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NO. 17.

Written for the Banner of Light. THE PICTURE ON THE WALL. BY JOHN WILLIAM DAY.

There 's a picture on me smiling In the twilight cold and grey, As I sit with fancy whiling Mystic, sombre hours away : Clust'ring locks her brow adorning 'To her polished shoulders fall-'Neath her oyelid gleams the morning From my picture on the wall !

When with care and sorrow lader On my couch at eve I rest, I may see that sainted maiden Liko a fair angelic guest. Bright her smile 'mid earthly trial ; When my weary senses pall, Sympathy, and doubt's denial, Crown my picture on the wall!

When with joy my spirit wingeth 'Mid the gales of Paradise, Brighter joy her presence flingeth-Holler gleam her tender eves. Sickness sees with trembling vision Light; soraphic voices call, Sounding from the fields elvslap. Round my picture on the wall.

If she were on earth a toller, Care and age might dim her brow; Babbling tongues of fame despoil hor-Traitor hearts around her bow. She might wear a frown oppressing, As I passed the homestead door Sadly yearning for her blessing. Whon the weary day was o'er :

Icy cold her fond affection Might through blank suspicion grow, Till I sank in misdirection Where earth's crimes infuriate glow. But the glorious realm supernal Bars the tempter's honeyed gall, Time and strife and powers infernal, From my picture on the wall!

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We are pilgrims wand'ring lonely To the land where spirits be; Where the domes of Virtue only Tower along the silver sea-Where the squalid huts of error, Lust and crime in jungles rise. Which shall greet us-peace or terror, In "that home beyond the skies"?

Father God! I wander faintly Through this 'wild'ring wasto of years; Blot not out this vision saintly Shining now through glist'ning tears. Oh, when 'round me death shades blindly On my fading oyos shall fall, Will thine angels smile as kindly As my picture on the wall? Boston, June 20th, 1870.

LITTLE NELL.

An original poem, read by Miss Lizzie Doten to the Chil-

dren's Progressive Lyceums assembled at Abington

Grove, June 28th, 1870.

Original Essays.

THE CHRISTLY GIFT OF HEALING. So numerous are the ills to which flesh is heir, that to learn of and make known any amelioration which shall lessen or cope with them, is to multiply the chances as well as quicken the hope of countless sufferers. At a time when the comnlicated materials of a high civilization are laying on their pressure and dragging men down to weariness and almost to despair, the forms of disease are becoming noticeably more numerous, more inveterate and bailling than at any former period. Simultaneous with that, doctorcraft is tottering to its fall, and faith in drugs is daily diminishing; but quivering flesh and blood, exposed to so many ailments, are not the less clamant for the help they need. Man's great necessity is Heaven's opportunity, and man has not been left to be mocked by the shallowness and insufficiency of so-called medical science, which busies itself with treatment but effects few cures. The knowledge of a potency which can, not merely remove the effects, but which is able to grapple with the causes of disease, has been made known to him; and the extensive possession and efficacious use of that power, in so many different lands, disclose how full of blessing is that "good and perfect gift" which God has granted to men in the knowledge of MAGNETISM. So directly, may it be said, does this gift of magnetism come from heaven to men, that in whomsoever it is developed there comes with it a sensibility to the presence and influences of the unseen intelligences who people the spirit-world; and it rests with the individuals themselves if they shall incline to those dark spirits who would bias and degrade them to an inferior life, or if they will ally themselves to those advanced and exalted spirits who would so rejoicingly exalt them also to higher levels. Magnetism and relation to the spirit-world are inseparable; and this fact should ever be borne in mind, as it is only by the admission of this truth that many of the phenomena that sometimes accompany magnetic cures can be explained or understood. Being aware that a special case is to many minds more acceptable. encouraging and convincing than general principles, I will state some particulars regarding a treatment and cure which I have taken considerable trouble to inquire into, and present the most salient facts as communicated to me by the parties concerned.

It is a case of spinal injury. The harm, it is believed, was done in this way: the invalid, when a young lady of nineteen, went a rambling walk with her brother. They came to a streamlet which they wished to cross. The brother leaped over and stretched his hand to help his sister; and to insure her, as he thought, making the spring successfully, he gave her arm a jerk to bring her across; but she was not ready to spring at the moment he did so, and thus the jerk amounted to a wrench of the arm, which extended to the nerves of the spine, and produced what physicians term irritation of the spinal chord. From that moment illness began, and went on through years, until such a complication of disorders supervened that she was in continual suffering, and often in acute pain, and at length became so helpless that she could only use her hands. But that the busy people of the world who are in eager pursuit of their ambitions, and that those who in lusty life are enjoying all the variety which health can command may be reminded of the vast amount of suffering that is borne by those who are withdrawn from the world, their relations with the outward life almost entirely broken, and their days and nights run out in humiliation and pain-I will speak more intimately of this young lady. She, too, from her youth, her disposition and sensibilities, as also from her condition in life, was canable of enjoying, as also of communicating enjoyment to society: yet from nineteen to thirty was the bloom and beauty of her young womanhood faded and wasted through agonizing maladies. In the course of these years the inflammation of the spine increased so much that the secretions were wholly impaired; the stomach could not receive food sufficient to supply nourishment to the body; the muscles were perished and shrunken from want of the needful juices; the sinews contracted and shriveled up, She might be described as being but flesh and bone and nerves. The limbs had at last contracted and doubled up, so that the knees literally rested on her chest, and from their pressure and friction had there produced callosities. The abdominal muscles also contracted and caused the backbone to round out outwardly, so that the appearance she presented was almost that of a ball, totally unable to help herself in any way-only able to suffer. During these years she was brought to Boston and put under the care of a medical man whose speciality was spinal diseases. She was put upon stretchers and subjected to various similar appliances. A trial of two years was given to that, but as the treatment was chiefly mechanical, it was unavailing in removing the deformity, and the measure of strength she had ran down under it. This was inevitable, for the cause of the disorder had not once been touched. She returned home more hopeless of cure than ever. The pain increased as the malady was prolonged, and added to that, came at last constriction of the uretha, so that only by the aid of an instrument could any discharge be made. But the habitual use of the instrument at last inflamed the parts so very much that it could not any more be used; and then came the horror of inevitable obstruction. It was at this period of sad perplexity that a mutual friend recommended Dr. Jacob, W. Crosfrom sudden death. He did not want to be like That was in the analytic physician in Boston. men ill for eleven years; when Dr. Crosby paid

trammels of theological and conventional teachmost successfully cope with the exigencies of our shifting life. But this spiritual part could not be accepted of by this family, excellent people as they are. Though it was the last hope for his daughter, the father could not repress the utterance of his conviction that he believed all to be quackery, witchciaft, of the devil, and not of God. But Dr. Crosby was strong in the knowledge of what he could do and in his strength could be silent, requesting only that the gentleman should be present and see all that was done. Dr. Crosby soon discovered that the invalid was herself highly mediumistle. With a very few passes he was able to put her into an unconscious state; he psychologized her, and in that state could exert his magnetism more proceeding, and with no cost of did nothing. It was the perfect harmony that feeling to the sufferer. He stood at the foot of the did not touch her but the currents of magnetism that streamed from his fingers shot up through her shriveled limbs and quickened the dead muscles and stiffened sinews, so that when he slowly drew down his hards, the limbs unbent and slowly stretched down after them. And thus and thus e continued to operate at each visit, varying only by the application of the battery (which simply means his hand) held directly opposite to or in immediate contact with some special part where some inveterate plin had lodged. For the first five weeks the dector paid her a visit once a week, traveling into New Hampshire on the Saturday and returning to Boston on the Monday. During his stay she had four treatments of about an hour at a time; afterwards he saw her about intervals of from four to six weeks, and his visits from first to last extended over about one year and a half. By passes and manipulation simply, without recourse to medicine of any kind, he made her straight; he restored to her the use of her limbs, so that she could leave her bed and dress herself without help and go round the house without crutch or cane, and see her friends. Her family, in reply to my question if it was a thorough ure, pronounced it to be so. Dr. Crosby, in giving up his patient, left with

her one of his own spirit-band-a grand Indian spirit-whose duty was to communicate strength to her; further, the connection being established between the doctor and his patient, this faithful Indian could draw sapplies of magnetism from the doctor and impare them to her. The lady was clairvoyant, and so powerfully so, that she saw the Indian so vividly that she could describe his personality minutely; she saw him working over her, and felt his magnetic influence; indeed, she oftentimes felt embarrassed at the consciousness that an "individual" was so much by her.

She had been so long helpless, so long held as incurable, that when she regained the use of her | gifts the Father bestowed, and obeying His eternal limbs, the hilarious joy of her thankful spirit laws; for He ever placed the perfection of the

separable from the magnetic endowments. It is when the doctor replied, using the words of ONE these that enable the magnetic physician to dis- whom he knew was an authority with this gencern the truly divine liberty, to escape from the tleman-" Is it lawful to do good on the Sabbath day?" he ingomously admitted that he had never ings, and pursue the course by which he shall thought of that; and that the doctor had right on his side. Cannot such excellent people discern from their Scriptures that the power "to heal' was one of those gifts which Jesus Christ promised to men? That promise must be made good sometime, and why not now?

We believe and avow that lesus of Nazareth conquered disease by his word or by the touch of his life-giving hand. Theologians preach that it was by His divine power he did heal; certainly it was; but saying it was divine power, and leaving it there, explains nothing. Jesus of Nazareth healed in strictest conformity to the eternal laws of God; he declared he did; that his works were accomplished by union with and obedience to his Heavenly Father, and that without his Father he subsisted between Jesus and his Heavenly Father bed, and held his hands directly at her feet. He | that enabled him to put his power commandingly forth; and departure from these unchangeable laws-any act done outside of them-would have been sporadic, and abnormal and derogatory to the honor of God. There is no communication or impartation of any divine gift from God to man that does not come by some method, process, or vehicle. In other words, it is embodied in some substance; it may be subtle and impalpable, material or spiritual, but still substance; in no other way could man apprehend its impartation; in no other way could it reach man. This is God's law: His method of making himself known. This divine gift of healing has its vehicle, therefore; a substance which is energized by the divine spirit. This substance lay in the human body of the Lord Jesus Christ: the divine rested on the basis of the human: heaven found in the flesh the lever by which He could raise broken humanity. If healing is accomplished now by men and women by the application of the hand solely, that only can be done by obedience to the laws and to the same laws as Jesus obeyed in all His acts of healing; for the same laws abide still unchangeably the same. Further, the substance which was the vehicle of the divine spirit was generated in the human body of Jesus Christ, therefore a substance essentially the same can be generated in the bodies of men and women throughout all time, because it is in the compass of the laws of the human body to produce that substance. That is, it lies within its nature. Men and women, therefore, can possess a substance which can be the vehicle of the divine energy to heal. And does that make the works of Jesus Christless glorious?-His humanity less admirable? Certainly not. But it does reveal the deep significance of his words when He named himself our Elder Brother, that it was no mere form of rhetoric, but a truth of real relationship. Ho urged his followers to become like him in all things-in using the

"Out of three hundred and fifty-nine cases in which the parentage was ascertained, one twenti-eth of the whole were the offspring of the mar-riage of relations."

So in this report, which has been regarded as a kind of authority, we find that nineteen idiots out of every twenty are the children of parents not onsanguine.

Again, I have the record of fifty-six families one town alone, the parents of whom are blood relations. At the time the facts were taken they vere as follows: Five were second cousins, thirty-one were third cousins, and ten cousins of the ourth degree. The five marriages between secand cousins had produced twenty-three children, of whom none were infirm or malformed at their birth; two died of sickness.

The thirty-one marriages between third cousins ad produced one hundred and thirty children, one of whom had any infirmity or congenital afliction; twenty-four had died of acute diseases. The ten between cousins of the fourth remove ad twenty-nine children, three of whom died of

cute diseases; the others were all well. Out of the forty-six couples thus studied, only we were sterile, and these third consins.

I have made personal observations in several, of the States, and been put in possession of many facts through correspondence; all of which harmonize with the above, and such are the facts wherever we find them. Even "C. I." finds only one-third of his twelve consanguine marriages who have deficient off-pring, and adds, "I shall admit he is right when he shows me that onethird of the nine hundred and eighty-eight families" (who are not consanguine) " have deformed or idiotic children."

I hold and am able to prove that at least seventenths of the families who are not consanguinely related have deformed or idiotic children.

Take the mortality reports from almost any juarter, and we find that more than one-half of our American-born children die before arriving at the age of five years. Add to this the numerous mental and physical deficiencies, diseases and deaths, all the way from infancy to old age, and we may safely conclude that we have reached the seven-tentlis.

It will not do to say that these evils are the results of departure from hygiene, because facts will internose what the lawyers call an "estoppel:" for often our most sound and healthy children are from parents of feeble and very imperfect constitutions, and whose lives and habits are very far removed from hygienic influences; while the most sound and vigorous parents just as often give being to the most imperfect children; and much of the hygiene of the present day will have no influence to produce a contrary effect, but locality may.

Now if consanguinity is a cause, then it is an agent; if an agent, it works by certain known or unknown laws. If an agent, upon what rule or law does it affect one-twentieth or one-third of the offspring and leave the rest unharmed? And if consanguinity is a cause, what produced the nineteen-twentieths of imperfections of the Massachusetts report in families of extra consanguine parentage? Take the above facts, and was there over a conclusion arrived at so fallacious? My position is this; there is in the human constitution an element capable of reproducing and perpetuating its own species; and there are elements which, while they have power to reproduce, have not sufficient life-force to perpetuate, except in an imperfect degree. If two parties marry, both having the non-perpetuating element, they will entail upon their offspring all the evils from an inability to sustain independent life, through the whole sorrowful catalogue of idlocy, imbecility, consumption, early decrepitude and death. But if both the parents, or even only one, have the life giving, perpetuating element, then the children will have sound constitutions. And these conditions in parents are so clearly demonstrable, that I can tell, upon seeing the parents, what is the condition of the children, and usually the kind and extent of the imperfection, if any; as many can testify, I can also determine very correctly from photographs, if properly taken. And I find precisely the same results following conditions, both among consanguine and extra consanguine parents; and when called upor to give an opinion, I never inquire into the relationship of the parties.

Clear the wintry sky was glowing. Sharp and loud the wind was blowing, Icy cold the stream was flowing In the little woodland dell. When, with pitcher clasped so tightly, Tripping cheerfully and lightly. With her soft eyes smiling brightly, To the spring came little Nell.

Late to bed and early rising, With a patience quite surprising. And without the least advising, Faithful as a little dove-Thus she tolled for her sick mother. For, poor child ! there was none other, Not a sister or a brother, Who could chare her work of love.

As she stooped to dlp the water, Straight the cruel north-wind caught her Down upon the ground it brought her. And the little pitcher fell. But with merry laugh upspringing, And again the pitcher bringing As she filled it, gaily singing, Homeward hastened little Nell.

"Ho !" cried Jack Frost, " if I catch hor, Such cold feet and hands I'll fetch her. I will make her drop her pitcher-Little good-for-nothing thing ! Let me only once get at her, It will be no triffing matter ! I will make her teeth to chatter So, she will not dare to sing.'

"Holy angels guard us ever, (lod himself forsakes us nover." Sung the maldon, blithe as ever-"We are his forevermore." Then the wild wind beating o'er her, Rudely on her way it bore her. Heaping up the snow before her Till she reached the cottage door.

Scarcely had her mother missed her. Hastening quickly to assist her, Tenderly she stooped and klased her, And the poor, sick mother smiled. Closely to her heart she pressed her, Looking up to heaven she blossed her, And before her God, confessed her As His gift-that precious child.

Now, one little word of teaching-Though I am not fond of preaching-Yet most earnestly besecching, I would say to children small-Learn that duties howe'er lowly, Done in love will make life holy, And will bring, though offtimes slowly, Sure and sweet reward to all.

At Phymouth Church, allusion having been made to the sudden death of Charles Dickens, Mr. Beecher said he did n't berve in the petition of the Episcopal prayer book, "Deliver us from sud-den death." He still clung to that he are. He should never pray that God would delive. He an old harness tied up with tow-string and always breaking, and always up for repairs, and always bis first visit, she was thirty years of age. good for nothing.

I have spoken of the spiritualities that are in-

carried her beyond the strength of her enfeebled body. She exerted her new faculties too much, and through exhaustion brought on other complaints. The medical man of the quarter where she lived was called in; he was an allopathist, a humane man, one who was disposed to adapt his treatment to her special needs, so far as he was able. He had heard of Dr. Crosby's procedure, and seen the effects of his magnetism, and he, too, tried to produce corresponding benefits by inducing the magnetic sleep. He succeeded, and so far as it went, had always a southing effect; but not being sufficiently skilled, he could not regulate the magnetism; in short, he could not always bring her out of the sleep.

It has to be noted when this last doctor was called in, it will be understood that he brought with him new and different influences to those which accompanied Dr. Crosby. The presiding Indian spirit could not combine nor cooperate with these new comers, so he stepped out-vacated his office, maintained his fealty to his liege, and guitted the house, for the stern law of justice is irrevocable in these spirit operations - that every man shall plow his field with his own heifer.

It is now about two years and a half since Dr. Crosby discontinued his visits. It will be discerned that the lady is still an invalid, suffering from ailments induced by the extreme exhaustion of hody of so many years' duration; at times she will be confined to bed for several weeks at a time, but the indisposition over, she is able to leave her room and rejoin her family and address herself to what pursuits interest her. She has lost nothing of what she gained under Dr. Crosby; there is no renewal of contraction, and no painful constriction. Indeed, she could be made, perfectly well-and magnetism could do that. The surprise to many is, that having obtained so much advantage, a prolonged benefit was not sought. It is not that this family are careless-far from it; but the reason lies back in divided feeling, a want of harmonious trust and acceptance of magnetism as a divine influx. It is conscience that is the barrier. If it was put in words, this worthy family who are daily striving to live humbly before God, and at peace with men, scruple to receive a benefit which they almost think comes from the devil. They do therefore admit of spiritual agencies, but they are such as are malignant, antipathetic and devilish; and they cannot trust that there are other spiritual presences, but which are benevolent, sympathetic and heavenly, who would draw them upward and bring them into relations with the angelic and archangelic hosts who are God's ministering spirits. It is thus with them as with many others, their theologic teachings have shaped their thinkings and feelings to a certain measurement. The tyranny of "the letter" stultifies and "kills" the ontgoing of the intelligent feelings which "the spirit" would cavil with Dr. Crosby for going there to spring of such unions.

work professionally on the Sabbath day; yet

Father as the object of man's aspiration.

This Christly gift of healing is based in humanity; it helongs to humanity by God's eternal law; it exists with men now, and can in many instances be exerted in such potency as to proclaim its own reality. It is allied with the love-principle, comes therefore from the very centre of his being, and receives its impulse from the fervid feeling, that links man with his fellow. It is attractive, drawing with the subtleness of the loadstone its subjects within its sphere; it is magnetic. The finer instincts of the soul disincline men from bringing sacred names into ordinary use, lest their sacredness should become tarnished; they desire to preserve their sanctity for those moments of exaltation when the soul can contemplate and be occunied with the grand and divine realities they symbolize. Therefore, in accommodation with these holy instincts on the one side, and the pressing needs of life on the other, it is observable that all languages, less or more, furnish two classes of names to designate the same things. Strictly viewed, all things that minister to men are divine; and some things come more directly from God to men than others; yet in their uses they are not snoken of as divine. It is not thanklessness, but a feeling of seemliness that keeps the mention of the divine in things of common use, in abevance. And so with the Christly gift of healing, to meet the needs of life and the purposes of daily use, it has been called by the convenient

name of Magnetism. E.V.I. 13 Chester Square, Boston, June 9th, 1870.

CONSANGUINEOUS MARRIAGES.

BY J. P. COWLES, M. D.

In the Banner of Light for March 12th, is an article from C. I., which in a spirit of honest inquiry seeks further light upon the above subject. I find it exceedingly difficult to crowd my ideas into so short an article as I feel compelled to offer the Banner, on account of the many who have claims upon its columns for expression, but I will do the best I can.

To arrive at truth, we must observe; observation liscovers examples, and examples establish facts -and facts are truths. Observation has discovered that some of the children of consanguine parents are afflicted with vice of conformation, either physical or mental. The observers, knowing no other cause, arrived at an erroneous conclusion. The evidence relied upon would not be sufficient to convict a prisoner in any court of justice, simply because the reasoning is "inductive" on the one side and positive on the other.

In the famous Massachusetts Report we have the following language:

"In assigning this as one of the remote causes of idiocy, it is not meant that, even in a majority of cases, the offspring of marriages between cousins, or other near relations, will be idiotic. The cases are very numerous where nothing exwould "quicken." One member of the family traordinary is observable in the immediate off-

In another part it says:

C. I. very truly remarks that "There is certainly no knowledge more important to the welfare of the human race than that connected with this subject."

Our American born population are decreasing, and were it not for our foreign immigration; we as a race, at our present rate of mortality, would soon become extinct; and I verily believe that this subject, which I have been investigating for the past seven years, if understood and applied, would do more to elevate the races, morally and physically, than all other means used. From the many letters of inquiry I receive upon this subject. I see and am rejoiced that there is a manifest and growing interest upon this subject. A child badly born is for all earth-life and a long way down into eternity constitutionally imperfect. Ottanna, Ill.

ABOUT WARM WEATHER .- During the heated erm, past experience has taught us that hourly consultation of the mercury in no way reduces he temperature. A total ignorance of the state of the thermometer is, therefore, conducive to comfort, for we feel it a duty to be uncomfortable and unhappy when we are sure that the nineties have been reached. Constant draughts of cool water are not cooling, and the man who avoids testing his enpacity of holding liquids will feel more refreshed after the sun has gone down than ho who imagines that he is made more comfort-able by copious drinking. Lat sparingly, drink lightly, and especially avoid all stimulating con-coctions, and the heated term will not be so oppressive as some manage to make it by ignoring the ordinary rules of health.

BEAUTIFUL EXTRACT.

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[Robert Southey, who died in 1813, foreshadowed many spiritual traths have known to be such in the poem below, which is from "The Casket of Genes-Choice Selections from the Poets," published in Elinburgh, Spotland. THE DEAD FRIEND.

Not to the grate, not to the grave, my soul, postant to contemplate The form that once was dear! The spirit is not there The form that once was dear! The sparit is not there? Which kindled that dead eye, Which is highlight that dead eye, Which through that codes had Haili met thy friendly gravely. The spirit is not there? It is but lifeless, pershable flesh That moulders in the grave? Earth, sir, and water's ministering particles. Now to the elements Peaks of the elements Resolved, their uses done ! The spirit is not to the grave, my soul, Follow thy friend-beloved— The spirit is not there: together have we talked of death---llow sweet it were to see All doubtful things made clear : How sweet it were with powers. Such as the cheruban, To view the depth of heavers! Oh, thou hast first Begun the travel of stortast ! I gave and the stars, And think that thought there, Traditioned as the thought that follows there, And we have often with how sweet it were; With universe ministry of an red-power, To watch the first size based. We did not set: iach as the cheruban, We did not en : We did notern: Sinel Inve for the presence of the chast 2000 A birth to boly the active Kept me from the world eactive dand pure We ded notern: Our less tailesticks how-

Our less attentions to the tests of infancy. They are not take the tests of infancy. The rout outgrows the intert. We do not easy the in office We do not rist the tase of Oh, if it could be so. It with the look a strength thing to die! Not to the grave, his to the lister, my soul, rollow thy friend bedered. But in the look hour, But in the end thour, But in the end though with the Mysterions injectourse : An 4, though remend functionas it car. There will be by in grap. There will be joy in greef.

> GRECIAN MYTHOLOGY. NO. V.

BY DR. S. C. CASE, Having disposed of Jupiter and his interesting family, we will now give an account of his brothers and sisters, beginning with

NEPTUNE. This deity received from Jupiter the sovereignty of the set. Rivers, fountains and all waters were under his dominion. He raised earthquakes at his pleasure, and by a blow of his trident caused islands to spring from the bottom of the sea. He was the god of ships and all maritime affairs, and at his command dreadful storms arose With a word he could allay the fury of the waters, an satisfied. Homer gives a noble description of his passage from Mr. Olympus to his splendid palace beneath the sea. During the Trojan war, Neptune sat upon this mount looking down at the combat. Seeing the Treates victorious, his wrath was kindled. The trose and descended from the mountain, which trembled as he walked. With three steps he crossed the whole horizon; at the fourth then monited his chariot and drove so rapidly [seeking new homes. over the waves, that the water scarcely touched

its brazen wheels. The whales and sea-monsters all rose to do him honor. The very waves shook with fear and fell back respectfully as he passed Neptune, like his brother Jupiter, had a numer-

ous progeny by both godesses and mortals. He is described as of a severe and majestic aspect, his frame exceedingly strong and muscular. He usually bears in his hand the trident, or three-pronged symbol of his power. His most noted children are Triton and Proteus.

TRITON

was the trumpeter of his father. He is described as half man and half tish, and is generally represented as in the act of blowing upon a shell, He was a powerful marine deity, and like his father could raise storms at sea and quell them at his pleasure.

" High on the storn the sea-green god appears ; Frowning, he seems his crooked shell to sound, And at the blast, the billows dance around." PROTEUS.

sought for her all over Sicily, and at night light- DAVID WILSON-POSSESSION, OBSESed two torches by the flames of Mt. Etna, that she night continue her search. At last, when she found that Pluto had stolen her daughter, she lumediately flew to heaven in a chariot drawn by

nothing in Pluto's kingdom. had unfortunately eaten the grains of a pomegranate which she had gathered in the Elysian fields, and her return to earth was therefore impossible. Jupiter, however, moved with pity for the grief of Ceres, permitted Proserpina to pass six months of every year in her society. Ceres is represented as tall and majestic, with a

left a lighted torch. The husbandman often sacriticed to her in the spring of the year, offering oblations of wine, honey and milk. Virgil thus

mentions these rustic ceremonies: entions these tustic ceremonnes; "To Corescidand her annual rites be paid to the green tarf beneath the fragmant shade, When winter ends and spring seriedly shines; Then fat the hanks, then mellow are the wines. Then seet are shunders on the flow'ry ground, Then with thick shades are lofty mountains crowned. Let all the binds how her at Ceres' shrine. May honey sweet for her with milk and mellow wine; Thries lead the victims the new fruits around, And Ceres call, and choral hymns resound. We have a row relation a randid survey of Greefn

Mythology-a religion, as we have seen, rich in had been well laid. imagination, and abounding in poetry. I have

it, wrapped in mystery.

