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NO. 20.

GOD

GIVEN INSPIRATIONALLY THROUGH JAMES H. WHITE, OF MANCHESTER, N. II.

I've seen earth's weary, care-worn sons Bowed down by heavy grief; Have heard them in their dark despair Ask God to send relief.

I've seen the strongest spirit bow 'Noath error's iron rod ! And from my soul these questions came. What, who, and where is God?

A wondrous, strange, unearthly thrill O'er all my being came; My spirit seemed to rise aloft In charlot of flame.

An angel form stood by my side, Robed in such pearly light As pale Aurora flings around The brow of starry night.

We floated on through realms of space, To lands beyond the seas, Until we felt the soft caress Of Araby's sweet breezo.

I saw the desert's dusky sons, Each brow with crescent crowned. Bowing dovoutly toward the east. For there their God was found. A thousand tongues the authem swelled

Up to the welkin blue-" Our god is God, Mahomet said. And he God's prophet true." The vision changed; we passed along

Like phantoms in a dream, Until we seemed to stand beside A swiftly running stream. I stood beside that mighty tide.

Whose waves resistless rolled, Reflecting back the noonday sun Like bars of burning gold! A mother stood boside the stream,

An infant at her breast, A splash, a cry, and all was o'er-Her babe had sunk to rest.

Oh holy Ganga! hear my prayer; Oh hoar me, goddess mild! Protect my home from sword and fire-I give to thee my child !"

With shuddering heart I turned away : Strange music fills my ear ; A lofty temple placed on wheels Was slowly drawing near.

Tier above tier a thousand gods Sat on their gilded thrones; The temple's course was plainly marked By human blood and bones.

Drawn by a crowd of frantic men, With crash of drum and gong,

With gesture wild and frenzied eye They sing their holy song. They cast themselves beneath its wheels,

A willing sacrifice; Hoping for this their god would raise Their souls to paradisc.

The vision changed to a temple grand; Incense perfumed the air. And mitred priests and veiled nuns Chanted a solemn prayer.

The sunlight fell through rich stained glass. Like a shower of sparkling gems; Crowning the brow of sculptured saints With glittering diadems.

All eyes were on a picture turned. Painted with wondrous art, Of a mother clasping an infant child Close to her bleeding heart.

Above the mother and her child Was carved a dying man, Nail'd to a cross and crown'd with thorns, With features pale and wan.

"Ora pro nobis," rose their prayer, "Father, thy will be dono: Jesu, have mercy; mother, hear And save, for thy sweet son."

The vision fades, the chant grows faint, My soul to earth returns: Yet deep within my heart's recess This truth now brightly burns : The God thou seek'st is everywhere :

All Nature owns his power. You see him in the mighty oak, And in the budding flower. You see him in the sparkling dew

And in the running stream; He shines in every glittering star, And every sunny heam. 0 0 0

God never meant the race of man To be his abject slaves. He never meant the grand old earth To be a world of graves!

We will not call thee Lord or God, "Our Father be thy name; Thy kingdom come, thy will be done, In earth and heaven the same.

We do not ask for daily bread, For that thy hand doth give; But, Father, send thine angels down And teach men how to live.

Teach them to walk the paths of life In hope and joy, not fear; To feel thy presence bear them up, And know that thou art near.

And when this mortal life is o'er, Safe folded in thy love, We'll join to praise thee evermore In our bright home above.

A religious journal says it is not preaching which kills preachers, but dyspepsia. It is spending hours and hours writing dry essays which no one else will ever read. It is standing up, half choked with a stiff cravat and a close collar, in the attempt to read a prosy sermon, till the face is livid and the brain is paralyzed, instead of standing erect, free and clear, and talking earnest common

Alice Cary is now 48, Fanny Fern 60, Catharine Beecher 70, and Harriet Beecher Stowe 56.

NOTES FROM VERMONT.

BY DEAN CLARK.

EDITORS BANNER OF LIGHT-Possibly some of your vast number of readers may wish to learn how your humble correspondent came out of his recent ordeal with "a Pharisee of the straightest sect," and to allay all anxiety in regard to my fate, I pen a few notes to inform them that " I still live," and though physically "rather the worse for wear," and not so badly whipped but that I am manned for action any time another Orthodox pugulist is found "spoiling for a fight." As it is consistent with the character of my adversary to claim a victory, I suppose I must be generous enough to allow that in the use of slang, sophistry, pettifogging fallacies and clerical cant I was wholly unequal to him, and in repeated

efforts at misrepresenting the position and arguments of his opponent, as well as in twisting and perverting the obvious meaning of unpalatable Bible texts, also in constant attempts to depreciate the importance of the spiritual phenomena of to-day, while swallowing the camels of ancient days with the avidity of Aaron's serpent, I must candidly confess that he is " alone in his glory," as I would not stoop to conquer in that

From the representations of some of his enthusiastic rustic votaries who had conceived him to be a veritable Ajax, I supposed that I should have a. formidable foe, at least equal to Goliah or Samson, but the only resemblance I discovered to the former was in purpose, and the swaggering spirit with which he "defied the armies of the living God "-the spirit host-and the nearest parallel to the latter was that he used the same weapon with which Samson slew the thousand Philis-

Perhaps I am possessed of the same stupidity as Santa Anna attributed to Gen. Taylor, whom he declared that he "had beaten three times, but the old d-l didn't know it." for I must confess that my conviction is strong that a few more such victories as my oponent won, would serve his cause as badly as one more such question as Who made dat fence?" would have served the old darkey's theology, who declared that "God made de fust man out of clay, and set him up 'gainst the fence to dry." At all events, I envy not the laurels my antagonist received from his coadjutors and sympathizers.

When I made the arrangements for the discussion, I supposed I was to meet my opponent single-handed, but found that he was supported by a body-guard composed of two or three of his leading churchmen and a Methodist minister, who prompted him continually through the discussion. and gave him some of the best thoughts he uttered, besides acting as refrigerators upon his choler, which several times threatened to "boil over.

I was greatly amused to learn that at one time he was so desperately pushed to the wall on Bible grounds, that he was compelled to consult one of two Universalist ministers living in town, as to the best means of escape from " the common enemy," (?) thus illustrating the compact of Pilate and Herod, and making another analogy between ancient and modern times. Truly " a fellow-feeling makes us wondrous kind!" : As there was no professional reporter present,

and I know not that even a synoptical report will be made by any of my friends, I will sketch a few of the positions assumed and presumed by my dogmatic opponent. He declared that the Bible was all the revelation God ever designed for man, and that therefore the continuation of "spiritual gifts," which he persisted in calling miracles, is contrary to the divine economy, and there is no more necessity for them now, the divinity of Christ and the Orthodox plan of salvation having been established by them; furthermore, to establish this position, he quoted Deut. iv: 2-Rev. xxil: 18-19, as God's special commands against any further revelations. Said that the whole spiritual phenomena were "as useless as a foot in length to a cat's tail;" that in presenting what I called cognate Bible phenomena, I "had slobbered over the whole thing;" (I give his classical language verbatim, thinking that some of his posterity may wish to preserve a few samples of the elegant diction of their chaste and fastidious predecessor!) that all the modern phenomena could be accounted for as hallucination, jugglery and necromancy; that the promise of and the continuance of the spiritual gifts" was confined to a brief periodthe first two or three centuries-and were then withdrawn by God; that the parable of Dives and Lazarus showed that there is an impassable gulf between this and the spirit-world; that speaking "in tongues" to-day is mere gibberish; that the "spiritual gifts" that were promised to continue were the Christian graces, faith, hope, charity, brotherly love, &c.; that the apostolic gift of "discerning of spirits" meant finding out the character of men; that the pretended prophecies of to-day were no parallel of Bible prophecies, for they are of only insignificant events; that the sick are healed to-day, "if at all, by getting the patient into a sweat and snapping the disease off from the fingers!" And finally as a coup de main to show the utter impossibility of the spiritual phenomena's coming from the same source as the spiritual gifts of the ancient prophets, seers and apostles, he emphatically declared that spirit communion was strictly forbidden by God, citing Deut, xvlii: 10-11-12, and Isa, viii: 19 to prove it, and therefore modern phenomena are the "lying wonders" that Christians were cautioned against. These were the principal points that he made

which had any bearing upon the resolution; the greater part of all he said was a rehash of Orthodox theology, and had as little to do with the question as it had with good sense, common politeness and sound logic. His principal answer to the many important facts of spirit-phenomena that I testified to having seen, heard and felt, which testimony is confirmed by millions of living and unimpeachable witnesses, was to cavil at the testi-

mony and sneer at the facts. He chuckled with should be added to what he had then given, the | Jesus, and his learned and sagacious explanation the village, claiming, in his characteristic conceit all of the requisite conditions were there!

Heeding Solomon's injunction for such cases made and provided." I concluded to answer him 'according to his folly," and told him that he reminded me of a certain other personage who took Jesus upon the pinnacle of a temple and said. 'If thou be the Son of God cast thyself down." &c. Also of his ancient prototypes, who, in a similar icering manner, demanded of Jesus "a sign" of his power, and I would answer him as Jesus did the old Pharlaces, viz: "A wicked and adulterous generation seeketh a sign, but no sign shall be given unto them." I reminded him that Jesus did not many mighty works because of their unbelief," when he visited his place of nativity, and I could not expect nor be expected to excel so distinguished a healer, especially as healing was not

my forte! I asked him if he claimed to be " called of God to preach," and, receiving an emphatic affirmative answer, I reminded him that I might with equal propriety " return the compliment " and ask for his credentials—the signs that Jesus said should "follow them that believe," and the "gift" that Peter declared was " unto even as many as the Lord our God shall call !" Acts it : 39. Seeing that " discretion "would be" the better part of valor," he did not again press his demand for "a sign," but demanded that I should show that the dead are raised as was Lazarus. In response I read several similar cases from Brittan's "Man and His Relations," together with his lucid and rational explanation of the raising of Lazarus, reconciling the apparent discrepancy between the declarations of Jesus, that" This sickness is not unto death. After that he saith unto them, Our friend Lazarus sleepeth," with this: "Jesus said plainly, Lazarus is dead."

But Brittan's scientific explanation, notwithstanding he accepts the letter of the text, would not at all answer the Orthodox idea of miracles, so my choleric friend dismissed it, indignantly denouncing it as " perfect sophistry," an ultimatum from which 't was no use to appeal, as an experi in the use of a thing is supposed to be a good judge of its nature!

In presenting the grounds upan which I based the resolution for discussion, I assumed the gen arally admitted belief in the unchangeability of God and the immutability of his laws; claimed that all the phenomena of the universe, spiritual as well as physical, were produced in accordance with natural laws, all of which are divine, as God is their author; stated the philosophical axiom that like causes produce like effects, and the conthat like effects must ilar causes; then rehearsed the "spiritual gifts' enumerated by Paul in I. Cor. xii: then proceed ed to narrate facts in my own experience and the recorded testimony of others, which perfectly illustrate the identity of the modern with the an cient phenomena—such as prophesying, speaking in divers kinds of tongues, healing the sick by laying on of hands, presenting of materialized spirit-hands that sometimes write a fac simile of the chirography of the departed spirit, the firetest of D. D. Home and others, levitation of human bodies and of ponderous physical objects, &c., &c., and, moreover, I claimed that all of the spiritual gifts" enumerated by Paul were in full exercise to-day, that most of the real spiritual phenomena recorded in the Bible were reduplicated in these times, in kind, if not fully in degree, and that there is now a far greater diversity of gifts than in those days, thus proving the truth of Jesus' assertion, "The works that I do shall he do also, and greater works than these shall he do,

because I go to my Father." I feel warranted in asserting that I paralleled enough of the phenomena of the Bible record, with facts of my own experience and observation and that of thousands of others, to establish the truth of my Resolution, so far as human testimony can establish truth in the minds of honest inquirers; then I answered my opponent's points which, by courtesy, I will call arguments,) as follows: I proved that his assertion that the Bible was purely dogmatic assumption, unwarranted by any claims of the book itself, and contrary to the letter and spirit of many of its passages; and in the light of the grand and startling revelations now coming, such a presumptuous statement is little less than a blasphemous assumption of a perfect knowledge of the purposes of Infinite Wisdom! To substantiate this position, I quoted. Eccl. iii: 15, "That which hath been, is now; and that which is to be, hath been; and God requireth that which is past." Also Mark xiv: 15-17-18, "Go ye into all the world, and preach the gospel to every creature. And these signs shall follow them that believe," &c. Also Acts il: 39, in which Peter, referring to this very promise of Jesus, says: For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." I asked if the promise of the "gifts" was not commensurate with the command to preach, and the existence of actual belief. and to as many as God had called, or would call? Moreover, I reminded my opponent that Jesus declared, near the close of his earthly career, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of truth, is come, he will guide you into all truth," thus clearly indicating that the truths of God are can bear them.

taunting exultation when he demanded of us to whole Bible, after the fourth chapter of Deuterdemonstrate our claims there and then by healing onomy, was added in riolation of his commanda lame boy in the audience and a sick brother in No student of history who knows how the Bible was made up, rendering what we have out of a and ignorance of the laws of spirit-control, that wast amount of manuscript, canonical by human rotes, will be frightened by those commandments, especially since Paul enjoins us to "prove all things," and Jesus said, "Why judge ye not of yourselves what is right?"

As to the continuance of the apostolic gifts, I quoted several Evangelical authorities, proving that they were common as late as the fourth contury, and that there have been spiritual manifestations in every age and among every people on earth, the modern priesthood to the contrary not withstanding! As to whether "spiritual gifts" are necessary now or not, let us ask if the followers of Christ have fulfilled his commandment to go into all the world, and preach the gornel to every creature?" If not, and the Christian ministry are acting under this command, as they claim, what right have they to deny that "these signs shall follow them that believe?" Will they thus "go back" on the authority which they claim has commissioned them? If so, let us hear less from them about "denying the Bible!" The fact that Infidelity and Materialism were never more rife than when modern manifestations began, and that they (the manifestations) have convinced millions of skeptics of immortality, and of the fact of ancient revelations, is enough to prove both their necessity and usefulness! Besides, the fact that these manifestations are flooding the whole earth with a divine haptism which heals the sick, comforts the mourners, enlightens the ignorant, and blesses, in every way, those who use the "gift' aright, is conclusive evidence that "God is no respector of persons," but that in accordance with the divine economy of demand and supply, he is now giving "the Holy Spirit to every one that seeketh," that "the knowledge of him may cover the whole earth, as the waters cover the sea!"

In answer to the long-since-exploded theory of hallucination, jugglery, &c., I read from Rev. Chas. Beecher's Report, his logical and rational conclusion, in substance, that the same theory would sweep its way through the whole Bible, and explain the similar phenomena there re-

This turning of an Orthodox battery upon my opponent's cob-house or "man of straw," put him great perturbation, from which he at last found relief in a horrowed witticism from some writer "Thoro are three chasses of manti-insaints, sinners, and the Beecher family." He disfellowshiped the Rev. Beecher, thinking, I suppose, that his anathema against the man would annihilate the truth he had uttered, as did his pro-

totypes who persecuted Galileo! I showed that we had in our ranks learned jurists, astute philosophers, and profound scientists, who cannot be hallucinated, or imposed upon by jugglers, and it evinces an unpardonable ignorance of the rast array of facts, and of the many far more rational theories of explanation that have been abandoned as shallow and fallaclous, for a person now to " return to the vomit' of dog-matic wiseacres.

His claim that " speaking in tongues " is all giliberish, is another exhibition of his ignorance of scores of cases that have been tested by Judge Edmonds, Gov. Talmadge, Profs. Bush, Mapes and many others. Such an assertion deserves simply contempt.

I showed that he grossly perverted the Scriptures, by claiming that the gulf between Dives and Lazarus was between this and the spiritworld; for the account represents both as in Hades, or the land of souls. But I was glad he referred to the parable, for it was a grand Scriptural evidence of the truths of Spiritualism.

I proved that his assertion-that the spiritual gifts that were promised to continue, were simply Christian graces, was another unpardonable misrepresentation of both the letter and spirit of the promise. Jesus said, "He that believeth in me the works that I do shall he do also," &c. " These signs shall follow them that believe: in my name they shall cast out demons; they shall speak with new tongues," &c. And Peter said expressly: 'And ye shall receive the Holy Ghost; for the promise is unto you," &c. Nothing can be plainer than that the gifts were the same as Christ and is all the revelation God designed for man, &c., his apostles had exercised, and I know not whether to pity or despise a clergyman who will thus misrepresent his own authority!

That the "discerning of spirits" meant of spirits out of the mortal body is obvious to me, for the character of men was not called "spirits" in the Bible phraseology.

But even if it meant "discovering the character of men," nearly every modern medium has the same gift, so what is the use of making a distinction where there is no difference?

In regard to the importance of modern prophe cies, the spirit of my resolution did not require that I should prove the comparative importance of any of the present spiritual gifts, but only that they are the same gifts in kind, as those mentioned in the Bible, which I have done fully; but that the prophesies of to-day are as important in significance as any ever made, all know who know anything about them, for they have related to the welfare and fate of individuals, of nations, and of the whole world!

My opponent's philosophy of the gift of healing by the laying on of hands, as done to-day, is as lucid and rational as most of his explanations, and it proves to me the truth of Paul's declara-"The natural man receiveth not the things of the Spirit of God; for they are a foolishness to be progressively revealed, as fast as mankind unto him; neither can he know them, because they are spiritually discerned." But though my As to the commandments against "adding to opponent is evidently too ignorant of spiritual and taking from," &c., that they had sole refer- things, and of both physiological and psycholoence to corrupting the writings of Moses and John, gical laws to understand how diseases are healed is evident from the fact that the Bible, as a whole, by spirit power through human hands, I beg did not exist for centuries after they were given; leave to inform him that the law is the same, and besides, if Moses meant that no more revelations the modus operandi the same as in the days of

hears the same upon the ancient as the modern practice.

Regarding the commandments cited against spirit intercourse, I showed that they belonged in the same category with the one authorizing parents to stone their stubborn children to death; the one forbidding to cut the beard; the one forbidding to mix linen and woolen in garments: the one authorizing the Jews not to eat meat that dieth of itself, but to give it away to an alien, or sell it to a stranger; the one commanding to observe the Seventh day, and numerous others that are wholly disregarded to day by all Christians. Why then select this one from all the other dead Jewish Statutes, designed solely for the Israelites? Simply because it is the dernier resort of a forlorn cause, that has already reached "the last ditch!"

To show that those commandments were set aside when the New Dispensation commenced, I quoted Gal. iii: 19 to 25; "Wherefore then serveth the law? It was added because of transgressions till the seed should come to whom the promise was made. * * * Is the law then against the promise of God? God forbid. Before faith came we were kept under the law. * * Wherefore the law was our school master to bring us unto Christ, but after that faith is come, we are no longer under a schoolmaster." Also Eph. ii: 15: Having abolished in his fiesh the enmity, even the law of commandments contained in ordinances." Also Col. ii: 14: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." What more is wanted to show from the Bible itself that we are no longer under the old Levitical laws? The fact that Moses himself came to Jesus, Peter, James and John, repudiates the law, and one of the old prophets came to John on Patmos'in defiance of the ordinance. Besides Paul says: "Concerning spiritual gifts, brethren, I would not have you igno-" Follow after charity, and desire spiritual gifts." "I would that ye all spake with tongues, hut rather that ye prophesied." The New Testament is a continuous record of angelic or spiritual manifestations, just such as we have now, and it behooves those who so malignantly light against these continued evidences of the impartial love of God, to heed the advice of Gamaliel to the same class of opposers-" Lest haply ye be found even to fight against God!"

Thus I withstood the assaults of this modern Pharisee, whose valor was so subdued that he wished to close the debate on the drewlay, and he so strenuously urged it on the second day, that the question was submitted to the audience as to its further continuance, and a good majority voting for its continuance the appointed time, he was reluctantly forced to appear, but it evidently " went against his grain," for his manner indicated serious disturbance in the basilar region of the brain. On the second day there were premonitory symptoms of an eruption of bile, for he took up a book that contains nauseating potions, prepared by theological quacks from the scum that still floats, in small quantities, on the borders of the great spiritual ocean, and was about to take a dose, and spew out the " abundance of his heart," but sundry pullings of his coat-tail by his body guard, together with the administration of a sedutive by me, in the form of an assurance that I had accounts of nearly three hundred ministers of the gospel, who, within a few years, have committed every crime known in the catalogue, besides statistics from State's prisons that would be unpalatable to those who "live in glass houses"-these two antispasmodics settled his nerves for that day.

But as pent up wrath, like volcanic fires, must have vent, and as an illustration of the old proverb: "Whom the gods would destroy they first make mad," and like the boy who had been beaten in a scuffle with a companion, who consoled himself by tauntingly saying to his victor," Well, if I can't lick you I can make up faces at your sister," my reverend opponent, in his last speech, after dealing damnation round the land on Spiritualists generally, capped the climax of vindictive folly by "returning to his vomit," i. e, to the book of his love, and making a slight scowl of disapprobation upon the face of a Spiritualist lady a pretext of compulsion (for what he had long ached to spew forth), he read an obscene and scandalous article purporting to be a spiritual communication, which (if it was not a forgery,) very likely might have been dictated by one of Lot's daugh-ters, Rahab the harlot, or some of those "strange women" whom Solomon and several other Bible characters "went after," or, more likely still, by some of the many Orthodox ministers who, while on earth, lived after the lusts of the flesh! Having delivered himself of that dainty morsel

so congenial to his taste, he wound up his tirade by asserting that that was a sample of Spiritualism, and advised us all to repent and come to the

Having that spirit within me that " can smile at atan's rage, and face a frowning world," I heeded not the wrathful vaporings of my self-vanquished opponent, but, like the governor whom a don-key had kicked, considering whom it came from, and having "that charity which covers a multi-tude of sins," "which suffereth long and is kind," I forgave all misrepresentations and insults to the fraternity whom I had the honor to represent, and closed by portraying some of the broad, liberal and philauthropic teachings of Spiritualism, that enable us to bear persecution, forgive our enemies and do good to them that hate us. Thus have I sketched a few of the points of the

debate which was my first filt with a representa-tive enemy before the public. I was very unwell during the entire debate, and left much undone that otherwise I could and should have done. We had an excellent chairman, and the large audience gave us marked and respectful attention. I do n't suppose that I made many converts among opposers, but I reached ears with facts that will set the mind in motion, which I could not have sached in any other way; and though I did n't reached in any other way; and though I did not fully silence my adversary, who, like Goldsmith's schoolmaster, "e'en though vanquished, would argue still," yet I trust that I convinced him that the Spiritualists carry guns enough to defend themselves with, and that he will be more respectful toward his real friends in the future. So mote it

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Spiritual Phenomena.

EXTRACTS FROM A DIARY OF SPIRIT-UAL PHENOMENA.

No. 11.

RY A. É. CARPENTUR.

June 24, 1870.-This evening several friends met together in Dr. Storer's rooms for the purpose of organizing a series of meetings to discuss questions pertaining to the facts and philosophy of Spiritualism, but as the attendance was small, we decided to postpone business and spend the evening in a social way. While we were chatting upon various topics, Mrs. Friend was influenced to write, mechanically, the following directions: "Bring out the small table, and the medium with two others sit around it, joining hands. Let' the others form a circle outside the small one, and we will try to give you some test of our presence. We have no choice as to who shall sit with the medium. After her hands are held make the room dark."

