldwin.

Price 25 cents; postage 2 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

FOURTH EDITION NOW READY.

One Hundred and Forty-two Illustrations!

In order to supply the demand for

ANDREW JACKSON DAVIS'S LATEST BOOK,

ENTITLED,

"THE FOUNTAIN:

With Jets of New Meanings,"

We have just published the FOURTH EDITION, which fact is enough to prove the popularity of "JETS;" and the effect exerted by the "impressions" and principles of the "Fountain" may be inferred by the following brief extracts from correspondents and

Notices of the Press.

Even the young and illiterate, it would seem, need have no difficulty in comprehending the sublime and beautiful truths presented by the gifted author.—*Haverhill Tri-Weekly Publisher.*

It is deep and thoughtful in its character and elevating in its tendency.—*Iconoclast, Washington, D. C.*

I have been reading "The Fountain," A. J. Davis's new book, and am surprised and puzzled.—*L. S., in Banner of Light.*

It covers a wide range of topics, and does not claim to be exhaustive, but rather suggestive in its treatment of them.—*North Carolinian.*

It is profusely illustrated in a manner to render it attractive to children, while the quaint conceits and similitudes will make it no less pleasing to many grown-up readers.—*Commonwealth, Boston.*

There are good thoughts in "The Fountain," and the pictorial illustrations which accompany them cannot fail to enforce their correctness upon the mind of the reader.—*Investigator, Boston.*

Mr. Davis is a searching critic of the old-time creeds and theological dogmas, and he also points out very clearly in this volume the deleterious effects upon individual character, and upon society, of merely emotional and spasmodic Spiritualism.—*National Standard, New York.*

"The Fountain" is as grand a book as Mr. Davis has written, and is *better* adapted to the average intellect than any of his other writings.—*Dr. S. W. L., in Banner of Light.*

The impartiality and vigor with which Mr. Davis uproots popular prejudices, *inside* as well as outside of Spiritualism, is as commendable as it is needed.—*The Present Age, Chicago.*

"The Fountain," Andrew Jackson Davis's new book, is valuable as containing the present view of Spiritualism held by its greatest exponent.—*American Bookseller's Guide, New York.*

We have just read with much interest and gratification Mr. Andrew Jackson Davis's latest work, "The Fountain: With Jets of New Meanings." In this volume we have Mr. Davis's view of what is called Spiritualism. He has here uttered the most searching and faithful rebuke of its absurdities, perversions and mischievous delusions that has yet been given to the world.—*The Liberal Christian, New York.*

Some persons think it a sign that Mr. Davis is going back on Spiritualism to have his books commended by the religious papers, but we do not discover the least tendency in him to that course.—*W. C., in Banner of Light.*

Probably we never should have read this work, had the report not been so universally spread that in it was the evidence of A. J. Davis's recantation and apostacy from Spiritualism. Would that the world were filled with just such apostates. We read "The Fountain" with great care, and here permit us to say, we endorse *every* word of it. If that is recantation, put us in the same boat. Send for the book; you will find, beside his remarks on Spiritualism, a rich mine of useful knowledge.—*Crucible.*

The flutering of the birds Mr. Davis has startled by his "Jets" is a credit to the marksman.—*C. K. W., in World.*

It should be distinctly understood that Spiritualists are not creedists; that they have individual opinions of their own; and that they are not afraid to express those opinions upon any subject. Mr. Davis has a perfect right to criticise what he considers "errors" in Spiritualism, and we have the same right to criticise Mr. Davis's "views," precisely as we have the right to call in question the errors of Old Theology—and God knows there are plenty of them.—*Banner of Light.*

Andrew Jackson Davis has fallen from grace! "He objures," we are told, "the term medium, with all its kindred, as applicable to himself, and claims that his revelations shall be accepted as having been made to him solely through clairvoyance." This is terrible, and is only to be explained on the theory of a writer in the *Spiritual Monthly*, that Andrew has been made the sport of spirits.—*Rochester Union and Dem.*

The insinuation that Mr. Davis ignores the term of medium, and substitutes clairvoyance to escape martyrdom, is too absurd and unworthy a spiritual magazine to need a notice.—*L. C. W., in the Chicago Tribune.*

Having had a superior medium in my family for years, I am convinced that Mr. Davis is in great error upon many points that he attempts to elucidate.—*E. W. H. B., in the American Spiritualist.*

This latest work of Andrew Jackson Davis, published in Boston by Wm. White & Co., seems destined to be as celebrated a book as "Divine Revelations." One thing is certain: the work is selling rapidly, and no doubt will run through many editions.—*Hon. Consul Digby.*