Letter to Judge Edmonds.

Yours, Sc.

J. W. EDMONDS.

J. W. EDMONDS-My Honored Friend: Your great elasticity and wonderful research developed through your tracts, are widening the influence of man and spreading morality broadcast. The elas-tic mind that can stretch from pole to pole, diffusing light through all its surroundings, is like the polar star, pointing all others.

I am aware that you stand comparatively alone --not outside of space nor beyond reach---but as a leading oracle amilst the beacon lights who are paying tribute to the great luminary of that class of minds with yourself, in settling the question of all questions, the most important to the unfolding of life eternal You speak of great depression of spirit at a

SION-THE BIGOTED CLERGY.

BY G. L. DITSON, M. D.

EDITORS BANNER OF LIGHT-When a shadow two dragons, and begged Jupiter to command his falls upon us from the hills, we know there must brother to give back her daughter. Jupiter be light beyond. This thought I lorg to impress agreed to do so, provided Proscrpina had eaten upon the heart of the affectionate wife, the beautiful daughter, the devoted sons of one who has Upon this, Ceres hastened to the infernal re- just doffed the dusty drapery of mortality and gions with her joyous message, but her daughter been clothed with those glad garments of light woven from the woof and warp of Infinite love. Nearly at the same moment that Clas, Dickens's wonderfully eminent career was closed, the spirit of David Wilson glided like the glean of a dream from its earthly dormitory. Like a loft murmur-

ing wave, breaking in brightness upon the vast shores of eternity, our friend's genile soul-bark wreath of grain bound about her golden hair, floated away to that limitless realm, and found She holds a sickle in her right hand; and in her fair anchorage 'mid the welcoming miles of the angels.

David Wilson's life would be well emblematized by a pen and a book, resting in a Masonic column of Faith, Hope, and Charty. Passing from college to the study of the law, to the Legislature, to other offices of trust, and finally to the enticing field of authorship, he was everywhere greeted as one most worthy of his positionwinning the hearty esteem of his felow-man, and the warm friendship of all his co-aborers. He was a Master-Mason (though belonging to no We have now taken a rapid survey of Grecian lodge here), and the cap-stone of his mortal career

No gate swings in the peaceful portal of the been obliged to be brief, and hence have omitted Hereafter. Mr. W. had scarcely crossed the very much that would have been interesting, threshold of that too-off-dreaded loundary, ere My intention, at the beginning, was only to glance he turned to tell us that he was rot dead, and at the most important part, and that I have now could yet be with us, With his usual earnestness accomplished, although there yet remains a wide | and sincerity, he had investigated Spiritualism, tiefd entirely unexplored. As we look at this and I doubt not that that perfect calmness and history through the mist of three thousand years, that placid look with which he breethed his last it appears in a grotesque and absurd aspect, words-"All is right"-was the heitage of the seemingly only fit to amuse children, or to while faith he had garnered up, from what he had seen away an idle hour. But when we remember that | and heard of spirit manifestation. The last time, these traditions once entered into the very life of indeed, that I hall the pleasure of seeing one of Grecian nationality and guided the conduct of his approving smiles, he was seated in his sick her citizens, they then assume their true propor- chair at one end of the room, while the worthy tions, and we study them carefully, that we may and wealthy Mrs. Packard, Mrs. W. and another gain a correct knowledge concerning the early in- equally estimable lady, were at a small table at habitants of earth. An eminent writer has said, the other. Soon the table started off and while "The traditions of a people are never to be de- the ladies only held their fingers gently on its spised." With this motto in view, I have briefly surface, it worked its way to Mr. W., and tipped recorded the history of Grecian Religion, as I find over gently against his person; ther, as he placed his own hands upon it, it responded truthfully to Where occasion has required, I have not hesi- all his questions. After his spirit lad really left tated to freely quote from various standard au- the form, Mrs. P. was again a visitor to the afflictthorities. In closing, I would say, if the perusal | ed family; and as she once more plazed her hands of these articles has been instructive or amusing, inpon the little "stand," it moved along the parlor or has awakened a desire in the mind of any to floor and tipped and rested against the coffin that and vessels were swallowed up by the waves, know more respecting the History of Greece, I held the mortal remains. It then returned and tipped into Mr. W.'s sister's lap, then into that of his little son

We know that Mr. Wilson still lives; that he EDITORS BANNER OF LIGHT-The enclosed is a has not waited for that biblical "trimp" to sumprivate letter, still I feel myself at liberty to send mon him to still higher duties than those he left; it to you for publication, if you deem it worth, and we have reason to hope and believe that he while; and for two reasons. One is for the mani- will be often in our midst. Only last evening, festations it mentions, and the other is what he while a friend and myself were serted alone at a says about lands in Tennessos, and which may table, it moved to and rapped against the wall he reached his abode in the depths of the sea. He | be of service to some of our friends who may be that he was even then beside us and was happy. Hence we have not bidden him a "long farewell;" and if the shadow of the mount of God has fallen upon us, we feel that he is encamped on its bright side. He can most assuredly see us in the gloom, but we cannot yet penetrate that brightness to see him; and, though we shall, doubtless, often feel the breath of his waving wings as he descends among us, we may not hear those waves of music which over roll up the killsides of the eternal habitations of God's happy people in the "beyond."

Le Concile De La Libre Pensie, of Paris, has come to hand, laden with good things, and edited by M. Pierart. In an article on obsession and possession (of which I will condense a few paragraphs), a (of which I will condense a rew paragraphs), a given time; what a blessing in disguise. Had you not been weaned from the love of this world's honors, where would have been your deep re-search for eternal things? Yes; and where would by constant suggestions, sometimes good, somehave been the blessing your mediumship has al-times evil, according to the character of the spirit, ready conferred upon thousands? Truly your resulting generally in the subjection of the free resulting generally in the subjection of the free But it is said, why was not all this done before? will of the subject. Those thus affected are called monomaniacs—having a tendency to suicide, and bly developed for it. The wide range of thought, to great exaggeration of the passions. The an-the decorous conclusions of the many, combined divise and even unders Christians have all of cients, and even modern Christians, have called it "Temptation; seduction diabolique; alienation, or Mr. and Miss Wright, neighbors of mine, and an abandon of ourselves to Satan." Possession is a complete invasion of the material organs by an inferior or a superior essence. If by a superior, then we have ecstacy, le ravissement the medium divinely possessed; calm, dignified, prophetic, controlling miraculously (only in seeming, doubtless) the forces of Nature; revealing with authority great_truths. Such were the great prophets, poets, artists, &c.; such were Joan of Arc, Swedenborg, and many others, If the controlling essence is of an order inferior to our humanity, such as the elementary spirits which have not as yet known human incarnation, we have the most extravagant follies, ravings, that which causes both man and woman to imitate the gestures, the movements, the cries of inferior animals, such as were noticed in the possessed of Louviers, of Quesnoi-le-Comte, of Auxonne, S.c. All antiquity believed in and many to-day recognize the phenomena of obsession and possession. Almost everywhere a crowd of maladies have been regarded as the result of the influence disappeared by ascension until it dissolved away. of bad spirits. The Atharvaveda, a Hindoo book, She took her pails and hastened to the house, the most ancient work or medicine now known, and as she and her family were prejudiced against is a compilation of conjurations, of exorcisms. of bad spirits. The Atharvaveda, a Hindoo book, The Egyptians, the Jews, the Greeks, the Celts, was trembling, and pressed her to know what was the matter. She said she was so weak she could hardly walk, but soon unfolded her whole David calmed the crises with the sound of his held the same ideas in regard to many diseases. scance, and then he too settled the question by harp. In Grecian history we recall the famous possession of the women of Milet, who barked He says a man of your age and notoriety certain-like dogs. In the life of Apollonius of Tyane, ly could not have any inducement to deceive; by Philostratus, there is an interesting passage recording the cure of one possessed, by the force of the will and moral power of this distinguished scholar. When speaking one day in public in Athens, an effeminate youth laughed at his remarks. Apollonius turned to him, and penetrating at once his state of mind, told him he was possessed, and bade the evil spirit to depart and to give some sign of his exit. "I will overturn the statue by the royal portico," said the demon, The statue then trembled and fell, and the youth If a few men of capital will locate here, (who awoke as if from a long sleep, a changed, a regen-are Spiritualists of the right stamp,) they can erated being. The existence of non-corporeal beings or spirits, reason is forced to admit. Christ's teachings give many illustrations. I will quote only John vii: 43-44; Luke vill: 54-55; ix: 37-41; viii: 2-3; x: 15-17-18: Mark i: 23-26: Matthew xvii. In very proper connection with the above I will translate, in brief, an account of an affair that took place at Illfurth, diocese of Strasbourg, on the 3d of October, 1869. Two children, the paper says, were possessed of the devil. When confession was spoken of to them, or a crucifix was brought near them, they were greatly tormented, and when a "sacred medal" was placed on the body of either, it seemed to burn him like a hot iron. The bishop of Strasbourg, informed of this, hastened to take measures of exorcism. The com-

mission consisted of the Vicar-General of the Dio- dead. For forty years in my physical helplesscese, M. Rappee; the prebendary Stumpf, and R. ness I have dared to think and speak freely. [I P. Eicher, superior of the lesuits. The ceremony | do not remember whether the readers of the Banwas ordered at the chapel of St. Charles. When her know my present condition. It is thirteen all was ready, one of the children was carried to years since inflammatory rheumatism so crippled the choir in spite of his very energetic resistance. me that I have not stepped on my feet since. I There the prescribed rites were performed, but have not fed myself for eight years.]

child became quiet, and regarded passively the

cross hanging around his neck. All was then

silent, and the assistants continued their prayers

till the child, fallen asleep, was conveyed to an

apartment where his mother, some priests and

sisters awaited him. A quarter of an hour after-

ward he awoke as if from a long and perfectly

oblivious sleep. He could now hear, though he

had been deaf for eighteen months, and he replied

with modesty and gentleness to any questions

asked; but he had no recollection of anything that

had transpired for a number of years. His

The French paper from which I have just

Banner. It has also a cutting piece on the "In-

were now useless, for the woman was already

family were obliged to content themselves with

some minor ceremonies; but even here, the curé

became exceedingly angry because the plate sent

round for offerings was returned empty, and he

gave orders that all funeral rites should immedi-

ately cease. The woman was consequently con-

veyed to the cemetery with some of the prayers

consider themselves absolute masters, says that

one of these pious men most brutally thrust

against a wall a young girl who had not quite

quickly enough got into a procession he was

arranging. When the press is so free that it is

allowed to expose the infamous acts of the clergy,

how long will it he before they find their proper

be placed in the same grave with its mother.

their faces and uncloaking the clergy.

Albany, N. Y., June 16th, 1870.

level?

that were to have been chanted still unsaid,

brother was cured, also, in the same manner.

I do not, I cannot repent of the mental freedom without effect. He was then taken to the chapel by force, but only with great difficulty. A strange I have taken. Were I now in the church, I would excess of his rage ensued at the more solemn be helped as a "superannuated preacher." Now parts of the invocation; and above all, when there I am a Lazarus. Many, many thanks to all those who are so mercifully relieving me, was placed upon him an image of the Virgin crushing the serpent's head. Soon, however, the

Gratefully yours and theirs, AUSTIN KENT. Stockholm, St. Lawrence Co., N. Y., June 20, 1870.

Free Thought. FEAR OF DEATH.

BY H. SCOTT.

EDITORS BANNER OF LIGHT-A little recent experience has caused me to be anxious to say something about death, so-called.

And first, do only the "wicked" fear death? and are the "righteous" at all times prepared to meet it calmly, contentedly, gladly? Upon this great quoted, has quite a lengthy article taken from the change many speak lightly, and with little thought. The truth is, to all it is a terror to be tolerance of the Clergy," and cites several recent called suddenly to die. The greatest minds of the acts in support: The widow G., a lady of great world have accepted it as a leap into the dark; respectability, aged seventy-seven years, being and the greatest divines have said at last it was very ill, the curé of Bréanson came to the house for them a leap into the dark. It is a leap into without being summoned, and as the daughter the dark, but individuals meet it differently. I and nurse were engaged in changing the linen of have seen the most plous and ardent professors the invalid they were unable to receive him. The of Christianity, when told by the doctor they must next morning he called again, but finding the die, turn pale with horror, while at every avedoor fastened, departed, without waiting for it to nue of the tenement that held the immortal, the be opened. The lady died, and he was asked to frightened inmate was seen peeping out and piteattend her; but he refused, saying that his offices ously calling for help; and I have seen " infidels " meet the "grim monster" philosophically, tranburning in hell-brhlait delà en enfer (sic). The quilly; what is it then to prepare to die?

The cold grave, the winding sheet, worms and corruption, cause mortals to shrink back to life. To cease to live, to part with loved friends, to give up all the endearments of life-life as we have known it-fills the bravest hearts with terror. Many cords bind us'to earth, but chiefly it is the uncertainty of the unseen future that causes us to fear. In health and pleasureable enjoyment

It also cites a case, signalized as "odious facts mentalk of death as some welcome messenger charged against a priest." Then two cases are that they expect shortly to summon them away reported where the curc refused sepulture to the to a higher and happier state; but when at last dead: one because it was thought the man's dethe pange of parting life take hold of them, they mise might have been caused by too deep powould give up the whole world, if at their contations; the other, because of his too liberal ideas.) trol, and most gladly too, just to be " left to live a A correspondent from Frepillon, where the priests little longer."

My meditations run thus: "Does faith in the atonement by the ignominious death of Christ help mortals to lose the fear of death? Does the belief that his blood washes out guilt, withdraw the sting of death, take away the terror and make us willing, even anxious to enter the shadows that lie at the verge of life? And if the Christian

should say, when death comes near, that he does I will cite one or two more cases of Christian | not fear, for his Saviour will be there to walk charity. The Gironde says that a curé, to favor an through the vale with him, and all will be well, instructress whom he had taken under his special does he not still cling to earth? does he not exprotection, had so far injured the school of anhaust every means to avert disease and perpetuother teacher, Mile. Dandrieu, that she was ate the noor life he has?" Yes, death is a terror. obliged to appeal to higher authority for pro-Universalism, Spiritualism, or Unitarianism tection. At Roanne an act of intolerance on the will do to live by, the Orthodox say, but will not part of the abbe Faubert caused much indignation. do to die by. And when disease or accident men-A mother died in child-birth. Both mother and aces life, and the frightened spirit fears to launch dead child were carried to the church, but the away, and is begging to be helped, and says it does cure refused admission to the little coffin because not want to die, the occasion is seized upon to its occupant had not been baptized. At the cememake an impression, and to cast odium upon a tery he would not allow the two to be buried faith which seems to be threatening "our craft;" together. Fortunately, the mayor of Roanne, M. a faith which they love to say fails in the dving Boullier, was present, and he ordered the child to hour. To me this is evidence of a very trembling

and weak cause, and I never feel well when I I have received the Revue Spirite of Paris, and witness such cowardly interference. It is not the Revista Espiritista of Barcelona, and will strange that a few, even enlightened and adfurther notice them in my next. The former vanced minds, should fall back on early educajournal gives some very gratifying intelligence tion, when the body is in anguish, and the grave concerning the rapid spread of Spiritualism in stands apparently waiting for its tenant. I say it Europe. Thor's great hammer is shivering the is not strange that minds not yet in full spiritual rocks of doubt, while the angels are unveiling rapport with heaven, should for the moment recoil and revert to the faith of their fathers that has been ingrained in their young plastic organisms;

but it is contemptible, to take the advantage of a broken intellect and judgment, to ask the acceptance of a theology that in full health and sound

JULY 9, 1870.

could assume any form at pleasure, changing himself into fire, water, plant or animal, which rendered him exceedingly difficult of access. Sometimes, when consulted, he evaded an answer by a sudden metamorphosis. To those only who held him fast with vigorous arms, did he appear in his true character.

PLUTO also called Hades, was god of the infernal reglons. None of the goddesses would marry him because of the gloominess of his residence, and for this reason he was determined to obtain one of them by force. He carried away Proscrpina, whom he saw gathering flowers with her companions in Sicily, driving up to her in his black charlot, drawn by coal-black horses. In vain did the young nymph Cyone try to stop the snorting stoods, for Pluto struck the ground with his sceptre, when instantly the earth opened and the chariot and horses descended through the rift with Pluto and Proscrpina. The latter then became the Queen of Hell.

Black victims, and particularly black bulls, were sacrified to this gloomy god; the blood of the slaughtered victims was sprinkled on the ground, that it might penetrate to the infernal regions. The melancholy cypress tree was sacred to him, and also the narcissus and the white daffodil, because Proserpina was gathering these flowers when Pluto bore her away. He is represented as sitting upon a throne of sulphur. The three-headed dog, Cerberus, kept watch at his side. He held a key in his hand, to signify that when the dead were received into his kingdom, the gates are shut and they can never return again to earth.

VESTA

was goddess of the home circle. When wooed by Neptune and Apollo, she placed her hand on the head of Jupiter and vowed eternal virginity. Jupiter, in place of marriage, "gave her to sit in the middle of the mansion, receiving the choicest portions of the sacrifice, and to be honored in all the temples of the gods,"

In the Temple of Vesta a perpetual fire was kept burning; and seven priestesses were chosen, whose duty it was to prevent this fire from being extinguished. The priestesses were called vestal virgins. If, owing to any accident or negligence on the part of the vestals, the sacred fire was permitted to go out, the offender was severely punished by the high priest-at one time buried alive. Being the genius of the fireside circle, every beneficial influence of the fire that tends toward physical preservation or moral improvement was considered as her gift.

The mother of those two celebrated personages, Romulus and Remus, was a vestal virgin.

CERES was the goddess of grain and harvests. She was the mother of Plutus, the god of riches, and of Proscrpina, who was carried off by Pluto. When Ceres discovered the loss of her daughter, she

with the simple-hearted, compel the stones and other material to cry out.

persons of all due respect, but deeply imbued with Methodism, have a little niece about ten years of age, who is a medium. Hence they claim she is bewitched; but the child is rational and simple, tilled with the innocence of a same mind of her age. Scores have witnessed the falling of stone and moving of material when the child was held to avoid her being implicated as the trickster, and all finally, I believe, have become satisfied that the girl does not make the phenomena. Another la dy says she sees her father, and that he talks with her, and she kisses him, and he is as real as when on earth. "But," said she, "this is the first con-versation I ever had with people called Spiritualists, yet I know their doctrine is true from my own experience. Notwithstanding my father was a Baptist minister, I never could believe his doctrine.

Another neighbor had a daughter who was very devoted. While seated at a spring, waiting for her pails to fill with water from a penstock, she amused herself by singing a favorite hymn, with

her head veiled for meditation in a pensive mood. At length she raised her head gradually, and be hold! she saw a person in shining garments of golden hue. She being affrighted, the angel spoke and said, "Be not afraid," and then gradually Spiritualism, thought she would not tell of it. But on nearing the door her father perceived she saving it was an angel. Your tracts I handed to our Attorney-General.

that one of two things is certainly true-that yo re insane, or the evidence is corroborative; and,

Now, sir, I live here on this beautiful rolling country, perhaps the healthiest portion of the United States, where land can be bought for one dollar per acre, and where thousands of poor in-dustrious Spiritualists can make themselves and families homes without being distanced to par families homes, without being distressed to pay more than ten per cent. on the principal. This country abounds with coal and iron ore, and wood inexhaustible. For range and mast it is said to be unsurpassed.

have all the help they need or wish by way of lands, to locate schools, manufacturing, merchanlizing, raising stock, &c. The country is beaudizing, raising stock, &c. The country is beau-tifully watered, two railroads contemplated through it, and now in project of survey. Any persons feeling thus disposed, let them come here and see for themselves. I am ever ready to wait upon and shall be happy to see all such as are looking upon this new dispensation with a do-light of seeing earth and heaven greet each other. L. BUSH, Surveyor, L. BUSH, Surveyor.

Jamestown, Fentress Co., Tenn., 1870.

Young Gent-"I am going to give the teacher a piece of my mind." Young Lady-"I would not if I were in your place; he has got all he wants, and you have nit any to spare!"

High houses are mostly empty in the upper

Letter from Austin Kent. EDITORS BANNER OF LIGHT-My Dear Friends : I am almost a stranger-to-most of your readers, | mind was abborrent. and in view of the interest you and they are taking in my case, it is possible some of your readers may desire a better acquaintance with me. At five years of age, my parents brought me into the then woods of this county, from Burlington, Vt., where I was born. It is fifty-six years since that. I am of English descent. I trace my spiritual lineage directly to those Connecticut godlies who punished the mother for kissing her child on Sunday. The revivals of those days took me into the Congregationalist (Orthodox) church in my eighteenth year. At the age of twenty-three I wrote and read to the church of which I was a member a renunciation of all human creeds as standards by which to test "God's children." But I permitted my name to remain on the book. They made no reply, but sought to save me from

this early and then unusual radicalism by putting me into the ministry. Many spiritually ardent young men have been so saved to the churches. They urged me to take money from the "Education Societies" of those days and get a thorough education, collegiate and theological. I desired the education above all else, but I could not touch the money. I then felt a prophetic assurance that in my moral and mental manhood I should become autagonistic to these same churches, and that taking the money would some day render me less free. I was very lame in my left foot from birth, and inherited much other physical ill. Ten of my sound-limbed and healthy single soul was suffering eternal torments becompanions were so educated. The unseen intelligences, with whom I had then long conversed, hade me to get what education I could without such aid, and gave me the promise that I should never be embarrassed in the presence of those learned charity scholars." I never have been. Poor and crippled, I devoted all I could earn by teaching to study. I was licensed-then ordained to the Congregationalist ministry. After a few years of preaching, with more than average success, in which I raised the standard of practical religion as high as the churches could endure, I began to feel still more deeply my earlier inspirations, and withdrew from them as organized bodies. I lec-tured more or less to good congregations, till my lungs failed, and I became so feeble I endured and the second s lungs failed, and I became so feeble I could not stand on my feet. This is now over twenty years. Since I was fourteen I have at times talked with Since I was fourteen I have at times talked with unseen minds. [17] I have a tract which I will gladly mail to all my friends who will give me their full address, plainly written for that purtheir full address, plainly written for that pur-pose.] It is thirty years last September since I gained the evidence that these minds were dis-spheres. This is the earnest of my faith and hope. embodied men and women. Over thirty years I have been a liberal-very radical. My conscience obliged me to give the best of my life to the race without charges. In the churches I asked no de-finite salary, but was well supported. Out of the thirte salary, but was well supported. Out of the times better, while I could preach. My former able and radical friends have been many years able and radical friends have been many years!

I ask my judgment this (to me very reasonable) question, which common sense readily answers: "Since by nature men fear death, is it honest to put their reason and judgment to trial when racked with pains that cause even the mind to reel?" And, further, " are opinions and judgments thus extorted or induced as saving and as reliable as those formed when perfect physical health enables the mind, acting under truly honest and sincere motives, to work out its best possible results?" I abhor all such death-bed interferences; they seem, to say the least of them, unmanly. If the human judgment cannot work out a saving faith, when the machine is all in good working condition, it is a poor time to do it when life and faculties are failing; and yet this is the very way that much of the proselyting to the old dead and fossilized creeds is done.

And again I ask, is there anything in the teachings of the Orthodox churches that can give the undoubting assurance which is to disarm death of its terrors, and open to the mental vision the certainty of the bright elysian fields of immortality that lie beyond the change that comes to us all at the termination of this rudimental state of conscious being? I know of nothing that I can rest in. And I have often thought that were I a steadfast believer in the vicarious atonement of the man Jesus, the Christ, and of salvation through his merits alone, and felt the conviction that one cause it had not found the faith I had, I should myself be in hell while yet on earth, but more especially if that lost soul were, or had been, a dear friend of mine here. Such conceptions are most monstrous to my nature, and really abborrent to all sense of justice, love and mercy. They appear to me only as the births of a dark and cruel and benighted theology, that arose in ignorance and was nourished in superstition and selfishness, and that has been carried forward by an interest ed priesthood. But light is breaking upon the world. "Already a brighter luminary is ascend-ing toward the zenith." The doctrine that Christ rejoice daily in a mental freedom that knows and fears no monster.

I may fear death, so called, when my time

BANNER OF LIGHT.

Spiritual Phenomena.

Good Spirit Tests.

EDITORS BANNER OF LIGHT-Having noticed a communication in your issue of May 7th, signed "A. P.," and in relation to what has proved a remarkable prophecy, found in a book entitled "Twelve Messages from the Spirit of John Quincy Adams," by J. D. Stiles, medium, I hereby send the readers of the Banner what have proved good tests to those having a knowledge of them:

Near the close of the late impeachment trial of President Johnson, and before the news as to the result of the trial had reached us, Mr. Stiles was stopping at my house for a few days. One evening, at the close of a lecture he had delivered, and while yet in the trance state, I inquired of the controlling intelligence if it could then tell us what the result of the trial would be? The intelligence replied in substance that " it could not tell with certainty, but it could see that whichever way the scale turned, it would be by the weight of ONE cote." Every one knows that the scale was turned by one vote, and that a particular number was designated, and such stress laid upon it by the intelligence was to those that heard it very remarkable.