We immediately arranged ourselves according to directions, H. S. Williams and George A. Bacon holding the medium's hands, while the outside circle also joined hands, and I turned out the light. In less than a minute, something was heard to fall upon the small table. Mrs. Friend says, " Bro. Storer, I seem to be up in your room, (a private room occupied by the Doctor and his wife on the thoor above, and in front of the room in which we were sitting.) How strange it is! can see everything about the room as plainly as though I was actually there. I now see into the drawer of your secretary; there are some cards lying in the drawer under all the papers, that have pictures on them." "On which side of the drawer?" the Doctor asked. "On the right," she replied. "I have some photographic cards like those she has described," said the Doctor; "but my impression was that they were in another place; however, we will look and see by-

and by. The medium then said, "I see a spirit who wants to say something to Dr. Storer; he gives his name as Frank. He impresses me to say to you that he has come to fulfill his promise which he made while in conversation with you a short time ago." He continues: "you remember that I promised you that I would come and communicate with you the first opportunity. I am here." "Yes," replied Storer; "I remember, Frank, and I am delighted to find that you are able to come so soon." Then speaking to the rest of the company Storer said: "When I visited my friend Frank Marshall, whose funeral I attend to morrow, some few weeks ago, he promised me that if it was possible he would improve the first opportunity to manifest himself through Mrs. Friend. He has now redeemed his promise, although his body has been dead but two or three days. I have mentioned this to no one, having purposely avoided doing so, that it might be, as it is, an excellent test.

By request of the spirits the room was then lighted, and lying upon the table was found a small gold charm, in the shape of an anchor, a very delicate and beautiful emblem, which was the substance that was heard to fall at the commencement of the sitting. The question arose, who is it for? The hand of the medium wrote: There is one here who has little brightness in life. It is for her." Then gave the name of the lady for whom it was designed.

Storer and I then went up into his room to see if we could find the cards the medium said she saw. On searching we found them in the small drawer on the right hand side, under all the

Pitpero, to precisely the place she had indicated.

After again taking our seats a message was written, by the medium's hand, to Bro. Bacon, from L. Judd Pardee, his most intimate friend while in the body. Also a communication from Frank Marshall to Bro. Storer, telling him that he (Marshall) would be with him and assist him in the funeral exercises of the next day.

The room was then darkened, the circle joining hands as before, when the medium said, "I see a hand holding something over the head of Mr. Williams. I see what it is now; it is a lead pencil, and its color is blue. (How she could tell the color was a mystery to the rest of us, but she said she could see the pencil as plainly as though the room had been well lighted.) The hand seems to be trying to lay the pencil upon Mr. Williams's head, but somehow it don't succeed. Perhaps I can reach up and get it, as I did the ink." She made several attempts to do so, but failed, the pencil receding from her grasp as she attempted to reach it. Finally, after giving the hand with which she had been reaching to Mr. Williams, something was heard to fall upon the floor back of him. I struck a light, and we found, lying upon the floor, in the place where it was heard to fall, a blue crayon pencil.

Storer, looking at it, said, "That pencil belongs to me, and I left it lying in my secretary in the room above. Some one has brought it down and taken the liberty to give it to Williams. I should say they were making themselves quite free with my things." While we were conversing, the medium took Mrs. Storer by the hands, and, leading her to the sofa which stood in one corner of the room, removed from the rest of the party, an article was found lying upon it, which Mrs. S. picked up and discovered to be an ivory-headed stamp, used in the old days of wafers and sealingwax for stamping letters, which had also been brought from Storer's secretary. How it got into the room, the blinds being closed tight, and the article being so large that it was impossible to get it between the slats, and the doors being shut, was a question which we could not solve. However, we asked the spirits, and they told us that it was taken through the ceiling. So much for what they said. We know it got into the room somehow, without any visible means of ingress. Certainly we did not deceive ourselves, for all of us were strictly honest, and, if we had been otherwise, we had no possible motive for deception or collusion.

With a beautiful poem, entitled, "It is so sweet to die," and a song, "Heaven is my Home," both composed in spirit-life, and for beauty and sweetness unsurpassed by anything I ever heard, our spirit-friends bade us "good night."

June 3d .- This morning when I entered the office I opened the door to the examination room, and, leaving it partly swung back, passed in. I found Mrs. F. engaged in arranging the room preparatory to receiving callers. After having passed compliments I noticed she was influenced, and I asked, "What is the matter?" She replied. "I don't know; the spirits want something." Then she took me by the hand, and, leading me to the door that I had just opened, her hand was moved mechanically to reach to the top of it and take off a pair of scissors which, to my surprise, were lying there. They must have been put there after I had opened the door, as there was not snace enough to crowd them between the top of the door and the casing when it was closed. The scissors were new and very good ones, except the bows were

portunely, as Mrs. F. had been saying that she as she did so. To her surprise a power seemed to must get her some new ones, as she needed them | close it upon something which was pressed against very much. Lillian said she brought them. That her palm, and, on opening her fingers she was is all we know about it.

Spirit Likenesses.

EDITORS BANNER OF LIGHT-Among the nunotices in your Banner, and some of them many such, even for years, I have scarcely noticed the name of M. Milleson, whose claims represent that maker, Mr. Veale, among the rest—and were utpeculiar and interesting phase of mediumship as to be able to portray the spirit features of our departed friends.

In a very recent number of the Banner appears a communication, representing a conversation of this artist with his spirit-guides, Benj. West and Anthony Yan Dyck, relating to the laws or conditions which control in such cases, necessary to obtainment of the desired object. Also, explaining the philosophy of development and peculiaripainted by the artist above named, in which reference is made to a group of my children.

Feeling impressed that many who have read your paper.

blow more poignant, it occurred in a strange land, whither I had just wandered in pursuit of health, and among strangers. Here I was called upon to | dual nature of humanity. bury their little bodies from mortal sight, while I with blighted hopes, returned from that far distant country, which, but a little time before, I had anticipated as a permanent earthly home, to spend the remnant of my days. But in the progress of ous laws of the Creator, I found myself holding that had been opened up and perfected, with these state the thousand and one tests of their identityof their progress and development onward and upward in spiritual growth and spirit-life; that will be taken for granted in this period of light and indubitable demonstration. Suffice it to say, the volume of evidence of their identity-of light eliminating from this continued spiritual correspondence—conveyed consolation as well as spiritual wisdom to my mind that could be realized from no mere mundane source. At length my desire to possess something tangible of their present developed appearance captivated my mind, hence my interrogatories to them, for the time being, turned upon this point alone.

I was assured by them, through Mr. Mansfield, that they could control M. Milleson, and the object so much desired be accomplished to my satisfaction. But who and where was M. Milleson? seen it in print, to my recollection. I was told by them that he was located in New York; but on inquiry I found he had gone west, and located for the time being in Chicago; hence, I was again disappointed, and so communicated it to my children. They, without any discouragement, persisted that their chances were just as good West as East, and that I only had to communicate to the artist their intentions, and they would present themselves at his studio. The conditions being complied with, in a few weeks the artist found, among many other paintings produced by him, a group of lovely children; but then the question of designation or individuality was to be determined To this end the artist interrogated, by way of sealed letter, through Mr. Mansfield, of New York, his spirit guides, and received the following reply, which was forwarded by Mr. Mansfield directly to me, before going into the hands of the artist: [cory.]

"My Dear Charge—Thy queries of the 11th (of June) are before me, and I hasten to say the two young ladies that group together are represented by names as given here 'Christina' and 'Purity Stone.' I am pleased to say they are faithful likenesses of their present appearances, If they fail in any one particular, it is in beauty, for the one calling herself 'Purity' surpasses all spirits for beauty and loveliness I have as yet seen. They cannot fail to please the father of these dear spirits. Well are they worthy of a choice place in his parlor. The delight that it afforded the dear children to come thus tangibly is more than I can describe.

Thee is doing finely; persovere, and know we re with thee.

14th June, 1869." BENJ. WEST.

The comfort and satisfaction it affords me to possess the likenesses of these two daughters and a son, since painted by the artist, are beyond my power to describe; and in this lies my motive of making known the claims of M. Milleson to public confidence, at the same time embodying some suggestions as to the conditions for others interested to gratify their desires in accomplishing what I have done.

My children passed to the Summer-Land long pefore the medium was developed as an artist; he never was known to me, nor I to him, before this time, and I learn since, from personal acquaintance, that he had never taken lessons nor painted before being developed by his spirit-guides.

Being desirous of extending my gratitude to the artist capable of conferring so much happiness, Mr. Milleson is now my guest (by special rejuest), where he will remain during July, and he first or second week in August. He will be pleased to receive and entertain parties interested n obtaining the features of their spirit friends, or visit families when so desired, for the accomplishment of said object. After the above specified time he proposes moving onward into Michigan, the banner State of Spiritualism, to meet the wants of those desirous of his services there.

ANDREW STONE, M. D., Lung and Hygienic Institute, Bowery Place. Troy, N. Y., July 10, 1870.

Remarkable Return of a Ring.

A correspondent-Daniel J. Bates, of Cohasset gives us the following item of the physical exhibition of spirit-power, which occurred in that vicinity. The medium is Mrs. J. B. Bradford, (nee Studley,) of North Scituate; her sister, also a medium, married a gentleman by the name of William Veale. Mr. Veale, on a certain oc asion made a silver ring on which he left certain marks -one of which was a flaw, where if the filing process had been carried on longer the ring would have been too thin-and gave it to his mother-inlaw, the mother of Mrs. Bradford, as a keepsake. Mrs. Studley had been troubled for many years with dropsy, from the effects of which she finally passed on about eleven years ago. When on her death bed, the friends desired to preserve the ring in memory of her, but could not remove it on account of the swollen condition of her finger. Her body was put, after decease, in a receiving tomb Shortly after its being placed there, her daughter, Mrs. Bradford, being in the house with her father and some others, and conversing on the subject somewhat rusted, as though they had been lost or | of the recent departure, arose from her seat to go | Suez canal,

laid in some damp place. They came very op- into another room, throwing out her open hand amazed to find in her hand her mother's ring. She immediately exclaimed, "Here is the ring now!" and, taking it to her father, said: "My mother's ring!" He recognized it immediately, merous mediums that have received favorable and was unable to speak. Several neighbors (in addition to those in the room at the time,) were shown this ring, and every one recognized it-the terly at a loss to account for the manner in which it had been obtained, except upon the spiritual hypothesis.

Here is a manifestation which happened in daylight, in the presence of a quiet, unassuming woman, whose word would be taken as the highest legal evidence in the trial of even a capital case. Can any one suppose her capable of entering a be observed for the full and complete success and tomb alone, and removing from the decomposing body of her mother a ring, that she might thereby deceive her remaining parent and reties indicated by many of the spirit likenesses open the wounds which his late bereavement had inflicted? The ring was first seen in her possession. and a dozen reliable witnesses are ready to swear to its identity. The skeptical world may deny, the communication above referred to would like but there are some things which may not be cast to learn something more respecting the claims or off with a sneer, and spirit-power is among the the peculiar mediumship of M. Milleson, I venture | number. The same medium has the faculty of to supply the chasm hitherto almost unnoticed in leaving her body—spiritually—and visiting other localities, returning sometimes very suddenly, at It is several years since that I was called to others slowly. Several remarkable cases of this part by death, in rapid succession, with three have occurred in her experience, similar to those lear and fondly loved children. What made the which we have noticed in other issues of our paper as taking place all over the country, astonishing the unbelieving world and proving the

Answering Scaled Letters.

EDITORS BANNER OF LIGHT-You are aware that I am one of the earliest converts to the consoling belief of Spiritualism, and my experience events and the natural unfolding of the mysteri- for lifteen years in different parts of the country, and with a great variety of mediums, has conalmost direct correspondence, through channels firmed said belief. Last week I visited the pleasant rooms of Dr. Mansfield, corner of 15th street dear departed children. I need not stop here to and 6th avenue, New York, and had a seance. Having lately lost (for the time being) a wife

Who was as dear to me As the red drops that circle Round my heart,"

I expected to hear from her; nor was I disappointed. But that you may understand the test I send you, I will say I neither wrote out nor asked any questions, but taking a seat some distance from the Doctor, occupied myself by reading, that my mind could not in any way affect the communications. The doctor soon beginning to write, gave me a long communication from my wife, in which occurred the following passage:

"Your father and Mr. Jonathan Buffum visited the dear old lady, and really thought they did cause mother to feel their presence, or at least that your father was with her." that your father was with her

Being interested in the book I was reading, my mind could not have influenced the communica His name I had never before heard, nor had I tion, and I had no recollection of the person

Mr. Daniel Johnson, formerly of Salem, whom I did know, also gave a communication.

The same night I wrote to my sister at Swamp scott—where my mother resided—and said, "Ask mother if she ever knew a Mr. Jonathan Buffum." The following is an extract from her answer:

"Swampscott, April 21st, 1870.
DEAR GUS—Yours of yesterday is received, and write at once, to let you know that what you wrote is a great lest to more than Mr. Mansfield and yourself. Mother did know Mr. Jonathan Buffum. Daniel Johnson brought and introduced him here the summer after Frank's visit. I had met him at Mrs. Marsh's circles, and when he called he invited me to come to the pracuc circles at his house. He want to the print lead some of the large of the called against the content of the pracuc circles. at his house. He went to the spirit land soon af-ter Johnson. He lived up by the middle depot ter Johnson. He lived up by the middle depot at Lynn, and was a sign painter by trade, and did the lettering for William's hoat. He was a prominent Spiritualist in Boston, often speaking at the public meetings. He was a true man, and did much good in the cause of Spiritualism. It is singular that he came in father's company, though I often made the remark that he was just the person father would have liked."

Comment is superfluous. But in justice to Dr. Mansfield, I felt impelled some of your readers it may seem a small matter; but to my mind it is conclusive evidence of the spirit's presence.

All the sittings I have had with the Doctor have been equally satisfactory; therefore I would say to those who are ever asking, "Where can I find a reliable medium?" I respectfully refer them to "a party by the name of Mansfield," at the corner of 15th street and 6th avenue, New York City. A. W. FENNO.

Yours truly. 159 West 23d street, N. Y., 1870.

A Singular Case at Flushing,

The Flushing, N. Y., Journal relates a rather interesting story of the appearance of a ghostly visitor in the office of Surrogate Covert, over an undertaker's shop. The following is a synopsis of

the interesting features: " A mysterious visitor appeared in the office of Hon. James W. Covert, on Wednesday afternoon of last week, during the gentleman's absence in the discharge of his surrogate's duties in Jamaica. One of the folding doors stood open at half-past two o'clock P. M., and Justice Quarterman was sitting with his back to it, engaged in writing, while Justice Hamilton was near the window, reading, and Mr. G. W. Pople, clerk of Mr. Covert, reading, and Mr. G. W. Pople, clerk of Mr. Covert, was engaged in seeking for some documents in the corner of the room. Looking up, Mr. Pople saw a lady in black, tall in stature, and veiled, partly enter the room from Mr. Covert's office, take hold of the knob of the open door and close it, with a loud click of the spring bolt. Supposing that the lady wished to see Mr. Covert, he immediately entered the office, and was surprised to find no one there. He quickly opened two closet doors without any signs of the strange visitant, and then turned the knob of the door opening upon the hall and stairs, and found the door locked, having retained the only key in his own upon the hall and stairs, and found the door locked, having retained the only key in his own pocket since returning from dinner. He quickly unlocked the door however, and still no one was visible. General Hamilton distinctly saw the lady close the open folding-door, and noticed that her dress seemed of black alpaca, but did not view her face or veil, her head being turned away from his point of observation. his point of observation."

LICENSED TO DO WHAT?

BY REV. JOHN PIERPONT.

Licensed—to make the strong man weak, Licensed—to lay the wise man low, Licensed—a wife's fond heart to break, And make her children's tears to flow,

Licensed—to do thy neighbor harm. Licensed—to kindle hate and strife, Licensed—to nerve the robber's arm. Licensed—to what the murderer's knife.

Licensed—thy neighbor's purse to drain, And on his soul a shadow cast; Licensed—to heat its feverish brain, Till madness crown thy work at last. Licensed—like a spider for a fly To spread thy nets for man, thy prey

To mock his struggles, suck him dry, Then cast the worthless hulk away. Licensed—where peace and quiet dwell To bring disease, and want, and wee; Licensed to make this world a hell, And FIT man for a hell below.

The viceroy of Egypt expects to realize ten millions of dollars by the sale of land along the

Original Essays.

WHAT GOOD DOES SPIRITUALISM DO?

BY MRS. C. A. K. POORE.

This is a question often asked, sometimes tauntingly, always doubtingly; and yet it is susceptible of a triumphant answer. When the report of the Rochester knockings first fell upon the ears of the community, curiosity was excited, and the wonder-loving, marvel-seeking portion of society found rare food for the gratification of their peculiar tastes. Had the manifestations continued of the same character or even increased in mystery, and nothing further had come of it, the interest would soon have diminished, and finally given way to some other excitement, which would have past away in its turn, to be succeeded by other bubbles equally exciting and evanescent. The ery of humbug which echoed and recehoed over the land, would have effectually drowned the sound of the tiny raps, and society at large who look upon the Salem witchcraft as one of the delusions of the past, would have classed this later phase of manifestations in the same category. I feel called upon to designate an error or two. But when its reality could no longer be denied, and perhaps substantiate some of the truths of when it became apparent that behind the phenomena lay a purpose, and a philosophy was being evolved which set at naught the popular theresults were produced wholly unaccountable upon the grounds of mesmerism and clairvovance. then the whole system was pronounced diabolical; cunning device of the arch enemy of souls; and the learned savans set themselves to work in earnest with their whole artillery of science and theology to exorcise the "evil spirits" who had crept into men's houses, and were leading captive silly women. But the "demons" would not be laid. The opposition of their antagonists was about as futile as the efforts of the worthy dame who resisted the encroachments of the Atlantic Ocean with a mop, and modern Spiritualism is now confessedly a power in the whole civilized

But what good has it done? is the query. It has broken the fetters of the most absolute desnan's religious nature to the mandate of authority. It has unloosed the manacles that bound the human intellect and compelled it to accept dogmatic assertions in place of philosophically established truths. The epithet of free thinker, as applied to an individual, once rendered him a moral and social outlaw, and few there were orium. Now it is regarded with less disfavor by matter, " men do not gather grapes of thorns, or figs of thistles."

To many of us the illumination from the spiritual philosophy upon the pages of biblical inspi-Taught from our earliest infancy to regard what is termed the sacred volume as the Alpha and Omega of wisdom; the "thus saith the Lord" discrepancies and inconsistencies, and our rev- ous forms of hereditary disease. erence and veneration for its doctrines perpetuas an angry and revengeful being, giving his un- being apparent. Those intermarriages, in which qualified endorsement of the most outrageous crimes that ever disgraced humanity.

But Spiritualism has come to the rescue, and shown us that the prophets anostles and other and superstition of the age, and were also essentially modified by the prejudices and idiosyncrasies of the instruments through which they were transmitted. Regarding the Bible in this light, we learn to read it more rationally and philo-We can readily understand how Jesus himself, that pure and holy spirit, when under the ual illumination, asserted its divine birthright, their parents. and seemed almost to claim equality with God himself. At other times, under an influence less elevating, he seemed to recognize more clearly his humanity as the link which bound him to the great brotherhood of man, and in language more meekly human, would discourse of the law of love which should bind as in one mass the whole human family. In the writings of Peter, we can detect the same flery and impulsive spirit which led him, under the influence of a sudden temptation, to deny his master, and can perceive why the pure-minded and loving John should be made the recipient of those divine Revelations upon the Isle of Patmos, when he expressly informs us he " was in the spirit on the Lord's day." It is no marvel to us that Paul, with his mighty intellect-his towering ambition and his indomitable will, hardly redeemed from his intense Judaism, should strive to build up a sect upon the central idea of a sacrificial atonement for the innate sin of a race. The domestic influences of the home circle, which alone have the power to humanize a rugged character like Paul's, he was unfortunately deprived of as he tells us he was brought up at the feet of Gamaliel, and was after the straitest manner of his sect a Pharisee."

But perhaps, after all, the crowning glory of Spiritualism is the evidence which it brings to us of man's progressive, individualized immortality. We have been taught from our earliest childhood that the loved ones who have " passed over the river," the pure and good, are now the glorified denizens of a far-off heaven, chanting their ranturous hosannas over their own redemption, unmindful of our welfare or even existence: who we are told in the eternity to which we are hastening, will greet us welcome to the ranks of the blessed, or looking down from the battlements of heaven, will behold us suffering the torments of the damned with equal complacency. Spiritualism has exploded this dogma, so re-

pulsive to the instincts of our better natures, and taught us that the heaven of the spirit is where its loved ones abide.

Immortality-a word of glorious significance, and yet how little do we comprehend its real import. Sometimes we stand upon Pisgah's top,

and catch dimly a glimpse of the promised Canaan, but its full radiance has never burst upon mortal sight. It was well said through one of our popular lecturers, that "it is a beautiful thing to be immortal, for grand and glorious are the experiences that await every human being." N. P. Willis in his loftiest flights of poetic inspiration never gave utterance to a truer sentiment than when he said, "This life is but the vestibule of a glorious temple to which the angels are continually beckoning us, but like frightened children we shrink back, afraid of the shadow of the door." But Spiritualism has illumed this hitherto gloomy passage, and transformed the destroying angel into the blessed herald of an immortal life whose refulgent glory "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive of."

CONSANGUINEOUS MARRIAGES.

Owing to false doctrines, as they seem to me, advocated by the author of an article which appeared in the columns of the Banners of Light on the 9th inst., and the important relation this subject bears to human happiness and improvement, that author's position.