Mr. Davis is abundantly competent to speak for himself. The book from which Mr. Powell has drawn his conclusions, and got up such a glorification by the devotees of Old Theology, through the religious and secular press, is known as the "Fountain," and we will send it by mail, post paid, to any one who will send us one dollar and sixteen cents.—*Hon. S. S. Jones, in the Religio-Philosophical Journal, Chicago, Ill.*

The contents of "The Fountain" are of that varied nature that we find some things to be pleased with, some to be instructed by, some to demur at, some to deny and some to regret.—"*E. S. W.," in the American Spiritualist.*

The thanks of every independent Spiritualist are due to A. J. Davis for his challenge to further investigation. The nine errors pointed out by him are mainly the product of theological training. The wonder is that we have not more of them.—*Tien sien-tie, a Spirit, through J. J. Morse, London, Eng.*

In conclusion, we repeat with renewed emphasis—

Read Jets! Read Jets! Read Jets!

Beautiful paper, fine press-work, superior binding. Price only **$1,00**, postage **16** cents.

Illustrated with One Hundred and Forty-two Engravings.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.; also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street, New York.

JUST PUBLISHED.

HERMES MERCURIUS TRISMEGISTUS:

(Ter Maximus! King of Egypt! MELCHIZEDEK!)

HIS DIVINE PYMANDER.

HIS FIRST BOOK; PYMANDER—THE SPIRIT FROM THE FAR HEAVENS; THE HOLY SERMON; THE KEY; THAT GOD IS NOT MANIFEST, AND YET MOST MANIFEST; GOD; THE SONG; TRUTH; THE CRATER; THE DIVINE MIND.

The work is most elegantly gotten up, with beautiful type, tinted paper, beveled boards, illuminated title page and cover; and, independent of its contents, is a rare ornament to any library in the land.

This most ancient and glorious book ought to be in the house of every Christian, moral and religious person in the land—especially ministers. Also in those of scoffers, doubters, infidels and skeptics, for it contains what can nowhere else be found. This rare and superb volume also contains the world famous Asiatic Mystery—the singular and astounding belief and secret doctrines of the Rosicrucians, Alchemists, Hermetists and other illuminati. Also translations from the Vedas; Brahm; The Song of Brahm; and the Smaragdine Table. It is the quintessence of transcendental Spiritual Philosophy, and in lofty thought and pure morality stands second to no book in the world!

Price $1.50, postage 20 cents. Usual discount to the trade.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

A BOOK TO SCATTER BROADCAST!

The best little work for all who wish their friends to become interested in the phenomena and philosophy of Spiritualism.

THE CLAIMS OF SPIRITUALISM!

EMBRACING THE

Experience of an Investigator.

BY A MEDICAL MAN.

This intensely interesting narrative of personal experience in the investigation of Spiritualism through mediums, by a medical gent eman of education and religious culture, is written in so fair and candid a spirit as most happily to disarm all prejudice at the outset, while he at once intercests the sympathies of the reader in his cautious but thorough methods of investigation, so that if one does not inevitably adopt his conclusions, he at least desires to repeat the experiments for himself. The names and address of several of the best mediums are given, as well as a list of the books which the author found best to assist his investigations.

Price 25 cents, postage 2 cents.

For sale wholesale and retail by the publishers, WILLIAM WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

HESPERIA:

AN EPIC OF THE PAST AND FUTURE OF AMERICA.

By Mrs. Cora L. V. Tappan.

One vol., 12mo., cloth, tinted paper, beveled edges.

CONTENTS:

Induction.—BOOK I. Astræa: Dedication; Prelude. PART I. Astræa; Song of Astræa: Erotion and Astræa. PART II. Fraternia: Dedication; Fraternia. PART III. Llamia; Dedication; Llamia; Callos, the Poet; Heart Song of Hesperia; Interlude; The Spell. PART IV. Crescentia: Dedication; Crescentia; Anathema; Margaret. PART V. Athenia: Dedication; Athenia; Hymn to the Rock of Pilgrims; The Fugitive.—BOOK II. Ouina: Dedication; Prelude. PART I. Shenandoah: Ouina; Cliona; Ouina, Childhood; Kanawa; Requiem to Ouina; Interlude. PART II. Laus Natura: Dedication; Prelude; Laus Natura; Powhatan; Pocahontas; Massasoit; King Philip; Canonicus; Canonchet; Garangula; Tecumseh; Logan; Osceola; Pontiac; Sagoyawatha; Hymn to the Mississippi; Moketavata. Interlude; Benediction: Dedication; Retribution, Red; Compensation, White; Prophecy, Blue.

Price $1.75, postage 20 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

HEDGED IN.

BY ELIZABETH STUART PHELPS,

Author of "The Gates Ajar," "Men, Women and Ghosts," &c.

Price $1.50, postage 16 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.