Another test through the same medium, though of a private business character connected with the writer, was to him also very astonishing. The writer had bought a young horse in the spring of 1863, which proved to be a worthless animal, being extremely vicious. As soon as he found that he had been imposed upon, he naturally looked to the person of whom he had made the purchase to make adequate restitution. But finding that this was to be a difficult matter, which would be likely to end in a lawsuit as far as could then be seen, the matter was finally adjusted, after much parleying and more perplexity, by the seller taking the horse back, and the purchaser somewhat out of pocket by the unpleasant transaction.

Four years after, when this matter had not occurred to my mind for a long time, Mr. Stiles, while in the trance state, 'delineated' this whole affair to me in all its details with astonishing accuracy, even stating things a lawyer had said to me about the affair that I had nearly forgotten. He told of spirit relatives who were interested for me in this transaction, naming one who died before I was born, and who of course was unknown to the medium. But what was further very singular about the affair-a subject I had never once referred to in the medium's presence nor had even thought of for months at least-was what occurred in about half an hour after the above delineation. The medium was sitting in a chair by the stove, when of a sudden he commenced to back his chair, turn almost around, with his arm shielding his head, exclaiming, apparently in fear, " Why, he is backing right on to me-he is, just as true as the world, backing right on to me-a small chestnut horse!" The wonderful part of this exclamation was, the horse was a small chestnut horse, and his chief fault or vice was his "backing" both in a carriage and out of it. To the writer this was a wonderful test of spirit power, revealed through the agency of the medium referred to, which agency he believes is directly under the supervision of natural law, and therefore to him divine law. F. V. Powens, St. Johnsbury, Vt., 1870.

Scaled Letters-Convinced.

EDITORS BANNER OF LIGHT-I know not but I shall have to become one of your party at last. Evidence of the truth of your theory has been frequently given me, but not till now have I almost become persuaded to be a Spiritualist.

An advertisement in your paper attracted my attention, and having business in the city of New York lately, I took occasion while there to call on Mr. Flint, at 105 East 12th street. He had just received his last mail. I noticed quite a number of "sealed letters," answers to which were solicit ed by an accompanying note. Some of these "sealed letters" were ingeniously secured. They were not only enclosed with wafer and sealing wax, but the envelopes were stitched also, from corner to corner, with a sewing-machine. The im-

best when it is true to simplicity. Mr. Barlow has struck a vein of solid gold ore, but he has not cared so much to carve it into elaborate images, as to refine it for practical uses.

Beginning his task after the dreams of youth are in the mist of vanished years, it is in accordance with the gravity of a matured mind that his themes should partake more of philosophy than poetry-at least poetry of the ascetic and highly. imaginative kind. We are in a great religious conflict. A man to

know himself, must come en rapport with the moving spirits of his times. He will then discover his own fitness for the labor of his life.

Barlow's book, judged by the standard of the needs of the hour, is a bold, and at the same time useful contribution to humanity.

The time has gone by for lovesick stanzas and sickly sentimentalities. Plain truths told in simply nervous strains eloquent as the soul of poetry, is poetry worth the highest ideal of rhythmic numbers which is dead to progress and soulgrowth.

The battle of the sects is raging everywhere. Truth and error are grappling. Who so callous as to look on unconcerned? Not the true noet. He is with the times holding a deathless light to illumine the otherwise dark fature.

Barlow's " Voices" will be read by many who appreciate freedom of thought and clear, forcible diction. He has aimed at simplicity and power, and, I think, succeeded in attaining to it.

The poem opens with "The Voice of Superstition"-hollow, screeching, soul appalling! Next "The Voice of Nature," sweet, reasoning and full. Last "The Voice of a Peeble," pleasant, profitable and true.

Poetry is ever fresh and full of divine life. None can truly measure its power. It runs in rivulets, sings in zephyrs and talks in stones. "Sermons in stones, and good in everything," sings Shakspeare. True; and Barlow's "Voices " teach the same lesson.

It is difficult to give detached passages without doing the author injustice. The thought is not compressed in a couplet or two often, but runs on lightly through passages. The reader needs to take the book in hand and give himself over to reflection; he will then find ample food for mental digestion.

I have not attempted a close and analytical criticism of the "Voices," because I conceive the general character of the work is all that this notice needs. I saw the author twice; and, for auld acquaintance's sake, look into his book, and am pleased to welcome it as a valuable addition to the literature of reform.

"The Voices" have nearly run through the second edition; a third is in preparation. This is gratifying, for poetry is generally a freight that costs more than is bargained for in its passage to the public. Barlow's "Voices " will afford pleasure and profit to many minds. Some will not see eye to eye with him. What of that? Who would have all men think alike on every conceivable topic? Certainly not the poet, for he best knows the need of shadow and sunlight in Nature. True art sees itself in the looking-glass of Nature. The following I cite at random, not as the best or worst specimen of "The Voices," but as an average of the whole:

"Who with one letter can decide a name. "While with one letter can decide a name, While saint and sinner each begin the same? Or with a sontence never understood, Who will presume to arbitrate with God? Yet with one ray of feeble, doubtful light, Presumptuous man would rule the Infinite ! But coming ages will to all unfold The wisdom that no mortal tongue hath told. This life is but a rudimental sphere; We barely learn our ignorance while here. Yet hope is born with unattained desires, And to immortal life each soul aspires. In this important truth all tongues agree, That man was made for immortality That man was made for immortanty. Death kindly comes and opens wide the door, And lights our passage to the golden shore; Oblivion spans the gulf while on we tread The silent pathway of the living dead. Then let earth join with aspirations high, Proclaim this glorious truth—we NEVER DIE!"

From the New York Independent.

A Blighted Life.

To the Editor of the Independent: Your article in The Independent of the 26th May, entitled "The Agony of a Life Mistake," is the most startling I have ever read in the columns of that paper. Startling both to those who know, and to those Starting both to those who know, and to those who do not know the truth of what you allege. There are, no doubt, many clergymen who have read it with eyes full of tears, because it describes their condition, which they thought only God and themselves knew; and, while it offers no help to them in their distress, it tenders a noble sympa-thy. A convict in prison conscious of his innothy. A convict in prison, conscious of his inno-cence, is hardly in so pitable circumstances as a minister who has outgrown his creed, and is yet expected to preach it with as much zeal as over; and who has come to regard as useless and taste-less ceremonies which his congregation deem it all-important to observe. The following, I think, is the usual history of such cases as you describe. It is the history of one case, I know. Impelled by the enthusiasm of a revival of religion, a young man leaves the profession of law or medicine, to which he had devoted his life, and enters a theological seminary. There he is pushed through a three-years' course of study not of through a three-years' course of study—not of theology, which is the science of God, but merely to fit him for the work of saving souls; for the itelds are white for the sickle, and the Lord needs laborers to gather the harvest. His constant as-sociation all this time is with Orthodox men, and his studies are all one-sided. The library of the seminary has volumes on polemic theology but seminary has volumes on polemic theology, but not one of the original works of the *heretics* whose opinions they profess to refute. His mind is in a robins open their mouths wide and take down without scruple whatever their parents bring them, whether angle-worm or caterpillar, so a class of theological students, with unbounded confidence in their professors, receive from them and their text books anything that is labeled "Orthodox": for the only becoming word on their lips is *Credo*, and the attribute of infallibili-ty is not ascribed exclusively to the Pope of Rome After leaving the cloister of the seminary, where only one kind of atmosphere circulates, and that of the warmest and murklest kind, the young man is ordained and settled as a minister of the gospel. Now he begins, for the first time in his religious life, to mix with the world, and to meet the chilling breezes from the north-east and the north-west, as well as the soft zephyrs of the seminary. He becomes personally acquainted with "heretics" and "infidels"; and, instead of seeing horns and hoofs on them, as he expected to be the case from the representations of his instructors, finds them to be intelligent and reli-gious men. Profiting by this experience, he be-gins to read, as well as to see, on the other side of the question. After awhile, suspecting that he has been hoodwinked, he gets works of criticism, and after a year's secret reading while other peo-ple are sleeping, becomes convinced that his the ology, like a bottomless tub, will not hold water. The more be examines, the more he loses confithe creed and corresponding customs of the Church. the Church. Now, what is he to do? Respect his convic-tions; announce to his people his change of opin-ions; get the heresy-hunters, with their keen scent, like sleuth-hounds, on his track; lose caste with the brethren, and become as a heathen man and a publican to all his evangelical friends-and he has none other? He has a wife and five children dependent for bread on his pittance of a sala ry, and these constitute six weighty reasons why he should suppress what he now believes to be the truth, and go on in the old way. He don't dare to reveal the secret of his unbelief to the wife of his bosom; for she might not sympathize with him, and would cry herself to death. Urged on, Simplicity is the child of Nature, and art shows quiries; for, Mr. Elitor, a man who has brains

enough to be a Congregational or Presbyterian preacher, when he once gets upon the track of in-vestigation, cannot switch off at will, but must go on to the terminus of the road. Before he gets half way, however, the creed and the ceremonies beshirt of Nessus. Oh, the humiliation of being

shirt of Nessus. Oh, the humiliation of being forced by circumstances to preach what one do n't believe, and to practice forms which an enlight ened judgment pronounces, for him, to be mere mummery. No South Carolina slave ever groan-ed under such a bondage. But I am asked, "What would you have?" Why, I would have theological professors tell the student at the start that the truth of nominal Christianity has been questioned by some of the ablest and most honest minds in the world, and that it must not be taken for granted. I would have them, as brave lovers of truth, instead of skulking cowards, put such books into his hands as Curtis's "Human Element in Divine Inspiraapparent that it must not be takeen for granted. I would have them, as brave lovers of truth, instead of skulking cowards, put such books into his hands as Curtis's "Human Element in Divine Inspire, ion," Newman's "Phases of Faith," Gray's "Creed of Christendom,"" Essays and Roviews," Parker's and Renan's works, urging a severe and impar-tial examination of them, saying that if the creed of the church cannot be defended against just criticism so much the worse for the creed, and so much the better for the student; for it is not foo late then to be saved from the agony of a life mis-

much the better for the student; for it is not too late *then* to be saved from the agony of a life mis-take, and to enter upon another calling. Instead of this, however, the student pursues his course of "training," is thrust into the pulpit blindfolded, the ordination vows are imposed on him, and he is committed to preach, and does preach for twenty years, perhaps, a set of doc-trines he has never examined, and therefore has nover believed. For no man has a right to say he believes a system of opinious unless he examines them in the light of opposing propositions and is convinced of their truth. Do you suppose that if a young man of ability

had had at the seminary the least chance in the world to know his right hand from his left in these matters he would furnish you the material for writing such an editorial as you the material knew of a case where a single reading of Brown's lecture on Cause and Effect was enough to alarm lecture on Gause and Effect was enough to alarm a theological student at an Orthodox seminary, and drive him back to the bar, where he saved his conscience and self-respect and achieved both fortune and distinction.

fortune and distinction. Mr. Editor, I belong to the class of men you have described; and the object of this communi-cation is to express in the columns of a paper where they may see it my indignation at the poli-cy which my theological professors pursued to-ward me at a time when my confidence in their ability and honesty was unbounded, and when I was as plastic under their influence as clay in the bands of the policy. hands of the potter. I feel, to the very centre of my being, that they have inflicted upon my soul the deepest and most remediless injury that one man can inflict upon another in this world. They have blighted and blasted my life; and, whether they knew better or not, my loss is so great that I am not Christian enough in my spirit to forgive them. They have created in my bosom a feeling of bitterases toward them any thoir systems them. They have created in my boson a feeling of bitterness toward them and their systems which, although not publicly and personally ex-pressed, is as deep as the sea, and which only he can understand and excuse who also has had the last years of his life squandered, and who carries with him the humiliating conviction that he has been made a fool of by his teachers, to subserve

mere ecclesiastical purposes. As I have been a reader of *The Independent* from the beginning, and never before asked a favor, I hope you will gratify my feelings by publishing this communication. ZWINGLE. this communication.

Banner Correspondence.

After a sitting with Poster our correspondent visited J.

After a sitting with Foster our correspondent visited J. V. Mansileld, of whom she says: "He has a love of the beautiful in overy department. It rooms are exquisitely furnished; flowers, paintings, brids, and ornaments tastefully arranged, adorn his walls and windows. In this he shows a refined taste, as well as a well-regulated organization, $\circ \circ \circ \circ$ Mansfleld's mediumship is very peculiar; it seems more like telegraphing than any-thing else. The second finger on his left hand keeps up a continued click, click, elick, as though the electric fluid passed through it and the brin at the same time convellme. continued click, click, as though the electric fluid passed through it and the brain at the same time, compelling the right hand to note down the messages which flow rapidly from the inner to this outside shell of existence. $9 \circ 9 \circ 9 \circ 8$ left Fester, Mansfield, and Now York, rejoicing at the progress of this age, knowing that reason and common sense have walked through the dogmas of Old Theology to place us upon the bosom of our dear Mother Nature. $9 \circ 9 \circ$ In Philadelphia we found Mrs, Katle B. Robinson located at 2103 Brandwring streat. Mrs Robinson is small in stolue In Philadelphia wo found Mrs, Katle B. Robinson located at 2123 Brandywino street. Mrs. Robinson is small in statue, delicate in frame, and exceedingly ladylike." After giving an account of a successful scance with Mrs. Robinson, the writer speaks in a highly flattering manner of Miss Lizzie Keizer, of Clucinnati, of whom she says: "She is one of the greatest scors in America. She is of Ger-man descent, physically strong and muscular; is tall, com-manding; and, withal ladylike and modest. Her powers of further the cause of Spiritualism has brought her before the public." ublic. public." After referring to her (Miss K.'s) labors last winter and spring, at Greenwood Hall, where even the church-going people deserted their behches to visit her scances, our corro-spondent reverts to the various foolish hypotheses upon which self-blinder biggts have endeavored to explain away her powers and couldness. "The appendix is not very her powers, and continues: "The enemy is not yet van-quished. Miss Keizer still holds her own; her strength, power, and magnificent womanhood place her boyond the vulgar instantions which befall all gluted women who place themselves at the public's meroy. When Miss Keizer dist became a medium she could not distinguish spirits out of the body from spirits in the body. As an instance of her peculiar gift, I will relate one incident of the many which happen to her daily. She went on a shopping expedition, and as she waked along (one object only in view, and that was to purchase what she required and return home), when suddenly her attention was attracted to a lady by her side, who looked up into her face with so much anxiety upon her countenance, she could not help but ask her what distressed her so. "There,' said the lady, pointing to a poor old man sitting on a doorstep, 'is my father." 'Your father?' ex-claimed Lizzle Keizer; 'so fine a lady with so poor a father? How can that be possible? 'Help him, for God's sake!' cried the lady; give him your money; he has no friends in this city; he cannot beg, and ho wants to go to St. Louis, to his son. All--all are gone but him! Do get him there!' As these words foll from her lips, she disappeared, and Miss Keizer and upon the old man were alone. Miss Keizer placed her hand upon the old man store wou are.' 'My daughter!' said the old man, sorrowfully, 'I have no daugh-ter; she died man, many years ago. I thought I should starve on this stop. Who are you? 'I hait I my thak you, Oh1 if I could only get to St. Louis, lady; I cannot beg.' Miss Keizer begged for him, and joyfully rent him on his way. The spirit-daughter came to may are thought I should starve on this stop. Who are you? 'Mat I my thak hou, Oh1 if I could only get to St. Louis, Lady; I cannot beg.' Miss Keizer begged for him, and joyfully rent him on his way. The spirit-daughter came to her again with thanks andiblessings.'' Xew YOFK. her powers, and continues: "The enemy is not yet van-quished. Miss Keizer still holds her own; her strength, autshed.

nal. When the infant is bern into the world, he has life but not sufficient power to sustain himself, without the aid more matured in body and mind; therefore, we of thes of those more matured in body and mind; therefore, we think those principles are not developed until the child ar-rives at manhood. Those principles come in as the child develops. Then it can perpetuate its life, to a limited ex-tent (that is, this body). But those principles, love, wi-dom and power, which I claim came in after the child was bern, at the death of the body return to the Great Eternal Wather of subtly. Father of spirits,

Father of spirits. God is no respecter of persons; his sun shines on the good and on the evil; his rain falls on the just and on the unjust; he has no favorites; he is impartial, unchangealde and eternal. The Earth and all the other planets are gov-erned by unchangeable law, so that man, through those principles that God has bestowed on him, can prophesy when we are to have an cellips of the sun or moon, or the changes of any of the different planets. to a demonstration, all being done through scientific principles. Therefore it is apparent that God does not work by miracles, but by cause and effect, or in other words scientific principles.

Minsachusetts. WORCESTER.—A correspondent—" Violot "---writing un-der the heading of "What I would not do if I were rich." gives some thoughts, among whi h. aro the following: "I would not head the subscription list with a thousand dollars would not head the subscription list with a thousand dollars (to be seen of men) to send the 'gospel' to heathen na-tions, and then sit quietly down in my sath-cushioned chair and forget the hundreds of 'home heathen ' in my own immediate jurisdiction. Neither would I give another thou-sand to help build churches and support ministers while the streets were lined with half-clothed, half-fed women and ragged, bare-footed children. I would not meet a beggar child with a 'get thee behind' me' expression that would make his little heart stand still and congeal the life-blood in his transparent veine, while he turns his tearfol eyes up to the bright blue sky and timidy whispers : 'I God loves me can he love that haughty, heartless lady, too ?

timidly whispers: "If God loves me can be love that haughty, heartless lady, too?" I would not tell a suffering sister or brother to 'trust in the Lord,' and leave them *catirely* to *His* care—to sink or swim, survive or perish, as He may dictate, but I would draw my purse and tell them to trust in me and *it* as long as their necessities required, 9 - 2 - 9I would not 'hold my head up high like a giraffe' and look down in contempt upon those who were less fortunate, yet who might possees *mented* wealth fir superior to mine, and with a scorificit toss of the head 'pass by on the other side." I would not hug my gold to my bosom and make it my only idel, forgetting that in the small space of ground I shall one day occupy there will be no room for and no need of it, but that I must leave it behind me—probably for my heirs to quarrel over ere the grass grows green above my low resting place.

low resting place. Ob, if I were rich I would not follow the example of two many of earth's children, but I would *again* experience the exquisite pleasures of that long ago, when my sond respond-ed to this heaven-born sentiment, 'It is more blessed to give than to receive.'

Pennsylvania.

give than to receive." " **Peinnsylvania:**PHILADELPHIA.—John Lynch, writing June 12th, sends
us the money for subscription to our paper, and says:
Though I have been a constant reader of the good old *Banner* for a number of years, (and a Spiritualist, in belief at
least, some eighteen years,) I have neglected subscribing
for it till now, as I have obtained it of a paper dealer; but I
wish to be a subscriber the rest of my sojourn here.
I am glad D. W. Hull wrote you what he did in regard to
the physical manifestations in Harrisburg, as I am well acquainted with most of the persons mentioned in the article,
(having formerly lived there several years,) and would be
willing to youch for most flat Mr. Hull siys. I happened
to be in Harrisburg the Sunday the stone tomahawk and
beads were dug up, and saw them shortly afterwards. My
wife was there during the time most of the full see ob
tained, and saw them all, (except the old pistol and iron
wedge, found a week after we returned to this city.) and,
though not claiming to be a Spiritualist in the full meaning
of the term, she has no doubts of their being obtained entirely through spirit aid, though she chains not to see the
use of such manifestations. Many more things might be
written which have occurred at that circle, quite as interesting and instructive as those appearing in Mr. Barr's
statements, and yet he within the truth.

VERMONT.

Spiritualist Convention at Glover. June 10th, 11th, and 12th.

Reported for the Banner of Light.

Reported for the Bauner of Light. Agreeably to the call, the friends of progress met at the church in Glover, and were called to order by Bro. Lyman Darling, one of the Vice-Presidents of the Association. Bros. Sabin Scott, C. C. Harly and Mosce Goolwin were made a Business Committee. Dr. and Mrs. B. M. Lawrence, Mrs. A. P. Brown, Mrs. Emma M. Paul and F. V. Powers were chosen a Committee on Resolutions. The order of business as reported by the Business Committee, was three sobsions a day, at eight A. M., one and six o'clock r. M. Two regular speakers occupied the desk morning and afternoon. The rest of the time was devoted to Conference. The names of the speakers were as follows, viz: Dr. N. S. Gould and his sister Rosa C. Gould, Martin Wheeler, a Miss Davis from New Hampshire, Mrs. A. P. Brown, Mrs. M. A. C. Brown, Mrs. Emma Morse Paul, Mrs. Lizzlo S. Manchester, Dean Clark and Dr. Goorge Dutton. The first four have re-cently entered the field, and never before addressed a Stat-Gorvention. They did well, and we trust their talents will be brought into requisition. Good order and harmony gen-erally prevailed, but some matters were introduced in con-ference not particularly inter-sting to the majority, as all reformers desire romething fresh and practical, and we tulnk, if we may be allowed the remark, that all experience particularly unpleasant and discreable to ourselves, should be omitted in narration before a public audience. If re-corded at all the the way for the mark in the paraticular and we tulnk, if the way be allowed the remark, that all experience

tional and State Spiritual Associations tends to embarrase

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tional and State Spiritual Associations tends to embarrass worthy workers not thus employed, and otherwise fails to meet the wants of the people; therefore, *Retailed*, That we recommend the appointment as General Agents of all accredited lectures and mediums who have suf-ficient moral, mental and spiritual power to prove success-ful and self-sustaining. *Readved*, That steps be taken to secure a publishing fund, in order to furnish these missionaries with appropriate spir-lual tracks for free distribution.

in order to furnish these missionaries with appropriate spir-tual tracts for free distribution. Renored, That these missionaries he requested to make quarterly reports in writing to the State Secretary, stating, the number of lectures delivered, circles held, diseases healed, tests given, tracts distributed, miles traveled, moneys received, expenses paid, 4c. Renored, That there is great need among Spiritualists of a more thorough knowledge of the philosophy of spirit in-tercourse-of the laws and conditions of mediumship; that we need a more perfect understanding of mental philosophy, which shall prevent families and guard against unwar-rantable reduility; and that it is our duty to exercise our best judgment in discriminating between truth and error regarding the phenomena and the teaching's through medi-ured.

ums, Readered, That we regard Spiritualism as the most ad-vanced phase of religious truth, the *summum botium* of all re-ligious systems, embracing the pirest morality of Christiani-ty, the highest spirituality that inspiration has given; and combining with these the profoundest deductions of science and philosophy, it points the way through Nature to Na-ture's God.

Ture's God. The practice of sending our children to Orthodox Sunday schools was deprecated. The splittual papers, "Banner of Light" and "American Spiritualist," were recommended. Petitions to the State Legislature for the abaliton of capital punishment, were circulated, and the names of all in the State opposed to capital punishment requested to be sent to the Secretary, George Dutton, West Eandelph, Yt., before October next, that they may be presented by the Legisla-ture. If forms of petitions are wanted, the Secretary will forward by mail. forward by mail.

forward by mail. The following prophecy was given by Mrs. M. A. C. Brown : "The following prophecy was given by Mrs. M. A. C. Brown : "The filling time will soon come. You will feel the force -of a power for a line not so pleasant." Mrs. Emma M. Paul made the closing speech Sunday af-ternoon, and the Convention, as such, adjourned, although a conference was appointed for the evening. The friends in the place were very liberal, and entertained *free* hearly sll who came from a distance, and their fare and good cheer were so generous that we regretted to leave them; but the spirit is not fettered by time or space, and so, in memory, we linger with them still.

were so generous that we regretted to leave them; but the spirit is not fettered by time or space, and so, in memory, we Hager with them still. Now, dear Banner, will you bear with me in making one or two suggestions in regard toour State Conventions? The almost universal feeling at the close is, that too much is crowled into our Conventions. A long conference and two regular discourses at each session tires the audience, and leaves no time for circles and social communion, which is often both pleasant and profitable. Two conferences and three regular discourses each day are enough, it would seem, to gratify the most ardent. Then there is a feeling that every speaker present who ever spoke in public must be put upon the stage for exercise. Far he it from me to dis-courage young speakers, but out Conventions offer favora-ble opioriunities for doing solid, bractical work, and I do not believe we can keep up an increasing interest in thom unless we secure as speakers some of the best talent in the country, and feed the people with solid, substantial matter. I like freedom and equality, and am aware that occasionally a young and inexperienced speaker will interest some and ences more than veterans in the service; but it is not gon-erally so, and we should not triffe away the time. Circles and small audiences and the conference are proper places to develop and exercise beginners. I do not write this in a faultfinding spirit, but only hoping that some suggestion may be made that shall help to improve our Conventions. The idea that the Convention and all other work must be left to the inspiration of the noment, I do not fully senetion. A thorough preparation in everything is the best guaranty of success.

of success. One word more, and I will close these remarks. It has One word more, and I will close these remarks. It has been customary at our Conventions in Vermont not to en-gage any speakers, but run the risk of having such as we want to hear, and to pay them equally such sums as may be contributed on the occasion. This practice does not scentre the most able workers. Let the Secretary or other officers of the Association be authorized to engage the services of ons or more at each Convention, and let sums be raised for this purpose in advance, in the place where the Convention is held.

Our next annual State Convention 1s to be held early in Our next annual State Convention is to be held early in September. Where shall it be? The friends in West Ran-dolph will cutertain all guests for one dollar per day, will furnish a ball and grove, and pay fifty dollars to engage onp or two good speakers. Who will do better? The Locating Committee are ready to receive proposals. Let us hear from the friends on this subject from all parts of the State; and if they do not like the above suggestions, let them say what they do like. Progress is the motto. Address, Scientary of the Vermont State Spicifical Ausciention.

GEO. DUTTON, Secretary of the Vermont State Spiritual Amociation. West Randolph, 1t.

NEW YORK.

Mediums' Convention.

Declinings' Convention. Pursuant to a call in the Banner of Light, the Mediums' and Speakers' Convention of Western New York was held in Gowanda the th and 5th of June, it being the tenth quar-terly meeting of that series, which has ever been attended with great success and increasing interest. Saturday Morning Session.—The Convention was called to order at half past ten by the President, P. J. Clum, of Rochester, and opened by Invocation by Brother Seaver, of Byron.