This subject is so comprehensive, so complicated in its relations, and consequently difficult in its ories and established dogmas of the past; when full and satisfactory development, that it will be necessary to omit much which might advantageously be stated, and concentrate that which is, to render the communication welcome to the crowded columns of the Banner. Differing from the contributor of the 9th, we

hold and shall endeavor to prove that the progeny of intermarriages are, proportionately, more predisposed to congenital idiocy, blindness, malformations, and many other infirmities which afflict thoughtless humanity, than these of extraconsanguineous unions. Not that consanguinity, per se, is a cause, but simply a medium through which causes operate. And those causes may be classified under one general head, namely, those diseases or infirmities which contaminate or debilitate the system of an individual sufficiently to cause offspring to inherit a predisposition to menpotism that ever existed, viz: the subservience of | tal or physical imperfection. It is the same with extra-consanguineous as with consanguineous marriages; but the danger is not so imminent in the former as in the latter case. For a marriage even between near relatives, whose blood was free from all, or at least similar injurious tendencies, would doubtless be consummated by offspring inferior to none. Yet such a case is highbrave enough to willingly submit to its oppro- ly improbable, for of all the beings that inhabit earth none are so subject to hereditary diseases the masses, while the earnest thinking minds of as civilized man. "In the careful breeding of cattle he age regard it as no doubtful compliment. at least ninety-six per cent, come to maturity, and Many of us who had wandered for years through of horses ninety-five per cent, even in this our the broad fields of theology, and like Noah's rugged climate, while of the infinitely more prewearied dove found no rest for the soles of our cious race of men at least thirty-three per cent. feet, have discovered in Spiritualism a system of perish in the bud of infancy or the blossom of religious philosophy in harmony with itself, and youth." (Mass. State Report.) Man's susceptibiliin perfect keeping with the character of the Su- ty to hereditary predisposition to disease is alone preme Being as manifested in all his works. In sufficient to explain the more deleterious and imthis new light we see the utter absurdity of de- mediate consequences of intermarriages among throning reason as an unsafe and perverted men than close interbreeding among our domesguide, and at the same time placing implicit reli- ticated animals. That disease is hereditary none ance upon the leadings of faith, which is but an | will deny; a cursory investigation into one of the attribute of reason. For a person who has many consump e, cancerous or scrofulous familearned to do his own thinking it certainly re. lies would soon render it vividly apparent that quires no great mental effort to discover that a the sins of the fathers are visited upon the chilstream cannot rise higher than its fountain; or dren unto the third and fourth generations; and to learn that in the world of mind as well as | this fact becomes doubly true in consanguineous

Is it not logical to infer that if persons whose plood is impregnated with a latent tendency to the same disease (and few are the persons whose ration has been as a light shining in a dark place. | ancestors' blood was pure) should marry, the offspring would be tinctured with a predisposition, owing to concentration, just twice as strong, and, therefore, doubly as effective as that of either of from which there could be no appeal, yet our car- the parents? and this lurking poison will be likenal reason was continually confounded by its ly to manifest itself in some one of the multifari-

The nearer the relationship to the original source ally shocked by its representations of Divinity of disease, the greater the probability of evil effects reditary disease, are followed with the severest consequences. Where one parent only is affected -but generally both are more or less-the child is writers of the Bible, were but the mediums of just half as likely to be as that parent; the grandtruths from the spirit-world, which were of ne- children, who are first cousins, will be one-fourth cessity more or less tinctured with the ignorance as liable; second cousins one-eighth; third cousins one-sixteenth, &c., the last two of whom are comparatively safe, provided other causes have not been at work; and, if they should intermarry, the liability would be but doubled in the offspring, owing to accumulation, while should they have ophically, and consequently far more profitably. | paired with strangers in blood it would have been divided rather than multiplied; and if, in the latter case, the effects were not congenital, the mainfluence of a direct and powerful inspiration, felt | jority-and the closer the parental kinship the himself lifted from the plane of gross materiality, greater the number-of the offspring would be as his inner nature, baptized with a flood of spirit- much inferior, instead, as they ought, superior to

By original source of disease is intended that common ancestor from whom the disorder was communicated. This is frequently of great importance in the consideration of this question, as persons may be closely related without having their blood tinctured with the same disease; as where the inherited tendency originated in the immediate ancestor. In that case the children of this parent and those of his or her brothers or sisters would be first cousins, and yet not inherit the same predisposition.

I know of several instances of the marriages of first cousins, but the children of each were nearly all less than mediocre, and the greater number were idiotic or imbecile. In the article previously alluded to, the author quotes from a Massachusetts Report concerning idiocy, as collateral proof of the validity of his theory, as follows: "Out of three hundred and fifty-nine cases in which the parentage was ascertained, one-twentieth of the whole were the offspring of the marriage relations." And he thinks that as but one idiot in twenty is the offspring of consanguine parents, that this fact proves the correctness of his position in holding that consanguineous marriages are not more dangerous than others.

In closing, permit me to cite the same authority that he has seen fit to adduce: "This would show that more than one-twentieth of the idiots examined are offspring of the marriage relations. Now, as marraiges between near relations are by no means in the ratio of one to twenty, nor are even, perhaps, as one to a thousand to the marriages between persons not related, it follows that the proportion of idiotic progeny is vastly greater

n the former than in the latter case." F. L. M. New Haven, Conn., July 15th, 1870.

To a horticulturist who advertised all kinds of seeds and plants, a wag sent an order for one package of custard-pie seed, and a dozen of minceple plants. The horticulturist returned twelve hen's eggs and a small dog.

A little girl who was watching the balloon ascension at Lewiston, Me., suddenly exclaimed: "Mamma, I should n't think God would like to have that man go up to heaven alive."

"THE DEVIL AND THOMAS PAINE."

A correspondent, D. B. Halo, Collinsville, Ct., sends us the "poetle" effusion below, which he says is a correct copy from a book published in Boston in 1805, by William Freder ick Pinchbeck, entitled, "Witchcraft and other Mysteries." The debased and abandoned grounds occupied by the theo logical teachers and endorsed by the public opinion of those days toward the disciples of liberty of conscience is most clearly set forth. The article may indeed be regarded as a milestone on the road of progress, showing the advance to ward freedom of thought made by the present generation :

In my dream
To the dark regions of infernal hell,
Where hideous imps and damné i devils dwell;
Where heavenly comets never delgned to shine,
And smoke sulphureous clouds the sickly clime;
There, too, where Satan lives in lasting night,
And air infectious chokes the gleams of light;
There where of sulphur streams of fire do flow,
And flames tremendous no'er exhausted grow—
To this dread place, kicked from above, was sent,
A sinful surjet; that, would now repent. In my dream To this dread place, kicked from above, was sent, A sinful spirit that would now repent.

But, ah! too late! what power can God's restrain? What price buy off the punishment and pain? As to the gate the trembling sinner came, Melting with fear and wrapt in purple flame, What is his fright when all wide hell appears, And shricks of torture stun his listening ears? He tears his hair, despairing, wrings his hands, And wildly stares, for self-condenned he stands. The sooty Emperor to the culprit bawis—Sworn brother to the emperor of the Gauls—Sinner, come in 1 your deeds, sir, quick relate; I judge your actions and direct your fate."

"Most mighty prince, behold a wretch in chains, Doomed to the torture of eternal pains; Oh, if your soul could o'er compassion take, Let it be mine when I my deeds relate, Totalin your promise; mighty prince, but deign Let it be mine when I my deeds relate,
To claim your promise; mighty prince, but deign
To turn a friendly eye on faithful Paine."
"Proceed," the devil answers in a rage;
"What mad presumer would my time engage?
Ask here compassion, thou fool with fear so white?
Torture's my food, and misery 's my delight?"
The wretch, not daring longer to delay,
With faitering words his deeds condemned portray:
"I when on earth did insurrections breed,
Dostroy sweet peace, and savage faction lead;
For hid designs my fellow creatures led
To wild destruction and increase of dead;
Or for my ends for government and place, To wild destruction and increase of dead;
Or for my ends for government and place,
I've snatched the just and thrusted in the base;
The happy, virtuous, valiant and the wise
Were objects in my nature to despise;
I've advecated vice from pole to pole,
And trust to hell I have sent many a soul.
All this I've done; but, ah! religion, too,
Stares in my face, and holds her scoffs to view.
Vision, avanut! consume this age of reasen: All this I've done; but, an I religion, too,
Staros in my face, and holds her scoffs to view.
Vision, avaunt! consume this age of reason;
Let it not live—this mad, impious treason.
Come, I confess! tormentors, selze my soul!
Force me to truth, and tax me with the whole,
For all that's virtuous sure received my curse;
All that was good I hated, nething worse;
Fraud, tyranny and every ill is mitne,
All this I own, and am a Jacobine."
"A Jacobine?" reared Beelzebub amain,
And hell thrice echoed, Jacobine and Paine,
Thrice from above did liquid fire pour;
Thrice did old Satan make the name rebound,
And hell's firm germins trembled with the sound.
Three waiting devils, thus announced, appear,
To take commands, and execute with care.
"Hence with that wretch," the Prince of Horrors cries,
"To where wild choas in confusion lies;
Far as the knowledge of a God can teach,
Verges of space eternal time can reach; Verges of space eternal time can reach; There where existence never felt a spark, Darker than death, ten thousand times as dark, Darker than death, ten thousand times as dark, Deep in the guit till systems all expire, Whore hell now empties her too furious fire." The sentence passed, the Belial raised his head, Addressed Old Nick, and thus I think he said: "Prince, prince, turn from me not with such disdain Your favorite once, your loving, faithful Paine, Your servant, I to serve you took delight, And never let slip a chance by day or night." "Hore, sir, 's the place your services to pay: Flends, mark the mandate, instantly obey! What! would this fool thus pray me here to dwell, To raise an insurrection in my hell? Ho, when on earth, could all good systems level, Trust him in hell may circumvent the dovil." Old Satan's voice so thundered in my ears, I woke as with the cracking of the spheres.

A New Religious Sect.

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We have received from a correspondent the intelligence that the town of Cohassett, Mass., is the scene of the operations of the believers in a new order of religion which seems to aim at being of the eclectic school-an effort to unite various portions of Orthodox Christianity and Adventism with certain points of free religion. The believers are styled "Gammonites," from their founder, Capt. Gammons, a "sailor of the port," who some twenty years ago instituted this peculiar order. They believe in baptism by immersion as effective in the remission of sin and therefore a saving ordinance, imitating therein the Baptists; their form of worship strongly resembles the Methodists; with Joseph Smith, of Mormon notoriety, they claim to have had a direct communication from God himself as to their sect, but unlike his followers they believe in monogamic marriage. They are, however, more liberal in their views of God than the Christian world, being strong Unitarians, and radically denying the divinity of Christ and the triune nature of the Godhead. They, however, believe in a personal devil as well as a God. With the Second Adventists they believe "the day of the Lord," the millennium, is swiftly coming, but unlike them they hold that the wicked will in the world to come have the privilege by progression of outgrowing the hell into which (according to this belief) their wrong acts plunge them. They admit the spiritual phenomena, and the possibility of spirit communion, but are rather inclined to ascribe them to a low order of spirits—thinking the "spirit" which enters into their (the Gammonite) speakers at their meetings to be the only high and true influence which deigns to visit the

The meetings of this strange sect are held semi weekly on Thursday evenings and Sundays, although they by no means believe the Sabbath to be any more holy than other days of the week. They compose their own hymns, and claim to receive in visions the will of "the spirit." The founder, Capt. Gammons, at one time in the early nortion of his life, being a sailor on board a vessel, encountered a severe gale in which all hope of safety vanished, and the crew gave themselves up for lost. He, going to the forward part of the vessel, was surprised to meet a person whom he had never seen, and whose presence on board he could not account for, who informed him that there was no danger-that they would ride out the gale—which proved to be the case. He was M. Munck, an Israelite and Hebraist, says that probably a seeing medium, but not understanding the revealments of Spiritualism-which were not then very extensively known-he supposed it to be God himself, and upon this assumption based his belief, which in time became that of many of his friends and neighbors, and resulted in the society of which we speak.

The ending of this man's earth life was an illustration of the power of faith in the human heart. Last fall his vessel went upon the rocks in a gale of wind and soon filled. He ordered the men to lash themselves to the rigging, but said he was all right-nothing could happen to him. Shortly after a wave swept over the wreck, and in a moment his tenement of clay was plunged beneath the stormy surges of a material ocean, while his | It has also an article on prayer, which is very sugspirit floated out on the calm sea of eternity. The rest of the crew were saved by virtue of twisted ropes, and lived as monuments of the necessity of matching faith with works.

We understand that awhile since some one or more of the traveling agents of the evangelicals undertook to hold an argument with this new sect, but being unable to successfully encounter even the small amount of reasonable religious thought incorporated therein, they retired, proclaiming (as usual in such cases) through the columns of the Christian Banner, that the Gammonites were a "harmless" people.

SPIRIT PICTURES-OUR WILLFULLY BLIND D.D.'8-REVISION OF THE BI-BLE IN ENGLAND-SPIRITUAL-ISM ABROAD.

BY G. L. DITSON, M. D.

To the Editors of the Banner of Light:

I have just received a letter from a well-known and trust-worthy medium, which says: "The lady with whom I board has had three spirit pictures given to her-two of her children, and one of an old friend and teacher of hers. They were produced without mortal hands, and I am as much interested in them as any one can be. A gentleman has had one, also, given in a most wonderful way; and as he is wealthy, and as his position is such that sneers cannot affect him, he will soon publish an account of his new acquisition."

How long will it be before the blear-eyed D.D.'s will be able to see these things? The writing is even now plain upon the wall, yet they appear to be as unconscious of it as of any mysteries there may be brooding in the centre of our earth. Is it not because they have opened the two covers of the Bible, placed their heads inside of them, and thus, like the ostrich with his head in the sand, shut out all the beautiful light of the exterior world, all there may be instructive in the divine records God has made upon the rocks and the hills, in the skies and over all the face of our globe, and now, daily, ay, hourly, in the hearts of millions of Spiritualists who bear irrefragable testimony in favor of new revelations, of new heavens and a new earth! Bah! I hate those D.D. subterfuges. I detest that chicanery, those mean and unfair artifices resorted to to defeat our cause, that sophistry by which the clergy cloak the very devil lurking in their souls.

But while the D.D.'s hide their heads within the covers of the Bible, they seem to see nothing of its spirituality. I was going to say they ought to have a new revision of the book, leaving out, in the revision, all such passages as those where the angels appeared to men in the flesh and talked with them; omitting, most decidedly, the statement that Moses and Elias were seen talking with Jesus, and that which affirms that Samuel was summoned to the earth again by the troubled Saul. It is not necessary, however, for them to have the work revised; for all the facts relating to Spiritualism are, so far as their vision is concerned, as invisible, as dead, as obsolete as though they had never been promulgated.

But the Bible is again in the sifter-but not for the last time. The "Book," the "holy word of God" (words so oft and oft repeated) is to be retouched by profane hands; is to be reinterpreted by poor human capacities; is to be subject to the standard which the intellect of an animal ("altogether weak and sinful") has set up. Now when the work shall be fully accomplished by England's D.D.'s, and the cinders (errors, misinterpretations, interpolations, contradictions, glaring falsehoods and vulgarisms) sifted out to suit their conceptions of the right and the pure, will the Jew, the Catholic, the Spiritualist, be satisfied with it? Will the people of Hindoostan, of China, of Tartary, any sooner accept it? Not a bit of it. It will still be a local, a partial pack of trumpery, and bear no more the stamp of "God's word" than the veriest child's primer ever printed. It will ever lack the breadth, the grandeur, the harmony, the inimitable beauty of those laws of the Supreme, which the vast universe, with an untiring song, heralds to all the nations.

M. Plerart, in the June number of the Concile de la Libre Pensce gives a very able article on the Vulgate of Clement VIII. presented for our faith and submission, by the new council of Rome under penalty of a curse." In the course of his remarks he says: "We do not believe there has been but one revelation, but rather, continual revelations, progressive conformable to our needs, to the lights, to the tendencies of humanity. We profess to believe that God, by himself, or by his angels, has not spoken solely to the ancients, and at certain times, but that he has spoken and still speaks to the moderns and to whomsoever will put himself in a proper condition to receive such a favor; that revelations will never cease to be made so long as there is a truth to establish, an error to destroy, an iniquity to combat." Further on he says, "The books contained in the Old Testament are not the only ones that the Jews considered as sacred. The books of the primitive canon of the Bible, collected at the epoch which followed the Babylonian captivity, many of which were not put into writing till long posterior to the decease of the authors whose names they bear, were already full of contradictions, of retouches were already full of contradictions, of retouches and of errors. Since then they have undergone a liest of other alterations (conscientiously done or otherwise), accruing from bad copies, ignorant translators, or interpretations and suppressions to suit designing parties. We have not, then, the Bible as it was first written; one finds there many errors due to diverse causes. * * * St. Augus tine says: 'It is impossible to preserve the literal sense of the three first chapters of Genesis without wounding the pious, and without attributing to God things unworthy of him.'* Origen made the avowal 'that the history of creation, according to the literal sense of Genesis, is both absurd and contradictory.' Following the letter of the Bible, there are actions and sentiments attributed to God which would not be charged against the most unjust and barbarous of men. † St. Jerome, in his commentary on chap. iii. of the Epistle to the Galatians, renders the same judgment. In the sixth century the Church still entertained these ideas, and at the General Council of Constantinople, Theodore, bishop of Mopsueste, was condemned for being too much attached to the literal sense of the scriptures.' Galileo said to his inquisitors, Who can deny that the sense of the scriptures is frequently obscured and very differ-Genesis, for example, 'offers many repetitions and contradictions. We find there the history of creation recounted twice, and in a different manner. Other books of the Pentateuch are not exempt from repetitions and contradictions." In confirmation of these statements, other writers are named: "Water & Butman, Prideaux, R. Simon, Spinosa, and above all M. A. Kuenen-(his Histoire critique des livres de l'Ancien Testa-

I find that I am lengthening out my article

without doing justice to M. Pierart's. The June number of the Revue Spirite is largely occupied with extracts from the learned and ineresting productions of the late M. Allan Kardec. gestive. It was written by a cooper, who certainly handles a very graceful pen. After considering the subject at large he says: "I avow that I pray. Yes, I pray to God; not that he will pardon my faults, not that he will accord to me any particular favor, nor do for me such and such a thing; but I raise my thoughts toward the immense focus of infinite perfections, and, meditating on my own ignorance and imperfections, I resolve to make every effort in my power to approach as

Aug. contra Faust, book xxxii., c. x. † Origen, De Genes., contra Manich, book iii., c. ii. ‡ Gaillée sa vie, etc., par Dr. Parchappe.

near as possible the perfections which I admire. I pray to the elevated spirits, not to do for me my work, not to deliver me from such an evil, but lifting my thoughts to them, I am inspired by their love, their science, their acquirements, their struggles, stimulated by their example, and in them receiving encouragement, I acquire a new force and am elevated toward them. I pray to the inferior spirits, not to draw upon them any special favor, not to deliver them without their own proper efforts from their ignorance or their sufferings; but I direct my thoughts to them to illumine their way by my own feeble light, to encourage them by my own limited acquisitions, to give them succor in their distress, to demonstrate to them that within their own arbitrament lies their destiny, and that they are the artizans of their own fortunes."

"Algol" in the same Review says: "What shall I tell you, messieurs? That I have had visions, seen tables turned, and witnessed marvelous feats? No. Besides some singular dreams which were realized, I have not witnessed nor taken part in those spectacles generally called miracles. But that which I do find most marvelous in Spiritualism is, that its logic is clear, universal, accessible to all intelligences, and proves in a manner both nette and simple that which, till now, has been to all the world reputed unintelligible. * * Science has abased, humiliated man; Spiritualism reclevated him. A generous host, he has opened the gates of his palace to all the world; to the poor and the rich, to the atheist and the believer, and he has effaced from the front of his palace the device of despair consecrated by Dante, to make glitter there to all eyes that of faith and hope."

Of the progress of Spiritualism the Revue says: 'Every day, correspondents and the press notify us of the formation of new societies. Those already existing are increasing in numbers, and enlarging their efficacy. A new society has been formed at Gaud, but nowhere has enthusiastic proselytism so abounded as in Spain." Eight cities are then named as having societies newly organized. Beyrout (Syria), and even Australia are enjoying these new reunions.

The Spanish Revista Espiritista gives an interesting account of phenomena that took place in a town in Bayaria in 1852. At first, muffled sounds were heard upon the wall by the bed where a little girl slept. These were attributed to neighbors till their character changed. The girl was moved to another room, but the sounds followed her. By-and-by it was discovered that when asleep. she held converse with an invisible, and one whom she seemed to command. " Play a march." she would say; and at once a Bavarian march would be played as on a druin. Once she said, "Give nineteen raps." The spirit gave twenty, and she protested: "That was not well done; there were twenty." It was said that either a French, Russian or Austrian march would be played if requested. Finally the child began to give regular religious discourses to those who gathered about her hed, and what was very remarkable she spoke elequently and in very nure German, though in her normal state she was somewhat illiterate; not being so far advanced, in fact, as most of her class, on account of the weakness of her eyes. This in Bavaria in 1852, and reported by M. Black and A. Kardec.

Albany, N. Y., July 12th, 1870.

Dr. W. Barr on Spiritualism.

This gentleman (whose account of spirit manifestations at Harrisburg, i'a., was published by but, in order to take in the whole affair and see us not long since, endorsed by the Rev. Daniel just how it is, we, situate on the earth, must look of that paper, he says of himself:

of that paper, he says of himself:

"I am bold to assert, and proud to proclaim to the world the truths of Spiritualism and the tests I have witnessed, and can produce the best of evidence, both ladies and gentlemen willing to be qualified (if necessary) to the truths I have published, and more if recessary, as we are receiving still stronger tests; in fact the half has not yet been told."

The external eye may not view this land—only to the introspective eye of the seer is it visible—and yet there it is, between the fifth and sixth belts a space lying there like an infinite golden glory. This is the Summer-Theat the Aurelian Zone.

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a recent meeting of the circle, wherein they were fectly evident to one who will give a moment's warned of the proposed article which would soon milky-way; however, it lies a tranquil, divine, appear, and says: appear, and savs:

"If all who denounce Spiritualism would come

One of the spirits at the last meeting of the circle furnished an answer to the article signed York County," (the one previously referred to) under the following circumstances:

"While singing, a large, tight folded sheet of paper fell on the lap of a lady sitting near, who handed it to me. I have no doubt when it is published, it will be read with interest. The spirit handles York County in a very friendly manner, which evidently shows a different feeling than many on earth's sphere nossess.'

Referring to his outspoken manner of defending his honest convictions, the Doctor writes:

'But,' say some, 'I wonder at Dr. Barr publishing his name to those communications; it will certainly injure him in business; he must be deranged in mind. To my friends I would say I have no fear—the angel spirits will take care of us. I am not afraid to publish my name to the

Speaking of the past history of Methodism, and of the opposition it encountered as being akin to that suffered by believers in Spiritualism, he says:

"Why is it, say some, that so many of our ministers preach against it? If they would say it was true, I would believe it. I have lived long enough to remember when you could point out a Methoto remember when you could point out a Methodist on the streets of Harrisburg, when they were persecuted and all manner of evil said against them, when they were driven about from post to pillar, had to worship in a small schoolhouse on Raspberry alley, and when they secured a church to worship in on Second street it was blown up with powder by the enemies of Spiritualism. Then they believed in the doctrines that the good Spiritualist, John Wesley, preached. * * If you will read Wesley's Journal, pages 279 and 283, you will find he was a Spiritualist. A member of his church, Mrs. Elizabeth Hobson, saw spirits and talked with them as mediums do now, and prosecuted a successful law suit by their direction, and taiked with them as mediums do now, and prosecuted a successful law suit by their direction, and what is more, Father Wesley defended her (as Judge Edmonds did a number in New York), and often consulted her about his spirit friends as we do now, and the tests he received were good."

After referring to several distinguished minds of our times who were disposed to look favorably upon the spiritual phenomena, such as Bishop Simpson, H. W. Beecher, Rev. Dr. Taylor, &c., the Doctor enters at some length in defence of the Potts mediums, whose reputations have been assailed [as usual] by the bigoted and fanatical of their neighborhood, in the course of which he speaks of them in the following unequivocal terms:

The Messrs, Potts I have known from childhood; they are twin brothers; of kind and amia-ble disposition; I challenge all York county to produce a man, woman or child that can bring an accusation against either of them; they have lived above suspicion."

The Doctor closes with the following extract from the experience of the Rev. J. B. Ferguson, of St. Louis. Mo.:

"He says that recently, in company with one of

the most respectable families in the city of St. Louis, 'I witnessed not less than twelve forms, as distinct as mine or yours, and where there were but four persons in mortal form present, the medium making one of these. At the same time I have heard six voices, neither of which was the voice of any one present, singing in alto, sourano. tenor and bass, some half score of songs, no one of which did any one of our company know. And on the same occasion we were handled conversed with and hold in most interesting conversation for more than an hour at a time, while on other occasions we have seen as many as twenty dis-tinct, individualized faces—no one of which had any one of our company ever seen in the fiesh. These faces and these forms are as taugible as our own. Their voices are as audible, clear in intonation and exquisitely musical at times, as any I have ever heard. And all this outside of any I nave ever heard. And all this outside of any prospect of gain or public exhibition. Still, I believe that in the manifestations herein related there is a preparation for the public, and in such form and under such conditions. form and under such conditions as will leave no doubt of the spiritual nature and purpose of these displays of intelligence and power. Evidences are multiplying all over the land which will mani-fest spirit-communion as plain as these heavens and as firm as this earth, and radiate Man in God. Reflections through every medium will differ-man can only reflect what he is. Anything less than a pure desire and an honest heart will shroud in darkness all who approach."

From the New York World, June 26th. The Summer-Land. WHERE IS IT?-THE SIXTH ZONE-STAR-DUST,

ETC., ETC. Seers have an advantage over those drudges of science who are content to investigate what lies near at hand, leaving the remote and shadowy realins of the occult unexplored because they cannot be submitted to scientific tests. The advantage tage of the seer is, that to him gross matter is neither penderable nor impenetrable—it is diapha-nous; for through it, no matter if it be millions of miles in thickness, the seer can look as readily as through his spectacles. To him time is nothing, and space but the medium of his soul-endeavors.
This, as will be seen by the merest tyro, is a vast
advantage over any possessed by the plodding
investigator, any of whose results may be tested,
and received or rejected by men who have eyes and cunning fingers. The seer is content to see, and those who cannot find on the other side of the millstone what he clearly perceives to be there are not so gifted as he—are purblind mortals, who must accept the dictum of the clairvoy-

Cornelius Agrippa, Swedenborg, Paracelsus, the Neo-Platonists, Plotinus and Porphyry, had simply to look, and all was open to them. Not less is the world indebted to Mr. Andrew Jackson Davis for his revelations than to those who at various times and places have unnihilated space as he has done, and, looking with eyes intently fixed on the Logos, the O'M, Ezem-bate and the Divine Centre, have seen into through, and beyond them, and given weary man the results of their clairvoyance and cestacy to cheer him on his road to the Land of the Hereafter, be it Para-dise, Gebenna or the Summer-Land.

ant or forever remain ignorant and hopeless seek-

According to the Davisian theory ("theory" being here used in a strictly etymological sense, "theory" being from the Greek theorein, to look at) the Milky Way, as it swings grandly through the heavens, is but one of countless billions of Milky Ways or universes which together form a belt or the Divine Centre, constituting the Sixth Circle of Suns, which is the outermost of the concentric star-belt formations, and the only one of them which is old and ripe enough to evolve humanityproducing planets. This helt is made up of islanduniverses disposed about its periphery at right
angles to its inconceivable and inconceivably long
radius. This is also an equatorial ring-section
about forty degrees in breadth, its component
milky-way tracts of stars being disposed around
the belt with their concave sides facing the grand
centre of formation, each universe rayolving in centre of formation, each universe revolving in its own plane around its own centre. This is the Davisian view of the Univercedum,

Hull,) still continues the good work in his locality.

In the Harrisburg Dally Telegraph, of May 30th, is to be found an article from his pen, in which, after referring to an anonymous article in a former issue of that paper, he says of himself:

| The Harrisburg Dally Telegraph, of May 30th, is to be found an article from his pen, in which, after to the star helts closely resembling the sixth, referring to an anonymous article in a former issue of that paper, he says of himself:

een told."

Dr. Barr then describes briefly an occurrence at belt. But the infinite Summer-Land, as is per-Parental Centre than the Sixth Circle of Uni

The Summer-Land is not less broad than the immeasurable belt above it—that is, not less than forty degrees in breadth. It is an aggregate, a congeries of refined atoms, eliminated from the infinite suns and planets of the sixth circle, and which tinge with white star-dust the unimaginable paces where universes are brought forth and wheel forever through the unmapped bournes of immensity, in which the freed soul may disport immensity, in which the freed sout may dissolt itself with a great amount of self-satisfaction. There the weary cease from troubling, and there the wicked he at rest. Yet greater is the golden-mantled, white star-dust besprinkled Summer-Land, for it is equal to all the inter-stellar and

inter-universe spaces combined.

Now, the interior Summer Land zone and the exterior universe belt are parallel circles, lying

rery near each other.
Things extend indefinitely throughout space, Things extend indefinitely throughout space, and each thing has its own peculiar emanation, and this makes what is properly termed the "spirit-world." Near at hand the aura of each external being to tality, whatever that may be. It is the unorganized ether realm—the essence world—unmundiform. It has no surface, no limitations, no locally, but is all-pervading. Like the divine Hyte, it is itself by itself alone, one, everlastingly and single. We cannot escape it if we would, we breathe its atoms in our air. From this it is evident that the term spirit-world must never be confounded with or substituted for the term Summer-Land or Spirit Land. The various term Summer-Land or Spirit Land. The various lands have no name on any chart, for they are unmapped. Far off within the sixth circle lies the home to which we are all hastening—a land of gold, white star-dust and peace.

A Phenomenon of Life. The universe would be incomplete could a

single soul be blotted out of existence. Human beings amount to something. We cannot take too high a view of our spiritual powers. When, in life's varied evolutions, that remarka-

ble phenomenon, so inaptly called "death," transpires, and the form of a loved one is laid away in the grave, then the afflicted souls, all weak weary and saddened, need kindly cheer and consolation. And it is the sacred office of religion to supply this want.

Some minds are satisfied with faith, regarding the condition of their departed friends; others demand knowledge.

Demonstration! That is the grand affirmation of Spiritualism. Immortality a fact-nothing speculative about it. Spirit communion, with personal identification, a possibility-more than that, a frequent occurrence.

The wife and daughter of our arisen brother, Mr. E. M. Hutchinson, rejoice even in their sorrow; for the light which alone cometh from Spiritualism bids them say-

"Not to the grave, not to the grave, my soul, Descend to contemplate The form that once was dear, i

It was on the 7th of last May that our brother put on his robes of light. He was fifty-six years of age. For nine years he has been a consistent Spiritualist, doing all in his power to assist in

building up the New Church. A resident of Lowell, he always ecoperated with the Spiritualists of that thriving city.

Mr. N. S. Greenleaf conducted the burial ceremonies.

Mr. Hutchinson has gone home to his reward. Let us think of him as active, progressive and human, in his supernal abiding place. Let us strive to emulate his many sterling qualities. Let us cherish in memory as most sacred, thoughts of his many disinterested kindnesses, tender charities and domestic fidelity; because we all believe that these very things go to make up a condition whereby the sublimities of the spirit-world can be enjoyed. CEPHAS B. LYNN.

Banner Correspondence.

RIVERSIDE VIEW, EAST PORTLAND,—Mrs. Rosena Dupee sends us, June 21th, the money for a renewal of subscription, and says: The State of my adoption, oregon, is rapidly improving, both morally and socially. She is not so prejudiced as of old, but is fast out-growing the narrow way and treading the broad path that leads to wisdom and intellectual happiness.

We to-day, as a State, mourn the loss of a noble man in the death of Prof. Veach, a very learned physician and chemist, known more or less throughout the United States, having been of much service to medical science. He lived on this earth a little more than seventy-years, a useful member of society. Some time before his death he was preparing a book for publication, but it was not quite inhished; probably he will finish it ere long, as his removal to the Summer-Land will enable him to continue his investigations more thoroughly than when upon earth.

We have a personage among us known as Mr. Holladay, or more commonly called Ben Holladay, who is striving with all his power for the good and advancement of Oregon, the originator and successful operator of the Oregon Central Ratiroad, now called the Oregon and California Railroad, Ho has introduced the custom of paying all doctor's bills for injurles received by his employees and continuation of wages during their sickness.

Mrs. O. S. Frawbes of Salem, Oregon, assisted by a few young ladies who deem it no disgrace to teach the ignorant, have organized an afternoon school for the Instruction of the Chineso, who have proved their appreciation by learning rapidly, and their gratitude by a presentation of \$125 in cash. Mrs. O. S. Frawbes is Preceptress of the Salem University.

Salem University.

The temperance cause is still flourishing, Grand Worthy Chief Templar, C. Beal, is working nobly in pursuance of

Chief Templar, C. Beal, is working nobly in pursuance of his duty.

Brother Todd and wife are doing much to rid the world of ignorance and superstition, and they will meet with their reward in the next life, if not here. I attended a discussion between Bro. Todd and one Arnouf—the Orthodox champion—a short time ago; of course both arguments were good. I mean good language was used to express them, but had our opponent been more consistent. I think he would have felt better after the discussion closed. How an unprejudiced, intelligent person could decide in favor of Mr. Arnouf, is passing strange to me. I admit that Mr. A. is a very learned person, but I think him skeptical upon the subject he seems to advocate. He was unable to prove the subject he seems to advocate. He was anable to prove the non-return of spirits, and a hundred Arnoufs, more skepti-cal, more learned than himself, will meet with no more success than he. The struggle goes on, and Spiritualism is somewhat ahead, where it will ever continue to be until it finally triumphs.

Missourt. GEORGETOWN.—B. F. Hughes, M. D., writes us as follows: That whatever is has always been and ever will be, is the ulltime thule of human thought on the subject of cosmogony; that whatever is, is right, is equally so in regard to the divine government. To say that anything could start into being from nothing, is to abandon reason; or that anything a system can have easily the is comply unanything in existence can ever cease to be, is equally un-reasonable; therefore whether there is a God or not, our reasonable; therefore whether there is a God or not, our eternal existence in the past was of absolute necessity, and so is our immortal career in the future. Oh, inscrutable mystery of being! who can solve the fearful problem? Whether we desire life and immortality or not, it is our inevitable doom. But let us rejoice that our fellow immortals who have passed on from this to the next stage of eternal life, have given us the assurance that our descent into this sensuous sphere (where groans fill the air with melanchely moste and distress and anguish of soul often make us aver life, have given us the assurance that our descent into this sensions sphere (where groams fill the air with melancholy music, and distress and auguish of soul often make us even weary of life itself,) is but transitory—is but a point in one of the ever-recurring and ever-changing eyeles of our inhersiming and unrading existence. Then who can say that anything is wrong? The man who pronounces the word sin in the way of conurs is himself the greatest sinner-excuse the paradox. To say that anything is wrong, is to accoss God of blundering. There is a necessity for and a good in all things, or they would not be. If one atom could stray from its appointed course, it would disarrange the whole material universe; so fone soul could be irretrievably lost, it would devastate the spiritual universe. Therefore let us be content with our alloments, not with lazy indifference, but with confident trust that inasmuch as the all-pervading and all-controlling God of the universe must necessarily possess infinite power, wisdom and love, the tears of anguish we shed here are but to water the flowers of immortal occuty that eyes bloom for us in the gardens of the Summer-Land.

Massachusetts.

Massachusetts.

Missachusetts.

KINGSTON.—Allyn Holmes, after an introductory concerning the duties devolving upon professors of religion according to old-time custom, mentions two marked instances wherein the asking of a blessing at meals did not demonstrate any particular thanksgiving to God or even attention to what was being done. Our correspondent thinks it rather useless, after we have by our own labor provided a dinner, that we should ask God to bless it; and proceeds to give the following as illustrative anecdotes going to prove that "where your treasure is there will the heart be also."

"Many anecdotes are told concerning this custom; I will only relate two. The first is of a very plous, worldly man; he was always in a hurry—could scarcely stop to cat. The common termination of his petition was: 'lless us in the reception of this food, we beseech thee, for Christ's sake turn out the colleg, Mary.' The last case that has come to my knowledge, closed in a similar manner, and without much stop or deflection of voice he added, 'Where are those cold peas, Nancy?' alluding to some peas that had been left over at the noonday meal. But the cold peas were in his mind, if not in his eye, before he closed his petition.' If It had not been so, he would have made some stop between Christ and the cold peas, long enough, at least, to look over the bountles set before him."

Louisiana.

NEW ORLEANS.—A correspondent says: We are glad to have the privilege to say to our citizens that a Spiritual, Psychological and Magnetic Healing Institute, under the supervision of Prof. G. T. Broteen, M. D., is in effectual operation at No. 94 Exchange Alley, where gratuitons scances are held Tuesdays and Thursdays at eight r. M. This healing corps is composed of some of the best citizens of New Orleans. The Professor is master of this natural philosophy of healing, which is so well adapted to the diseases of this climate. He has effected some most radical cures of chronic cases of long standing, and ordinary diseases instantly depart at his biblding. He treats from eleven to fifteen cases at each meeting of the Institute, and presents to a crowded hall of enthusiastic investigators living evidences of the healing abilities of the Institute over which he presides with so much proficiency, and gives anatomical and physiological arguments demonstrating the correctness of this method of treating diseases. The Doctor may be found at his rooms, 231 Common street, where he will consult gratuitously and confidentially. Also the Spiritualist Association, chartered by the laws of the State of Louisiana, hold regular meetings twice in the week and at cleven o'clock A. M. each Sunday, and the doctor delivers some lectures that all should hear and reduce to practical utility.

Maine.

ELESWORTH.—Under date of July 11th, our correspondent, B., writes: The Spiritualists and friends of the Spiritual Philosophy in this vicinity held a convention at Ellsworth during the 25th and 26th ults., at which a goodly number were in attendance. The good feeling and success of this gathering has prompted a call for a second convention, to be held some time the coming fall, of which due notice will be given. Among others the following officers were chosen: Capt. Jesse Dutton, President of the Association, and A. F. Burnham, Esq., Corresponding Secretary.

For two weeks past Miss Nelle L. Davis, of Lowell, Mass., has been lecturing for the Association with great satisfaction to many. This model young lady by her carnestness and enthusiasm impresses all that she is thoroughly in love with the Philosophy of which she apeaks. She is expected to remain during the remainder of the month, and when she leaves our good wishes and blessings shall go with her.

C. H. BRADLEY writes: Looking over a youths' paper a

to remain during the remainder of the month, and when she leaves our good wishes and blessings shall go with her.

C. H. BRADLEY writes: Looking over a youths' paper a few days ago, I noticed the following truthful sentiment:

"Now steady thinking about anything is like the steady shining of the sun. Something is sure to grow under it."

I often find beautiful and progressive thoughts, as I did this, in evangelical journals. They are the "pearls," the "downdrops of wisdom," the "leaven" that will in due time bring the whole of the human race to a knowledge of right physical and spiritual growth. Steady thinking will produce right thinking, and right thinking results in right action. Surely something must be of a pure and elevating character. I sometimes think our Orthodox brethren are partially blind not to observe the thousand little trassenable sentiments that obtain a place in their publications.

They are blind to the great spiritual cause that underlies and controls the action of the human mind. They do not see or feel the power that acts in and through them for the elevation of humanity, and the development of a natural understanding of the relation we ought to sustain to each other, and to the all-pervading spirit of love and truth.

As knowledge is better than evidence, as things seen are more to be desired than things unseen, as light is preferable to darkness, so those who are true Spiritualists ought to prize more highly the knowledge obtained from friends gone before; more ready to see the light of progress in the spiritual growth around us, and the universality of our glorious natural religion.

A man's wife is his best lawyer, his best counsel, his best judge, his best adviser, and also the cheapest and most reasonable.

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The Banner of Light is issued and en sale very Monday Morning preceding date.

Bunner of Light.

BOSTON, SATURDAY, JULY 30, 1870.

OFFICE 158 WASHINGTON STREET. BOOM NO. 3. UP STAIRS. AGENCY IN NEW YORK,

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A Political Religion.

From the fact that the President, the Vice President, and the Secretary of State have cheerfully signed a document favoring the objects of the in New York during September, it may be fairly inferred that the leading officers of the Government commit it to the support of ecclesiastical Protestantism. Have these officials the right to do any such thing? The framers of our Constitution were jealous above all men of committing the Government in any manner to the support of any style of religion, and they distinctly declared in that instrument that there should be no established religion in the country, and that its free exercise should not be prohibited. Now what is the first public officer of the United States doing, and the second, and the most important officer of the Cabinet besides, but showing practical contempt for that solemn constitutional provision inserted after the most serious personal knowledge and understanding of its meaning? By what right or authority do these three individuals, not speaking privately for themselves, but publicly and officially, and so affixing their signatures to the document referred to-by what right or authority do these three men presume to express their approval of the objects contemplated by the Alliance, and the hope that its deliberations may tend to the "advancement of civil and religious liberty?" Such is their deliberately chosen language.

Would they sign a similar document favoring an ecclesiastical assemblage of the Roman Catholies? Or an assemblage of Jews? Or of Mahometans? Or of Spiritualists? How could they do so, while they stand committed as they are already? They have declared officially, as officers of the Government, that they favor the Presbyterian, or Orthodox faith, and that precludes them from favoring any other. Is that, therefore, to be henceforth the religion of the Government-the officially established religion of the United States? Is it to be recognized by citizens everywhere? The Independent says of this proposed meeting of the Evangelical Alliance, that "it comes together to uplift a standard of Protestant Orthodoxy. against Unitarianism on the one hand, and against Romanism on the other. Now the United States Government is neither Protestant nor Roman-neither Orthodox nor heterodox." Then why this attempt to officially join Church and State? Says the Independent still further: "Our fathers meant, and their descendants mean, to keep Church and State as far asunder as the East is from the West. Any act on the part of the Federal Covernment which looks like showing a greater favoritism toward one sect, or church, or ereed than toward another, is the beginning of despotism. Such an official act by the Government, or any of its agents, is unwarrantable, and ought not to be endured. Suppose, instead of putting their official names to a declaration of sympathy with the Evangelical Alliance, these signers had put their signatures to a similar declaration in favor of the Ecumenical Council. Would not the whole Protestant press have rung its bells of

This is a grave matter, and a press jealous of religious freedom will protest at once with all its

Superstition Killing Faith.

A communication in our Message Department last week from Ellen Taylor betrays a fact, and its powerful influence over the human mind, that is not generally understood as it deserves to be. A matter of such profound interest to humanity and its hopes ought to be laid open to the full comprehension of every one. The spirit in question passed away in consumption at the age of nineteen, leaving a sister behind whose fear of death implanted in her tenderer mind by the teachings of superstition, she cannot by any possibility overcome. Her whole life is darkened and embittered by it. Yet some people affect to adore a religion that works thus on an innocent and ingenuous spirit. She was bred to a faith in what is styled "the doctrine of election," that is, that a few are chosen from all time to be "saved." and will be saved let them do and be what they will, while all others are sure to become "castaways." This unhappy survivor, it seems, cannot be brought even to unite with the church in whose frightful dogma she was early educated. She holds to the creed, but cannot enter the church. Was ever worse or more cruel torture devised by man, for no end but to build up power over the minds and bodies of others? One may believe in the church, yet not be able to believe himself good enough ever to enter it as a member. It is time the angelic messenger came in the form of Spiritualism to break up such monstrous delusions, and shatter them with the blackened idols of the heathen.

The Crops.

The condition of the country in respect to its products is too promising not to extort-if it does not come otherwise-expressions of gratitude from every side. The wheat crop is safely got in, and it is a good average yield. Hay never had a better chance, both during its growing, its curing, and its housing processes. Oats are equally good, though not yet fully secured. Potatoes were never better or more plentiful; they ought to be within the reach of every one in unlimited quantities. Indian corn, however, promises to be the royal crop of the year. The heats of June sent it ahead at an amazing rate of speed, and it is now very much in advance of what it ordinarily is at this season of the year. As for fruit, all kinds of it are poured into our lap in the most unparalleled lavishness. Unless some ulterior evil betide, we shall have such stores of it in the autumn as will make this harvest the most joyful one known during the life of the present generation.

Grove Meeting at Phonix, N. Y. By a notice in another column, it will be seen that the Spiritualists of Central New York are to hold their tenth annual Grove Meeting at Phonix, on Sanday, July 31st. Leo Miller and other good speakers will be present.

Spirit Communion-Verification of Spirit Messages.

We have received from a correspondent a letter calling on us for the proof of the reliability of our respondent says: "Take the case of George F. Message Department, which epistle we give below Davis, who declares himself to have been First in full, as we wish our readers to follow its writer, Lieutenant of Co. L. 4th Mass. Cavalry, and in his own language, to the point at issue. We strongly intimates that by walking up to the have ever been ready to consider any communi. State House you can find out whether such a percation, however adverse to our faith, if couched son ever lived," we would state that recently in proper terms and based on anything like ap. (July 15th), we did, through a representative, parently reasonable objections. A vein of facetious irony runs through the article. Three points the name of the said George F. Davis, together are clearly stated by him (those indicated by the with the following remarks on the roll of the 4th numbers in brackets), two of which we are pre. Mass., Co. L: First Lieutenant, Aug. 23, 1864; pared to meet and demonstrate with tangible evi- killed in action April 6th, 1865." Thus the statedence; the third we are unable to explain, owing ment of the spirit is corroborated, as far as the to the fact that the two spirits manifesting in that State record goes, by evidence within the reach of particular case were entire strangers to us, and any one to peruse. dwellers, in earth-life, in a far distant part of the country, and we have no means of going behind their messages to test their verity save through the honesty of their surviving relatives; and we are sorry to inform our correspondent that it has often the greatest pleasure." That a large proportion been our experience that prejudice in the minds of the Catholic messages are not heard from is not of the friends of the returning intelligence blinds a matter of wonder, yet we have proof in the their eyes to justice and honor, and they either remain silent altogether-thus depriving us of our lady, that influences akin to those referred to Evangelical Alliance, which is to hold its sessions reward for gratuitous labor in their behalf-or above have visited her. One of the instancespick flaws in the trembling utterances of those which will suffice for the present-we here subwho come "hoping with a great hope" to be once join. The lady in question, Mrs. Mical Tubbs, formore received into the arms of those dear ones, whose presence is so tangible to the spirits that it went to California some ten years since. She is seems as if the children of mortality could not now in the East on a visit, and a short time since help seeing them as well.