Rochester, and opened by involution by involue reactor, or Byron. Music by Prof. Beals, after which the President announc-ed as Committee on the Order of Business the names of G. W. Taylor, H. N. Hooker and Mrs. Ramsdell: Committee on Resolutions, J. W. Seaver, Mrs. Chamberlin and Mr, Mor-gan; Committee on Finance, L. Gregory, Mr. Tucker and Ver Rushmall. Mr. Bushnell.

Mr. Bushnell. The remainder of the morning ression was spent in gen-eral conference, remarks heing made by G. W. Tavlor, J. W. Seaver, E. Gregory, Mr. Beals, Mr. Clum and others, inter-spersed with music by Prof. Beals, after which the meeting adjourned to two p. M. Afternoon Session.—Meeting called to order by the Presi-dent; song by Mr. Beals; after which half an hour was devot-ed to conference.

Ohio.

Ohio. CINCINNATI.—Mrs. E. II. C., writing from this city, gives us an extended account of visits during a journey East to various media, and alludes in terms of high commendation to our paper. We are able to present, however, but a brief sketch, here and there, of the article. She says, after re-ferring to the good work done by the Banner of Light in giving, breadenst, that knowledge which unveils the future progressive destiny of each soul: "Last fall myself and friend visited one of your free public scances, which we enjoyed exceedingly. Mrs. Conant is a most remarkable medium. We were sorry we could not see more of her. But, as her light shines overywhere, we can read the words which fail from her lips, and hear that thrill-ing voice as it penetrated our souls on the afternoon we so breathlessly listened to her elequence. In our rambles through the Eastern cities we made many calls upon noted mediums. Foster, the inimitable test me-dium, was in spiendid condition, mentally, physically and intuitively. He was aftable and polite to us—had just re-turned from the conntry with renewed strength, his energies all alive to the influences which surrounded him, and he astounded us in such a manner (although we were firm believers) that our increduility wanted to gain the mastery over us." believers) that our incredulity wanted to gain the mastery

ssibility of getting at the inside without detec tion was very apparent.

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And yet Mr. Flint somehow gets a knowledge of the contents of these "sealed letters," and answers the questions therein proposed,

To my inquiry whether the questions usually were truthfully and satisfactorily answered, a large number of replies were shown me, and from persons of different sections of the country-the authors of said letters-all of whom responded affirmatively, and as being well pleased.

Now what shall we call this-miracle? Let others name it as they will, to me it is most wonderful, arresting, yea, demanding attention. And what is most wonderful in this case also is that Mr. Flint is an uneducated person-has scarcely had the ordinary common-school advantagesand yet the composition that flows from his pen when answering those "sealed letters," seems perfect; the words are all correctly spelled, and the punctuation properly observed.

I spent an hour or more with Mr. F. He is a modest, unassuming, kindly gentleman. His simplicity attracts you. He is a child of Nature. He is truthful and honest. What letters he does not answer he returns.

I came away pleased with the interview, and deeply impressed with the facts I there learned. The advertisement of Mr. Flint is real. He does what is therein stated-gives "Answers to Sealed Letters." I satisfied myself of this. I am convinced of the fact, and hereby publish my conviction to the world.

Yours truly, W. H. W. Hartford, Conn., 1870.

"THE VOICES."

[We are glad to insert the following tribute from the former editor of the London Spiritual Times.]

AN HOUR WITH WARREN SUMNER BARLOW. BY J. H. POWELL.

The author of "The Voices" has twice crossed my track-once in the West, once in the East. He is a man of good physique, touched by the snows of time but slightly.

I had heard of "The Voices," but not read them. Still, I listened to some choice readings from them at a spiritual meeting, and although I could not agree with the enthusiastic reader in pronouncing the extracts he gave equal to Pope, I can heartily accord the whole book a right good welcome.

Mr. Barlow did not write because Pope wrote before him, but because he had thoughts to express in verse. He has succeeded in hinting at fruition in the realm of didactics.

Few poets leave the field of literature all to the gods until near upon fifty. Barlow does not seem to have had a spark of ambition in that line until his hairs have got a touch of snow.

Having got astride of his Pegasus, it is really wonderful how he manages to guide him up the Parnassian Mount.

New York.

New York. EAGLE HARBOR.—E. Fortor writes: Earth, fire, air and wator are the eloments which produce animal life in all its different forms and grades, man being the highest and most intelligent creation. The Bible says that God created man in his own image; it says also that God is spirit; then it follows if man is created in the spirit of God, it must be in a spiritual sense. I claim that it is in a spiritual sense that man is made in the image of his maker. Love, wisdom, and power, strengthened with infinity, constituting the at-tributes of God, make a being with the highest qualifications that man can conceive; and man inherits the same attri-butes or principles, in a limited degree. In that sense he is in the image of his maker.

butes or principles, in a limited degree. In that sense he is in the image of his maker. I claim that God works through cause and effect; that the earth, fire, air and water are the causes which go to produce living creatures of all kinds. If we take the Bible history of the creation of man—that God made him of the dust of the creation of man—that God made him of the dust of the creating soul, and then from his side took a rib and made a woman, we shall find it opposed to the law of cause and effect, and also in conflict with common sense. It would be a miracle that would contradict working through cause and effect, therefore it would out of the sense. It would be a miracle that would contradict working through cause and effect, therefore it would be out of the common course of the laws of nature. $\circ \circ \circ We$ all know the causes that operate to populate the earth in this age of the world. Love, wisdom and power are the princi-ples that operate to create and perpetuate animal life; love is the moving cause, wisdom directs the ways and means, and power carries into effect; therefore, man possessing these powers, in a limited extent, can perpetuate life in that propertion. that proportion. God's wisdom and power being unlimited, they are eter-

time, it we may be anowed the remark, that an experimen-particularly unpleasant and disrgreable to ourselves, should be omitted in narration before a public audience. If re-corded at all, it is the work of the historian or biographer, for the perusal at delsure of those interested. Personal friends will, through sympathy, listen to our unpleasant ex-periences, but even then is it not better to dwell chiefly upon the true, the beautiful and the good? Dr. Lawrence and his wife, already mentioned, added very much to the Convention by the rendering of several original songs—one of which. "The world would be the better for it," was twice repeated, by request of the audience—and the introduction of practical resolutions and practical and interesting remarks upon them. They are most faithful and earniest laborers in the temperance cause and health reform, in connection with our spiritual philosophy. We heartly bid them God-speed till a rich success and full re-ward are thelirs. ward are theirs.

Sister Lizzle S. Manchester as usual improvised several Sister Lizzle S. Manchester as usual improvised several spirited songs during the Convention, but not enough to satisfy the audience, who called for more at the close of the meeting, and three additional songs were given before she was allowed to depart. We should be glad to review the remarks of each speaker, but the lower was hear but song for how the reach speaker.

but we know you have not space for lengthy reports, and so must content ourselves by giving a very few of the gens of thought brought out at this Convention. We give the following

following: It is our right, our privilege, and will make our reasoning power stronger, to investigate, and know on what ground we stand. We should understand the laws that govern us, and must answer to our own consciences for our sins. We can become angels while here in the mortal sphere. If we are placed here for anything, it is for culture. We want to bring out the soul-owner of man and woman. A meet mind bring out the soul-power of man and woman. Augel minds are like ours, and ours are grand and noble as theirs. Let no material thing hold us here. Love ruleth all things, and nothing letter can bring the happiness we seek than love's control. A noble example becomes a saviour to others. Little words of kindness and little acts of love are counted nothing better can bring the happiness we seek than love's control. A noble example becomes a saviour to others. Little words of kindness and little acts of love are counted great in heaven. We must see that the truth is not cruci-fied by our lives. So live in the present as to make the most of our coming life. We do not comprehend the value of the soul. A full conviction of immortality is the dirst step toward a true development. We have been prome to place our basis of religion upon theory. Theology is not re-ligion. We should not hire others to think for us. We are the offspring of the ages. Splritualism has ever been since there was a spirit. The ages have judged the charac-ter of God from their own, and thus have been led to ap-pease his supposed wrath with blood. Each man and each woman must stand or fall by him or herself. A perfect man or woman cannot grow in boudage. Splritualism is estab-lishing a free and scientific religion. It is yet a child, but has already giant power. It has reconciled all men, so far as they have truly received it, to the relations of life. We have grasped the strong hand of science, and gone forth into the field to till it in accordance with the principles of Nature. Nature's bible has no interpolations. Down through the avenues of the ages we may trace the steps of Deity, and everywhere find unceasing progression. An-gels have power over the minds of men, and matter is con-trolled by spirit, but spirit manifests itself naturally and not supernaturally. The laws of mind are God's laws, and all force is mind, or spirit, when traced to the ultimate analysis. We fear no leonoclasts. One jot of truth can never be destroyed. In childhood we need rituals and prayer-books, that teach the thoughts of others. We are to-lay elinging to many of the idols of the past. The following resolutions were introduced to the meeting : *Resolved*. That practice more than precept is effectual in convincing mankind of truth. *Resolved*. That spiritualists ought not to expend so much in the bur

Related, That, in consideration of the permicious effect of tobacco upon mind and body, we condemn its use in every form, and that we will exert our separate and combined in-fluence for its abrogation. Resolved, That there is no power in heaven or earth, no child of God or son or man, that will or can save mankind. from the consequences of transgression. Resolved, That children born of lawless passion, instead of boliest lowe, must necessarily become the criminals that

holiest love, must necessarily become the criminals that darken the earth with anarchy and crime, *Resolved*, That all hereditary perversions, whether of body or mind, may be overcome by proper education and the God-like force of the human will.

like force of the human will. Resoluced, That while we have been told that faith cometh by hearing, we have proved that knowledge comes by read-ing and investigating, and we must not neglect to paironize our spiritual publications. Whereas, The employment of special agents by the Na-

A song, "The Home of my Boyhood," was followed by an address by Mr. Litchifield of Ellicotrylle, in which the speaker enforced the lolea that *xdf*-cutture was not the only object, but the culture of the whole human family and the food of all

Solect, out the currier of the whole human rampy and the good of all. Mr. Bushnell, in some remarks on Mesmerism, said, "The time has been when the operator could control his subject entirely, but to-day it cannot be done—some *upirit* takes control, and he begins to preach. Ho also said the masses to-day would not give much for a man's opinion on any great question of right or wrong, unless he is a free thinker. After a song, entitled ."The Old Sexton." some oldguent inspirational remarks were made by Lyman C. Howe, on the works of the chorus, "Gather them in." After some further business, the Convention adjourned, to mine o'clock Sunday morning. *Sundag Morning Sexton*.—Convention called to order as per adjournment, by the President. Inversion and music, The following resolution-was presented by A. A. Wheelock, of Cleveland, which, after some discussion, was adopted by the Convention:

d by the Convention :

ed by the Convention: Resolved, That as mediums and speakers here assembled, we do not regard this meeting as called for the sole object of relating our experiences, getting acquainted with each other, and enjoying a social meeting, but rather as practi-cal women and men, governed by reason, desire to give some proof that we are reformers in work as well as name, and hereby declare the main object of the meeting to be to consider, discuss, and, if possible, devise some practical plan whereby our personal and united interests as medi-ums and speakers may be advanced and protected.

plan whereby our personal and united interests as medi-ums and speakers may be advanced and protected. J. W. Seaver, in behalf of the Committee, presented the following resolutions, which were adopted: Inasmuch as Progress is a universal haw, manifosted in the physical, mental and spiritual of the universe, from which neither forms nor systems can escape, it becomes an evident proposition that no form of government nor system of religious worship can be devised capable of meeting the requirements of all future ages; therefore, *Resolved*. That this spiritual dispensation of the nino-teenth contury is but a result of those natural progressive tendencies, and is no more antagonistic to Christian sys-tems of theology than was the advent of that system, eight

tendencies, and is no more antagonistic to Christian sys-tems of theology than was the advent of that system, eight-een hundred years ago, to the Jowish system of worship it superseded; and that those engaged in the presentation of its evidence and truth, are no more deserving epithet or censure than were the hundred system of worship it its officers; to liro. Beals, for his elevating and harmonizing music and song; to the friends who have so hospitably en-ertained us; and to the so have by their elequence in-structed us by exhertation or by speech. *Resolved*. That we repeat the expression given at former Conventions of this series, that we deem it of great import-ance for Spiritualists and reformers at all practicably places to organize circles for the development of media, associa-tions of an executive (not creed-bound) charactor, to pro-vide lecturers, halis, &c., libraties and Children's Progress-ive Lyceums.

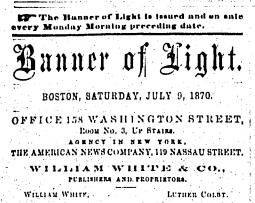
ive Lyceums. The remainder of the session was devoted to general con-

ference

A very fine poem was improvised by Miss Rice, of Fredo-

A very me poen was improvided by Miss face, or Freah-nia. A. A. Wheelock, in offoring some remarks, said, It makes no difference to God, man or devil, what a man believes, but what does ho know?--that is the question; and if he knows anything, let him act on the knowledge.

but what does he know —that is the question; and if he knows anything, let him act on the knowledge. Music, after which an adjournment to one P. M. Afternoon Session.—After music one hour was devoted to conference; very foreible remarks being made by the Presi-dent, with regard to the bill passed by our last Legislature, (but fortunately veloed by the Governor.) making it a ponal offence to heal the sick without a diploma. He said, Had I the power of relieving the suffering, and doing the good that our healing mediums are doing to day. I should know that I had a far higher diploma then any medical college in the lighter haw, in define on all the pomations the haw-makers of this hoasted Land of Liberty could impose. A very excellent address, by Lyman C. Howe, was follow-ed by a song, entitled "The Unseen City." Adjourned. Evening Session —After music, the evening session was mainly devoted to an address by A. A. Wheelock, of Clove-land, Subject: "What is Spiritualism, and what does it teach?"—which was listened to for nearly two hours with eager interest, by an attentive audience. These meetings of -mellums and speakers seem to be tak-ing a more practical form than they have heretofore, the idea prevailing that there is work to be done, and earnest workers are needed to engage in it. Le Roy, June, 1870. LUCLAC. MILLER, Secretary.



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Dickens and Orthodoxy.

The bigots of the pulpit seized hold of Dickens before he was fairly laid in his grave, and began to pay him back for the very just caricatures which he had made on canting sectarianism and the sniveling pharisees of "the cloth," in some of his most effective stories. This is the sum and substance of his offence; and the preachers of Old | and to show how and why it is baseless, in spite | And out of a vision that was sent to him in Lon-Theology have fallen upon him with a violence, now that he is speechless, that shows nothing but the spirit of revenge. What had the man written which they were called upon to criticise and denounce with such suddenness from their pulpits? If his offence was of long standing, why not at- | of science have no time or stomach to study into | teachings of Jesus, compared with the old philostack it before, instead of waiting in this cowardly the phonomena and their laws; let them candidly way until he was dead, and making that event the pretext for their holy protestations? Whether unable to find a clue at all, after making such in- tive Religion-which, in fact, is the summing up living or dead, his writings would have just the 🕴 vestigation as they are able, let them say as much 🛛 and conclusion of his entire discussion. same influence; and if these men found sufficient. reason for abstaining from personal assault before, it will be set down against them that they are acting the part of cowardliness now. They dld just so by Hawthorne, whose scalpel revealedso skillfully the ministerial heart, which he showed to be only a poor human heart, in the Rev. Mr. Dimmesdale, in the "Scarlet Letter." And the effect will be no more in one case than the other.

We are able to read in a still stronger light, by the help of these denunciatory discourses, why it was that the deceased novelist felt impelled to embody in his last will and testament the substance of his more liberal views respecting religion and creed. Let the ministers handle him as they will, they cannot make out in practice, no, nor in his teaching and preaching, any other than a Christian of the true order. Christ told his followers that it was by giving even a cup of cold water to "these little ones," meaning the comfortless and unbefriended, that they were to establish their profession before men. And if over human writer championed the cause of the lowly and down-trodden, and remained indexibly true to his voluntary work through the whole course of his active days, that writer was Charles Dickens. It was simply because he sought to encourage and cheer the poor and friendless that he enlisted the sympathies of all who were not so. It was because he let in a flood of warm sunlight into the abodes of wretchedness that he raised up such hosts of active friends for the condition of those who dwell in them. It was because he taught the noblest charity, the sweetest of human sympathy, the truest doctrine of human fellowship, the irresistible power of goodness, the beauty of affection. and the strength of trust and truth, that he found himself surrounded with such a world of living supporters as no author before, in his single lifetime, ever consciously recognized and felt grateful for.

But if these "reverend " but irreverent censors are to have their way, such a writer and man as Dickens is better unborn, and, it would be better even now to consign his stories to the flames. That is the logical sequence of their doctrine. In their narrow and prejudiced view, no man must do good save in the way they shall prescribe. While doing it, he must not likewise amuse others or relax himself. This is the very Puritanism, sour and envious and discontented, that refused

"Ghostly" Talk. The article below we extract from the columns

of the Chicago Post, an influential journal of the "Spiritualism has done more than aught else to commentator. unsettle the old foundations." That was necessa-

ry work. Until an entrance was secured within the outworks of bigotry, and a passage for free practically nothing to be done. This was preliminary to all progress.

submit that it is quite time this habit of denouncas that. But they have no more business to set But the leaven is working, as the article will show for itself:

letters of blood. They pick up a slate pencil and write postbumous letters on Mrs. Keigwin's slate when she holds it out at arm's length and "nobody nigh." They dictate queer initative poems to Miss Doten, tell their names and personal history to L'zzie Keizer, and, finally, travel as the body-guard of Dr. Newton, defending him from all ills, and endowing him with the prophet's vision and the apostles' healing touch. At least, this is what the Spiritualists say they do; and it is to be conceded that, after subtracting all those doings that are attributable to imposition, and all the stories that are referable to delusion, there is still left a for further investigation. It is discreditable to the discerning science and

regressive thought of the discerning science and progressive thought of this time, that the so-called "Spiritualism," if there is nothing whatever at its base except delusion and fraud, should have be-come so firmly rooted in the land. It has gained ground so rapidly, that it has become the prevai y belief in many communities. Its organs claim three million adherents in this country alone. Its peculiar philosophy of death and the hereafter has, within twenty years, banished the devil, modified the hell, and reconstructed the heaven of every Protestant denomination, though the change has come so gently and imperceptibly that Christians everywhere, though they feel the new benediction do not stop to ask who set the "gates ajar." In every State in the Union are thousands who believe that they can converse with their beloved dead; that their disembodied friends furnish pal-

puble evidence of their presence, and they chal-lenge the positivists to the examination. Why is science so reticent? It is on scientists that we science so relicent? If is on scientists that we rely to disprove the wild vagary, but they disap-point us. They disdain to investigate. They rest content with their own a *priori* logic. Professor Agassiz, Mr. Herbert Spencer, Faraday and Jo-seph Henry, have settled the question thus: "These alleged phenomena are swindles or delu-sions; they cannot be genuine in the nature of things." But the trouble is that constions settled sions; they cannot be genuine in the nature of things." But the trouble is that questions settled by the *a priori* method do not slay settled. That

Popular Theology and Positive Religion.

Mr. J. M. Peebles makes the above contrast the Northwest, and but little given to sympathizing theme of a very thorough discussion, in a treatise with the cause of Spiritualism. As it is, the read- entitled "JESUS: MYTH, MAN, OR GOD." We er will remark the spirit of tritling with which the are under no necessity of adding that it is written article sets out, and be struck with the emphatic with the natural enthusiasm and eloquence which confessions with which it closes, "Spiritualism is pervade his instructive pages. In his search for a vital power in the land," says the Post. So it is, the secrets of that rare and exemplary character, Not only are its believers counted already by mil- the author is strikingly calm and impartial, even lions, but its influence is found to permente even to the point of the judicial spirit. He takes only the most bigoted forms of belief and the hardest abundantly substantiated facts, probing rumors east-iron ecclesiastical dogmas. We willingly ro- and superstitions not unmercifully and maliproduce testimony of this kind in our favor, he- clously, but yielding all that is deserved to the cause it is given with reluctance, and comes sift- force of human association, and still determined ed through all possible obstructions and draw- on discovering and appropriating truth wherever backs of prejudice. Another point to be especial and however found. His fervent dedication of ly noted in the article below is, that it confesses his work to that champion of Liberty everywhere the fact, on which we have at no time omitted to -Henry C. Wright-will sufficiently let the readlay all the stress it would legitimately bear, that er into his spirit as an investigator, analyst, and

The very recent return of Mr. Peebles from Europe and the East, forms the not unfit occasion for extending a personal greeting, by way of preand liberal thought was established, there was face, to his present work; in which he arrests the attention of the reader by explaining that he finds himself sandwiched in, on this particular The urgent, even pleading, call of the Post for sci- theme, between two of his distinguished brethren entifiemen to come forward and furnish the grounds and co-workers in the faith, in their contrasting on which they so freely denounce Spiritualism, criticisms of his well-known "Seers of the Ages." of its recognized influence and actual power, we don, came this supplementary essay, or monorepeat with all the earnestness possible. We gram. The discourse is conveniently divided into five chapters; the first treating of the evidences of ing what they date not investigate, is bringing the existence of Jesus; the second, of the origin professed science into popular contempt. If men and mission of Jesus; the third, of the moral ophers; the fourth, of the influence of Christianisay so, and have done with it. And if they are ty; and the fifth, and last, of Jesus and the Posi-

We cannot dip into any one of these chapters to themselves up as judges of Spiritualism than give their pith, without exposing, in detail, the they have to decide upon the mysteries of the course and make-up of the writer's carefully pre-Trinity-which they do not yet venture to do, pared argument, which it is our wish that the reader should do for himself and herself. But we do not hesitate to say that the collation of authori-THE GAMBOLS OF GHOSTS.—The ghosts that relipiear on earth to mortal eye and ear are in their forms curiously made and in their antics curiously versatile. They strike attitudes more or less graceful and assume faces more or less familiar before Mumler's camera. They indicate their presence to some thousands of "mediums" by a fusilade of jolly raps. They paint pictures for Anderson, while the disembodied sit for por-traits. They pick up Home, in broad daylight. for Anderson, while the disembodied sit for por-traits. They pick up Home, in broad daylight, and carry him out of one third-story window and in at another, as if he were a feather. They write your ghostly friend's name on Poster's arm in name, a definition and discussion of Christian Spiritualism, and a most satisfactory, because comprehensive, summary of the faith, the life, and the works which together go to prove the undeniable tendency toward the dominion of love, a fuller fellowship of progressive minds, the identity of the Positive Religion and Spiritualism, and an impressive outline of the approaching Millennium which is to be its free outgrowth and fruit. Modest as this entire treatise is, and thrown off, as is evident, under the inspiration of the hour, it shows a fuliness of knowledge, a familiarity with his argument, an enthusiasm and glow of faith, a large liberality of sentiment, and a genuine inspiration, which give the whole the character of an unusual performance.

The Present Issue

Of the Banner of Light will be found to contain many articles which will well repay perusal. On the first page, Miss Lizzie Doten furnishes an original poem read by her at the Union Picnic at Abington, June 28th. An essay on the " Christly Gift of Healing," one on " Consanguinous Marriages," by Dr. J. P. Cowles, (both excellent productions) and a noem by John William Day complete the page.

SECOND PAGE .-- A beautiful extract from Robart Southey appears on this page. Dr. S. C. Case closes his series of articles on "Grecian Mythology;" Judge Edmonds forwards a letter written to him, that others may read of the phenomena therein described; G. L. Ditson, M. D., writing from Albany, N. Y., gives us his usual interesting account of spiritual matters in his vicinity, also as displayed in the foreign spiritualistic publications; Austin Kent has a letter giving a sketch of his life, labors and sufferings which we wish all would read, and then send us their pecuniary offorings in his aid, to be entered under the appropriate heading in another part of the paper; Dr. II. Scott, under the heading " Free Thought," discourses on the " Fear of Death." THIRD PAGE .- Under the general head of "Spiritual Phenomena" may be found an account of 'Good Spirit-Tests," also of the answering of sealed letters; J. H. Powell tells the story of "An hour with Warren Sumner Barlow," (author of the Voices); a clergyman, possessing a heart larger than his creed, makes the bitter confession of a" Blighted Life," through the New York Indenendent, which we transfer to our columns; and Correspondence in Brief, and Conventions in Glover, Vt., and Gowanda, N. Y., fill out this page.

Dr. Gardner's Grand Union Picuic at which Prof. Wm. Denton, whom it was feared Island Pond Grove, Abington.

On Tuesday, June 28th, one of those perfect successes which inevitably greet the labors of Dr. his well-known and stirring appeals in behalf of H. F. Gardner in the line of picnics, came off at humanity vs. theology. Cephas B. Lynn, Mrs. the above locality. Although the day was ex. Hattie A. Wilson, and Miss Jennie Leys followed. tremely sultry, and rain was threatened several C. Fannie Allyn with a poem, and Prof. Toohey times during the afternoon, a large and enthusi- with a "benediction," closed the services. astic assemblage of persons were present-variously estimated at from four to six thousandfrom Boston, Chelsen, Charlestown, Cambridgeport, and all the "region round about" Abington | the lesson of the scene was imperishably graven and many other places.

The morning train from Boston carried the Lyceum children and adults to the grove at an early hour. At the stopping of the train the various organizations assembled in line, and were formally received by the East Abington Lyceum, which turned out with nearly two hundred and fifty members and the Hingham Brass Band. All marched under this escort to the speakers' stand. (which was tastefully decorated with flowers,) and passing through the ranks of the East Ab ington Lyceum, which stood in open order, with flags presented, took seats in front of the platform

Here the officers of the Lyceums were called to the front. Singing by all present of "Our Lyceum, 't is of thee !" accompanied by the band, in a highly impressive manner followed, after which Dr. C. C. York led the Charlestown and Boylstonstreet Lyceums in a creditable manner in the wing movements without music. The Boylstonstreet Lyceum was in charge of Dr. C. C. York, Conductor, Mrs. H. Dana, Guardian, and Mrs. Joslyn, Assistant do.; number present estimated at thirty. The Charlestown Lyceum was under direction of Joseph Carr, Chairman of Executive Committee, Miss Abbott, Guardian, and Miss Cutler, Assistant do.; number present, fifty.