EDITORS BANNER OF LIGHT-You claim that the medium through whom the communications purport to come. To those who are acquainted with Mrs. Conant, and with all the details, if I indigent neignay so speak, of the manifestations at the "Public the National." somewhat doubtful. In the Banner of Light of persons. Taking this number as a fair average for sketch of his or her previous life as to immediately each of your issues during the year, we have three challenge recognition. Such indeed, would be a hundred and sixty-four in all. It would be exhave been "First Lieutenant of Co. L. 4th iss, Cavalry," and strongly intimates that by whether such a person ever lived. Is there not a Spiritualist in all Boston who will take the pains to shed a little light on the case? Almost every week parties come, who give names, dates, and incidents, which, one would think, would enable Spiritualists would take the trouble to report for, or against, it would be very gratifying to those who either lack the evidence or credulity which

If the Smiths, Johnsons and Flannigans [2] will come forward and testify that *their* friends have thrown them a line from the other shore, I, for nations of the Continent suddenly engaged in a one, will listen with the greatest pleasure. It is deadly grapple for supremacy. Both of them all very reasonable that "Capt. Elisha Ham-mond" and "Aunt Betsey Hammond" should feel provoked at modern Christianity, especially But we demand that some one of the friends or acquaintances of the Captain and Aunt come forward and show themselves. Let a sufficient number of these mothers, fathers, priests, gamblers, soldiers, sailors and Bridgets be identified, to make it probable to those of us who occupy back seats, that what we read really comes from those who have crossed the river. That highly favored individual who asks for information in regard to the race inhabiting the planet Mars, evidently has no doubt but that he is talking with some one who has been there, or, at least, has seen some one who knows from actual observation. Happy man! Does he predicate his belief on the evipromptly accepted the situation, and bent her dences of genuineness which the messages carry within themselves, or has he traced out a sufficient number of them to enable him to take the balance on trust? If we are to be treated, each week, to six or eight columns of matter, which, it is of the Empire.

sages true. The fact is, Messr of these fellows comes round

"—in his random dashes, Like a half pistareen kicked out of the ashes,"

I would like to share the belief with you that

somebody is hit. which came under the observation of a most intimate friend. Some time during the summer of 1867, Mrs. E. N. Talmadge, who resides in Westville, Ind., wrote a letter and forwarded it to your lice, requesting that it might be placed on the table at your public circle, hoping by this means to obtain a communication from a dear father and sister who had left the earth-life several years hefore. You may imagine her joy when she saw it stated in the Banner, that messages had been received from William and Charity Niles, who were the spirits addressed. She could hardly wait for them to appear. What was her disappointment on reading to find that there was not the faintest allusion to anything which could be constructed into that there was not the faintest allusion. construed into a test, only a few " glittering generalities," which would suit almost any case. The father, from whom the message came, according to the claims set up in your paper, perished by freez-ing, in Iowa, right in sight of his daughter's house. He left a widow in very poor circumstances. A son was in Audersonville and other rebel prisons many months. William Niles's father hobbled through the world on crutches. The sister by marriage, Charity, as she was familiarly called also died an accidental death. Her infant child was buried in the same coffin. She left behind a husband and brother, living in the same little hut in Minnesota—the brother made blind in one eye by a curious accident just before her death, also a most terrible stammerer, herself a vegetarian, a Bloomerite, and near-sighted. Now if Wil-liam and Charity Niles were actually controlling the medium at the time the communications to which their names are attached were given, is it not a little remarkable that they did not lisp: word in regard to the persons or facts referred to above? There certainly could never have been a better opportunity for establishing one's identity. Here are two "messages" which I can but regard as very unsatisfactory. I write this in no fault-finding spirit. I am a Spiritualist, and have been for twenty years. I accept the messages on gen eral principles, but where scores of reputed spirits come, fairly slopping over with peculiarities, giving details with a flippancy which is as-tonishing it does appear as if one in ten ought to be recognized and reported to the Banner Rochester, Minn. S. N. FORD.

We fully agree with the writer of the above, that "if Spiritualists would take the trouble to report for or against" the truthfulness of our Message Department, "it would be gratifying" to us, as well as to "those who lack the evidence

* * which some seem to possess." Our correspondent says, "One swallow does ndt make a summer; neither does a single verification make a hundred messages true." But as the coming of one swallow from a warmer climate indicates the pioneer bird of a host that is to follow, so the verification of one spirit-message from the summer-land of souls argues the nearing march of that vast procession which, in the more enlightened days which are to come in man's his-

[George F. Davis said he was First Lieutepant of Co "L," 4th Mass. Cavalry; that he was killed in action April 6th, 1565, at quarter past eleven o'clock; and that his body was buried at Major Wassen's farm, four and one-half miles west of teamylile Station. Yes

tory, will cheer all earth's hearts and homes with Mrs. Nellie J. T. Brigham, and the a "joy unspeakable and full of glory."

In reply to the first point [1] wherein our cor-" walk up to the State House," and found entered

Our correspondent says, secondly, "If the Smiths, Johnsons and Flannigans [2] come forward and testify that their friends have thrown them a line from the other shore, I, for one, will listen with words of a living witness, a highly respectable merly landlady of the National House, Boston, attended one of our free circles, when the spirit of Margaret Welch took possession of the medium. "each message in this department is spoken by and publicly thanked Mrs. Tabbs for the help the spirit whose name it bears." I have no doubt rendered her when here on earth. Mrs. Tabbs rendered her when here on earth. Mrs. Tubbs of the sincerity of your belief, or of the honesty of identified the spirit as that of a poor washerwoman whom she had assisted (as also several other indigent neighbors,) while she was landlady of

Free Circles," it may seem very clear that "Sam.
Fellows," the reputed horse thief, "Edward Harris," the soldier killed by redskins, and Theodoro
Parker, are really there, just as represented.
But to those of us who live in this benighted
region, far beyond the reach of the Boston god,
who listen to the "beautiful invecations," it seems
youngehisted to the "beautiful invecations," it seems
youngehist doubtful. In the Bunner of Light, to proof positive to any reasoning mind of the return proof positive to any reasoning mind of the return of the spirit after death. We cannot engage that Pebruary 6th, 1869. I have just counted seven of the spirit after death. We cannot engage that messages claiming to come from as many different every spirit manifesting shall give such a perfect challenge recognition. Such, indeed, would be a these has been verified. There are, certainly, some tine opportunities for doing so. Take the ject to the unvarying law of spiritual conditions, case of Geo. 18 Davis, [17] who declares himself and by and through that law alone whatever "consummation devoutly to be wished;" but both and by and through that law alone whatever reaches us must come. Success in manifesting walking up to the State House you can find out depends therefore on the will-power of the spirit, more or less strongly exerted - precisely as in earth-life-and the passivity of the medium. Anything on this side the river of change, or on the other, which militates against the operation of any persons residing in the localities to prove this law of control and obedience, tends to deflect whether the statements are facts or fictions. If and distort the message given.

War in Europe.

The blow has fallen almost without a warning in Europe, and we see the two most powerful have for some four years been preparing for the event, and expecting it. The people, not less than it seems to have "soured" on the Captain just the rulers of Prussia and France, have been he was getting en rapport with his friends, steadily trained during that time to the idea of steadily trained during that time to the idea of war. Sadowa was not more satisfactory to France than to Austria. The armies of Prussia are large, and in a state of admirable discipline; but, with all their intelligence, they are the slaves of the monarchy, and bidden to do only the will of the ruler. Germany is of herself not a fighting nation, but will nevertheless readily enter a contest for her own territorial defence. Prussia has so far merely made herself supreme in Germany, which energies to the task of recuperation, which she sagaciously hastened by so speedily bringing about the union with Hungary as an integral part

claimed, comes from the spirit-world, let the friends try to accumulate evidence going to estab- and her citizens are no less trained soldiers on "One swallow does not make a summer," neither compulsion. But she is preeminently one nation. does a single verification make a hundred mesfight, but it is for the glory of France. In this contest, their enthusiasm for war has driven the Emperor on, rather than his exciting them. The people are substantially a unit for the war. The Emperor of course wanted it, and was not at all slow in taking up the chance for a quarrel. And so has Prussia been preparing for it, too. When two such powers really want a fight, it will go hard but that some sort of a pretext sufficient for it can be found. The Emperor deemed Prussia's secret meddling in Spain, and her insufficient explanation or denial of it, entirely unsatisfactory; and upon Prussia's offering the last insult of refusing any further intercourse with the French Minister, the Emperor caused a declaration of war to be promptly made, and the Legislative Chambers immediately afterward voted the sunplies asked for entering upon war. Before this will be read by our regular readers, a battle will undoubtedly have been fought by the two armies which, however, nobody expects will decide the question yet. The object of France is to make the Rhine her boundary. That is the desire of ruler and people. The war will therefore concentrate itself there at the first, and it need surprise no one if, in case of being protracted, it drew all Europe into its bloody complications.

Infallibility. It has been voted at last by the Council that has sat so long in Rome, and the Pope supposes that what he now says and does is out of the reach of criticism or the right of protest and disobedience. To quiet the fears of certain people, the Romists tell them that it is no new thing-the Pope was always infallible. If so, then perhaps they can answer why it is necessary to make the declaration anew. A large force of Catholic prelates, we know, have protested against the measure, as being entirely in defiance of the spirit of the age, and blindly offering obstructions to the progress of the times. They have opposed it on the double ground of its being out of the range of necessity, and tiangerously inexpedient. Still the Pope has persisted, and at last he has succeeded in carrying his point. Proclamation is to be made without delay, in the most imposing manner and with a long train of ceremony. It is to be remarked that the affirmative vote on the dogma so displeased Napoleon that, as we write, there are reports that he is to withdraw the French troops from Rome, which will throw the Pontiff wholly on his own resources. Garibaldi and the Reds will lose not a moment in taking the hint, as it is a serious question if in a little while the Pope has any temporal power left with which to enforce his spiritual authority.

Picnic at Walden Pond.

Messrs. Richardson and Dodge announce-as will be seen in another part of the paper—that on Wednesday, the third of August, they will give the second of the current series of Union Spiritualist picnics at Walden Pond Grove, Concord,

N. Y. World.

Under the heading of "A Sheep among the George P. Hepworth and Rev. O. B. Frothingham, ering at Apollo Hall, where Mrs. Brigham addressed the meeting. The report is as follows:

"The audience is quite equally divided as to sex, and old heads predominate over young ones as to numbers. Respectably attired, and quietly attentive, it is marked by no peculiarities that distinguish it from ordinary religious assem

On the stage is a cabinet organ, a quartette of singers, and on the speaker's desk a small vase of flowers. Presently Mrs. Brigham glides on the stage and sinks in a chair just back of the desk. With downcast eyes and pensive look she sits still as a statue, and then, with a quick motion, touches her finger to her lips, as if a thought had suddenly thrilled her. The attitude, expressions and suddenly thrilled her. sion, and rare intellectual beauty of the woman form a most interesting tableau.

After the singing the account says:

"The speaker comes forward at once and prays. As if she had been charged with an electric battery, her fine and delicate organism quivers for a moment, and a few gestures are thrown out as resulting from some power foreign to her normal self. She prays fittingly, modestly, beautifully, and closes without an amen. She resumes her chair while the choir sings again; after which she promptly rises to her place and announces her text or theme, 'My Father worketh hitherto and I work.'

It is only after it is all over that we stop to an-A singularly beautiful woman, delicate, exquisitely sympathetic, spirituelle, and looking more angelic than mortal. Her voice is sweet, clear, and evidently so from nature rather than culture ier words most fit, chaste, and appropriate, and flowing from her lips rather than being chosen expressions; her gestures make one feel that to her delicate finger tips, every nerve and fibre is tingling with inspiration.' A voin of pleasant but keen sarcasm runs through some of her sentences, when her line have an added gracious ness, and her eyes open into positive radiancy. Her discourse has been beautiful similes, exquisite illustrations, poetle fancies, revealing at times a remarkable degree of scientific knowledge, as nature in her varied forms and laws furnishes From the beginning to the end there has been

one uninterrupted flow of language, unexception al to the highest degree. She finishes with number of stauzas of verse, perfect in rhythm and melody, and abounding in beautiful figures; and all that she has said has been improvised the spontaneous expressions of the moment. Her friends claim that it is true, and, indeed, all things considered, there seems little reason to

Thomas Gales Forster.

This able and popular lecturer closed an engagement in Philadelphia, Sunday, July 17th, and started at once for Yellow Springs, Ohio, where letters will find him, addressed care of Frank Grinnell, Esq. Bro. Forster in a private note to us savs:

Will you do me the kindness to announce that will accept of engagements to speak in Ohio and the neighboring States during the months of August and September; that I am to speak in Philadelphia during October, January and February; in New York during November; in Boston during December; and that, having decided not to visit California, as contemplated in the spring, I will accept of engagements during the months of March, April, May and June, at whatever points desired? I closed the season in Baltimore by legturing through June.

Having thus burdened you with a long request, permit me to inquire how do you vegetate during the hot term? Editors, mediums, and car-horses would appreciate that anomaly termed rest, if they could but procure it for a month or two. Do you not think so?

The Maryland State Association of Spiritualists, for which I lectured five months during the season just closed, is in a good condition, both as to numerical strength and a continued intensity f interest in behalf of humanity, and the spread of philosophical and spiritual truth. Levi Weaver Vice President, are sustained by a corps of noble workers, male and female, led on by J. H. and Jacob Weaver, William Leonard and others, whose earnestness and devotion are a sure guarantee that much good will be done during the years that are to come. The Association occuples, with the Lyceum, one of the handsomest halls in the country, and the audiences are courteous, kind and generous to the mediums and speakers. My own association in Baltimore has endeared the friends to me very much, and my recollection of their kindnesses will continue as long as memory shall exercise its office. Our speakers would be pleased by a month's sojourn in the Monumental City."

The Social Evil.

St. Louis has decided to adopt the rule of the large European cities in reference to this subject, and will at once stop street-walking altogether. but license and attempt to regulate houses where an improper commerce of the sexes is practiced. There is a great deal to be said against this open, legal recognition of an evil that is so wide-spread, and whose terrible effects threaten to vitiate and taint more than one succeeding generation. The score of expediency, as if it were a final confession Christian, can do nothing with an evil that has and perpetuity of the State. As it has been for ages in operation, so will the cure be slow. Superstition thus far proves to be the most efficient ed commentary on the power of Christianity as it ing their bodies pure and holy? Why is not habit, good and bad, not more freely talked about with the young? Why are they thus left entirely to their own growing passions, which ignorance misleads, and a whole lifetime is not long enough to lament the abuse of? Why are the evil, the libidinous, the satyrs permitted to scatter their instructions in all our schools, but purity forbidden to open its mouth?

Dr. H. F. Gardner's Next Pienic.

The Doctor will continue the course of social June, by another picnic at Island Pond Grove. present month, has operated to increase the de- these men were afraid to do that thing, sire of all to escape from the stifling limits of the city; and to no better place can any one go who desires cool breezes, pleasant company, and trouble in attending, by the words of the speakthis picule may be found in another column.

The Awakening

In our day (not perhaps more than in the ages of man's past history, but better known and more Shepherds," the New York World for July 3d widely acknowledged) has come the resurrection gives a very interesting sketch of the order of morn in which souls passed beyond the shadowy worship and general appearance of the religious | boundaries of time return to tell of the land assemblies presided over in that city by Rev. wherein they dwell; and those who yet linger amid the untoward circumstances of earth-life closing with a description of a Spiritualist gath- rouse themselves to better views of existence here and in the coming future. Not with the warning blast of Gabriel speaking to the outward ear, but with the soft whispers of love coming directly within the sacred folds of the heart, is the glorious morning heralded abroad.

How many there are among the champions. both lay and clerical, of the olden creeds, who waken on the other side to find the mistakes of life, and hurry to return, bearing their admonitory utterances to the ears of friends near and dear. But such find in too many cases the doors closed against them by ignorance and prejudice-the same they helped to foster while in the form-and sadly reap the harvest themselves have sown, till the light comes to them. Such was not, however. the case with the minister referred to by our correspondent, J. A. Willard, who, writing us from Springfield, Ill., July 15th, says:

"A correspondent of mine has recently furnished me with the following item. The case occurred in the West, and the character of my correspondent I think a sufficient guaranty of the facts named:

The Methodist church lost their minister last summer. After a lingering illness he passed into the spirit-land. Before leaving, he was entranced, as we would call it. His friends thought him gone; but unexpectedly he revived, and said to his wife at his side, 'I have not left you yet. I have been to see my heavenly home; but they told me I could not go until I came back and told you that the teachings of all these years from my pulpit are false. Our ideas of heaven are all wrong. I have taught and thought we would die and go straight to God and glory. All wrong. Tell all you meet my last words to them—all wrong. The spirit-home is a beautiful land; but we must go ip step by step, and work out our own salvation

His wife has repeated all he said; but the church regrets that she was so injudicious as to give currency to the ravings of delirium, as dying coun-

The "ravings of delirium" here spoken of, are akin to the glorified utterances which in the day of that pentecost for whose second descent Metholism often prays so devoutly, while she refuses to see that it has already come, fell from the inspired lips of the apostles—and martyrs yet to be But what said the established church of that day? Why, "These men are full of new wine!" To-day Christianity brands her opponents as maniacs instead of drunkards, but they who have received the truths enunciated in his last moments by that leparting pastor, have learned the glorious fact

Life's a debtor to the grave— Dark lattice letting in eternal day!"

The Beach.

A brief sojourn at the Farragut House, Rye, N. H., conclusively demonstrates to our mind the superiority of this establishment over other hotels on the Atlantic seaboard between Nahant and Portsmouth. We have at different seasons visited nearly all the noted localities along the coast, and hence we venture the above opinion. Not that the numerous hotels in question are not well managed, for most of them are; but in our estimation the Farragut and Atlantic combine all the requisites so desirable at fashionable wateringplaces. Here we have a fine beach, where bathers may enjoy themselves to their hearts' content. A coach leaves the house daily, at cleven o'clock, to convey its patrons to the bath-bouses; and on the two hottest days of the season-Sunday and Monday, 17th and 18th July—the opportunity was fully improved.

"hop" took place in the new hall of the Atlantic House on the evening of the 16th, the Naval Quadrille Band from Portsmouth furnishing the music. It was indeed a festive occasion. and continued to a late hour.

Yachts are kept in readiness to convey parties on sailing and fishing excursions to the Shoals, about ten miles distant. A livery stable also and John N. Gardner, the excellent President and furnishes teams to those who prefer drives into the interior.

Woody lawns and cultivated fields contiguous to the hotels present an air of picturesqueness gratifying to the lovers of natural scenery.

The most striking features of the Farragut, however, are its bounteous tables, its orderly and attentive servants, its neat rooms, its affable proprietors, Mrs. J. C. Philbrick & Son, and the efficient chief clerk, Mr. Walter B. Sheppard, who is at his post early and late.

The guests, who hail from different sections of the country, are gentlemen and ladies of culture and refinement, hence the Farragut and Atlantic Houses possess a homelike atmosphere to those who appreciate such qualifications-and who does not?

Therefore we advise those who intend leaving the heated atmosphere of the city for awhile, to take passage in the elegant cars of the Eastern Railroad Co., on Causeway street, and visit our friends of the Farragut and Atlantic Houses, at Rye Beach, N. H.

Au Ecumenical on Dickens.

It is about time the pulpits met in a body and organized in a sort of Ecumenical shape on the Dickens dogma. The author has been dead but very most that can be urged in its favor is on the a few weeks, as Orthodoxy counts death, only to live more lively than he ever lived in the flesh. that the modern state, styling itself preëminently by being made to do duty every Sunday as a subject for the discourses of ministers. In the first become so deeply seated as to threaten the health place, what business have they to discuss his present condition any more than that of another person so situated? If they assume it on account of his writings, then let common decency suggest protector and ally of chastity, but that is a wretch- to them the propriety of restricting their discussion to his books. Are they moral or immoral? has been employed? Why are not our youth If these preachers want his views on God and taken in hand at the critical period of their lives, Christ, they have them plainly written down in and instructed in the imperative necessity of keep- his will. But if they nevertheless remain dissatisfied, and demand that he shall prove membership in their churches, then they admit that they are denouncing him because he was not such a member; and how long is a community professing the commonest respect for liberality of sentiment to abide insolence of that sort? Has.anv pulpit a license to abuse and damn a man, whether writer or private citizen, simply because he declined to ally himself while on earth with its ecclesiastical machinery and the dogmas it runs? Let us have this matter better understood. As for Dickens's stories, they are of course gatherings so auspiciously begun on the 28th of open to criticism; if they are irreligious and of wrong tendency, why were they not assailed Abington, Mass., Friday, July 29th. The upward while the writer was turning them off for the adtendency on the part of thermometers during the miration of a whole people? Simply because

Spiritualism in Baltimore.

Wash. A. Danskin, in the New Life, is stirring beautiful scenery. Those also who reside in the up the clergymen of Baltimore in good earnest, country will find themselves repaid for their especially the Rev. Dr. Bond, who made an attack on Spiritualism a few weeks ago. In the eyes of ers who will be there, as well as by the greeting the public, Mr. Danskin's position is the fairest of old friends who make of these meetings a kind and the best sustained, and light is being shed on reunion. A full account of the arrangements for the important subject of Spiritualism by his argu-

Massachusetts Liberal Tract Society.

The final meeting for the organization of this Society was holden at Mercantile Hall, Summer street, Boston, Sunday afternoon, July 17th. After a preliminary meeting of the Executive Committee, the audience generally were called to order by Vice President Lysander S. Richards, and John William Day was elected Secretary pro tem. of the last meeting, the Committee on revising the by Martha Howard. Constitution presented amendments to article 6th, as per instructions at a former meeting.

list be opened for the names of lady candidates to Mrs. Howard forwards us, also, a certified copy serve on the Executive Committee. The mark- of the letter received by her from Mr. Austin ing resulted in the election of eight ladies, whose names will be found among those given below. On motion of H. S. Williams, voted that the

Constitution, as now revised and amended, be adopted as a whole.

On motion, voted that the Secretary be instructed to prepare the Constitution forthwith for signatures of members at an adjourned meeting. On account of the extreme heat of the day it

was decided to omit the meeting in the evening, and Mr. Dole offered (in the name of the Boston Children's Progressive Lyceum) the use of the hall free of expense at any other time it might be wished by the Society, when not interfering with Lyceum arrangements.

On motion, voted that when we adjourn it he for two weeks, to meet at Mercantile Hall, Sunday evening. July 31st. at half-mast seven o'clock.

After some further remarks by Messrs, Reed. Carpenter, Dole, Williams, Dunklee, the presiding officer and others, with reference to the importance of making every exertion to call together a large attendance at the next meeting, it was, on motion, voted to adjourn.

The following is the Constitution adopted in full at the meeting, July 17th:

Preamble.—Realizing the necessity of a more general dissemination of liberal literature to counteract the cramping dogmas spread broadcast over the land in tracts and similar publications, we agree to unite for the purposes set forth in the following

CONSTITUTION.

ARTICLE I.—This ASSOCIATION Shall be known as "THE MASSACHUSETTS LIBERAL TRACT SOCIETY."

ART. 2.—The object of this Society shall be the publication and dissemination of Radical, Spiritualistic and Reformatory tracts and other publications to advance free thought on religious, moral and social topics which tend to the elevation of humanity.

ART. 3.—The annual business meetings of the Society shall be held in the City of Boston, during anniversary week, at the call of the Executive Committee. Special meetings of the Society may be called by the President at the written request of five members of the Executive Committee.

mittee.

Ant. 4.—The officers of the Society shall be a President, four Vice Presidents, a Secretary, a Treasurer, an Executive Committee composed of the above named officers, exofficio, and twenty-five members, and a Board of Trustees composed of five members of the Society shall be elected at its annual meeting, to hold their offices for the term of one year, or until their successors are elected and qualified. Vacancies in office may be filled at any legal meeting of the Society.

Anr. C .- Section I .- The duties of the President, Vice

Ant. 0.—Section I.—The duties of the President, Vice Presidents and Secretary of the Society, shall be such as usually pertain to such encos.

Sec. II.—The duties of the Treasurer shall be to receive all moneys from subscriptions, contributions and otherwise, and pass the same over to the Trustees, taking their receipt for the same, and shall not hold at any one time an amount exceeding twe hundred deliars. He shall not pay any bills in excess of ten deliars, except the same be audited and approved by the Beard of Trustees. He shall also keep an accurate account of the funds collected and from what sources received, also of all moneys expended and for what eljects expended, making a full report of the same at each annual meeting.

Sec. III.—The duty of the Executive Committee shall be to have the charge of the selection, publication and dissemination of such literary matter as they may deem proper and consistent with the objects of the Society; to solicit funds for its uses, and to have the general management of its business, and shall have power to fill vacancies in their number. The meetings of the Executive Committee shall be held on the first Thursday of each month, and five members shall constitute a querum for the transaction of its business.

Sec. IP.—The duties of the Board of Trustees shall be to

bers shall constitute a quorum for the transaction of its business.