Wing^{*}movements, with music, followed from the Boston Lyceum, under direction of its Conductor, D. N. Ford. This organization turned out one hundred strong, with its Assistant Conductor, Albert Morton; Guardian, Miss M. A. Sanborn; Assistant do., Mrs. A. Morton. Their exercises were heartily applauded.

The Cambridgeport Lyceum then gave a successful exhibition of its powers in the wing movements, under direction of W. H. Bettinson, of the house, stated his opinions; after which, the its Assistant Conductor. This school numbered. thirty-nine in attendance, together with its Conductor, E. A. Albee; Guardian, Miss A. R. Martain; Assistant do., Mrs. Atkins.

The ground being cleared for them, the East Abington Lyceum took their position for wing movements. This organization was instituted and held its first session Oct. 10th. 1869. It was evidently in good discipline, as its evolutions evinced. It had for its Conductor, Freeman J. Gurney; Assistant do., Turner Holbrook; Guardian, Mrs. Benj. Hallet; Assistant do., Miss Lilla Shaw. This Lyceum has sixteen groups. During its brief existence it has mustered some two hundred and sixty-nine books in its library. Its bauners bore the following inscriptions:

"Our object to build and adorn the temple of divine sellhood with the truth of all time." "Our creed, universal love and eternal pro

gress; our Saviour, science, reason, and the law of deeds." God our Priest, the world our Church, and all

mankind its members

We congratulate our Abington friends (as did all present) on their good appearance and apparrent strength gained in so short a time. In this connection we are requested to state that the other Lyceums present, through their Conductors as Committee of Arrangements, desire to return their heartfelt thanks to the East Abington friends for the cordial welcome extended them, the music furnished, and the well-ordered movements of recention and escort.

At the close of the East Abington wing movements, appropriate remarks were made by A. E. Carpenter, followed by a brief speech and the reading of a poem, "Little Nell," by Miss Lizzie Doten, (to be found in another column,) after which Dr. A. H. Richardson, of Charlestown, was introduced. His address was followed by the song, "Twenty Years Ago," by the Misses Deuel, of the East Abington Lyceum, Miss Chase presiding at the organ. Their performance being encored, they sung " Put me in my Little Bed." The Boston Lyceum Quartette (Messrs. D. N. Ford, C. W. Sullivan, Miss M. A. Sanborn and Mrs. A. Morton,) then sang "Tommy, don't go;" by request; Miss Georgie Martain, of the Cambridgeport Lyceum, spoke "The Meddlesome Child;" Miss Sanborn and Chas. W. Sullivan sang with spirit the comic duct, "Mr. and Mrs. Snibbs;" Harry B. Fish, of the East Abington Lyceum, recited, "Telling Fortunes;" Cora Hastings, of Cambridgeport, "What I Love to Hear," and Arthur Wheeler, of East Abington, "The Pauper King." About this time the Plymouth Lyceum arrived on the ground. It numbered upward of fifty; its Conductor being L. L. Bullard; Guardian, Alice Samson. This Lyceum, which was so unfortunate as to lose its library and equipments by fire sometime since, presented a healthy appearance, nevertheless, which bespoke a determination to surmount this unforeseen difficulty. They carried plain white fings to mark the groups (instead of argets), each flag having a tassel of the color of he group, and the name being inscribed in red to the original Committee, with full powers to and blue letters on the white field. ' Misses Emma and Lizzie Blackman, of the lymouth Lyceum, sang, remarks were made by Dr. C. C. York, some closing words offered by Freeman Gurney, who presided over the entertainment, and then the Lyceum exercises for the day closed, and all present betook themselves to dinner, the announcement being made that speaking would commence at the stand at two o'clock. During the forenoon the "general public" had iot been idle; those who were not present at the stand availing themselves of the swings, bowling alley, and the boats on the pond. The music, which now and then was wafted through the trees, told that despite the intense heat the terpsi-

would not arrive in season, appeared, and, received with tumultuous applause, gave one of

The people, admonished by the approaching time, moved in a body to the cars: and the place so lately thronged was deserted, but let us hope on the hearts of those participating. Truly, these assemblages for spiritual worship in the natural temples of God are soul-elevating and ennobling, leading all to exclaim, in fuller assurance, as did Lizzie Doten, at the close of her poem on that occasion, "All things shall triumph o'er the spoiler. Death."

Preliminary Meeting for the Establishment of a Liberal Tract Society.

On Sunday afternoon, June 26th, the friends of the movement assembled at Mercantile Hall. Summer street, and were called to order by M. T. Dole, of Charlestown, who stated briefly the object of the meeting, and proposed temporary organization by the appointment of a Chairman protem. Dr. H. F. Gardner, of Boston, was chosen to act in that capacity, and John W. Day as Secretary. After some remarks by Messrs. L. S. Richards, H. S. Williams and others, concerning the first step to be taken, John Wetherbee moved that this meeting organize a society for the publication and dissemination of liberal ideas and tracts.

This motion was discussed with animation by nearly all present, each wishing to define his position with reference to the Society-what should be its platform, what the nature of its publications, what its relations to the Spiritual Philosophy, Radicalism and Infidelity (which was here interpreted rather to be free, liberal thought than atheism-as all speakers united in declaring a belief in the soul's immortality). Messrs. John Wetherbee, Boston; L. S. Richards, Quincy; M. T. Dole, Charlestown; - Knight; - Merton; Anson A. Reed, Worcester; H. S. Williams, G. A. Bacon, John Hardy and others, made remarks upon the subject. Also Dr. Gardner, by request motion was unanimously passed.

On motion, voted that a committee of three be chosen to bring forward a plan of organization for this Society, also to nominate a board of officerssaid committee to report at once.

In obedience to the expressed wish of the meeting, the Chair appointed Messrs. L. S. Richards, Albert Morton and M. T. Dole to serve in this capacity.

These gentlemen immediately retired. During their absence, still further remarks were made concerning the scope, objects and expected results of the Society, by Messrs. Knight, Merton, Reed; Mrs. E. R. Still; Mary Flag, of Worcester; John Wetherbee, and H. S. Williams. Some explanations were also offered by the President, Dr. Gardner, after which, the Committee entering, presented, through Mr. Richards, their Chairman, a rapidly prepared draft of a Constitution and a list of officers.

On motion, voted that the report be accepted, and that the articles be considered (for adoption) seriatim

The first article was then read, as follows: "This Society shall be known as the Massachuetts Radical Tract Society.

Several members, among whom was Dr. Gardner, objecting to the name, it was, on motion of George A. Bacon, voted to substitute the word liberal for radical in the title of the Society, in which state the article was adopted. The second was then read:

"The object of this Society shall be the publica-tion and dissemination of liberal tracts suited to the times, upon such subjects as the Executive Committee shall deem proper.

After an animated discussion this article was adopted under an amendment moved by Mr. Bacon, that the titles run "liberal, spiritualistic and reformatory tracts," instead of "liberal" alone. It was then, on motion, voted to adjourn till half-past seven o'clock evening of same day.

Evening Session .- Meeting called to order on time by President Gardner, who announced, as

long ago to see beauty with goodness, or even goodness except as it lay in strict justice, and that justice, too, administered in an unforgiving temper, and by themselves. What sort of a world should we have, if such notions were suffered to provail in it? Who would wish to live, or rather, who would not of choice become and remain an open sinner, rather than come under the cloud of their rule and dictation? How little do these pulpit censors know what they are doing by the course they now pursue! They cannot prevent the world from striking a balance between Dickens and themselves, setting off the teaching, and influence of one against the teaching and influence of the other; and they ought to have the common sagacity to see that they are certain to come off wanting. In thus assailing the influence of wholesome reformatory literature as they have done before, they are blindly cutting away the posts that hold up their own pulpits, and we thank them for it.

Spiritualism Abroad.

. The late London spiritual publications contain cheering accounts of the gradual spread of the Spiritual Philosophy in England and on the continent. They also give details of Dr. Newton's labors in healing the sick, and the farewell services tendered to Mr. Peobles on the eve of his leaving for home. Mr. Burns, as treasurer, reports that the meetings inaugurated in the Cavondish Rooms by Mr. Peebles, in January last, and continued until his departure for this country, paid all expenses, with a small sum left. Just before Mr. Peebles embarked for New York he sent Mr. Burns a note, from which we take the following extract, which speaks for itself:

"In a few hours I step aboard the 'City of London'-a fine steamer, they say-for the homeward voyage. A strange year this! Whither is each tending? Is all destiny? Surely Divine methods are inscrutable. A year this 10th of June, I was attending a large grove meeting of Spiritualists in one of the Western States of America. There could not have been less than two thousand pres-The heavens were opened, and our souls ent. The heavens were opened, and our souls were fed with living manna from the fields of Paradise. Since that time I have traveled through England and Wales, Ireland and Scotland, through France, Italy, Skily, Greece, Turkey, the Isles of the Archipelago, and various portions of Asia Minor. I have seen the remains of those. Asian churches, Smyrna, Ephesus, and other Asiatic ruins. I have seen Samos, birth-place of Pythograge walked in the streats of Athene Pythagoras walked in the streets of Athens, bathed my forehead in Nero's baths, sauntered along the resurrected streets of Pompeli and Her-culaneum, stood upon the summit of Mount Vesuvius, and in that magnificent structure, St. Peters, witnessing the 700 bishops kissing the brazen toe, and others bearing the Pope upon their shouland others bearing the Pope upon their shoul-ders—all this has just handsomely whethed, my appetite for a tour through Syria, China, and India. Look for me on my way thither in some-thing like a year. This cospel of Spiritualism must be preached in all nations. All are com-missioned to preach it who do the will of the Father, listen to the voices of his angels, and strive to live calm, pure, and holy lives." to live calm, pure, and holy lives."

is the way that Tycho Brahe proved that the sun revolved around the earth; that Nicolas Wood proved that a locomotive could never be made to go more than five miles an hour; that forty scithat the idea of a magnetic telegraph was an abaurd and impossible craze! One fact is worth a thousand theories; and since thought was flashed around the world on a wire, it is not satisfactory to shut one's eyes, stop one's ears, and decide at-bitrarily that any alleged phenomena" cannot be so, in the nature of things.". For who knows, until the ultimate test is made, what is the nature of things

The demand we make of scientific men is, that they come in with their demonstration and relieve the public anxlety. In every town are peo-ple involved in this wild dream of Spiritualism; and modern science is unworthy of its high pro-tensions if it does not prove the believers to be dupes, and the "modiums" charlatans and mountebanks. To indulge in these opithets, and then superciliously to ignore the necessity of the proof, is not the scientific method. It is the method of quacks. Not only in the interest of science, but of theology, do we make this serious demand. Spiritualism is a vital power in the land, and it has had more influence than any other agency in un-settling the old foundations. Let the wisest men of this generation come to the front and stem the tide, by disproving at least some of the physical phenomena of the so-called Spiritualism thereby restoring to a million fretted souls their aucient anchorage. Firm in the faith that truth is stronger than error, and facts stronger than theories, let them

"Strike for that which ought to be, And God will bless the blow."

Anniversary, at Belvidere Seminary,

The regular exercises attendant upon the close of the current term of this school for the summer vacation, took place at Belvidere, N. J., on the 21st and 22d of June. The Seminary is well known as a highly successful and progressive institution; and the enviable reputation of the Misses Bush, E. L., Belle, and Harriet N., was fully sustained on this as on many other occasions. The exercises by the various students evinced marked improvement, demonstrating that the efforts of the teachers were productive of their adequate recompense in the field of learn-

Mrs. Elizabeth Cady Stanton at the close of the anniversary exercises delivered an address in the Second Presbyterian church. Subject: "The Education of Boys and Girls." Her remarks were well received by a good audience, and in the evening she was serenaded at the Seminary. Daucing and refreshments closed the entertainment, which passed off pleasantly to all.

On the morning of the 23d of June, Mr. Arthur F. Ewell, one of the staff of teachers at the Seminary, was married to Miss Harriet N. Bush (youngest of the sisters), by the Rev. Alfred Pinney of Brooklyn, N. Y. We wish the newly wedded couple a life of happiness, and as liberal cake with which we were favored.

FOURTH AND FIFTH PAGES .- Editorials on various important subjects, general intelligence, items of interest, movements of speakers, accounts of lectures, &c., will be found on these pages, together with report of the picnic at Abington, and the preliminary meeting for the establishment of a liberal tract society.

The SIXTH PAGE contains the Message Department, and a triumphant death-bed scone, under the heading, "Gates Ajar," copied from the Cincinnati Daily Gazette. The SEVENTH PAGE offers its usual amount of

business notices. The EIGHTH PAGE gives the Editorial Corre-

spondence of Warren Chase, and other matters of interest.

It is our desire to merit the approbation and support of the Spiritualistic public; and we trust that the variety presented by us weekly will furnish scope for the widest range of thought.

Delayed by Fire.

A new edition of A. J. Davis's popular work, The Approaching Crisis," was in press and nearly ready for delivery, when a fire occurred in the office where the work was being done, which will cause a delay in its issue of several weeks. We shall probably be able to supply all orders early in August. Those who have already ordered will please accept the above accident as sufficient excuse for not being promptly served.

Special Notice.

The Banner of Light public Free Circles closed last Thursday, in order to allow Mrs. Conant her usual vacation during the heated term. They will be resumed in September.

Picule from Salem, Mass.

The Salem Spiritual Society will hold a grand a measure of success as the bountiful supply of | Union Picnic at Echo Grove, West Lynn, on Friday, July 8th. All are cordially invited.

The hours of noon intermission passed rapidly way, and the meeting was called to order by Dr. H. F. Gardner, who, after some remarks relative to the departure of the trains, and other matters, introduced George A. Bacon to preside over the meeting. Mr. Bacon made a brief opening speech We desire here to return our thanks to Dr Gardner for the earnest and truthful appeal which he made to all present in behalf of the Banner of Light; and speaking through the experiences of our representatives on various occasions, we would also fully join in the sentiment of Prof. Toohey, who said he owed "an acknowledgment to the Gardner who brought together these annual collections of human flowers,' alluding to the picnics and other public open air assemblages for which the Doctor is famous.

chorean exercises were being indefatigably pur-

sued.

J. H. Powell gave an account of his Western labors; Miss Lizzie Doten made an eloquent speech, ending with a poem; Prof. J. H. W. Toohey followed in his usual strong, reasonable and scientific manner; and remarks were made by Mrs. N. J. Willis, of Cambridgeport; after | amount of \$400,000.

the first business in order, the continuation of the discussion on the Constitution and its provisions. Mr. Dole read those portions which had been accepted in the afternoon session. The third article was then read and adopted, running as follows:

"The officers of the Association shall be a President, two Vice Presidents, a Secretary, Treasurer, an Executive Committee of sixteen, and a Finance Committee of three.

On motion, voted that the first five officers be chosen, and the election of the remainder be postponed till the next meeting. The gentlemen declared elected were, President, William Denton; Vice Presidents, H. F. Gardner, L. S. Richards; Secretary, Albert Morton; Treasurer, William A. Dunklee.

It having been stated from the Committee on drafting the Constitution, that their work was necessarily hurried, and that they desired an opportunity to revise it, it was, on motion of Mr. Williams, voted that such parts of the Constitution as had not already been accented be referred take from or add to it, according to their best judgment; said Committee to report at the next meeting.

Dr. Gardner having expressed regret at the small number of females nominated, and his willingness to resign, at a future meeting, in favor of some lady, a discussion arose, ending in a vote to reconsider the acceptance of the third article of the Constitution, and referring it also to the Committee, with powers to increase the number of Vice Presidents to four-the general understanding being that the additionals were to be women. On motion, voted that the chair appoint two additional members to serve on said Committee. Miss Lizzie Doten and Mrs. John Woods were selected.

On motion, voted to adjourn to meet at Mercantile Hall, at three o'clock Sunday afternoon, July 3d. Adjourned.

Spiritualist Meetings at Pierpont Grove

We have received notice that the fifth annual eries of spiritualistic meetings in this grove, situated in the town of Melrose, commenced on Sunday afternoon, July 3d, at three o'clock, by a lecture from Prof. William Denton; subject: "The way to be happy." The Professor will also speak at the same place July 10th and 17th, to be followed by other lecturers in the same course-the committee announcing that only first class speakers will be engaged. The committee further say: "All who love or can tolerate free, fearless, and manly discussion, who prefer living truth to the husks of dead formularies, and who seek the con-solations of positive and scientific proofs of im-mortal life, with its blessed attendants, are cordially invited to attend. Good music will be furnish-ed by a select choir."

Charles Dickens leaves a property to the

JULY 9, 1870.

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BANNER LIGHT. \mathbf{OF}

Women Should own Themselves.

At the late Mass Convention of the American Woman Suffrage Association, Rev. Henry Ward Beecher in the chair, Mrs. Mary F. Davis, of New Jersey, observed that in a court room of New York, a lawyer-she understood-recently stated corn and a national necessity." that according to law, the husband of a woman has such control over her as to "own" her; that man was made for God, and woman for man! She asked if those present accented that law. [A voice-No!] "Do you," said she, "own your own persons, according to the law of God, or do you not?" Fifty thousand men in the United States go down to the drunkard's grave every year. How large a number of these could be made useful and respected citizens by a proper course of treatment in the manufacture of laws! Women are excluded from juries and legislative chambers. Our brothers tell us that women would become contaminated by going into the court rooms and sitting on juries; that women must be kept from these places because it would impair their delicacy. Well, if women were wholly excluded from our court rooms the case would be different; but when we take up the daily papers, how frequently do we read of some poor young creature who has been arrested and taken to the court room, to be tried by a jury of men; to be carried, perhaps, from there to a place of imprisonment, with no pitying woman's eye or heart or hand to give her a ray of comfort! And these poor forlorn creatures shall be deprived of our sympathy and left to perish, because we are too "delicate" to come to their assistance! These may be daughters of good people, and may once have been good and pure as any. They might be your daughters or mine. Brothers, they might be your sisters or your daughters! Oh! change the laws that bear so hard on women. Give us such laws as will allow your wives and mothers-those in whom you have confidence and whom you love-to come, with a mother's heart, and help rescue these deserted and fallen and miserable ones!

Dickons as a Healer.

Just when the London press is showing an impulsive inclination to fall upon Dr. Newton as a public healer in that great wilderness of humanity; we have from the self-same journals minute accounts, given with evident approval and helief, of the healing powers that were manifested by Mr. Charles Dickens. The inconsistency of their position in reference to the two characters is too gross not to merit universal condomnation. We hear, for instance, from the same papers that are laboriously denouncing and ridiculing Dr. Newton, that-

"Mr. Dickens was not only a powerfal magnet-izer, personally relieving pain and curing disease, but he sometimes sent magnetized or mesmerized paper to persons who wrote requesting him to do so, and they declared that it acted as strongly and beneficially as if he were present. This, of course, will be attributed to imagination, but the power of so operating upon people's imaginations as to soothe their pains and cure their diseases is a gift of considerable value."

Now, after an admission after this fashion of the actual existence of such a power in mortals, isn't it insulting to the common intelligence of the community to undertake to decry a distinguished and most remarkable healer like Dr. Newton, whose positive cures are counted by the thousands, and who never needed to have written a score of popular tales to establish their verity?

Movements of Lecturers and Mediums.

.Miss Susie M. Johnson's address during July will be 1061 Washington street, Boston. Those wishing to engage her services after that time, will address her as above.

Dr. J. R. Doty, writing us from Covington, St. Tammany Parish, La., June 8th, says that on account of very many pressing invitations to fill engagements in that State the next two months, he has concluded to remain during that home. period before starting northward. He is, however, willing to make arrangements to speak at any place during his journey North. Parties wishing his services should address him as above.

Mrs. J. J. Clark is now on a visit to several parts of the State of New York, for the reinvigoration of her health. A cossation of her missionary labors will continue until the 20th of September.

ALL SORTS OF PARAGRAPHS.

Hou. George F. Hoar, of Massachusetts, has our thanks for a copy of his speech in Congress on "Universal Education a national con-

Between two thousand and three thousand dwellings are said to be vacant in Montreal. Eighty-seven French families left the city last week for the United States. At that rate there will be no need of annexation.

The machinery used in the State of Massachusetts alone, is capable of doing the work of more than a hundred million of men.

Miss Given Evans, late of Wales, now of Montana, received naturalization papers, took up one hundred and sixty acres of public land, and now has a cow and a yoke of oxen, and is farming successfully.

Why is a horse the most curious feeder in the world? Because he eats best when he has not a bit in his mouth.

A TERRIBLE WARNING .-- That was a sadly suggestive death which took place in the Harrisburg (Pa.) prison last Wednesday. The deceased, we are told, was in the very prime of manhoodthe son of most excellent parents; he was carefully trained at home; completed his education in Europe; graduated with high honors in law, medicine and theology; became a college professor, a skillful surgeon, and inherited a fine fortune. But he became addicted to the use of intoxicating liquors, spent his fortune, became a drunkard and a vagrant, was frequently an inmate of the jail, and there, on Wednesday morning, June 22d, died a raving maniac from the effects of his frequent and violent drunken debauches.

Atlanta, Ga., is a prosperous city. It has received in five years an addition of thirty thousand people to the population, principally wide-awake mechanics and manufacturers, with their skill and capital, from the North.

The Manufacturer and Builder assorts that the coffee berry is counterfeited, the material being clay cast in molds, like bullets, making an imitation scarcely distinguishable from the genuine berry when roasted.

Two young ladies in Hampton, N. H., are said to have become insane on account of religious excitement. One similar case is reported in Portsmouth. Revival meetings do not produce good results. _____

Four hundred new money order offices will be put into operation during the first fortnight of July, and there will then he two thousand one hundred money order offices.

Why would Samson have made a good opera singer? Because he could so easily have brought down the house.

The Manufacturers' Review states that immense quantities of partly bleached or "vellow" cotton seed oil are now consumed in the adulteration of olive oil. Indeed, it is hard to find a nure olive oil in the market, except in first hands.

Mr. Bonner's mare, Pocahontas, trotted a mile on the Fashion Course, N. Y., without a skip or break, in 2:18, which is the fastest time ever made by any horse in harness except Dexter.

A Hindoo proverb says: "Strike not, even with a flower, a wife, even though she have a thousand faults.'

There is a family of high social position in New York in which one daughter has died of delirium tremens, and another has had the same, but got out of it alive. The heritage of moderate drinking parents, probably.

SNOW'S PATHFINDER AND RAILWAY GUIDE is what every tourist should have before leaving

The Hardshell Baptists seem to be dying out, says the Republican. The Delaware River Old School Baptist Association, in Pennsylvania, of churches opposed to missions and temperance societies, was formed in 1835, of four churches, vith about 450 members. In 1844 there were eight churches, with 550 members. Now four of the churches are extinct, and the remaining four have but 400 members. The Warwick Association was formed in 1791 of twelve churches. In 1826 there

The July Magazines.

Our notices of the magazines were crowded out last week. but this is full time to speak of them in their freshness. THE ATLANTIC makes one change in its management, and one of decided interest to all its readers. The names of the authors of the several articles are appended to them, thus enabling the public to place liself in closer relations with those to whom it is indebted for its delight and instruction. Longfellow opens the number with a finished poem-a legend of Old Italy-transcribed in such verse as only he knows how to make ; " Criminal Law at Home and Abroad" is full of timely suggestions in connection with our own administration of justice, which are to be drawn from a look into the criminal court systems of Prussia and France; 'The Shipping of the United States" is a timely and exceedingly lucid article on this most important subject, from an able and practiced pen, familiar with the theme it handles : "Drives from a French Farm" continue the pleasing antiquarian researches in Gaul; the relations of the sexes are very clearly stated, physically and mentally, in an article entitled "Equal but Diverse," by Prof. Burt G. Wilder; A Shadow" is a thoughtful essay, by T. W. Higginson, and will be admired by those who read it in sympathy; "An Ex-Southernor in South Carolina;" " New Vealshiro;" "Joseph and his Friend;" and "A Day's Pleasure," all by distinguished contributors, complete a list that is rare oven in magazine so well established as the Atlantic, and make it in all respects a very superior number.

PUTNAM's MONTHLY for July shows the hand of the master more and more. It has become a demonstration, by this time, that we cannot have a Putnam without Parks Godwin. He has the segacity to call around him a galaxy of writers on special subjects, light and serious, who, in combination and under his harmonizing editorial wand, are simply the best material possible to collect in furtherance of any literary enterprise. As with the Atlantic, it opens with a finished poem by R. H. Stoddard; gives a bright and living sketch of "Salmon Fishing on the Nippissiquit"-a ruly fresh, delightful and contagious article; discusses Disnell in the very nick of time as a statesman and a novelist ; discourses intelligently of the art galleries of New York ; lots us into the secrets of the Associated Press and its manter of doing business; gives the candid and erisp views of

"Disenchanted Republican" on our very vulnerable republican manners and characteristics; others the lover of wood sports and wooderaft a very readable paper on Wild Bees: acquaints us with the French and half breeds of Macinac; tells about the condition of affairs in Mexico; and adds a love story on life in the South Seas, among the cannibals and the children of Nature. The editorial department is both comprehensive and thorough, and it is done with care and decided finish, so that its perusal is a great help to one who would be up in the literature of the time, at home and abroad. No better magazine than Petnam's is published in the country.