Sec. IV.—The duties of the Board of Trustees shall be to receive all moneys from the Treasurer and receipt for the same, and to accept all gifts and bequests which may be made to the Society, and to hold all such moneys and property in trust for the uses of the same. All necounts and bills, in excess of ten dollurs, against the Society, shall be audited by one or more of the Trustees as the same may decide before payment by the Treasurer, and they shall have the general management of the finances.

Arr. 7.—Any person favoring the objects of this Society, as herein expressed, can become a member by subscribing to this Constitution and the payment of one dellar per annum. The payment of twenty-five dellars shall constitute a life membership.

membership.

ART. 8.—This Constitution may be amended by a two-thirds vote of the members present at any regular annual meeting of the Society. List of officers for the ensuing year:

President-William Denton, Wellesley. Vice Presidents-H. F. Gardner, M. D., Boston;

L. S. Richards, Quincy; Miss Lizzie Doten. Boston; Mrs. L. Dorman, Worcester. Secretary-Albert Morton. Boston.

Treasurer-William A. Dunklee, Boston.

Executive Committee-M. T. Dole, Charlestown H. S. Williams, Geo. A. Bacon, John Wetherbee, John Hardy, William E. Cash, J. L. Hatch, A. E. Carpenter, Dr. H. B. Storer, William White, Miss G. Stillings, Mrs. E. R. Still, Mrs. Albert Morton, Miss Mary A. Sanborn, Mrs. John Woods, Boston: B. G. Howe, Anson A. Reed, E. R. Fuller, Mrs. Maria Flagg, Worcester: E. G. Burnett. M. D., Webster; David Warner, Springfield; Mrs. W. W. Currier, Haverhill; Mrs. J. S. Dodge, Chelsea: Mrs. Elizabeth F. M. Denton, Wellesley; Mrs. N. J. Willis, Cambridgenort.

Trustees-P. E. Gay, Daniel Farrar, George W. Smith, John Woods, George W. Morrill, Boston.

Thus the Society is fairly organized, and on Sunday evening, July 31st, will present its claims to public notice and favor, at Mercantile Hall. Let all friends of liberal and progressive thought make an effort to be in attendance, and thus lend | happy to receive calls to address the Spiritualist their bodily presence and pecuniary aid to an Association which, if carried on in the spirit with which it has begun, cannot fall of producing glorious results in coming time.

Spiritualism in Melbourne.

We clip the following paragraph from The Echo of May 28th, a paper published at Dunedin, New Zealand. It is significant of the desire of the people to learn something more of Spiritualism, which has begun to be investigated in that far-off country:

"A correspondent, writing to the 'Castlemain Representative, says that he (or she) understands that several enthusiastic Spiritist gentlemen of Melbourne have decided to introduce to the colony the celebrated lecturess, Mrs. Emma Hardinge, of the United States, and two mediums, for the term of twelve months. The expense of this speculation will be about two thousand pounds, which has been guaranteed by several wealthy and liberal Spiritists of Melbourne. Mrs. Hardinge having lectured and publicly answered questions in a patronage of the Spiritualists of Vermont. clairvoyant state, in several of the principal cities of America, and having just completed a successful engagement in England, where she had large, respectable and intelligent audiences, is about to return to the States, and it is supposed that she will be willing to accept the liberal offer made by the Spiritists of Victoria."

Vermont Items.

Mrs. Lizzie Manchester will speak at Wes Randolph, Vt., the first Sunday in August, J. A. Spear will speak in West Randolph, Vt.,

the second Sunday in August. Dr. S. N. Gould will speak in North Fayston

Vt., the 24th of the present month. Dr. George Dutton will open a reform school

Correction.

In the Banner of Light of May 7th, 1870, was published a statement, copied from the East Greenwich (R. I.) Pendulum, wherein was given an account of a spirit message delivered by William Wilson, among strangers in Lake, Milwaukee Co., Wis., and sent to the father of said spirit-Austin Wilson-at his home in East Greenwich, R. I., the After the reading and acceptance of the records letter accompanying the transmission being signed

We are notified by Mrs. Howard that the message did not come through her organism, but On motion of A. E. Carpenter, voted that the through that of her daughter-in-law, Mrs. M. E. report be accepted, and the amendments adopted. Newson (who now resides in Michigan), and that On motion of M. T. Dole, voted that a marking she wrote it down at the dictation of the medium. Wilson, the father of the spirit, acknowledging the leading facts of the message to be true.

Movements of Lecturers and Mediums.

A. S. Hayward, of this city, the well-known and successful magnetic healer, with his wife, an excellent test medium, are on a professional tour to Cane Cod. They will visit the principal towns and attend the camp-meeting of Spiritualists at Harwich, August 2d.

H. T. Leonard, of Taunton, Mass., will answer calls to lecture in the trance or clairvoyant state.

Keep him at work. J. II. Powell's address is 10 Chapman street.

N. Frank White is in Boston. Address care of this office. M. Milleson, spirit-artist, is at present at the

residence of Dr. Andrew Stone, of Troy, N. Y., where he will remain until the middle of August.

Novel Mediumistic Development.

Boston.

Prof. J. H. Powell, who has lately returned from the West, gave a private scance in the presence of some thirty friends at 10 Chapman street. Boston, Tuesday evening, July 19th, at which was displayed the power developed in his wife for dancing while under influence. Mrs. Powell is a very small, physically weak woman, but while under influence she is enabled to continue in the most violent muscular exercise for a long time without fatigue to herself. The course of scances inaugurated on the 19th will be continued every Tuesday and Friday evening at the same place till further notice.

"The Battle of Gettysburg."

The exhibition of this celebrated painting at the Art Gallery of Childs & Co., Tremont street, Boston, after continuing for eighteen weeks-during which time twenty-seven thousand persons have visited it—closed Saturday, July 16th. Over \$16,000 worth of engravings from the picture have been ordered by various parties while in our city. Its proprietor, John B. Bachelder, intends leaving for Europe in a few weeks, to set in motion the work of transferring the picture to steel, which will require at least five years for its completion, although he hopes, by continuing the labor night and day, to be able to publish it in two years.

Dr. Newton In London.

An attempt was made to mob Dr. J. R. Newton, in London, recently, while he was gratuitously healing the sick in Rev. Dr. Burns's Chanel. A scurrilous handbill had been issued for the purpose of inciting a mob, instigated by "two gentlemen, an earnest Christian minister and the much respected Secretary of a well-known Christian Association"! The police interfered, and the Doctor escaped unharmed. The Doctor is working purely for the good of humanity; how disgraceful, then, is such treatment by the leaders and teachers of so-called Christianity.

The "Heathen" and the "Christian."

Hon. Israel S. Diehl, late U.S. consul at Java, has been lecturing in Pittsburgh, Pa., on "Bible Lands," Babylon and Nineveb, etc. Many things among the people of those countries, he said, we might well imitate. In all the millions of these siatic people, drunkenness and rumunknown. The same is true of swearing. If a man swears, the first duty of any man that hears him is to knock him down. Imagine what would happen if such were the practice in this country! When they want to say anything bad of a man, they say, "he is as dirty as a Christian."

Suing Brigham.

An Elder, or somebody, has been bringing a suit against Brigham Young, and in the United States Court has recovered a verdict against him to the amount of ten thousand dollars. Nothing will answer for the great head of Mormondom but to fork over that sum. He need not hope to get out of it, unless he thinks it can be done by levying war. But in that case he would have to spend his paltry ten thousand a good many times over, and have his trumpery establishment knocked about his ears into the bargain. Brigham will certainly have to come to the scratch this time.

Spiritualist Meetings at Plerpont Grove.

Prof. J. H. Powell spoke at this place Sunday afternoon, July 17th; subject, "Where are the mighty dead?" Mr. Powell's address is at present at No. 10 Chapman street, Boston. He will be societies of New England.

Miss Lizzie Doten will lecture at this grove Sunday afternoon, July 31st. Other speakers will be announced in due time.

Another Speaker Anointed.

I take pleasure in informing the spiritualistic public that Albert E. Stanley, of Leicester, Vt., a young man of fine ability, of irreproachable character, and a logical and forcible speaker, has entered the lecture field of reform. In behalf of our fraternity I cordially extend to him the right hand of fellowship, and welcome him to the toils, sacrifices, honors and dishonors of the position. Though he is an aspiring genius, none need to fear that he will "get above" his high calling, for, in the first place, God made him humble, and I know

He will make engagements within an available distance of his home, and I bespeak for him the

DEAN CLARK.

According to a writer in the Western Monthly, a remarkable discovery has been made in California, proving that the Indians, of the Pacific coast at least, came directly from Asia: "The Chinese and the Indians of the mountain tribes are able to understand one another, so many of their important words are alike or nearly alike." Should this statement be confirmed, its importance in an arch:cological point of view can hardly be overestimated.

A Wisconsin paper claims that the water of the artesian wells in the town of Sparta is so charged for physical culture at West Randolph, Vt., Sep- with electricity that telegraph wires inserted in it need no other battery.

ALL SORTS OF PARAGRAPHS.

Our thanks are due Mrs. M. Goodwin, of Glover, Vt., for a box containing a jar of raspherries. Sorry the berries were not in good condition when they arrived. They soured on the journey.

Charlotte Cushman will leave Europe for the United States on the 18th of August, remain here until November, 1871, and then return to her Ro-

A little school boy in Danvers when asked by his teacher why women should not vote, answered: "'Cause they are afraid of caterpillars."

The Mormons of Utah have turned their attention to the production of gloves that rival those of Paris in delicacy and workmanship. The gloves are made from genuine kid raised in the vicinity of Salt Lake.

Fun is better than physic.

The Norwich Bulletin of July 18th says: "The Rev. Mr. Dana, in his sermon yesterday morning, dissented most emphatically from the remarks on Charles Dickens made by that notorious ass, the Rev. Mr. Fulton, of Boston.'

Employment begets cheerfulness.

The Episcopal diocese of Wisconsin have adopted a canon to the effect that any communicant marrying outside of their communion, or by a clergyman out of their denomination, shall stand excommunicated. An "infallible" dogma may be looked for soon.

A wife's love is better than a sweetheart's.

SIX DEGREES OF CRIME,—He who steals a million of dollars is a shrewd financier; he who steals half a million is a defaulter; he who steals a hundred thousand is a rogue; he who steals fifty thousand is a knave; he who steals one thousand is a villain; but he who steals a pair of boots or a loaf of bread is a scoundrel of the deepest dye, and deserves incarceration in a prison.

Since Queen Victoria took her place on the English throne, thirty-three years ago, every other throne in Europe, from the least unto the greatest, has changed occupants.

Gerritt Smith said, a few days ago, that wars would never occur if rulers drank water instead

By doing good with his money, a man as it were stamps the image of God upon it, and makes it pass current for the merchandise of heaven. The trouble in Brigham Young's Mormon camp

is becoming serious, and the saints are deserting in much larger numbers than heretofore. Quilp, who has hitherto been a Universalist

now believes there are two things destined to be entirely lost-his umbrella and the man who stole The Empress Eugenie has been so anxious for

Plus to be declared infallible, that, while it was on

the tremble, she knelt three times a day with her face toward Rome to pray for the success of her darling hope. The Ludlow (Vt.) money diggers were assured before they began work that there was one hun-dred and fifty millions of treasure in buckskin

sacks, and only about four feet from the surface. They dug down nine feet and have not found it Had they kept within twelve inches of the surface, spreading out right and left, they could have realized a good crop in another season.

A Syracusan the other day consoled one of Dickens's mourners with the remark that he had a mighty smart sister-that Anna Dickinson."

Some one pertinently asks: " Why is it that so ciety to day will forgive a man for a thousand transgressions-nay, will fondle and flatter and crown him without repentance or forgiveness; but if a frail sister, tempted overmuch, shall make but one false step she must be consigned to hopeless infamy?"

Napoleon is sixty-two years old, and King William, of Prussia, seventy-three.

United States Senator Frelinghuysen has been confirmed as Minister to England in place of Mr.

Sunday, July 17th, was the hottest day of the season. In Boston the mercury rose to one hundred and four in the shade. The next day it stood at one hundred and one. Good weather for corn, but uncomfortable for fat people.

Congress passed a new pension law which protects the pensioner from sharpers and swindlers.

Mr. Thomas Brintnall, of Charlestown, Mass., a well known and respected citizen, died suddenly, July 18th, at the age of fifty-three.

The population of Boston is 270,900.

Speaking of his unliveried servants, Dickens said: "I do not consider that I own enough of any man to hang a badge upon." A recent writer upon the Aryan and Semetic

est Chinese deities. Where is the rascally plagiarist who claims "Shoo Fiv?" Mary Powell in her lecture on the Indians

religion speaks of " I'll Shu" as one of the old-

says she has seen 200 Indian babies all together, and not a squall came from any of them.

A new serial story by a distinguished American writer, whose name is held in reserve, is to be begun in the August Galaxy. The tale is said to be full of incident, dramatic, novel in scene and character, and admirably adapted for serial publication.

CURRENT EVENTS.

The elegant residence of Mrs. S. P. Shaw, at Old Cambridge, Mass., was destroyed by fire July 10th.

The State Department has received a dispatch from Mr. Hoffman, the acting Minister at Paris, stating that France had decided to respect the treaty or Congress of Paris of 1856, which establishes the principle that the goods of an enemy are free from seizure under a neutral flag, unless they are contraband of war. Neutral goods not thus contraband are not liable to capture, even or board of the enemy's ships. Similar advices from Bismarck are also at hand. The United States, unwilling to give up the right of privateering and to issue letters of marque and reprisal, nover became a party to the compact, which is, first, privateering is and remains abolished; second, the neutral flag covers the enemy's goods with the exception of contraband of war; third, neutral goods, with the exception of contraband of war, are not liable to capture under an enemy's flag; fourth, blockades, in order to be binding, must be effective; that is to say, maintained by a force sufficient really to prevent access to the coast of the enemy.

A very large granite building belonging to the Tudoi company, on Charles River Avenue, Charlestown, Mass. was destroyed by ilro July 18th. It was used for manufac-turing purposes. Loss \$400,000.

Mrs. Charles Kuhn, wife of Charles Kuhn of Philadelphia, and daughter of Hon. Charles Francis Adams, died at the baths of Lucca, in Italy, on Wednesday, July 13th, from in-juries received in being thrown from a carriage.

baths of Lucca, in Italy, on Wednesday, July 13th, from injuries received in being thrown from a carriage.

The United States Government will be an interested spectator of the war in Europe. The President has about decided to send Gon. Sheridan or Gen. Schofield to the scene of the conflict to see if any new ideas are developed. The Secretary of State has sent despatches to our representatives in Europe, instructing them as to our neutrality. "We will sell arms, ships, food, etc., to either side," is the purport of one despatch. The Secretary of the Navy, with the assistance of Vice-Admiral Porter, is issuing orders to all the name of the graph of the date.

Notice to Subscribers of the Rianner of Light.

for all contingencies. Gen. Sherman and Admiral Porter will not be absent from Washington many days at a time. Gen. Sherman has considerable to do under the new army bill, and both wish to be at hand in case of trouble. It is not believed that an extra session of Congress will be called under the present circumstances.

France has notified Prussia that she will not use explosive France has notified Prussia that she will not use explosive bullets if Prussia will not. After the first battle has been fought all the powers of Europe, it is said, will make an ef-fort to stop the conflict. The French journals have received orders to publish no information concerning military move-ments. The Catholies of the South German States are re-ported to be opposed to Prussia.

A telegram from Rome, July 18th, says: The Council held a public session to-day, at which 538 Fathers were present. The Schema de Ecclesia Christi was adopted by a vote of 536 to 2, and was approved as a Constitution of the Church by the Pope, who pronounced a short allocution.

by the Pope, who pronounced a short allocution.

Reports from the Indian country for the last five or six days have been quite favorable. Gen. Parker, the Indian Commissioner, does not believe there will be any trouble with the Store or other northern Indians, and hopes to avoid trouble with the southern Indians, some of whom have recently shown indications of hostile intent. Three or four members of the Peace Commission will probably leave for the plains at an early day, and if all cannot go the Commissioner will send other gentlamen as temporary substitutes to represent the views of the department. He will soon take steps to learn the will of the Osages in Kansas as to giving up their lands under the terms of the late act of Congress.

Congress.

The new Patent and Copyright Law makes twenty pages of the Congressional edition of the laws. An of that portion of it relating to patents, with notes and references, is now being published under the direction of the Commissioner of Patents. Proprietors of copyright books or other articles must remember that under the new law they are required to send by mail to the Librarian of Congress two copies of the best edition issued of each book, or photographs of paintings, stationery, &c., or be liable to a fine of twenty-five dollars.

M. Prévost-Paradol, the new French Minister and the control of the control of the page of the page of the control of twenty-five dollars.

M. Prevost-Paradol, the new French Minister who arrived in this country, July 14th, committed suicide in Washing-ton, by shooting, during the night of July 19th. It is sup-posed he was rendered temporarily insance by fatigue and the excessive heat in Washington. Among the rising statesnen of France, he was the most promising.

The Second Grand Union Picnic for 1870

Will be held at Island Grove, Abington, on Pri-day, July 20th. Special trains will leave the Old Colony Depot, Boston, at 8:45 and 12 o'clock pre-cisely for the Grove. Fare from Boston and return, including danc-

ing: Adults, \$1.00; Children 50 cents.

From the following way stations by regular trains the fare is as follows: Harrison Square, Adults, 70 cts.; Children, 40 cts 30 Veponset, 60 " Quincy, Braintree, South Braintree. East Bridgewater, 30 Bridgewater, Middleboro', 70 20 25

Hanson,

Halifax.

Kingston, Plymouth. AP Be sure to call for excursion tickets. To be obtained at the depots.

Refreshments in abundance may be obtained at the Grove at reasonable prices. No peddlers

50

or exhibitions allowed on the grounds.

Prominent speakers will be in attendance. If the weather is pleasant it is anticipated that this will be one of the largest and most interest-ing gatherings ever assembled in this famous Grove. Come one and all, and bring the children,

that they for one day may enjoy the fresh air and sunlight of the country.

H. F. GARDSER, M. D., Manager.

Boston, July 11th, 1870.

Picnic at Walden Pond.

The Second Grand Union Spiritualists' Picnic at Walden Pond, Concord, Mass., will take place Wednesday, Aug. 3d. Special trains will leave the Fitchburg Depot, Boston, at 8:45, making stops at Charlestown, Somerville, Cambridge and Wal-All excursionists above Concord will take regular trains. Arrangements have been made for the accommodation of the large numbers that atthe accommonation of the large numbers that ac-tend these popular gatherings. Public speakers and mediums are cordially invited. Edmunds's Band will furnish music. Public speakers will be furnished with free tickets by calling upon the committee. No extra charge for dancing.

We would also give notice that arrangements have been made to hold a six days' Camp or Grove Meeting, commencing Aug. 23d, and continuing until Sunday afternoon at 5 o'clock. Alterations will be made at the grove, by arranging in the support of suitable accommodations for speaking, and seat ing at least six thousand persons, the whole to be protected from the sun or rain, thus affording protected from the sun or rain, thus affording shelter in case there should be a storm. Ample provision will be made for parents to take 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 Banner of Light in due season.

Committee of Arrangements—DR. A. H. RICH-ARDSON, Charlestown; J. S. DODGE, Boston.

Great Grove Meetings.

At Fond du Lac, Wis., on Saturday and Sunday, July 30 and 31, E V. Wilson, J. M. Peebles, recently from London, England, and J. O. Barrett will address the people.
A Grove Meeting will also be held at Glen Buelah, Sheboygan Co., Wis., near the famous Eikhart Lake, accessible by ears at half fare, both Saturday and Sunday, August 5th and 7th. J. M. Peebles, J. O. Barrett and other speakers will be present. Let eyerybody come up to these feats of taberna cies.

Per Order.

The Spiritualists will hold their Tenth Annual Grove Meeting at Burnett Grove, Phonix, N. Y., on Sunday, July 31st, forencon and afternoon. Speaker, Lee Miller. Steamers "Lawrence" and "Sperry" will take passengers from Syracuse, to and from the grove, for 30 cents the round trip. The friends at other localities will air range for the occasion as may seem best. Come friends: come all.

Clay, N. Y., July 11, 1870.

By Order Committee.

Spiritualists' Camp Meeting on Cape Cod. Arrangements have been made with the New Bedford and Fairhaven Railroad, for fare to Harwich and back, \$1,15. New Bedford, July 20th, 1870. I. C. RAY.

The Austin Kent Fund.

Spiritual Periodicals for Sale at this

Office: THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. por copy. HUMAN NATURE: A Monthly Journal of Zoletic Science and Intelligence. Published in London. Price 25 cents.

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

The Religio-Philosophical Journal: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cents.

THE LYCEUM BANKER. Published in Chicago, Ill. Price

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CUL-TURE. Published in New York. Price 20 cents per copy.

Business Matters.

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105 East 12th street, New York. Terms \$2 and 3 stamps. Money refunded when not answered. MRS. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometer and Medium, will answer let-

ters (scaled or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3 cent stamps. Send stamp for a circular.

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Message Bepartment.

EACH Message in this Department of the BANNER OF LABIT we claim was spoken by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conant,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an underveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrino put forth by spirits in these columns that does not comport with his or ber-reason. All express as much of truth as they perceive no interes.

-no more.

東京 Persons receiving such messages are requested to inform us how far the statements made agree with the facts, as known to them.

Special Notice.

The Banner of Light Public Free Circles closed Thursday, June 30, in order to allow Mrs. Conant her usual vacation during the heated term. They will be resumed the first Monday in September.

Invocation.

Oh, thou Great Spirit, who art the sum total of all spirits, we bring thee our prayers and our praises, our hopes and our fears, our joys and our sorrows, and we lay them upon the altar of this handsome day and ask thee to bless them. Thou knowest us better than we know ourselves, thou who art always unknown to the finite spirit, yet to whom all spirits ever turn their faces and pay their vows. Thou, our Father and our Mother, we will not ask thee to receive our praises or to hear and answer our prayers, for so surely as we praise and we pray thou wilt hear, thou wilt answer. Thy blessing will come like the breath of sweetest lilies and fairest roses to our souls, refreshing us and nourishing us for eternity. Oh, Lord, grant us strength to hear the crosses that shall be laid upon us; grant us ever to walk steadily in thy way, and to ever be found honestly performing thy work. Oh, grant that we may always have a hand and a heart to uplift the fallen in the way of life; grant, our Father, that we may always feel that thy sons and thy daughters dwelling in mortal life may have need of our ministrations, and may we always answer the call and so perform thy work. Oh, thou Great Spirit who watcheth over nations and worlds and souls, we know that thou wilt do all things well; and if we bow our heads, even to drink the bitter waters, we shall rise refreshed, knowing it is thy hand that administers the draught. It is thy wisdom and thy love that lays the cross upon our shoulders, and bids us mount the steeps of many a calvary. Father, may we ever be found doing thy will and walking in thy way, and thus may thy kingdom come and thy will be done here upon earth as in heaven. Amen.

Questions and Answers.

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

Ques.-Does the Messiah spoken of in the Old Testament mean the saviour, or some one yet to

Ans.-Biblical scholars have determined that the prophecies of the Old Testament, concerning the Messiah, had reference to Josus the Christ, and that is our belief.

Q.—Can spirits penetrate the earth and examine the different strata or formations?

A .- Yes, they can. There is nothing in matter that is impervious to spirit.