HANPER's for July is rich in illustrated articles, which is rather its specialty. The opening one is on "The Vaudois," and this is followed by one on "The Ocean Steamer," and "Frederick the Great." all which make up a most attractive body of illustrated reading. Then following these are tales, essays, and poems, with a supplement of choice and timely oditorial matter. The Editor's Literary, Scientific, and Historical Record, with the Drawer and Easy Chair, supply a fund of reading on current topics and events about which it fund of reading on current topics and events about which it is the natural desire of every one to be well informed, which the can be here in a most attractive way. We can but mul-The examination was unusually rigid. tiply praises on Harper, which for variety, thoroughness, Julius F. Hartwell, the sub-treasury defaulter, has been fresh matter, and true ability withal, is not surpassed by

any monthly publication in the United States.

"Two Letters," "A Week among the Mormons," "Shall we Despair of the Republic ? ". " A Ghost as a Modern Convenience," "Lake Superior and the Sault St. Marie," "The lence," "Lake Superior and the Sault St. Marie," "The Portsmouth (N. H.) Chronicle has come out for Loss of the Onelda," a third initialiment of Trollope's story— Woman Suffrage.

PETERSON'S LADIES' NATIONAL COMES with a very bright and laughing frontispieco picture, called "The Sun Shower," and appropriate to the season, and proceeds with its orgeous fashion-plate, its patterns, and its choice letterpress from the pens of some of our most popular writers. It is a very fresh and attractive issue.

It is a very fresh and attractive issue. Goon IEALTH contains its customary list of serviceable contents, dished up in a popular and impressive style. It has made a pormanent place in our medical literature, and is recognized as storling by the best practical minds. is recognized as sterling by the best practical minds.

engagement at this Hall on Sunday, June 26th. , In the evening of that day she gave her experience as a church member and Spiritualist, which is represented as being extramely interesting by all who heard it. Miss Leys during her four weeks' stay has made many warm friends in Plymouth, and shows signs of rapid improvement. It is to be hoped she will be kept well employed.

MIDDLEBORO' .-- A. E. Carpenter addressed good audiences at this place on Sunday, June 26th-subject in the afternoon being, "Spiritual Growth;" in the evening, "The World's Saviours." The attendance of this course of incetings is on the increase, and appearances seem to prove it a success.

CURRENT EVENTS.

Mr. Charles II, Valontine, for twenty years principal of the Quincy School, Boston, in attempting to get aboard the steam cars while in motion at West Newton, June 23d, fell and had both legs crushed. He died the next day. Gen, Wilson endeavored, June 234, to procure action by the United States Senate on a bill introduced by Mr. Stewart, the United States Senate on a bill introduced by Mr. Stewart, of Nevada, to prevent the importation of servile labor from China. He sold that the time had arrived when Congress Should arrest this importation of servile labor, either to take the place of the emacipated men of the South or the work-ingmen of the North. He was opposed to casting a drag-net over the world and gathering up the degraded portion of manking, to lower the price of labor and degrade the work-ingmen of the United States.

The India submaring cable has been completed to Bom-bay, thus uniting the Eastern with the Western hemisphere.

bay, thus uniting the Eastern with the Western hemisphero. Queen Isabulla, says a telegram from Paris, dated June 20th, yesterday signed her abdication of the throme of Spain in favor of her son, the Prince of Asturias. Marshal Ba-zaine and other digitaries were not present, but had previ-ously witnessed the will of the Queen made before her abdi-cation, that it might have the weight and validity of the action, that it might have the weight and validity of the action, that it might have the weight and validity of the action as overeign. The Spanish Cortes, before its final an-journment, passed a bill for the gradual emanelpation of the slaves in the colonies, differing from Schor Moret's original project, in the following respects: All slaves, over sixty in-stend of sky-free years of age are to be immediately liberat-ed; the guardianship held by their former masters over slaves born since 1808 ceases on proof of abase or castiga-tion on the part of the mast r or upon the management of the slave; children under fourteen are to go with their mothers; married couples shall not be separated, and pun-isiment by the lash is absolutely produided. Provision will be made by supplementary legislation to meet such cases as may neither be covered by this bill nor left to the discretion of the government.

The Earl of Clarendon, one of England's greatest statesmon, is dead.

A telegram from Rome, June 24th, says : Notification has been given of the appointment by the Pope of a number of new bishops, including, three for America to fill the sees of Springfield, Havro de Grace and Port an Prince.

Springfield, Havro de Grace and Port au Prince.
Some payments in the civil list of Franco will give an idea.
of the people's burdlens. The Minister of Fine Arts 1a påid \$20,000 per year. Ills assistant \$10,000. For the expense of removing his establishment from one part of the city to another recently his bill was \$15,000. The huxby displayed in the fitting up of all the departments of the Chief Minister of the French Government is upequaled in any country in the world. This same Minister of Fine Arts receives his hotel also free, at a routal of \$15,000 per year. All his appointments make up the magnificent sum of \$5,000, more than three times the salary of the President of the United States. The official journal of the Empire receives \$50,000, which is divided among its eithers and publishers.
The construction of the New Opera at Paris, exclusive of furnishing and stage machinery, will cost thirty-one millions of frames. The government at present accords a sub-

lions of francs. The government at present accords a sub-sidy of 150 0993 to the Imperial Opera, and proposes here-after to give two millions. Meantime the best workman rota the emperator dec gets six francs per day.

sentenced to five years imprisonment in the Lenox jail and a fine of \$100 000.

any monthly publication in the United States. LIPPINCOTT'S MAGAZINE for July has "The Petilicoat in the Politics of England," by Justin McCarthy, a tale called The speakers denounced vaccination in the strongest terms, and urged parliament to repeal the laws on the subject. There were twenty-nine cases of sunstroke in New York,

Tuesday, June 28. The mercury rose to 1981.

Loss of the Onelda," a third installment of Trollope's story— "Sir Harry Hotspur of Wumblothwalte," "Negro Supersti-tions," "Russia in Contral Asia," and some additional arti-cles of prose and vorse. It is a living number. The gen-uine magazine spirit belongs to Lippincott. A reader will find every topic of interest touched in his pages, at pre-clesely the right time. The STANDARD—"A Journal of Reform and Literature," published monthly at 690 Broadway, N. Y., comes to us for July with a varied list of ontents. Wendell Phillips dis-courses on "Christianity";"Mary E. Davia gives her views on "Woman Suffrage"; Julia Ward Howe speaks of "The New England Woman's Club," Col. S. F. Tappan discusses the questions involved in "Our Indian Relations"; and poported dy railwears the boston and Albany Indirect for properly marked. The stanspor-tation and other Interesting matter is furnished in various propriete divisions. PEREBON'S LADIES" NATIONAL comes with a very bright

Pienic at Walden Pond, Concord.

The Austin Kent Fund.

5

30

\$91,35 1,00

\$95,65 Read Mr. Kent's letter in another column.

Spiritual Periodicals for Sale at this Ollee:

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THE LYCEUM BANNER. Published in Chicago, HI. Price THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

Price 6 cents. THE BERALD OF BEALTH AND JOURNAL OF PHYSICAL CUL-TURE. Published in New York. Price 20 cents per copy.

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BOSTON. Notice to Subscribers of the Banner of Light. -Your attention is called to the plan we have adopted of placing foures at the end of each of your ames, as printed on the paper or wrapper. These flatters stand as an index, show-ing the exact time when your subscription expires: a. c., the time for which you have paid. When these figures corre-spond with the bandwor of the volume and the number of the paper diself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. These whendedictible paper continued, should renew Detr subscriptions at head the carly as three weeks before the receipt ungeres correscond with those at the left and right of the date.

TW"THE TWO STREAMS.

We stood beneath two rlppling streams, And saw them soull converge money Whose waters 'neath the sun's bright beams

- On to a common centre run :
- On to a common Centre 10n : We thought, then, of the Yor rarand Boys, Each one of Whon is some one's son, Whose hearts of erflow with children 1998. As they to Granos A. FESSIO'S run For "Chorutso," which he sells to low, Cost, PASTS, VIST, II AT and SHOKS complete, Where multitudes for "Choruting "go, Corner of Beach and Washington street,

ADVERTIBEMENTS.

Each line in Agate type, twenty cents for the first, and lifteen cents per line for every subse-quentinsertion. Paymentin alleases in advance.

(77 Found Advertisements printed on the 5th page, 90 cents per line for each insertion.

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We sell all first-class Sewing Machines, For Cash. Cash Installments, or to be paid for in Work which may be done at Home.

The Legislature of Massachusetts was prorogued on Thurs-day, the 23d of June, after a session of 170 days.

The First Grand Union Spiritualists' Picnic of

8.45 A M making stong at Charlestown Somer

Dr. F. L. H. Willis is spending the summer months at Glenora, Seneca Lake, Yates County, N. Y.

Silver Wedding.

The friends of Mr. and Mrs. William Lovejoy assembled in goodly numbers at the abovenamed gentleman's residence, 31 Chapman street, this city, on the evening of Saturday, June 25th, to congratulate the parties on having attained the twenty-fifth year of wedded life.

The ceremonies were presided over by Dr. A. H. Richardson; presentation speech and service by Dr. J. H. Currier. Remarks were made by D. N. Ford, Conductor Boston Children's Lyceum, Dr. Dunklee, Mr. Pierce, the bridegroom, and others; which, together with singing and social converse, made a pleasant time. The family of Mr. Lovejoy is well known to those frequenting the exhibitions of the Progressive Lyceum at Mercantile Hall-three of his children being workers in that direction.

Elongation of Charles H. Foster.

Henry Lacroix writes: Among other strange manifestations which took place in the presence of the above-named medium, at his house in Salem, on the 22d of June, we witnessed the phenomenon similar to that of D. D. Home, in England, viz.: the elongation of the body. There was G. W. Lair Bony us four and substantial, one; B. Mayo, one; G. W. Haines, two; Wm. S. Reynolds, one; B. Mayo, one; Clambran. no misapprehension on our part, the case being S. S. Baker, ono; Mrs. N. G. Upson, ono; J. Cleminson, as well authenticated by our senses as anything one; Mrs. M. D. Stearns, one; D. M. Johnson, one; George could be. The great test-medium was elongated Pearce, one; W. Chase, one; Thomas McEntee, ono; Jno. at least five inches, his heels sticking to the floor, G. Honry, one; T. L. Ennis, one; N. W. Graves, one; J. as well as the front part of his feet. This new Earl, one; L. Crosett, one; D. P. Stovens, one; J. Lynch, phase of mediumship with Charles has taken a one; E. Archibald, one; John Dolge, one; H. Sawin, one; commencement for some time, but it is being de- S. Hemer, one; Dr. J. E. Spencer, one; D. Thompson, one; veloped wonderfully. He intends leaving shortly for Saratoga, where he will remain during the month of July, and thence proceed to Montreal and other places in Canada.

The Bloomingburgh (N. Y.) Journal.

A new paper (some four months in existence.) having for its object the dissemination of progressive thought, and the enunciation of the doctrine Holbrook, one; J. Lybby, one; A. S. Hayward, one; Dr. T. of "Whatever is, is right," in addition to ordinary news, agricultural matters, and miscellany, has C. Sandborn, one; Wm. Carter, one; J. Manson, one; E. A. reached us from Leander Scott, its editor. In it Lyman, one; J. Deitz, one; A. McNary, one; F. M. Percy, we notice several articles from our paper, to which one; Levi Glibert, one; A. E. Littlefield, one; N. A. Abbott, due credit has been attached. We wish our brother success in his efforts to let the light shine.

The total cost of the Boston Water Works has been \$9,765,959 87. The Water Board estimates its Ladi, one. income for the present year, ending April 30, 1871, at \$700,000. The average dally consumption of Cochituate in the city the past year has been 15,-070,400 gallons, being an increase over the previous year of 301,233 gallons. The total number of water takers in Boston at present is 31,500.

were eighteen churches, with 1467 members. By desertion the number was reduced to twelve churches and 488 members. Now there are six churches, three of which have no preaching, and an aggregate of two hundred members, and Elder Beebee is the only settled minister in the body.

Josh Billings says: Thare aint but very little ginuine good sense in this world enny how, and what little thare iz aint in market-it is held for a dividend.

A rich old uncle, who had two nephews, left his will as follows: "To my nephew William I leave my whole fortune, because I know he will bestow it on the poor. To my nephew Albert I leave nothing, for the same reason."

A Sunday school teacher in Minuesota, upon inquiring of one of his juvenile pupils what he had learned during the week, was electrified by the answer that he had "learned not to trump his partner's ace."

New Subscribers.

We again tender our sincero thanks to our old subscribers whose names appear below for their assistance in circulating the Banner of Light. Since our last report they have added ninety-one new names to our subscription list. W. Dr. J. W. Robbins, one; G. M. Bourne, one; C. P. Hatch, one; Mrs. M. A. Porter, one; George A. Gray, one; John Curtis, one; N. E. Leonard, one; I. P. Greenleaf, one: H. W. Goodrich, one; H. Allen, one; Mrs. M. A. Cilley, one; Rev. C. B. Parsons, ono; Wm. Linfield, one; M. Wright,

one; F. J. Larone, one; M. A. Ide, one; J. C. Deffenbacher, one; S. N. Angier, one; II. Bevier, one; Wm. P. Brown. one; J. C. Merrifield, one; T. Ayling, one; O. D. Reeve, one; M. A. C. Alexander, one; I. J. Sloan, one; E. Moon, one; Robert J. Weeks, one; E. K. Spaulding, one; R. E. M. Crawford, one; Robert Rowe, one; M. L. Loomis, one; one; L. T. Griffith, one; J. M. Allon, one; M. M. Hitchcox, one; E. M. Chesley, one; C. H. Manning, one; E. S. Loper, one; H. Decker, one; Mrs. J. O. Ely, one; J. Bamberger, one; N. C. Buck, one; W. Wood, one; J. C. Hooper, one; Capt. A. B. White, one; A. S. Cleveland, one; O. S.

The Second Quarterly Meeting Of the First Spiritualist Association of Charlestown, will be held at the house of Dr. A. H. Richardson, 95 Main street, on Monday evening, July 11th, at 8 o'clock. Per order of the Committee. CHAS. H. WING. Sec.

THE WESTERN MONTHLY, published at Chicago, well de-

New Publications.

COLT ON GOVERNMENT, of which we have before us the First and Second Parts, in a truly sumptuous style of typography, from the press of Case, Lockwood & Brainard, of Hartford, is an attempt of the author, in the disguise of a debate between a Monarchist, a Republican, and a Democrat, to show up the strongth and weakness of our republi can form of government, which is so far done with great energy and free quotation. An ensuing debate between Hongist-the ancient Saxon-the Republican, and the Domocrat, dono into verse, imparts a new snap to the subject; and evidently relieves the writer of another surplus of opinion and feeling. The publication tells its own aims and story best.

Moses Hull discusses "THAT TERRIBLE QUESTION" again in a third edition, enlarged and revised, a sufficient token of its widening interest to readers.

THE LESSON OF QUAKERISM, by Aaron M. Powell, will give one an insight into a subject which has occupied increasing attention of late, and will be read with fresh interest even by such as heard it as a lecture.

New Music.

Ollver Ditson & Co, have just issued the following new musical compositions : "Tantum Ergo" (Lord of Heaven), music by Rossi, English words adapted by T. Fissell; "Where love is, there is home," a romance, sung in the opera of Oberon with fine effect by Alberto Lawrence, found ed on a melody by Carl Von Weber, arranged by Howard Glover ; "Capriccio brilliante," by Mendelssohn ; "Guarda cho blanca luna " (Sweet is the dream), words by G. Linley, music by Campana.

Spiritualist Lyceums and Lectures. BOSTON. - Mercantile Hall. - Wing Movements, Silver Chain recitations, singing by Misses Hattle Richardson,

Maria Adams and Nellie B: Thomas, questions and answors, general, and under direction of Mr. Allbe, and remarks by Dr. H. F. Gardner, Dr. Dunkley and Messrs. Ford. Dole and Merion completed the exercises of the Boston Chil dren's Progressive Lyceum on Sunday morning, June 26th. Present one hundred.

In another part of the paper may be found an account of meetings for the establishment of a liberal tract society, held in this hall on the afternoon and ovening of the same

Temple Hall .- Growded circles, morning and afternoon (as usual), occupied the time at this place, on Sunday, June

At noon, same day, the Boylston-street Children's Lyceun met at the regular hour. Mrs. Dana, the Guardian, read some selections, Alice Cayvan sang, and five declamations were given in addition to the general order of exercises. In the evening, Mrs. Boon, with her children, entertained the Spiritual Association at Temple Hall with readings, songs, &c., and Mr. Patterson was controlled by several in luences.

CAMBRIDGEFORT .- Harmony Hall .- Sunday, June 26th, the Children's Lycoum met and passed through the services pe-cullar to such organizations. Wing movements, under diection of W. II. Bettinson, Assistant Conductor; declamations by Georgo Pierson, and Misses Lizzie Chesley, Phebe Dowsing, Cora Hastings, Georgie Martain ; the discussion of the question, "What is Conscience?" Grand Banner March, and an address by Dr. J. H. Currier, of Boston, occupied the session. Present seventy members and officers. PLYMOUTH .- Leyden Hall .- Miss Jennie Leys closed her

THE WESTERN MONTHLY, published at Chicago, well de-serves a prominent place among the family of first class magazines, as the July number fully proves. Ample arrangements have been made for the accommodation of the large numbers that attend these popular gatherings. Public speakers and mediums are cordially invited. Edmunds's Band will furnish music. No extra charge for dancing. Tickets from Boston, Charlestown, Somerville, and Cambridge, S1,00; from Waltham, children, 50 cents; adults, 80 cents; from Fitchburg, Leom-inster, Mason and Townsend, S1,00; Shirloy, 90 cents: Groton and Littleton, 65 cents; Marlboro' and Hudson, 85 cents; Acton, 60 cents. Tickets for sale at depots.

for sais at deputs, Committee of Arrangements-Dr. A. H. Richard-son, Charlestown, J. S. Dodge, Boston, P. S.-Public speakers will be furnished with free tickets by calling upon the committee, We arrange the speakers with the transformation of the speakers with the speakers with the speakers with the speakers of the speakers with the speakers with the speakers of the speakers with the speakers with the speakers of the speakers with the speakers with the speakers of the speakers with the speakers with the speakers of the speakers with the speakers with the speakers with the speakers of the speakers with th

N. B.-We would also give notice that arrange-ments have been made to hold a six days' Camp or Grove Meeting, commencing Aug. 233, 1870, continuing until Sunday afternoon at 5 o'clock. Alterations will be made at the grove, by arranging suitable accommodations for speaking, and to be protected from the sun or rain, thus afford ing shelter in case there should be a storm, ple provision will be made for parents to their families, and thus spend the time in one of the most delightful spots in this section of the country. Full particulars of this meeting and its mode of management will be given in the Benner of Light in due season.

Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 32 West 29th street, New York. J.99.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps. Jy9.

M. K. CASSIEN, Trance Medium for spirit answers to sealed letters, at 14 W. 13th st., near 6th avenue, New York. Terms, \$2,00 and four stamps. Je25.4w*

SEALED LETTERS ANSWERED by R. W. Flint, 105 East 12th street, New York. Terms \$2 and 3 stamps. Money returned if not answered. Jy9.

DR. S. M. LANDIS, WHO WAS IMPRISONED, wants a companionable, progressive, enterprising, emperate partner to accompany him as fluancier. Sc., in a popular lecturing tour through the world: fortune in store. \$1,000 capital required. Immense Address him, Philadelphia, Pa.

MRS. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometer and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms S2 to S5 and three 3-cent stamps. Send for a circular. Jy2.

SPIRIT HALL, under the management of the American Journal of Spiritual Sciences, is open to the inspection of the public for Knowledge, and Evidence so far as the Modia and Spirits controlling have power to give. We are able to answer Scaled Letters for \$3 each; Seeing Spirit Medium, Sealed Letters in Science, Seeing Steine Medium, S2; Rap-ping Medium, S2; Psychometric, S2; Healing Me-dium, S2; Developing Medium, S2; for Photo-graphing, S10. Mediums can be consulted at their homes, which is at the option of the seeker. 767 Sixth avenue, New York. Jy9.

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GOOD AGENTS WANTED. Call on or address ENGLEY & RICE.

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THIIS attractive place in North Quincy, and near the sta-tion of the Milton Branch Rallroad at Graptic Bridge, is new ready to let to parties daily seeking recreation in the beautini suburbs of Boston. Terms very favorable. Apply to N.C. BICK, near the premises, on Nortolk Ave., Quincy. July 9.-1w*

DR. F. HATCH,

MALINETIC Healer and Developing Medium, treats chron be diseases, 8 Seaver place, toppsite 256 Tremont st., Boston, Hourse 8 A: N. to 17, 31. Residence, Hyde Park, July 9, - 08

SPIRITUALIST BOARDING HOUSE, No. 54 good rooms, with or without heard, at reasonable prices. A few steps only from Boston and Albany Depot. July 9,-40*

DR. G. W. KEITH, of New York, will heal the D sick at Saratoga Springs for a few weeks, commencing June 27th. Rooms at 254 Broadway. Will return to New York about the first of September, Services always free to the poor. to to

the poor. July 9. **INDIAN** CURE FOR CATARRH AND DEAFNESS.-1 will send the receipt by which I was curred of Catarrh and Denmess free. Address MRS, M. C. LEGGETT, Hoboken, N. J.

MISS LOTTIE FOWLER, Test Medium, will 11. be at Springfield, Mass., for two weeks, assisted by MADAM COLSON, the celebrated leading Physician and Developing Meduan. Will give nubble searces at halls. One week address, MISS LOTTIE FOWLER, Springfield, Mass. week add July 9.

MRS. MARSHALL, Medium for spirit com-munion, 39 Edinioro st., Boston. Hours, 10 to 12, 3 to 5. July 9,-18

MIS. M. SMITH, Clairvoyant Physician and reliable Developing Medium, 111 South Clinton street, Chicago, Ill. --July 9.

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THE above magnificent premiums are offered to agents for the Positive and Negative Powders. Such im-mense premiums, in addition to the very large and liberal commissions which we give to agents for the Positive and Negative Powders, make such agencies more profitable than any other that can be undertaken. For the terms and conditions on which the above promiums will be given, and for all other information, address, **PROF. PAYTON HPENCE, M. D., HOX 5517, NEW YORK CITY** i also see the advertisement in another column.

SPIRIT PHOTOGRAPHS.

POR full information how to obtain one, and specimen plc-ture, send 25 cents to. W. 11. MUMLER, June 25.-iwis* 170 West Springueld street, Boston.

"THE LITTLE ANGEL."

A Temperance Story for Children, by Mrs. H. N. Greene, author of Pine Collage Storles, Pilee Le: postage 2c. For saic at the BANNER OF LIGHT BOOKSTORE, 153 Washington street, Boston.

12 8

BANNER LIGHT. \mathbf{OF}

Each Message in this Department of the BaxSen or Lister we claim was spoken by the Spirit whose name it bears through the instrumentality of Mrs. J. H. Conant,

6

Mrs. J. H. Conant, while in an abnormal condition called the trance. These Messages indicate that epirus carry with them the charac-teristics of their earth-life to that leyond-whether for good or, evil. But those who leave the earth-sphere in an unde-veloped state, eventually progress into a higher condition. We ask the reader to receive no ductrine put forth by spirits in these columns that dees not comport with his or her reason. All express as much of truth as they perceive incomerce. mer persons receiving such messages are requested to

Inform us how far the statements made agree with the facts, as known to them.

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, com No. 4, (up stairs.) on MONDAY, TURSDAY and THURS-AY ATTERNOOSS. The Circle Room will be open for visitors DAY AFTERNO DAT ATTENSOON. The Circle Boom will be open for visions, after which time no one will be admitted. Seats reserved-for strangers. Donations solicited, Mas: CoxANT receives no visions on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock r. st. She viters we there shows a stranger of the second stranger. gives no private sittings

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

Invocation.

Our Father, our Mother, our God, thou holy spirit who dwelleth in each tiny cup that lifts itself in wood and dell, praying for sunlight and shower to nurse it into stronger life; thou who art in every world and in all our souls, the great All-Spirit whom we must worship in spirit if at all, this day we worship theet this day we would come nearer to thee, and laying down our burdens for a moment, we would seek thy blessing. Not that it is not always with us, but that it should enter into our conscious lives and become recognized by us. Father, Spirit, we would talk with thee, and be led by thee through the golden gate of knowledge to thine own fair mountains of ininite truth. These mortals ask to know of the hereafter. Oh, teach them, our Father; speak to their hearts and their heads. Light up all the darkened chambers of their being, and cause them to know that there is a life after death, a life of activity, of pleasure and of pain. And when their time of change shall come, oh, send loving messengers to take them by the right hand, to lead them out of the darkness of mortal life into the brightness of the immortal world. We pray thee: our Father, to guide us so that we shall make few mistakes in life. Lay thy crosses upon us, oh, Lord, but give us strength to hear them. April 12.

Questions and Answers.

CONTROLLING SPIRIT-If you have questions, Mr. Chairman, I will answer them. QUES .- Please give such information as you think best in regard to the divining rod. Is it possessed of the virtues attributed to it of discovering water and metals under ground? ANS.-You refer to those in use at the present day?

QR.-1 do.

A .- I shall answer the question in the affirmative. They are possessed of those attributes which you call virtues, to that extent that they are able to designate localities where certain metals or certain conditions of mineral life may be found. It is one of the simple exhibitions of the law of Nature. The loadstone is of the same family. It only expresses itself in a different and a larger direction

Q-Is it not a phase of mediumship? The rod is said not to work in the hands of all persons.

A .- Simply because a clairvoyant or medium can be readily impressed by any spirit or class of spirits who may know just where to place the divining rod. Another person may go over acres of ground, and finally give up the search in despair.

Q.-Then it matters not what the material is One thing would do as well as another, would it

 Λ .--I do not see how you can come to any such conclusion. We certainly have led you to no such conclusion. We told you at the outset that it did make a difference; that certain articles, mineral and vegetable, did possess the qualities you ascribe to them. If matters not whether they are in

Q .- You mean the mortal part of man is affect- | to to the faith he already has in this Spiritualism Hlessage Department. ed by what is done on earth, although the spirit is of the nineteenth century. Gen. George H. Thomas, to Robert P. Addison. April 12. not affected?

A,-The immortal part, the divine life, the soul or spirit, call it by whatever name you please, is not essentially affected by any of the conditions

we worship is pure. Q-How long before it will shake off the im- is my name. I am Irish by birth, bus I lived in perfections of this life?

earnestly you desire to rise and shake off the im- and in Halifax, N. S.-a brother there that's perfections of your sphere. Q .- Has every one the power to do so?

have little hope for those who inhabit the hells of spirit-life. Q .- Is it probable, that they will shake off this

evil? A -I know they will. Judging from past experfence, I say I know they will.

Q .- Do spirits leaving the flesh carry the appetites of the flesh with them? A.—They do.

Q -Are they as strong as they are here? A.-They are. Q.-Are there means there of gratifying them;

so that they can feel comfortable? A .- No, and there comes the hell. Q .- Then do any enter into immediate happi-

ness on leaving the body? A.-Yes.

Q.-How can they?"

A .- Because there are those who are not spiritually bound by their physical appetites, and although they carry them to the spirit-world with ard in the spirit-world; and why? Because by his drunkenness here, he has generated a sphere and his spiritual body has grown beyond it he brother and my friends to know that. will be a drunkard still.

petite? A:-Sometimes they find the means by coming | So the best thing you can do is to begin yourself. to earth and attaching themselves to earthly me- | and not do anything you will be ashamed to face

dia, earthly bodies with whom they can come into magnetic rapport. Through their similar appetites they gratify their own.

Q .- Do you speak of the spirit body as a substance in any wise distinct from the spirit.

A.-I certainly do. Q .- Will you explain this?

growing them daily. All the spiritual particles face in the other life. Better look out and not of the food you take into your systems go to have anything to get absolved from. That's my build up your spirit bodies, as the cruder parti- advice to 'em. Good day, sir. cles go to build up your physical bodies. At the hour of death that spirit body departs out of the physical body with the inner life, the soul, the answered by L. Judd Pardee. spirit, if you please. For without such an instrument, without a body, it could not manifest itself. It would be a nonentity-a something devoid of

without a spirit body.

in us now?

A .- Certainly I do. accident, does not the spirit body take on its functions in an imperfect state?

A.-Yes. that he may have a fully grown, a perfectly developed spirit body?

the same. April 12.

Susan Adelaide Richardson.

Timothy Riley. [How do you do?] All right, sir. Faith, the of mortal life. it is only relatively affected. It general went out like a shot out of a gun. Well, only gathers around it a sphere through which they say it was always the way with him to begin that spirit must act till it has outlived it, while a march before giving orders. So I suppose he the spirit itself is pure as the great Eternal Spirit has n't forgot the tricks of his old life-went out before he got ready to. Well, sir, Timothy Riley

America fourteen years, and so I claim something A .- That depends upon how hard you try, how of a home here. I have friends in Boston, Mass., not at all acquainted with this coming-back business, and I want to enlighten him and all the A-Yes, every one. If they had not I should friends I have here. I want them to know that there is a spirit-world, and that it is a real world. and that we have advantages in that world better

than we ever had here. If we had n't, we'd have stayed in it longer, in all probability. They need n't be at all afraid to come to this world, provided they do pretty near right while they are here. But if they do n't do pretty near right, why they will come in rather an unhandsome shape, poor and despised by themselves-and that is a great deal worse than being despised by anybody else. When you feel that you are a thief, it is a great deal worse than to have anybody else feel it. And this spirit-world has got such a luminous atmosphere, it has a way of showing up yourself to yourself. You can't be a thief and not know it. So you better come here with your garments all clean, and your soul all ready to take a good fair start in the world. Better not go with any millstones around your neck, because it will be pretty hard getting them off. I was a long time getting straightened out in this new world, because I was them, yet they are under the supreme control of unfortunate when I was here. I had what you the spirit. The drunkard finds himself a drunk- call sunstroke. And it generated such an atmosubere for me that I found it pretty murky when I got on the other side for a while. Did n't know of drunkenness which he has carried with his where I was, or what was to become of me. But spiritual body, and till be has outlived that sphere I got out of it, and I in all right now. I want my

I am very well off in this new world, but I'd Q .- Without the means of gratifying the ap- been a great deal better off if I had known about it, and done pretty near right when I was here when you get where you will have to face it.

That is for my brother, who is apt to make mistakes sometimes and go to the priest and have 'em absolved, and then make 'em again. But the truth of the matter is, if you get absolution you don't get it-you have to work it out for your selves. The very things you think you have got Λ .-You are all weaving your spiritual bodies, rid of in this life you will find staring you in the April 12.

Seance conducted by Theodore Parker; letters

Invocation.

Oh Infinite Presence-Great Spirit-our Father the power of expression, and as God never leaves and our Mother, be with us in our prayer. Fold himself without a witness, he never made a spirit us so closely about with thy mantle of inspiration that we shall be nearer to thee. Oh Life Q .- You think the germs of the future life are we stand within thy temple, and we ask to know concerning thee. Oh Life, thy wondrous volume is open. Give us wisdom to read it aright. We Q.-If a young person is taken suddenly by come to thee with our finite praises, and we lay them upon the altar of being. Oh God, hast thou need of them? Wilt thou bless us because we praise thee? Ay, firmly we believe thou wilt. Q .- At what age and how should a man die, for thy hand of love is never absent from us. Thou dost take note of all our thoughts and all our acts. Since we live in thee, oh God, why A -You have a spirit body perfectly adapted should we fear? Take away our fear, and give to the needs of your spirit at your physical birth, us that unbounded faith in thee that the soul has ay, and before that. It is only the functions of need of. Father, Mother, we thank thee for this your spiritual body that are infringed upon by handsome day in Nature. It comes to thy chilaccident, by disease, while the body itself remains dren in mortal, prophesying to them of the future: it holds within its beautiful heart many, germs precious and priceless. And oh, may it be, our

Father, to their souls what the day of spiritual I became acquainted with the way of return truth is to be-a bright harbinger of joy. Our before my death, which event took place less than | Father, let angels of love minister unto those who four days ago, in St. Augustine, Florida, where I are sick and in sorrow. May they go to those had gone in the hope of being restored. My who are howed down with the cares of earth, givfriends have not yet received news of my death. ing them words of comfort and hope, and pointing them away from the darkness of mortal life to Before the war my home was at the South, in the brightness of the immortal world. Give us what thou seest we need, our Father, and to thee ted, I may say thoroughly destroyed; and our let the soul ever sing its praises. Amen.

victory. I come from a family who believed in the literal resurrection of the body, who believed that the soul or spirit will sleep in the grave with the body till the resurrection, and then-if accounted worthy-will be raised to inherit immortality. I once believed this, but for the last two years before my death I knew it was true. I had learned by communing with my spirit-friends something of what death was, and how it affected only the body, but had no power over the soul. But my friends thought that my new faith was the result of physical weakness, and they prayed earnestly that I might be able to overcome it before death. But, thank God, I was not able to, nor did I try to. I believed with all my soul in the beautiful teachings of modern Spiritualism. My disease was consumption. I was sick between two and three years. I died on Henry street, in New York City. I was twenty-seven years old; my name, Annie T. Rogers. From all I have seen of this beautiful spirit-home I am satisfled that I had a true faith on earth. I have only been gone one week yesterday. Tell my friends, for me, that I shall leave no opportunity unoccupied to give them light in this beautiful spiritual roligion. I told them the grave would not hold me; I tell them it has not held me. My hody went there, but my spirit lives, and, by the blessing of the great All-Spirit, I am able to return to testify to that I believed in before death. April 14.

Thomas Brown. I am Thomas Brown. When here I was the

hody servant of Thomas Stevens Brown, of Savannah, Georgia. I did not expect the privilege of speaking, but was permitted to do so by the president attending here. I heard the question concerning the Fifteenth Amendment, and to me, as to every other soul who loves liberty, it was the voice of God speaking through the nineteenth century. Freedom, liberty is in it, which every soul instinctively prizes. Since it is endowed with a will to do, it wants the liberty to exercise its will, not in accordance with or under the obedience of certain other wills, but as it shall will. Governments become intimately related to the great spiritual family of governments in the spirit-world, by and through the holy law of progress, and they are all subject to it. Some of them go down into the dust ere they rise to be recognized and registered as one of the governments of heaven. It has been said that the negro has no immortal soul. I do n't know as I understand what immortality means. If it means life after death, if it means to survive the death of the hody, then I know I have immortality; but if it means to continue throughout eternity, then I do not know as I have it, nor does any one of you know that you have it, nor does any soul living in present existence know that they have it. We believe we have, because it is the earnest desire within our souls, and we cannot believe that the great Infinite Spirit of Eternity would mock us by giving us the desire without giving us an equivalent for it.

While I am here I will send a few words to my young mistress in Savannah. She said to me at one time, when I was bemoaning my fate as a slave, "Thomas, this is not all of life. In another world doubtless you will not be a slave. Be patient! In this we cannot all be stars of the first magnitude; we cannot all occupy the places that we want to. Be patient! there is another life; you do not know how much it holds in store for you." Those words I carried with me through death, and they were the first that cheered me after death. I have them closely folded in my heart, and I shall always keep them. Yes, there he mean? is another life. I have found it; I rejoice in it. I pered, 'Yes, that is it.' Then followed the conversation here given in am free: I can serve God as I please, and, in this the familiar terms in which it was accurately rebetter land, I can vote for whom I please; for we elect our rulers here, and we vote as you do in few hours after his death.

fore I died, and for this reason: the persons who to his heirs. April 14. [The statements contained in the above message neither ourselves nor our medium have any earthly knowledge of We therefore request any one who may have known such person as Ebenezer Tweed-those he speaks of, or any facts connected with his earth-life-to give us what information they may possess to the end that spirit-communion may be praved in this instance, as it has in many other similar cases.]-ED.

Kane, of Boston, to her husband; William Sherman, to his

Kane, of Hoston, to her hussand; whilam Sherman, to his brother-in-law. Thursday, May 5.-Invocation; Questions and Answers; Herbert D. Beckwith, 5ith Mass. Regiment, Co. L, to his friends: George Hollingdale, to his brother, in Sidney, New South Wales; Caleb Brown, of Hallowell, Me., to friends. Monday, May 9. - Invocation; Questions and Answers; Augustus Reed, 6th Mass. Regiment, to friends; David Mears, of Philadelphia, to his relatives; Jennie Abbott, of Lawrence, Mass., to her mother; Michael Daly, of Boston, to friends. Thesday, May 10.-Invocation; Questions and Answers; Thomas II. Fairfield, died in Calcuta, to his friends; Mary Ann Mitchell, of Boston; Patrick Farrell, 25th Mass. Regi-ment, Co. G: Nettle Sayles, of Windsor, Conn., to her moth-er: Eliza Pickerling, to her nephew, Luther Colby. Thursday, May 12.-Invocation; Capt. Williams, of the "Oncida," to his tamity; Eliza Thomas, of Bio Hill, Mo., to Triends.

Thirsday, May 12.—Invocation; Questions and Answers; Monday, May 16.—Invocation; Questions and Answers; Mamaga, May 16.—Invocation; Questions and Answers; Mames, May 16.—Invocation; Questions and Answers; Margaret Daley, of Fall River, Mass, To the Portley, of East Boston, to his brother; Margaret Daley, of Fall River, Mass, To there and Answers; Margaret Daley, of Fall River, Mass, To there are an analy of the mother.
 Thursday, May 19.—Invocation; Questions and Answers; Margaret Daley, of Fall River, Mass, To the Porther; Margaret Daley, of Fall River, Mass, To the Porther; Thomas Murphy.
 Thursday, May 19.—Invocation; Questions and Answers; Josepi C. Adams, died in Liverpool, Eng., May 18th; Nathan Y, Tyre, of New York City, to her mother.
 Monday, May 23.—Invocation; Questions and Answers; Frederic Scheitze, of Hoston, to his family; Edna Sturgis, of New York City, to her mother: Elizabeth Hiensia, New York City, to her mother: Elizabeth Hiensian, to Salito, May 24.—Invocation; Questions and Answers; Join It. Cliley, of Inston; Major Eliott; Annie Maria Carroll, of New York City, to her mother; Elizabeth Hiensian, to Salito Summer.
 Twesday, May 31.—Invocation; Questions and Answers; Toll, of New York City, to her mother; Elizabeth Hiensian, to Salito Sumner.
 Thursday, Jang 24.—Invocation; Questions and Answers; Annie Louisa Crane, of Augusta, Me., to her sister; John Perry, of Suncook, N. II., to his family; Nom Sturtevani, of East Boston, to his friends.
 Monday, Jane 6.—Invocation; Questions and Answers; Jonday, Jane 6.—Invocation; Questions and Answers; Thexter Richards, Jane, e.—Invocation; Questions and Answers; Thexter Richards, Jane, e.—Invocation; Questions and Answers; Jances L. Hartup, died In Rone, June 7th; Nello Williams, of Roston, to his friends.
 Monday, Jane 6.—Invocation; Questions and Answers; Jances L. Hartup, died In Rone, June 7th; Nello Williams, of Roston, to his friends.
 M

burg, N. Y., (died in Frankfort, Germany, June 6); Johnny Joice. Tuesiday, June 14 — Invocation; Questions and Answers; Andrew Ross, of Cincinnati, O., to his brother; Eben Snow, of Searsport, Me., to Sarah Jane Snow; Agnes Stover, to her parents, in Montgomery, Ala.; James Kelley, to his brother. Thursday, June 16.—Invocation; Questions and Answers; Edward Hill Robinson, of New York City; Patrick Murphy; James Ready; Clementine Woods, of St. Augustine, Fia, to her relatives. Monday, June 20.—Invocation; Questions and Answers; Jennie Abbatt, of laugor, Me., to her mother; Mary McGill, of Boston, to her sister; Patrick Power, of Halidax. Tuesday, June 21.—Invocation; Questions and Answers; Himie Tubbs; Edward II, Harris, 2d Virginia Infantry, Co. C, to friends; Mr. Roby; Gideon Sampson, of Steubenville, O., to friends. Thursday, June 23.—Invocation; Questions and Answers; Hande Farrington, of Hartford, Conn., to his family; Minnie Harris, of Verango, N. Y., to her sister; John Henry Styles, G Chelsen, VI., Jost from the shib; "Orient," to his mother.

Montay, Jane 27. - Invocation; Questions and Answers; Max Williams, of New York City; Polly Cutts, of Hoston, to her nephew William; Clara Darwin, to her father, in New York; James Denny, to his brother, in Liverpool, Eng.

Donations

In aid of our Public Free Circles from various parts of the country

"The Gates Ajar."

The Cincinnati Daily Gazette, of May 20th, under the above heading, copies from the Muscatine (Iowa) Journal an interesting account of a scene at the death-bed of Major Charles E. Fulton, who passed on at Ottumwa, in that State, on the 28th of March, 1870.

The narrative, which we give below, is replete with spiritual truth, and displays the power which an awakened inner vision gives to those who stand upon the confines of mortality. Spiritualism has indeed robbed death of its sting and the grave of its victory:

"At about half-nast six o'clock he sank visibly into the arms of death, all thinking that they had heard the last whisper from his lips. After lying thus for some ten minutes, he aroused with the exclamation, faintly uttered: 'Not unto us, oh, Father, but unto thee be all the glory!' Pausing a moment, he exclaimed, 'Five millions!' His wife, leaning over him, said, 'Newton, what does he mean?' Newton replied, 'Spirits;' he whis-

corded by the members of the family within a

elect our rulers here, and we vote as you do in your republican governments. April 14. Ebenezer Tweed. The question which I am to answer this after-noon is this: Will Ebenezer Tweed return from tho spirit-land and tell us where we can find those papers that will inform us concerning certain debts that were owed him at the time of his death? These papers I burned two months Theo. death? Those papers I burned two months be-fore I died, and for this reason: the persons who see certain persons standing near; Father Mast fore I died, and for this reason: the persons who owed them were poor, and I did not want them to be troubled after my death. So I burned the papers. It was my business, and nobody's else. I knew that they would be troubled, and I knew there was not one of them in condition to pay, and I knew that my heirs had better lose it than for them to pay it. There was something like seven thousand dollars. I burned the papers; they are not in existence; so it is folly for them to call on mo or anybody else to assist them in get-ting what they never will get. Ebenezer Tweed, to his heirs. April 14. filed the death-changlory rather than gloom filled the death-chamber. A feeling of supreme exultation — a nearness to and sympathy with spiritual life possessed each heart in a degree en-tirely unknown and unexperienced before.) Be-tween gasps he then whispered: 'I am so weak-let me rest and then I will answer your outs let me rest, and then I will answer your ques tions.' After waiting a moment Newton asked, 'Char-lie, have you any strange feelings?' Answer-'Yes.' Question by same-'Have you any pain?' Answer-'Ouly general '--pausing, he proceeded between gasns, saying, 'Understand me-I mean corporal suffering, not spiritual.' Question by Newton-'Charlie, is there any fear, any trepida-tion?' Answar-'Charle, 'Question by the same tions.' tell him what I believed in; for he said, It will do me good to hear from you, and to know in what you believe after death. I believe in the Holy Ghost. I believe in the holy Catholic Church; in the communion of saints; in the forgiveness of sins; in the resurrection of the spiritual body and life everlasting. I believe in Jesus Christ, who was begotten of the Holy Ghost, who was born of the Virgin Mary, who was condemned and cruci-fied under Pontius Pilate, who descended into hell and on the third day rose and ascended into heaven, where he sitteth on the right hand of God, the Father Almighty, which is the Spirit of Truth, beaution the the sitteth on the right for the the spirit of Truth, beaution the the spirit of Truth, beaution the the spirit of Truth, beaution the spirit of Truth, beaution the spirit of the spirit o been the golden rule and ' Peace on earth, good and thence he shall come to judge the living and will to men. the dead _ Patrick Sweeney my name A Catho. Major Fulton was born in Loudon County, Va. in early life removed to Champaign County, 0. was educated at the Iowa Wesleyan University Scance conducted by Theodore Parker; letters and Harvard Law School, from the latter of which he graduated with distinction in 1860. He immediately began the practice of law of Cincinimmediately began the practice of law of Chican nati, from whence he went into the 60th Regiment Ohio Volunteer Infantry as Captain; was after ward promoted to Major, and served with dis-tinction until a severe wound, received at Cedar Mountain, compelled him to resign."

JULY 9, 1870.

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the hands of media or those who possess no medium powers. Their properties remain the same. QR.-I understood you to say that some persons might pass over the same ground and find no such indications.

A .- Yes; and at the same time you misunderstood me. I said that in the hands of a clairvoyant they could be used in this way. The clairvoyaut could receive impressions from any spirit or spirits who might know just where to place the divining rod to obtain the knowledge you sought for. Another person might carry it for days and not be able to place it where there would be an answer to its call from beneath the surface of the earth. The powers of the rod would be the same in the hands of the medium and in the hands of those who had no medium powers.

Q .- What constitutes purity of spirit? Looked at from the usual standpoint, we say that a spirit is impure, when it cherishes wrong or cell thoughts. Then we ask what are wrong or cril thoughts? Some declare that there is no wrong, and then again others affirm that wrong or evil things do not affect the spirit. I want to know what the angels say of it. What is spirit murity in spiritlife? Or can the spirit be and continue pure while the body is engaged in acts which are termed impure and immoral?

A-God is a spirit. More than that, God is all spirit; therefore if any part of spirit is impure, God is impure, which we do not admit. The manifestations of the spirit depend upon the material through which it is called to manifest. The spirit manifests through the tree in accordance with the external law of the tree. If a stone he thrown upon the tiny shoot its position will be changed. It will come up one-sided, dwarfed, perhaps; but the spirit of the tree is not injured. It is only the manifestation that is impure. All the evil acts of your lives do not affect your spirits, because your spirit is a part of God, and cannot be infringed upon by the deeds of physical or human, and external being. You are always pure in spirit. This is a very broad stand to take, but I assure you, you will all take it when you stand in the spirit-world and view the spirit as I do. Q.-Then the spirit in the future life is not

affected by the acts of the present life?

A.-No; I do not mean any such thing. The spirit gathers to itself a certain surrounding, a certain sphere through which it must act by the correspondences of mortal life. It carries that sphere with it, to a large extent, when it goes through death. The murderer carries a murderous sphere with him, and till he has spiritually outlived that sphere his acts will be evil acts, murderous acts.-

Q .- You mean to say that the soul is the immortal part, and cannot be affected by any evil done here, but that the spirit can be affected by it? You mean it does not alter our position in the next world?

A .- Again you are wrong. It does alter your position in the spirit-world, yet you are pure in spirit. The murderer gravitates to the sphere of the murderer, but it cannot affect the spirit.

My name, Susan Adelaide Richardson.

Montgomery, Ala. But that home was confiscafamily, what remained of them, were forced to April 14. come North. I came with my sister, uncle and

aunt to Boston, Mass., but soon grew sick, and found I must go away from your east winds. They told me the climate of New York was hetter. I went to New York, but I grew worse, and fually last fall, before your snows came, I was recommended to go to Florida. I did so, with my sister. But the hand of death was on me too strong, and less than four days ago. I joined those

who had gone before me in, the beautiful spirit-Q.-Can man sin against God? land. I believed in the return of spirits. My sister wanted to, but never had the faith I had. All my other friends and relatives were opposed to it, and called it a Yankee humbug. I told them that as soon as possible after death-for I knew I must die-if my faith was correct, I would return. So I have made an extra effort to come. The last words my dear uncle said to me when I left home were these: "Susle, don't you come back to me with this pale face; come back as rosy and happy as you used to be." I have come that way. The pale face I have left, and the one which is mine now by spirit right is like the one which was mine in physical life before misfortune and disease visited me in my home. I am so anxious that they should know I can return, that I can scarcely wait for events to develop faith in them as they did in me. [Will your uncle get this?] My sister knows that I promised to return this way, so she will look for me. I told her almost my promise. And oh, I do want her to know that there are beautiful realities in this spirit-life, far more beautiful than anything you have on earth. I have been conducted to a home here that so far surpasses anything I ever saw or heard of on earth, that I am constantly praising God for the change. Twenty-seven years here. April 12,

Gen. George H. Thomas. I said about seven weeks before my death to a friend in the army who believed in the power of the spirit to return after death, if there is a passa-ble highway between the two worlds, and if a soul can return over that way after death, I will come to you should 1go first. The poet says that the road is broad that leads to life, but only to that life which succeeds this life, and ic is broad and wide open for us to retrace our steps. I see, or have seen since my death, in the mind of my friend thoughts like these: If Gen. Thomas returns to me, I hope he will tell me where I shall go to get into direct communion with him. My friend is at present in New York. Go to that man who has power of mediumship they call Foster. I will meet him there, and add whatever I am able

Questions and Answers.

QUES.-If God created all things and pronounced them good, where did sin originate? ANS .- That came of necessity. Since sin is a something and not a nothing—since it has an existence-has been brought into being, and since God created all things, God created sin or evil, as well as the opposite feature of being.

A.-No. Q.-If God is the great first cause, is not all else effect?

A.-Yes, certainly. Q.-If God had a special design in creating man, will not that design be accomplished? A .- So I believe.

Q .- Can man affect or in any way change the designs or thwart the plans of Deity?

A .- No; man ever works in concert with Deity in whatever he does, in whatever he thinks, because without Deity he could not work at all. .Q.—Is mercy an attribute of Deity?

A.-Yes. Q.-Is God susceptible of love and anger? A.-Yes; since love and anger are spiritual at tributes, God must be susceptible to them.

Q.-If God is omnipotent, would be permit that which is displeasing to him?

A.-I do not so believe. I believe that all the last hour of my mortal life, I would not forget things, all conditions in the sight of God, of spirit, are all very good.

Q.-Is not the devil evil personified? A.-Yes.

Q.-Is there any pardon or atonement for sin A.-No.

Q.-How far is God responsible for belief or disbelief?

A.-He is responsible to his own highest un-

Patrick Sweeney.

I told Father Riley if it pleased God to permit me to come back after death I would come and tell him what I helieved in; for he said, It will do the Father Almighty, which is the Spirit of Truth. the dead. Patrick Sweeney, my name. A Catholic here, a Catholic there. April 14.

answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

Monday, April 13.-Invocation: Questions and Answers; Thomas Kingsbury Robinson, died in Sidney, New South Wales, April 18, to his brother, in New York; Samuel K, Head; Taylor Kidder; Ezra Wingate, of Bristol, Mc., to his children; Caroline Furber, of Portsmouth, N. II., to her tamity.

Seventh National Convention-The American

Seventh National Convention — The American Association of Spiritualists. To the Spiritualists of the World: The Seventh Annual Meeting will he held at the Hall of the Spiritualists in Richmond, Ind., on Tuesday, the Zith day of September, 1870, at 10 o'clock in the morning. Each State organization is invited to send "the same num-ber of delegates that they have Representatives in Congress, and each Territory and Frovince having organized societies invited to send delegates according to the number of Repre-sentatives, and the District of Columbia to send invo dele-gates, "to attend and participate in the business which shall be before this meeting."

rates," to attend and participate in the outside come before this meeting. By direction of the Board of Trustees, *HENRY T. Chilton, M. D., Sec'n. 1634 Race street, Philadelphia.* The Board will meet on Monday, the 26th of September, at 2 P. M., at the Hall above named.

Two Days' Meeting at Albion, N. Y.

Arrangements have been perfected and asveral speakrist engaced for a two days' meeting at Ablon, N. Y. on the 18th and 17th days of July, commencing at 10 o'clock in the morr-ing. Enterialnment will be provided, and a cordial initia-tion to be present is extended to the Spiritualistis of Orleast and adjoining counties. A good degree of interest is airreaf awakened, and a large and interesting meeting is hoped for. M. B. DELANO, Of Committee.

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BANNER OF LIGHT.



LITHOGRAPH LIKENESS OF A. J. DAVIS.