Q.-E. P. Woodward, in the World's Crisis, in a lengthy criticism of Prof. Wm. Denton's late discourse in Music Hall, Boston, "Is Spiritualism True," (a report of which was published in the Banner of Light) sums up the main points of his argument as follows:

"So the case stands about like this: We receive certain communications from some intelligence hitherto unknown. This intelligence claims to be the spirit or spirits of dead men. And certain phenomena are exhibited, certain facts are communicated, which are supposed to be evidence, going to show that these intelligences are what they claim to be. But they will LIE—they admit it themselves. And the only argument we have to show that they would not deceive as to their identity, is that 'they would not be willing to de-ceive on that 'point.' Why not on that? They do deceive on some points, and we cannot assume that they may not on all. So that the fact on which Spiritualism stands—the intercourse of men with the spirits of the dead—rests solely on the ASSERTIONS of 'LYING SPIRITS': assertions of spirits who have lied, and who, for aught any one knows lie when they say they were once clothed with mortal flesh."

What have the intelligences who control these scances to say, if anything, in reply to the writer

A .- We have something to say concerning it. In the first place, so long as this life continues to send liars out through the channel called death to the spirit-world, so long, in all probability, there will be liars dwelling there; and as the great highway between the two worlds is open for all, the saint and the sinner, the liar and the truthful spirit, all can take advantage of the means of return. This being true, you are as liable to entertain the liar as the truthful spirit. Society here is at fault. It is not the fault of the spirit-world that you get lies from that world, but it is your fault. You teach them here to lie. In all your social intercourse you teach lying. You foster and nourish it as if it were a something upon which your lives depended. How is it in your mercantile pursuits in life? You never trade without telling, at least, a hundred lies. This is true. How is it with your politics? You lie at every turn you make. How is it with your religion? You mock your God with lies, almost from your birth. Many of you say with your lips that you believe in a hell, a literal hell of fire and brimstone, while in your hearts you deny it. You claim-nearly every Christian does-to be walking in the footsteps of the meek and lowly Nazarene. There never was a greater lie. You claim to be religiouists after the old stamp of Christians, as they came fresh from the hand of the meek and lowly founder. And here you lie. And so your whole system of ethics is a system of lies. You teach your little ones to lie, unconsciously, perhaps, but nevertheless the lesson is given them, and they make large profit by it. They grow up in this school of deception. The little child practices it. The young man and the young woman practice it, and even the old man and the old woman who stand tottering at the brink of the grave practice it. How, then, can you expect that all in our life will be truthful spirits, since they enter the spiritworld precisely as they were? Thieves are no less thieves with us; liars are no less liars with us. Death does not change the spirit. It only severs the connection between the spirit and body, and sets the spirit free. If it has been brought up to lie here, it will not forget its bringing up in the spirit-world. If it comes back, the chances are more than equal that it will lie to you on coming back. It is its native element, so far as its earth-life was concerned. Time, circumstances, and the holy influences of the spiritworld must be brought to bear upon it long, ere it will outlive the shadow that has clustered around it through its earthly life.

Q.—Why must we pray to our Father, and

our Mother, too?

not because God imposes it upon us as a duty. By no means. We feel the necessity for prayer, but they who pray because they feel that God is angry with them, and they wish to appease his anger and make peace with him-their prayers will amount to nothing. They are not prayers; they are mere mouth utterances. To me God is both father and mother, possessing the male and female principle of life. It was my custom when here to address the Great Spirit as Father and Mother, and I have carried the custom with me to the spirit-life, and bring it with me again when I return: It is not a necessity, not even with me. Q.-If God knows our thoughts why should we

pray at all? A .- There is no necessity for our praying at all, so far as God is concerned. I believe the Great Spirit knows what we would ask for before we ask for it. But, to me, prayer consciously brings us into a higher spiritual relation with God. It opens the doors of our inner lives to admit the blessings which God would bestow upon us. It spiritually changes us for the time being.

Q.-Would our spirit-friends who were truthful when here be likely to deceive us when they ferring to a bouquet on the table). Oh grant, our communicate with us now?

A .- If your friends went out of this life truthful spirits they will return truthful spirits, and will shall thy kingdom come to us, and thy will be give you nothing but the truth so far as they understand it.

Q.-Does the passage in the Old Testament, beginning, "To us a child is born, to us a son is

given," &c., refer to Hezekiah or to Christ? A.—To my mind it refers to Christ. April 26,

Oliver Burgess.

I lived here in this city thirty-four years ago, Oliver Burgess was my name. I was seventynine years old. I never thought I should return again in this way. I believed that I should be resurrected at the general resurrection, but not come back to speak in this way. I was a trader. and kept a store on Sea street-West India goods. I have never been exactly at rest here in this spirit-world, and for this reason: I took advantage of one of my neighbors, one who had always been very kind to me. There was a debt pending between my father and his. His father owed my father three thousand four hundred and twentyworld, and in my debt at the time I collected it paid, but the note was not destroyed, because it lost; that when all his papers were got together be found, and I was to pass it over to its rightful just; I was a thief. There were various circumremember. Suffice it to say I come here to-day comfortable business. April 26.

Frederic Dane.

simply come here to let them know that I am quence is. Bear it. and whatsoever pleases them to do with what is left, will please me. I am prepared to name, Edward Perry. Good day, sir. give them in my own home all evidences of my death which they may need to have; and more than that, I am prepared to give them not only spiritual, but material evidence. Write to Daniel Hempstead, of New York City, making inquiries concerning me, and he will forward the evidences concerning my death. It was an unfortunate phia, Penn. During my sickness I made my will, affair. I ran into excesses in this country that giving nearly all my property to three distant dragged me down in my own, and I went out relatives who had aided me, been kind to me, and from this life to the spirit-world a drunkard. But who were needy. My property amounted to some-I have outlived it, and I return with the blessings thing over \$900,000. of the Great God, to day, and free from all those things which dragged me down as a mortal. every publication. April 26.

Maggie Dane. sister. Good day, sir. April 26.

Ellen McDermot.

I died at the hospital of the Sisters of Charity, two children—a boy and a girl. They have both been adopted into good families. But my sister day, sir. feels it her duty to get them away from those families, because the families are Protestants. I object to it, and I appeal to the Catholic clergy to prevent it, because I know they are well off as they are. My sister is not the good Catholic that | have the faith that no suicide shall ever enter the she professes to be. She makes very large pro- kingdom of heaven. So they consider me as fession on certain occasions, but she does n't live | hopelessly lost, of course. To begin with, I did the life of a true Catholic, by no means. Ellen | not commit suicide, and to end with, if I had, McDermot, my name. I come to ask the Catholic should have probably found heaven about as clergy, and particularly the father confessor of quick as most anybody; should have tried pretty my sister, that he will prevent her, if possible, from interfering with my children. They are drowned three weeks ago in Beaver Creek, Daywell off, and I am satisfied with their home. I ton, Ohio. My name was Martin McCoy. died of consumption, and I feel as I did when here-weak. But I am not sick in my new home. April 26.

answered by C. H. Crowell.

Invocation.

Thou Shepherd of our souls, thou safeguard of the world, we know that thou seekest such to worship thee as can feed thy lambs, such as can clothe thy naked, can speak peace to thy sorrow- Hollis, N. H. I was seventy-four years old at A .- To begin with, there is no must about it. | ng and outcast on the earth. Oh, our Father, the time of my death. A few evenings ago, some

If we pray we should do so because we desire to, thou ever-present spirit of good, we would worship thee aright, we would feed thy lambs. Oh Lord, we would speak peace to thy sorrowing, we would bear in the arms of thy love all thy children, away from the storms and the darkness of error and crime. We know that thou ever watcheth over us for our good, that thou art ever tempting us on, forever on from one height of time at least, and be passive, and to all wish of glory to another, that forever and forever we for one thing, not each one be wishing for some shall ascend, and yet never reach thee. Oh Lord, we would preach thy gospel to all the earth. We would tell the weary wanderers on the shore of tion of spirit from the other world that will be time that there is a life after death, and that even there the disconsolate soul may find the law of infinite progress, and press its way onward and upward toward truth and light and wisdom and happiness. Oh, our Father, we bless thee for the powers of endurance which thou hast given us; we bless thee for the infinite spirit which thou hast bestowed upon us, for we are infinite in eternity. We belong to thee, oh God. We are a part of thyself. We praise thee, oh spirit of the flowers, for the beauty of the flowers, and we ask that our lives may exhale as pure and holy gifts as is the fragrance of these fair vernal gems (re-Father, that our every thought and every deed may be hely, and entirely accepted by thee. So done to us, forever and forever. Amen. April 28.

Questions and Answers.

QUES. - May we not expect that character shall come to be regarded as a certain quantity, so to say-so that the human word shall be held as yea, yea, and nay, nay 2...

Ans.—We may expect that in the distant future. It is not very near you. O.—Is it not a loss to society that the word—I

mean a man's word as an indication of character, is not more valued?

A .- Yes, it is. April 28.

Thomas Hayes.

I was murdered about one year ago in Brooklyn, N. Y. Last week my murderer received a sentence of imprisonment for life, and my friends are very much disappointed that he did not receive sentence of death. But I come here to say nine dollars. That is as the case stood before the to them that I am very glad of it. He is not fit for your life, and if not, he surely is not fit for from the son. The son came into possession of our life. This world, its usages and customs, have the father's property, consequently must pay his made him, in part at least, what he is, and it is father's debts. I have to come back here and this world's business to reform him before sendown with shame that my father, when on his ing him to another life. So I hope he will be redeath bed, told me that such a debt had been formed before he comes to the spirit-world, because there are quite enough of his class here at had been mislaid. He could not think it was the present time. Most of them the wise and good of our life care for and restrain, but some of for the settling of his business he thought it would | them are at large, and they go up and down the earth, doing all the mischief they can, living out owners. I found the note and kept it. I was un- their old earthly tendencies, and making murderers by scores. That is what you do by sending stances connected with it which he may not now criminals to this life. So I am very glad that the man that murdered me is put in State's prison to ask forgiveness of the grandson who is now on for life, instead of being sent over here to perthe earth. The son of the old man is here, but the haps have a chance of returning and doing grandson who represents the family I defrauded | more harm than he ever did in the earth-life. is on the earth. I come to ask his forgiveness. I want my friends to consider the subject in a His name is Isaac Bosworth. I have been unhap- philosophical light, and be glad, as I am, that the py about it all these years, and it has been a great | case has turned as it has, and to cease thinking millstone about my neck, dragging me down. I so very hard of him, because in murdering me he will do everything I can to make amends for the | answered a law that was of his nature, and wrong I did, and I hope I shall ere long see the could not have done otherwise. In my opinion it time when I can forgive myself, for if I do not do was forcordained in his case before his eyes ever it for myself nobody else can. [Did you not have saw the light of this world. I pity him, and several children?] I had five. [You lived near shall do all I can to reform him, although your your place of business? Yes. I hope you will present institutions are not well calculated to renever be obliged to come back on any such un- form criminals. I shall do all I can to make him over before he comes to the spirit-world. [You did what you could. I presume, to save his life?] Yes. I did. I fought hard for it, just as hard as I My people in Scotland have faith in the return | knew how to fight. I was not what I wish I had of the departed spirit. They wish within the been on this earth, by no means, but I have next two years to settle up my father's estate. It made up my mind since I come to this spiritcannot be done till they have news that the son | world that it is best for everybody to exercise all who lived in America some twenty-nine years the higher faculties of their nature at all times, ago is not alive. I am that son. I am Frederic, and if the divine within us says do' this or that, son of Sir Edward Dane, Balmoral, Scotland, I do it by all means, no matter what the conse-

My name April 28,

Mary Ploxley.

Money, worldly wealth brings me back to speak to you to-day. My story is this: In the first place, my name was Mary Ploxley, of West Philadel-

My near relatives now say that I was insane, that I made my will when I was insane, so they [Will your message reach your friends?] It will, are contesting it. Well, I was not insane; I knew because your most worthy paper reaches them what I was about. I did what I felt was right. I always told them that they would be sorry for their conduct toward me. They opposed me in many ways, but particularly in my family mat-I am Maggie, That was my father; I helped ters and religious faith. Upon that, doubtless, him to come, and so I got so near, I had to come they predicated my insanity. Well, I was sane. myself. My father died in New York-I died in Never had an insane moment in my life, and they New York, and my little sister Lottie and my have no ground for thinking I was insane, save mother died in New York. My father in this that I differed from them in point of religion. I country was some of the time on the stage. He differed from them as you do from the world who was very gifted in song, and he was quite an able are skeptical in your faith. Now they are conessayist in his own country, but he drank, and testing my will, and I am determined they shan't that was his ruin. And my mother did the same, break it. I have some power over earthly things. I have been long used to coming, [You have nev- and I shall use it, and more than that, I can call er been here before, have you?] Oh, no, sir, but to my aid those who gave me the property, who I come to this lady at her home. Lottie is my knew all about it, who can come as readily to earth as I can and influence earthly matters as readily and more powerfully than I can. So I am quite safe in telling them that their fight will be for nothing. They will lose in the end. Better in New York, the 16th of last November. I left stop where they are. If they want to keep what they have got, better stop where they are. Good-April 28.

Martin McCoy.

Some of my friends are troubling themselves with the idea that I committed suicide. And they hard, and they who do, generally succeed. I was

You understand what I come here for, is to tell my folks first that I didn't commit suicide. It was an accidental death, if there are any accidents in Nature. And secondly, if I had, there Scance conducted by Theodore Parker; letters | would be for me a heaven beyond the grave. So they must cease to trouble themselves about my welfare. I am very well off, and would not return if I could. Good-day, sir. April 28.

Elizabeth Blake.

I am Elizabeth Blake. I lived when here in

they did n't manage matters right, being ignorant, and so none of us could manifest, and they said the whole thing was a humbug. Now I come here to ask them to try again, and when they once get seated to remain so for a decent length special blessing to come to themselves. Now if they are all of one mind, they will get a revelasatisfactory to them, I hope. Good-day, sir.

Joshua Banks.

April 28.

I am not exactly clear from the things of this world yet. I died of apoplexy last night in Denver. Joshua Banks is my name. I was thirtyfour years old. I take this method of informing my brother, who is not a stranger to these manifestations, that I have ascended, as he calls it, and that when I get fairly clear from the earth, I shall he happy and glad of the change. God bless you. April 28.

Scance conducted by Theodore Parker; letters answered by C. H. Crowell.

MESSAGES TO BE PUBLISHED.

Monday, May 2.—Invocation; Questions and Answers; Robert McCulloch, 35th Mass, Regiment, Co. C., to friends; George A. Snow; Ruth Adams Story, of New York City; "Duke of Wellington" (colored), to his master, Maj. Robert Brown, of Georgia; Mark Colbath, of Newington, N. H. Tuesday, May 3.—Invocation: Questions and Answers; John Henry Baxier, of New York, to his mother; Mary Kane, of Boston, to her husband; William Sherman, to his brother-in-law.

Kane, of Boston, to her husband; William Sherman, to his brother-in-law.

Thursday, May 5.—Invocation; Questions and Answers; Herbert D. Reckwith, 57th Mass. Regiment, Co. L. to his friends; George Hollingdale, to his brother, in Sidney, New South Wales; Caleb Brown, of Hallowell, Mc., to friends.

Monday, May 9.—Invocation; Questions and Answers; Augustus Reed, 6th Mass. Regiment, to friends; David Mears, of Philadelphia, to his relatives; Jonnie Abbott, of Lawrence, Mass., to her mother; Michael Daly, of Boston, to friends.

Tarsday, May 10.—Invocation; Questions and Answers; Amonts H. Fairried, died in Calcutta, to his friends; Mary Ann Mitchell, of Boston, Tatrick Farrell, 28th Mass. Regiment, Co. 6; Nettle Sayles, of Windsor, Conn., to her mother: Eliza Pickering, to her nephew, Lather Colby.

Thursday, May 12.—Invocation; Questions and Answers; Albert J. Bellows, M. D., of Boston; Capt. Williams, of the Oncide, "to his family; Eliza Thomas, of Blue Hill, Mo., to flends.

Monday, May 16.—Invocation: Questions and Answers: When the glerious sun at needday proudly gazes from on

Albert J. Bellows, M. D., of Boston; Capt. Williams, of the "Oncida," to his family; Eliza Thomas, of Blue Illil, Mo., to friends.

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

Thursday, May 19.—Invocation; Questions and Answers; Joseph C. Adams, died in Liverpool, Eng., May 18th; Nathan Walbridge, of Charlestown, Mass., to his relatives; Susle Tyler, of New York City, to her mother.

Monday, May 23—Invocation; Questions and Answers; Frederic Scheltze, of Boston, to his brother Henri; Arthur Gaines, of Bellaire, Md., to his family; Edna Sturgis, of New York City, to her mother.

Taesday, May 24—Invocation; Questions and Answers; John 11. Cilley, of Hoston; Major Elliott; Annie Maria Carroll, of New York City, to her mother; Elizabeth Henshaw, to Sallie Sumner.

Taesday, May 31.—Invocation; Questions and Answers; Elisha Williams, to his brother, in Illinois; Annie Page, to her Aunt Mary, in Brooklyn, N. Y.; Margaret Welch; James L. Hapgood, of Columbus, 9., to his friend Arthur Davis.

Thursday, June 2.—Invocation; Questions and Answers; Annie Louisa Crane, of Augusta, Me., to her sister; John Perry, of Suncook, N. II, to his family; Noah Sturtevant, of East Boston, to his friends.

Monday, June 8.—Invocation; Questions and Answers; Dexter Richardson, of Usbridge, Mass., to her mother; Thomas Harrett, of Maiden, Mass., to his friends; Edward II. Parsons, of Boston, to his vife.

Taesday, June 7.—Invocation; Questions and Answers; Dexter Richardson, of Usbridge, Mass., to her mother; Thomas Harrett, of Maiden, Mass., to his friends; Edward II. Parsons, of Boston, to his vife.

Darrett, of Maiden, Mass., to his friends; Edward H. Parsons, of Boston, to his wife.

Taesiday, Jane 7.—Invocation; Questions and Answers; James L. Hartup, died in Rome, June 7th; Nellie Williams, of Boston, to her mother; Elizabeth McDonald, to her father in New Bedford.

Now Bedford.

Thursday, Jane 9.—Invocation; Questions and Answers; Mendum Janverin, of Portsmouth, N. II., to his children; Edward Richardson, of New Bedford, to his father; Edward II. Clemence, of Liverpool, England, to his family.

Monday, June 13.—Invocation; Questions and Answers; Thomas Ilunt, of Salem, Mass., Caroline Phillips, of Williamsburg, N. Y., (died in Frankfort, Germany, June 8); Johnny Jolee.

burg, N. Y., (died in Frankfort, Germany, June 8); Johnny Jolee.

Titesday, 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, Fla., to her relatives.

Monday, June 20.—Invocation; Questions and Answers; Jennie Abbott, of Bangor, Me., to her mother; Mary McGill, of Boston, to her sister; Patrick Power, of Halifax.

Thursday, June 21.—Invocation; Questions and Answers; Ilmie Tubbs; Edward H. Ilarris, 2d Virginia Infantry, Co. C, to friends; Mr. Roby; Gideon Sampson, of Steubenville, O., to friends.

O. to friends.

Thursday, June 23.—Invocation; Questions and Answers;
Rev. Isaao Farrington, of Hartford, Conn., to his family;
Minnie Harris, of Venance, N. Y., to her sister; John Henry
Styles, of Chelsea, Vi., lost from the ship "Orient," to his
mother.

Monday, June 27.—Invocation; Questions and Answers;
Max Williams, of New York City; Polly Cutts, of Boston, 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 Country.

Jno. F. Kapp. \$1,00 A friend. \$1.00
G. H. Davis. 50 Friend. 5,00
Isaac J. Philpott. 1,00 Mrs. A. Libbons. 50
W. Richards. 50 Wm. N. Hart. 1,00
W. A. D. Hume. 50

MINNESOTA.

Semi-Annual Convention of the State Association of Spiritualists.

Reported for the Banner of Light.

The Convention met at Farmington, Dakota Co., Minn June 24th, at 101 A. M.

As the delegates had not all arrived, a preliminary meet ing was called by the President, and a committee of arrange ments appointed to conduct the business of the Convention, select speakers, &c. J. W. Jenkins, John Canfield, J. H. Soule, Mrs. L. Edson and Mrs. Carpenter were appointed. The time for one hour was then spent in conference meeting, and, from the remarks made, it seemed as if each and all had come determined to further the cause, and have a good time generally.

od time generally.

Afternoon Session.—Meeting called to order by the Presi-

Afternoon Session.—Meeting called to order by the Prosident. Music by J. L. Potter, and a song by the choir, after
which a conference meeting of half an hour was held.
The hour for the lecture having arrived, we were again
favored with music and song by the choir, after which Belle
A. Chamberlain gave a short lecture, followed by H. H.
Smith, who gave a very radical address about God and his
works. He frequently appealed to Dr. Thomas for confirmation or denial of his statements. Adjourned, at the
class by music and singing to meet again at 8 ecclest by firmation or denial of his statements. Adjourned, at the close, by music and singing, to meet again at 8 o'clock r. M.

Evening Session.—After being called to order by the Prasident, Mrs. H. E. Pope spoke for about fifteen minutes only, as many wanted Dr. Thomas to occupy all the time he could in answering Bro. Smith, which he did in a masterly manner. Adjourned with music and singing by the choir.

Saturday Morning Session.—The Executive Board met by appointment, and the usual business was transacted. J. H. Soule was elected to fill a prancy in the Roard caused by

Soule was elected to fill a vacancy in the Board, caused by the removal of M. T. C. Flower from the State. On motion,

the removal of M. T. C. Flewer from the State. On motion, voted that we require our State Agent to give a monthly report through the papers.

The Convention was called to order by the President at 9 o'clock A. M., and a conference of one hour agreed upon. Speakers for the morning were Isaac Pope and J. L. Potter, but when the time for speaking had arrived, Dr. Berlin, of Farmington, took the place of Mr. Pope, who was called out to attend a sick atlent. The iccture by Dr. Berlin was straightforward and practical, and the good advice he gave should be heeded by all. He was followed by J. L. Potter, State Agent of the Association, who has labored for the cause in this State for ever a year. Adjurned with mosts cause in this State for over a year. Adjourned with musi

Afternoon Session.—Conference meeting of one hour, followed by a lecture by W. F. Jamleson. It was a rich treat to all who heard him, logical, humorous and pathetical. We to all who heard him, logical, humorous and pathetical. We hope to have the pleasure of hearing him again in "coming days." Mrs. Ballou then spoke on the predigality of Spiritualism, and gave some items of interest in her personal experience in the South. On motion, voted that the public meeting be suspended in the evening, and that circles be held in the different localities where mediums were staying. Mrs. Lepper, of Anoka, gave some very good tests at her circle, and from the reports in the morning, the circles gave very good satisfaction. very good satisfaction

Sunday Morning Session.—Convention called to order by the President. Conference of one hour. Committee on Resolutions appointed—J. H. Soule, Wm. Chatfield and Belle A. Chamberlain.

A. Chamberlain.

A motion was made that a full number of delegates be sent to the National Convention, to be held at Richmond, Ind., Sept. 27th. Carried. Dr. S. A. Thomas, Dr. J. K. Balley, W. F. Jamieson and J. L. Petter were elected. In the evening, however, Dro. Jamieson positively refused to go, and resigned in favor of Mrs. Rowley, of Farmington, who was elected. The lecture of the morning was by Dr. J. K. Bailey, followed by Dr. S. A. Thomas. Adjourned with music and

singing.