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on co-morrow ac may combine these two facts, and thus cheft a third, by much the same process, mentally, as the chemist, by a union of two kinds of substance, produces a new and third kind. Man has still another faculty, which we have all agreed to call *reason*, by which he further adds to his knowledge through a process called *analogy*. Having obtimed a limited knowledge of semething which he sees or feels or hears, he thence reasons by analogy, either retrospectively or pros-pectively, and thereby gains for ther knowledge; e.g., ff, on traveling infrough a forest the first time, be sees a great many trees standing upright and a few lying down, his reason intui-tively suggests that those trees lying down had formerly stood upright, and those standing up would eventually fail to the ground. Still extending his coale of the two hears, and how e standing up would eventually fail to the ground. Still extending his coale of the object of the set of the thence trees the standing while others, again, were very much decayed. His conclusions in such a case would inevita-by he, that some of those trees had long since fallen, while others had fallen but recently. Now, this reasoning by analogy, as a means of oblaining knowledge, is of paramount value when we come to study the heavenly bodies, including could be known in regard to either, if man's knowledge were limited to the *experience* of bis race. Hence we find that man is capable of learning what was and what will be, from what exists. But, notwithstand-ing this crowning attribute, sill cosmologists must, in the bolies in theory of such as the sole of learning what was and what with the first of such a foundation. We claim no more. The book is elegantly printed and superbly bound. Price 31,59, pointing 200 cents. For sale at the HANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

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"YE CANNOT SERVE GOD AND MAMMON."

Who and what is Mammon? We often hear preachers talk about the mammon of unrighteousness, but that would not answer for this text, as it refers to some person or power requiring service, and evidently refers to a person, and as God is the other person, and the two are extremes, it seems rather conclusive, on a cisual examination, that Mammon was his Satanie Majesty, the Devil. lows: Since our translation from the Greek is very imperfect, and the former, into the Greek, undouhtedly much more so, and since the former is utterly beyond any correction, from the destruction of all original scrips, we may be allowed a very large margin to construe and apply our own meaning to the service referred to. It is on this ground, no doubt, that most modern Christian preachers use it as applying to a love of money and worldly wealth. Ye cannot serve God, be a good Christian, and love money or seek tiches, is the plain text of sermons, hundreds of which are weekly preached to the believers in the minister's interpretation of the Holy Word of authority; yet what is the practice? and how many regard the sermons? Even the preachers who use it as instruction, advice and warning to others, with few exceptions, are as sharp during the week in trading and speculating, as if no such words were spoken, or even as if the service of Mammon were the one approved, and the other condemned. No person would ever discover in the business walks of life that a man was a Christian, and believed it a sin to love money and seek riches, if he did not follow him to church and see how eagerly he swallowed the sermon condemning it as a terrible sin. The fact is, this religion and these sermons are for Sundays, for ceremonies, and for sinners, and not for any practical use in life. "Thou shalt not covet thy neighbor's goods," was not meantfor every day and practical life, only for religious authority to lay away for Sunday service. All this authority is like the communion-cups and pitcher, not for general use, but only for ceremonies of the Church," If there are any really avaricious persons in the community, they will, usually he found to be members of some strict Orthodox Church, whose preaching is opposed to their practice; and even some societies, like that of Trinity Church, New York, are great in worldly wealth and speculation, and the worshipers at Grace Church are noted for their display of wealth. show, tine dresses, carriages, &c., and yet all these pretend to be followers of the barefooted and wealth-despising Jesus, who condemned the rich, and warned his followers against riches as the almost sure gateway to hell, and who even gave thom the example of Dives and Lazarus. Who would ever take these worshipers of our day for his followers and believers in his teachings?

UNIVERSALIST AND CATHOLIC MARRIAGE.

A reverend writer in the Universalist has been spinning out a series of articles to prove the Roman Catholic view of marriage is the Old, if not the New Testament system as established by the Jehovah who took the wayward lews for his copy of it before us, we learn that W. S. Godbie this field of wonders; but few will be able to hosen people, and that he-the Jehovah-estab-

became possessed of the idea that food had con- and even if he has burned his ingers it is no wis-manded him to enter the Central Presbyterian dom to warn others against a blessing. Church and preach. He grasped the lock on its from gates with all a malman's strength, and with a single wrench twisted it off. He then attacked the heavy oaken doors and threw himself against the heavy oaken doors and threw himself against rest him. He turned and fought the officer with perfect fury, but other officers and some citizens coming to the assistance of the first, the madman was at last overpowered and carried, struggling and uttering terrifying shricks, to the city prison, where he was put in froms to restrain him from where he was pit in froms to restrain him from doing further injury. He continued his shricks, beat the floor with his feet, and appeared to go into fits, frothing at the mouth and biting his tongue. Some gentlemen, who recognized him, have sont word to his friends of his whereabouts. The is said to be of a very respectable family, and to have a brother who is Governor of one of the

SUMMING UP.

Western Territories?"

"The one grand peculiarity of modern skepti-cism, is its tendency to disguise itself under the mask of respect and even zeal for the religion of Christ. Even the athelam of our day, while do-me that out of the eleven millions of Spiritualists in this country, twenty thousand at least would a conscious orphanage. The Naturalism of this day, while denying, as of old, the existence of a divine providence, yet personifies some blind eternal law by way of providing a keeper of the universe. The Spiritualism of this age, while de-universe. carefully provides opiates to full the conscience or all these fees in the field of speculative philos-ophy, are the masked assassins that emerge in broken enclosures of the covenant, to stab, while broken enclosures of the covenant, to stab, while saluting with 'Hail' master,' and a kiss. Here liberalism impersonates Christian love and char-ling the gospel to be inherently the power of Goo, ing the gospel to be inherently the power of Goo, for the imagination, to smother the cries of the soul for the sacrifice altered once for all, and a 'High Priest that ever liveth to make intercess-sion.' It delifes its Cavar as the representative of sion.' It deffies its Casar as the representative of desits, and fills its partheon with jewels, gods and demi-gods from the prolific womb of a Christian mythology. Here, rationalism, under guise of zeal for the honor of the man Christ Jesus, with its relentless criticism, learned, keen and cold as the breath of the North, sweeps like a tempest over the inspired oracles, eradicating alike from the Pentateuch the awful mysteries of Sinal, from the gospels the ineffable wonders of the incarnation, and from the Acts the supernat-

the incarnation, thu from the Acts the substration ural glories which attest the excitation of Jesus to the throne of all power. Then, will Erastlan-ism, under guise of zeal for eatholic unity, clothes the martyrs of Christ's crown and covenant in the skins of wild beats, and hisses on the furious dogs of popular passion."

We put in no plea of objections to this, but give him due notice that the work will be carried on by all parties vigorously, till his church fortress falls before the battering rams of science, free religion, skepticism and Spiritualism.

CHRISTIAN SCHISMS.

rived here on one of the steamheats to visit some friends in the northern part of the city. If I am correctly informed, he visited them. About two o'clock this afternoon, in passing along King street, he was seized with a sudden madness, and became possessed of the idea that God had com-wanded him the control Product in the integration to the street is a sudden madness, and became possessed of the idea that God had com-wanded him the control Product in the integration to the street is a sudden madness and became possessed of the idea that God had com-manded him the street is no wis-

RICHMOND,-There is a church in Richmond, RICHMOND.—There is a church in Richmond, Vt., built in 1813 by itve denominations, viz. Uni-versalists, Baptistz, Congregationalists, Metho-dists, and Christians. It is known as the "round church," though it is not exactly round, baviog sixteen sides. It will scatt five hundred persons, and has a bell weighing twelve hundred pounds. Though it is kept in good repair, it is at present unoccupied. The Baptists, Methodists and Chris-tlans are not numerous enough to sustain meet-ings; the Congregationalists have a house of their own, and the Universalists are awaiting the resur-rection. May it score come. rection. May it soon come.

EXTRAORDINARY MANIFESTATIONS.

EDITORS BANNER OF LIGHT-A few weeks ago I was much gratified by seeing an announce-The Rev. Stuart Robinson, of Louisville, Ky., ment in the Banner, that Mr. Koons proposed to in his address at the opening of the session of publish the record of spirit-manifestations in his General Assembly of the Presbyterian Church possession - manifestations of so wonderful a South, scans and skims over the mental progress character that even the slight sketch of them in of the age, and sums up the various attacking Mrs. Hardinge's invaluable" History of Modern forces which are pressing on his church, as fol- Spiritualism," has thrown a beautiful spell, as it were, over the whole work.

to substitute for God sonte sort of shadow of him, to substitute for God sonte sort of shadow of him, to conceal the infinite vacuum in his universe, the interesting account given me by Mr. K. of the The Pauthelsm of the modern age, while denying the interesting account given me by Ar. A. of the the divine personality, yet provides some idol of the imagination to amuse and quiet the terrors of less in anold trunk in Illinois, the mails could

Mr. K., " whose powers exceeded by far anything earefully provides opfates to hill the conscience to skeep, while it steals away the redeeming sac-rifice from human thought. The secularism of this day masks itself to personate the gospel phi-lanthropy, while it scoffs at the laggard Church, and insists that man shall 'live by bread alone' without 'every word that proceedeth out of the mouth of God,' and persistently endeavors to silence the cry of souls still hungry after 'feeding on the husks that the swine do eat,' only with more husks. But still more dangerous than any or all these foes in the field of speculative philos. litherto witnessed. They gracefully asked my tection. They gave instructions about fitting up opiny, are the masked assassing that emerge in rapid succession from the cavernous wooden a room and furnishing it for their use. These horse which the modern Church has allowed to be brought within her very *alptim*, through the astounding, those thrillingly marvelous manifestations and revelations, of which Mr. Koons pro-

> If published complete, the work will contain many hieroglyphical charts, cuts and autographs. of the ancient spirits who filled his habitation and sent joy and hope to the hearts of thousands. "If Spiritualists were apprized," says Mr. K., " of the nature of what lies dormant in my care, they would not rest day nor night until they availed themselves of its intrinsic worth."

"I do not offer these remarks," continues Mr. K., "because it fell to my unworthy self to obtain them (the priceless revelations), but from the unspeakable satisfaction derived from them during my labors of receiving and compiling them. Were I allowed to offer my judgment on the subject. I should be compelled to say that these manuscripts contain more useful information than all the spiritual annals that are now in circulation. But this is not my opinion alone; all who have taken cognizance of their contents give them their earnest approbation."

All who have read Mrs. Hardinge's great work The Utah Magazine is quite a respectable and will know how, in part, to appreciate the self-sacwell got up monthly, filled with Mormon Chris- rifleing devotion to the cause of Spiritualism tianity and pious devotion to their faith. By a which characterized Mr. Koons's early career in SPIRITUALIST MEETINGS.

ANCORA, N. J.-The "First Spiritualist Society of Ancora" hold meetings each Sunday at 4 r. u. H. P. Fairfield, Presi-dent; J. Madison Allen, Corresponding Secretary. Chi-dren's Progressive Lyceum meets at 104 A. M. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian. BOBTON, MASS.—Mercanlile Hall.—The Children's Progress ve Lyceum meets at 10 A. M. D. N. Ford, Conductor; Alis fary A. Sanborn, Guardian. All letters should be addressed

Mary A. Sanborn, Guardian. All letters should be addressed to M. T. Dole, Secretary. *Temple Hall.*—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs.) each Sunday. Circle at 10 J. M.; evening, lectureor conference. The Chil-dren's Progressive Lycenum meets at 15 r. M. Conductor, Dr. C. C. York; fuuardian, Harriet Dana. *Num Era Hall*, 15 *Tremont street.*—The Golden Era Asso-"ciation holds three sessions each Sunday. Spiritual experi-ence and conference meeting at 10 A. M.; discussion at 22 r. M. Jeeture at 5 r. M. President, Dr. J. C. Chesley. *Hospitaler Hall.*—Public circles are held in this hafl, 59 Washington street, Sunday mornings, at 10M o'clock. Ad-mission 10 cents.

mission 10 cents. BUPFALO, N. Y.—The Buffilo Spiritual Association hold mecungant Lyceum Hall, corner Court and Pearl streets, every Sunday at 10% A. M. and 7% P. M. H. D. Fitzgerald, President; B. P. Froggatt, Trensurer; George F. Klitredge, Sectemary, Children's Progressive Lyceum meets at 22 P. M. Lester Brooks, Conductor; Mrs. Mary Lane, Guardian.

Lester Brooks, Conductor; Mrs. Mary Lane, Guardian. BALTIMORE, MD.—Saraloga Hall.—The "First Spiritualls Congregation of Baltimore" hold meetings on Sunday and Wednestay evenings at Saratoga Hall, southeast corner Cal vert and Saratoga Mreets. Mrs. F. O. Hyzer speaks till fur ther notice. Children's Progressive Lyceum meets every Sunday at 10 A. M.

vert and Saratoga streets. Mrs. F. O. Hyzer speaks till tur-ther notice. Children's Progressive Lyceum meets every Sunday at 10 A. M. Broudney Institute.—The Society of "Progressive Spiritu alists of Baltimore." Services every Sunday morning and ovening at the usual hours. Charatesrows, Mass.—The Children's Progressive Lyceum meets every Sunday at 104 A. M., in Washington Hall, 16 Main street. Mr. — Cole. Conductor; Miss M. S. Abbott, Guardian; N. G. Warren, Musical Director. CAMBRIDGEFORT, MASS.—The Children's Lyceum meets every Sunday at 104 A. M. at Harmony Hall, Watson's Building, Main street. E. A. Aibee, Conductor; Miss A. R. Martain, Guardian. CHELEBA, MASS.—The Hible Christian Spiritualists hold

CURTURAL. CHELDEA, MASS.—The Bible Christian Spiritualists hold meetings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D. J. Ricker, Sup't.

J. Ricker, Sup't. CHICAGO, ILL.—The Splritualists hold meetings every Sun-day in Cresby's Music Itali, at 10% A. M. and 75 P. M. Chil-dren's Progressive Lycoum meets in the same hall immedi-ately after the morning lecture. Dr. S. J. Avery, Conductor. Speaker engaged :--Mrs. Emma Hardinge during July.

FOXBORO', MASS.—Progressive Lyceum meets every Sun day at Town Hall, at 107 A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

IIINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 23 o'clock, at Temperance Hall, Lincoln's Build ing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.

ing, E. Wilder, 20, Conductor; Ada A. Ciark, Guardian, LNNN, MASS.—The Spiritualists hold meetings every Sun-day afternoon and evening, at 3 and 7 P. M. 2t Cadet Hall. LOWELL, MASS.—The First Spiritualist Society meets in Weils Hall. Lectures at24 and 7 P. J. Children's Progressive Lyceum meets at 10% A. M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

MILAN, O.-Society of Spiritualists and Liberalists and Chil-drun's Progressive Lyceum, meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

Conductor; Emma Tuttle, Guardian. Norrin Sorru ATE, MASS, — The Shiritualist Association hold meetings the second and last Shunday in each month, in Coni-hasset Hall, at 10³ A. M. and 2 P. M. The Progressive Lyceum meets at the same hall on the first and third Sunday at 10 A. M. D. J. Bates, Conductor; Deborah N. Merritt, Guard-ian; Edwin Riudley, Assistant Guardian; Waldo F. Bates, Musical Director; J. N. Morris, Librarian. New Your Cutz.— The Society of Progressive Spliritualists

New York Citr.—The Society of Progressive Spiritualists hold meetings overy Sunday in Apollo 11nl, corner of Brand-way and 28th street. Lectures at 103 A. M. and 73 P. M. P. E. Farisworth, Secretary, P. O. box 5518. The Children's Pro-gressive Lyceum meets in the same hall at 33 P. M. Dr. D. U. Martin, Conductor.

Marin, Condictor. PLEMOUTH, MASS.—The Splittualist Association hold meet-ings every Sunday in Leyden Halt. L. E. Bullard, President; Mrs. T. Bartiett, Treasurer.

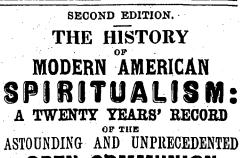
ings every Sunday in Leyden Halt. L. Bullard, President;
 Mrs. T. Bartlett, Treasurer.
 PRILADELPHIA, PA.-Children's Progressive Lyceum No. I;
 meets at Concert Hall, Chestnut, above 12th street, atig A. M.,
 on Sundays.-Lyceum No. 2, at Thompson street church, at 10
 A. M. Mr. Shaw, Conductor; Mrs. Mary Stretch, Guardian,
 The First Association of Spiritualists has its lectures at Har montal Hall, corner, Hun M. Vorgerssive Lyceum No. 1,
 meets at Washington Hall, corner Sth and Spring Garden
 streets, every Sunday, at 10 A. M. Damon Y, Kilgore, Esq.,
 Conductor; John Kirtpärtlek, Assistant Conductor; Mrs. B.
 Ballenger, Guardian; Miss Halt Bailey, Assistant.
 PORTLAND, ME.-Congress Hall Association meets for so claid conference every Sunday at 3 o'clock P. M. Joseph B.
 Hull, President; Mrs. J. K. King, Cor. Nec'y. Children's
 d'rogressive Lyceum at 104 A. M. Joseph B. Hall, Gonductor;
 r. P. Benl, Assistant Conductor; Mrs. R. I. Hull, Guard ina; M. Sas.-The Spiritualist Society hold meetings ov resident; Henry M. Robinson, Secretary; Mrs. Abby Tyler,
 Treasurer.
 YinkLAND, N. J.-Friends of Progress meetings are held in

Treasurer. VINELAND. N. J.—Friends of Progress meetings are held in Plumstreet Hall every Nunday at 10³ A. M., and evening. President, C. B. Campbell: Vice President, Mrs. II. 11. Ladd ; Becording Kecretary, H. H. Ladd; Corresponding Secretary, John Gage: Treasurer, S. G. Sylvester. The Children's Lyceum meets at 12³ P. M. Dr. David Allen, Conductor; Mrs. Julia Brigham, Guardian; Miss Eila Beach, Musical Di-rector; D. F. Tanuer, Librarian. Speakers desiring to ad-dress saild Society should write to the Corresponding Secre-tary.

tary. WORCESTER, MASS.—The Spiritualists hold meetings every Sunday atternoon and evening, in Lincoln Hall.

Sunday atternoon and eventing, in Lincoln Hall, WILLIAMBBURGH, N. Y. - The Spiritual and Progressive Asso-clation hold meetings and provide first-class speakers on each Thursday evening, at the Masonic Temple. Admission 10 cents. II. Witt, Secretary, 92 Fourth street. WABHINGTON, D. C. - The First Society of Progressive Spiritualists meets every Sunday, in their (new) Harmonial Hall, opposite Metropolitan Hotci, Pennsylvania Avenue, be-tween sith and 7th streets, Lociures at II a. M. and 74, F. M. Children's Progressive Lyceum (T. R. Caldwell, Conductor; Miss Marion Litchfield, Assistant Conductor; Mrs. Rowland, Guardian of Groups; Mrs. B. F. Clark, Assistant Guardian) meets at 12 o'clock. John Mayhew, President.

Meets at 122 o'clock. John alaynew, J resucht. YATES CITY, LLL.-The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 23 P. M. [We would respectfully request all interested in spiritual meetings to forward us a correct list of officers and other matters pertaining thereto, as it is only by individual as-sistance that we can hope to make our announcements re-liable.]



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lished a system of monogamic, indissoluble and ! two very able advocates, have been cut off from overything to an unremunerative and then holy marriage, such as the Catholic Church maintain "to this day." We are satisfied that this writer has made out his case against divorce on Bible authority as conclusively, and not more so, as the slaveholder did his divine right to hold slaves, and as the rumseller, polygamist, or libertine can his, for there are plenty of passages of Scripture for all, of which the Mormons have a full share. The fact is, the Bible is not authority for anything, and, is too much like an old fiddle, on which too many tunes have already been played. We hope the revised edition of the Bible, when completed, will not admit so wide a range on the road of final extermination, and it has of doctrine. But whether it does or not, in this country marriage is and will be a civil contract, subject to amendment and dissolution; and of course what is created by law can be dissolved by law.

There are many strange inconsistencies among the Christians, and will be till they revise, and correct the Bible and make it either one thing or the other on opposite dectrines and theories. To our mind the Bible has no more to do with marriage and divorce laws than it has to do with any law of partnerships and contracts for business; neither has it any authority on the subject of birth, and the origin of life, and the death ponalty, which it is often dragged in to support when legislators are superstitions and full of reverence for an imperfect record. We do not think any one can deny that polygamy is a Bible doctrine, with the wise Solomon for an example. and David, the man after God's own heart; but of course these are left, out when a writer wishes to prove the indissoluble monogamic system as the doctrine of the Scriptures. We say, go on and prove all you can from the Bible, and we will prove it is not competent testimony.

OBSESSION.

The following from Wilmington, Del., shows how ignorant people still are of the proper treatment of the insane or obsessed. Had they gone kindly and let the man into the church and let him preach out his preach, and kindly reasoned with the spirit (if spirit it was that controlled him,) they could have saved the man and no doubt redeemed the spirit of an insane preacher of a terrible doctrine, who is yet in his own hell. from the borrible fate that has befallen him. There are many spirits in misery from the abominable doctrines they believed and proached here, and it is not strange that they occasionally find a medium they can control, and, through him or her, act out such terrible effects. But when such spirits as Thomas Paine, Abner Kneeland or any of the clear-headed and kind-hearted free-thinkers get hold of a medium the effect is rationalism and consistent common sense. It is our duty to help our poor Christian brethren out of the hells they have created and into which they have fallen:

and E. B. Kelsey, two of their most devoted, and fellowship with the holy saints of the Lord Jesus Christ for some trifling heresy and some improper conduct in criticising the infallible elders. So it seems this little band of Christian worshipers are not harmonious among themselves, nor likely to hold together, even if left without the persecuting power of the Government to drive their relicion out of thom with their lives. There is no sectorian religion on earth so easily subdivided as Christianity, and none that has so many and such bitter divisions. When the belt of Catholicism broke and let Luther out, the whole body started never slackened its pace. Persecution and prosecution, wrangling and discords, have followed rapidly on each other, and the human mind has been steadily, freeing itself from the snakey coil of superstition with which it had been bound.

Every step like the above is advancing.

MORE HERESY. The Interior, as well as other sectarian papers,

is alarmed at the "Pantheistic tendencies " of Mr. Lowell's last poem, "The Cathedral." This is only one of many signs of the progress of literary minds in religious matters-a progress that leads them and the people generally out of sectarianism and beyond its control. Rev. W. C. Wilkinson has given Mr. Lowell a severe overhauling, as the Interior thinks, but to us and to the public generally, his attacks are of about as much consequence as the barking of a dog at a passing stranger. One good effect of the attacks of Christian critics on such writers as J. Russell Lowell is to greatly increase the sale of their works, as it surely will this with its " Pantheistic tendencies." The time has fairly come at last when the church can no longer control the literature of our country nor write its condemned books out of circulation, as is fully proved by the rapid and increasing sale of the Age of Reason and all of Paine's theological works. Dawn, Gates Ajar, The Voices, The Gospel of Good and Evil, God-Idea in History, Christ-Idea in History, and many other such books, are having a good effect and good sale.

FALSEHOOD.

The Dundee (Yates Co., N. Y.) Record says: "Twenty years this so-called Spiritualism has been exhibiting itself, and its results are cvil, and that continually." How, any person with an ordinary degree of honesty, or with any conscience at all, could put such a bold and glaring falsehood into print for the eye of even a small number of readers, is more than we can account for, unless his conscience has been seared by a red-hot iron heated in the Orthodox hell, where'the bitter revenge of the Christian God has its furnace. Certainly four-fifths of those who have partaken of Spiritualism will testify to its benefits, and many "This morning a young man named Thomas F. to its being the greatest blessing on earth, and ed matter Clayton, a resident of Delaware Co., Penn., ar- what could such testimony as this bigot who frontier.

terstand fully how he was so willing to give popular subject, till they learn from his book h thrice-blessed was his every hour; how the spi poured into the lap of his heart those treasu the gods covet; how his soul became like a gr volume of unsung poems awaiting interpretati from a celestial choir. Heavon's benedictions not the frescoes upon the outer wall.

Albany, N. Y., June 26, 1870. G. L. DITSON " Mr. Koons's address is Taylor's Hill, Ill.

Vermont.

C. Fannie Allyn, and Mrs. N. A. Adams, Fitchburg, Mass., have recently closed enga ments before the society of Spiritualists of L donderry. With such laborers in the vineya how can the cause of human progress fail of u mate success? Through their organism Ge holy angels, once the loved and cherished of ear pour forth those soul-stirring truths, which, think, cannot fail of waking earth's slumber from their seemingly unconcerned condition ignorance and superstition into a higher, tru nobler condition of manhood and womanho Through Mrs. A., both friend and skeptic recei many convincing evidences of the presence : identity of spirit-friends, ever manifesting a wat ful care and loving kindness toward those in form. Oh! that all might fully realize their p ence, and heed their kindly admonitions! Es would soon attain the millennium so long a anxiously prayed for. The churches in vicinity have labored hard, of late, to win so to Christ, as they term it; but with the libe ideas that it has been ours to enjoy, they may but little headway. It is not so easy a matter once, making the people understand and beli that he who was nailed to the cross, and in agony of despair exclaimed, "My God! my G why hast thou forsaken me?" was really G Had Hume, or other noted infidels, in their expir moments given exclamations so full of suffer anguish and despair, well might the Christ world cried, "How terrible the infidel's deat All hail to the glorious Banner whose broad fo are thrown to the world, and God speed the spired of earth, everywhere, in their work of versal redemption from the shackles of men physical and superstitious slavery that have long shrouded her children in wretchedness gloom. D. D. WA

Some mad wag in Richmond, Va., has sen one of the local papers, as original, an extract from the Song of Solomon, and the editor introduces it by styling it trash, and saying that it is a fair specimen of the poetical effusions which are daily thrown into his waste basket.

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