Afternoon Session.—Called to order by President Bangs, and opened with a conference meeting. Remarks were made about the effort to put God in the Constitution—with reference to a committee in England appointed to amend or rovise the Bible—and on woman's rights. Mr. Jamieson had remarked in his lecture that some said there were no women in heaven, as there had once been silence there for half an hour, a thing which could not have happened had there been any women there. After much facetious conversation on the subject, Mrs. Welch, of St. Paul, arose and made a motion that if the English clergy did amend the

of my friends, my family, formed a circle to call bible, it should be so amended that women can go to heaven, some of their friends from the spirit-world. But of being saved, as now the Bible does not speak of one who

of being saved, as now the Bible does not speak of one who has been saved.

A locture followed by William Wakefield, controlled by one who left the earth in consequence of intemperance. He gave his experience in spirit-life, and his remarks were characteristic of that class of persons. J. L. Potter gave a discourse on the so-called discrepancies of the communications from spirit-life, showing logically that each one gave his or her testimony from an individual location or standpoint. Adjourned.

Evening Session.—Called to order at 7½ o'clock, and after a short conference we were again addressed by W. F. Jamie-

Evening Session.—Called to order at 7½ o'clock, and after a short conference we were again addressed by W. F. Jamieson, followed by William Wakefield; his remarks to Bpirtunlists, and mediums in particular, were excellent.

Resolutions were passed thanking the St. Paul and Milwaukee, St. Paul and Bioux City, and St. Paul and Pacific Italiroads, for their free return tickets; also to the people of Farmington and vicinity for their untiring kindness and hospitality to all, and especially to W. H. Markland, of the Occidental Hotel, who generously opened his house to all who would come; also to the speakers and singers, who did so much to contribute to the harmony of the occasion.

who would come; also to the speakers and singers, who did so much to contribute to the harmony of the occasion. The Committee of Arrangements for the Fall Convention were elected and time and place agreed upon. Committee, J. W. Jonkins, Brocklyn, Hennepin Co.; J. H. Pearl, William Calkins, Mrs. F. C. Shephard and Mrs. Stiles of St. Anthony, The time for the Annual Meeting will be Oct. 21st, 22d and 23d; place, St. Anthony or Minneapolis. All friends of the cause remember the time and place.

23d; place, St. Anthony or Minneapolis. All friends of the cause remember the time and place.

A circular of the "Year Book of Spiritualism," from Hudson Tuttle, was read, and mediums urged to comply with the request. The claims of the various spiritual papers were recognized, and all urged to subscribe, as more light was needed, and in no way can it be sent as cheaply and efficiently as through the weekly papers. Good feeling and harmony provailed, and all voted it a time long to be remembered.

HARRIET E. Pope, Sec'y.

Morristown, Rice Co., Minn., July 5th, 1870.

Written for the Banner of Light. SONG OF THE ANGELS.

BY LYDIA CHAMBERLAIN.

fortals, unto us 't is given, by the Hely One above, ever more to watch around you, with a ministry of love; Chough unseen, you feel our presence in your spirit-yearn-

ings deep; isten, listen to our teachings, while our guard of love we

When the rosy light of morning chases darkness from the

high. When the gentle twilight shadows slowly creep o'er hill and

plain, And when slumber's chain hath bound you, we our vigil still rotain.

In youth's bright and glorious spring-time, when the joys of earth seem fair. We are ever, ever round you, with our tireless guardian care;

And as in the path unholy, you in weakness often stray, We would gently help to lead you in the straight and narrow way.

When the cares of earth are pressing your weak spirits day by day.

When your earthly hopes are blighted, when your earthly joys decay, and when thick and darkling shadows all along your path-

way lie, We would point your weary vision to the glorious land on high.

When at last upon your death-couch, pale and suffering, you shall-lie, Then with soft and gentle whispers, we to soothe will still

be nigh; and whone'er your fettered spirits shall have burst their

earth-bands strong, We will bear them home to heaven, with a glad, triumphant

Married:

At Englishtown, N. J., July 2d, by the Rev. J. B. Beach, Villiam D. Cady of Bricksburg and Lucy A. Sterne of Euglshtown

Passed to Spirit-Life:

song.

From Boston, July 2d, Mrs. Elizabeth B. Willett, aged 55

From lloston, July 2d, Mrs. Elizabeth B. Willett, aged 55 years and 6 months.

Our sister passed on with the full assurance of immortality, leaving an affectionate husband and four children to mourn her vacant seat at the domestic board—a place which she so nobly and faithfully filled. She was a loving wife, a devoted mother, and sought to perform every known duty; and when her past efforts seemed budding into future promise, disease marked her for its prey, and after twelve months of weary suffering, during which time everything was done that skill could devise or money afford, the angels' claim proved the strongest, and the spirit whispered, "Sister, thou art wanted in realms above." At first she did not want to respond to the arrents call, and the fond ties of earth drew her closer; but finally her condiding trust in spirit power proved the needed strength for future change. Calmly and confidingly she waited the angel call. During the last two months of her sickness, while her husband watched by her couch, never leaving her, she clinging to him with that nearness as though her safety depended on his presence, she would often say to him, "Why, do you not see these friends by my side? Cannot you recognize this dear hady bending over me?" He replied no, they were not visible to him. Still she could but feel that in asmuch as it was to her a reality. It must be to all her attendants. The day before she passed to higher life, her physician expressing a great deal of interest in her behalf, conversed with her in relation to the change then taking place. She desired to know her true condition. He replied that next morning she would be in heaven. Calmly she realsed her eyes, as it to say, "Father, thy will, not mine, be done," and in a few short hours, breathylage and a few ing she would be in heaven. Calmly she raised her eyes, as if to say, "Father, thy will, not mine, be done," and in a few short hours, breathing a parting blessing on her dear family, she sweetly sank into the arms of loving angels. Funeral service conducted by Mrs. Aby N. Burnham, by, the express desire of our now translated sister, when in earth-

Happy are the dead who die in the knowledge of immortal truth.

ABBY N. BURNHAM.

From Chelmsford, Mass., May 30th, at her sister's, Emma J. Mansfield, wife of George E. Mansfield, aged 31 years and 8 months, after many months of that lingering disease, conumption, which takes many of earth's fairest flowers to blossom anew in another life.

blossom anew in another life.

Our sister ever bore her sufferings with patience, was a firm believer, and held sweet communion, in the long days of suffering, with those that had passed on to brighter shores. She rejoleed as the hour of dissolution drew near, a sweet smile glowed over her face, and her words were comforting to her dear friends. She possessed a character of substantial worth, unpretending in her manners, true to her attachments, and possessed those desirable qualities that secured for her largest esteem from those that knew her best.

We laid the worn hody away among the Forest Hills she loved so well, with full assurance from her lips that her freed spirit has passed on to that immortal clime to unfold its beauties there, ever returning to bring sweet words of comfort to her husband, little daughter and friends.

Funeral attended by X. 8. Greenleaf at Lowell: by Mrs. Jennette J. Clark at Forest Hills.

[Notices sent to us for insertion in this department will be

charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.] Spiritualists' Camp Meeting on Cape Cod.

The Annual Camp Meeting of Spiritualists on Cape Cod will be held at Nickerson's Grove, Harwich, commencing on Tuesday, Aug. 2d, and continuing until Sunday evening, Aug-7th, 1870. Arrangements have been made with the railread Tuesday, Aug. 2d, and continuing until Sunday evening. Aug. 7th, 1870. Arrangements have been made with the railread for a reduction of fare, and tickets from Boston to Harwich and return may be obtained for \$3 only, of J. S. Dodge, No. 84 Hanover street, and at the Banker of Light office, Boston. A large number of the ablest speakers upon Spiritualism have been invited, and will be present during the meeting. The public are cordially invited to participate with us in this social and intellectual feast.

Board and accommodations in lodging rooms or tents may be engaged in advance, or after arrival at the meeting, by addressing R. A. Lothrop, West Harwich, Mass.

DOANE KELLY,
Z. H. SHALL,
CYRUS HOWES,
T. H. BAKER,
E. DOANE, JE.,
W. B. KELLEY.

Arrangements.

Seventh National Convention—The American Association of Spiritualists. Association of Spiritualists.

To the Spiritualists of the World:
The Seventh Annual Meeting will be held at the Hall of the Spiritualists in Richmond, Ind., on Tuesday, the 27th day of September, 1870, at 10° clock in the morning.
Each State organization is invited to send "the same number of delegates that they have Kepresentatives in Congress, and each Territory and Province having organized societies is invited to send delegates according to the number of Representatives, and the District of Columbia to send two delegates," to attend and participate in the business which shall come before this meeting.

By direction of the Board of Trustees,
HENRY T. CHILD, M. D., Sec'y,
Sel Race street, Philadelphia.
The Board will meet on Monday, the 26th of September, at

Grove Meeting. The Progressive Lyccum and Society of Spiritualists and Liberalists of Milan, O., will hold a Grove Meeting, Saturday and Sunday, Aug. 20th and 21st, in the beautiful grove of the Western Reserve Seminary. It is located in almost the heart of the town, and will be fitted in the best manner for the occasion. Emma Hardinge, J. M. Peebles and A. A. Wheelock will occupy the rostrum. Ample provisions will be made for the accommodation of friends from a distance. The speakers' names are sufficient guarantee of the intellectual feast to which all are invited.

Hudson Turkes, Conductor.

rhich all are invited. Hu LEE VAN SCOTTEN, Secretary. Two Days' Meeting at Albion, N. Y. Arrangements have been perfected and several speakers engaced for a two days' meeting at Albion, N. Y., on the 30th and 31st days of July, commencing at 10 o'clock in the morning. Entertainment will be provided, and a cordial invitation to be present is extended to the Spiritualisis of Orleans and adjoining counties. A good degree of interest is already and adjoining counties. M. B. DELANO, of Committee. amie-ipirit-

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Mediums in Boston.

DR. H. B. STORER, MRS. JULIA M. FRIEND.

WIDELY known throughout New England as one of the V most remarkable Mediums and Spiritual Clairvoyants of the age, will receive patients at their office, 110 Harrison Avenue, Hoston.

E. Our practice is Eclectic, as directed by physicians in spirit-life, whose identity and ability to minister successfully to bodily and mental disease has been thoroughly tested during more than eight years 'practice. Medical examinations, when written through the hand of the medium, 82.00; when written through the hand of the medium, 70 c examination must enclose \$2,00.

MRS. S. J. STICKNEY,

WIDELY known throughout New England, and the United States generally, as one of the most remarkable Business and Medical Clairvoyants and Spiritual Mediums of the age. Examinations of discases by lock of hair. Terms \$1,00 and two three-cent stamps. Also state age and sex, and if married. To Good Agents wanted to sell a large variety of valuable Medicines that have been thoroughly tested, and used by me in my extensive practice for a number of years. No. 333 Tremont street, Boston, Mass. iw*—July 30.

MRS. J. L. PLUMB. DERFECTLY Unconscious Physician and Local Business Clairvoyant. Answers all kinds of letters, and examines all kinds of diseases at a distance, for 81,00 and stamp. Cures cancers, tumors, consumption. Office, 529 Washington street, Roston. Residence, 63 Russell street, opposite the head of Eden street, leading from Main street, Charlestown, Mass. July 30.—1w*

DR. MAIN'S HEALTH INSTITUTE, AT NO. 226 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will picase enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDILM,
292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rhoumatism, diseases of the Langs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of liair. Price \$1,00. 4w*—July 23.

DR. F. HATCH, MAGNETIC Heater and Developing Medium, treats chronic diseases. 8 Seaver place, (opposite 256 Tremont st.,) Boston. Hours: 9 a. M. to 4 r. M. Residence, Hyde Park. July 9.-44*

MRS. MARSHALL, Medium for spirit com-munion, 39 Edinboro st., Boston. Hours, 10 to 12, 3 to 5.

MRS. M. A. PORTER, Medical and Business July 23.—3w* MRS. A. S. ELDRIDGE, Medical and Business

MRS. M. M. HARDY, 125 West Concord street 13w*-June 18. SAMUEL GROVER, HEALING MEDIUM, NO. 13 Dix Place (opposite Harvard street). June 11. MRS. A. M. SUMNER, Medical Clairvoyant, No. 2 Madison street, Boston Highlands. 3x*-July 2.

MRS. OBEDGRIDLEY, Trance and Test Business Medium, 44 Essex street, Boston. 7w*-June 18.

Miscellaneons.

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2,00; Brief delineation, \$1.00 and two 3-cent stamps Address,

MRS. A. B. SEVERANCE, July 2.

RIFLES, SHOT GUNS, REVOLVERS. To dee., at reduced prices, warranted and sent by express C.O.D., to be examined before paid for. Liberal terms to the Trade, Agents or Clubs. Write for a price catalogue. Ad-dress GREAT WESTERN GUN WORKS, No. 179 Smithfield Mirred, Parannian. street, Pittsburgh, PA.

N. B.—Army Guns, Revolvers, &c., bought or traded for.
June 25.—8w

ODD BACK NUMBERS of the London Magazines, "Human Nature" and the "Spiritual Magazine," will be sent to any address on receipt of 15 cents, being half the original price. These magazines contain first class matter, just such as Spiritualists should preserve for future use. Address, BANNER OF LIGHT, Boston, Mass. PCLECTIC MEDICAL COLLEGE.—Lectures
commence Oct. 3d, 1870. Fees for the course, \$30. No
other expenses. Send for announcement. JOSEPH SITES,
M.D., Dean, 514 Pine street, Philadelphia, Pa.
June 25.—16w*

SPIRITUALIST BOARDING HOUSE, No. 54 Hudson street, Beston, Newly furnished. Good beds, good rooms, with or without board, at reasonable prices. A few steps only from Boston and Albany Depot.

July 9.—4w*

R. G. W. KEITH, of New York, will heal the sick at Sgratoga Springs for a few weeks, commencing June 27th. Rooms at 234 Broadway. Will return to New York about the first of September. Services always free to the noor.

5w*—July 9.

MRS. M. SMITH, Clairvoyant Physician and iseveroping predium, 141 So BEAUTIFUL FLOWERS, painted on cards, photograph size, in colors, by the excellent medium, MRS, E. A. BLAIR, of Montpeller, Vt., for sale at this office. Sent to any address on receipt of 25 cents.

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

LITHOGRAPH LIKENESS OF A. J. DAVIS. A N excellent portrait of the celebrated with the one Spiritual ism, Androw Jackson Davis. Price \$1,25. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

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CHILDREN.

Notwithstanding the large number of children born from drunken and licentious parents that should never have a child, and the number of unwelcome children born from forced or unwilling mothers in wedlock, yet there certainly is an improvement in a very large number of children born in the last few years. Many are superior phrenologically and physiologically, as well as spiritually, and the improvement is largely on the increase among the better class of people, who have less in number, and better children. Much of the improvement is owing to the writings of Fowler & Wells, whose books have a large circulation and are much regarded by a very large and I then he is not capable of being insulted. To charge respectable number of families. Next to this is it to him in his providences, is a little too steep, the influence exerted by the Water Cure books, and then to entirely forget the comparison of Jepapers and speakers, which is very considerable and of vastly more importance in the children than in the patients they cure or treat. Next and still later is the influence of Spiritualism, which is destined to work a far greater reform than all the others, as it will ultimately strike at the root of the evil by rendering woman free and equal. with man in the matrimonial and parental relation, and in purifying both men and women, especially men, who need it most, and fitting them to become better parents and have better children. The effects are already visible in families of Spiritualists, in the superior organizations of the children generally over the sectarian and unreformed and non-progressive parents. The hope of the world and the promise of the future lies in the children, and to us it seems a bright sign of promise to see so many children with superior organizations, and mostly among the reformers, in which the Spiritualists have the most advanced position. Reforms in dress and education must also correspond and keep pace with the physical changes to bring out the advantages into society and life with their full power. It is very rarely that the child of a Spiritualist can be found among the lazy, idle, profane, tobacco-chewing young roughs of our cities, where this class largely abound, and it is also a remarkable fact that this class is mostly made up from married and pious parents. Neither marriage nor Christianity seem to be a protection against social vices and moral deprayity, while the other reforms are.

THE FUTURE GREAT CITY OF THE WORLD.

Our esteemed and indefatigable fellow-citizen, L. U. Reavis, has just issued, or rather written and the court of St. Louis issued a new book with the above title, in which he has certainly brought in many well selected evidences to show that St. Louis is to be the city, as well as the capital of this Nation and the American Continent. We are well satisfied that it is destined to be the capital of the United States, or rather that the now capital will be built near the present site of the city, and we are also well satisfied that it will be the largest inland city of the continent within one century; but we are not sure that the tendency of this age is toward great cities, as it has been in the past. It seems to us that facilities for travel and intercourse will rather tend to divide and scatter the wealth and intelligence into many elegant cities and towns, where a variety of advantages can be enjoyed that no one locality can furnish. Even now, some small towns, like Saratoga, can support a hotel as large and extravagant as any city in the nation; and it seems to us St. Louis will have to divide with St. Paul and New Orleans, and with cities on the lakes and in the mountains, where cooler summers and warmer winters can be enjoyed. It does not seem necessary that grain should be brought to St. Louis to be shipped, or eaten, as other places can do both smelted as well nearer the mountains. Certainly people will find as pleasant places for residence and every enjoyment, hundreds of miles distant, as in the great city; and railroads will enable people to go and come as often as it is desirable to get into the whirl of a great city. The book is well worth the cost, and every American should read it, as it is rich in facts and full of statistical and other information that displays the ability and perseverance of the author. There is one other conclusion to which we shall call attention at some future time.

THE INDIANS.

It is more than probable, almost certain that a large share of the stealing and some of the murders and robberies laid to the Indians are of the same class with those of the gang referred to in the following dispatch to the Omaha Republican:

"A dispatch to the Republican, from Plattsmouth, Nebraska, to-day, states that a letter has been received from York county that reports had been brought in by a party of hunters, that some of Captain Spaulding's men had run on to a gang of horse-thieves, seventy-five in number, disguised and painted as Indians. The soldiers captured to of the rillation and horse-their states. ten of the villains and hung three of them, taking the others to camp. It is believed that these are the Indians that committed the late raid along the frontiers. A large party of soldiers and some who have lost valuable horses, are on their trail. The dispatch states that the above is perfectly re-

It is certain that the border of our settlements around the Indian Territory has been infested with civil and social outlaws who are capable of any crime, and who of course use their own crimes to enrage the settlers against the Indians. There is no section of our country where so many crimes are palmed off on the innocent, and no class of people so cruelly abused in this respect as the Indians. That they get enraged and often vindictive in their revenge is not strange, but natural, and the wonder with us is that they bear as long as they do the outrages of those who impose upon them. That honest settlers suffer from both parties is true, and as often from white outlaws as from Indians, and usually lay the whole to the poor red man.

RELIGION AMONG THE NEGROES.

Miss Elizabeth Killham, writing for Putnam's Magazine to show that the negroes are not naturally religious, or, rather, what we should call Christian in their religion, says:

"One strong argument against the idea of natural religious feeling in the colored people, is the fact that as they become educated it generally decreases. The reliction from excitement to indif ference is natural and sure, and as the circum-stances of their lives change this feeling is weak-

This is undoubtedly true of the negroes, as it surely is of the Caucasian and of all enlightened nations. Education is rapidly developing our country out of the clutches of sectarian Christianity, but not out of its religious nature nor out of religion in a natural and rational sense. The truth is Christianity is a religion of the passions,

and ever has been fed and supported by excitements of various kinds, and mainly without the use of reason, which is generally ignored. Educate the people out of passional exercises and extreme and excited action, and you educate them out of Christianity as surely as the world moves.

Shut the eyes and go it blind," and in that way sectarian Christianity flourishes. Open the eyes and read carefully, examine the authority and evidence, and you will leave the church, and this is as true of the negroes as of any other last meeting of the Massachusetts Liberal Tract Society, people, and no more so.

A MOCKERY AND INSULT.

A very pious organization in St. Louis passes resolutions of regret and condolence over a suicide who unfortunately was very rich by the inheritance of his wife, and retired from the city to a larger one where he could make more display removed," &c. Now if this is not an insult to God, selection on the plane forte. sus in the case of Lazarus and the rich man and addition to Silver-Chain recitations, singing, marching, &c., ignore the Bible, is going a little too far in whatwe call a mockery of the precepts. We have noticed quite a number of suicides of poor persons in the city, and never knew any religious body to ber of spires of green wheat, showing them practically how Scripture is perverted.

THE NATION.

perance cause, a cause that needs the ablest tongues and pens of our country to roll back the tide of intemperance that so largely increased among the young men, who ought to be ashamed champion as the Nation in the field.

TAR AND FEATHERS FOR A CURE.

We are indebted to the St. Louis Democrat for the following item:

" Mr. A. B. Ellis, of Manhattan, having given offence on account of certain entertainments which he gave at his house, was on the 31 served with an unique document, of which the following is a · Notice

if Ellis is cant on these grounds on the fourth there will be A coat of tar And fathers put on his boddy And A piec of tope round his neck if he hase any more circuls At his

Undeterred by the threat, Mr. Ellis took an act-

ive part in the proceedings of the fourth." Circles are not likely to be turred out in Missou ri, nor even in Manhattan, as we learn that the Spiritualists are strong enough and intelligent enough to take care of themselves and continue

ST. PATRICK.

We see it stated in what seems to be good newspaper authority that no such person as St. Patrick ever lived; that there is not a word or scrap of evidence to prove his existence, nor a word of testimony of any writer of the period in which he is supposed to have lived. If there is, and any reader of this knows of it, we should be glad to see it. It seems too bad to take this as well, and we cannot see why iron cannot be | bottom out of Irish devotion all at once, and let the snake and toad story go with the old snake story of Adam and Eve. It is doubtful whether time and research will not turn Jesus and his disciples also into a myth, as well as St. Patrick and his snakes and toads, but wherever they lead we follow.

From the London Spiritualist. American Spiritualism.

"America is said to contain several millions of Spiritualists; if so, where are they? What are they doing? They are scattered to the winds—have no cohesion, because the are scattered to the winds—have no concesion, because the 'whilest theory' men leap on to the platform and bear sway. Men of knowledge, of sense, retire, and refuse to cooperate It may be said that American serial literature consists or only one weekly journal, which has a weakly existence, be cause it has been and is a cesspool of theories.

Enmore park, South Norwood, May 2d, 1870." Though having no aspirations in the line of

newspaper controversies, I confess to the pleasure, only excelled by the moral duty, of enlightening only excelled by the moral duty, of enlightening inquirers and correcting all mis-statements concerning the Spiritualists of my own, this, or any other country. Certainly America "contains several millions of Spiritualists"—that is, believers in a present intercourse and communion between the inhabitants of this and the world of spirits. "What are they doing?" Well, while exercising quite as much charity and "cohesion" as English Spiritualists—while refusing to support Orthodox churches with their cramping creeds and dogmas, and while refeating from sending and dogmas, and while refraining from sending their children to sectarian Sunday schools, to be taught among other Christian doctrines, total depravity, and a vicatious atonement, a future general judgment and endless hell torments; they eral judgment and endiess nell forments; they are erecting free-church edifices, leasing elegant and commodious halls for scances and Sunday services, organizing children's progressive lyceums for physical, mental, and moral instruction,

and deeply interesting themselves, generally, in the reform movements of the age.

That men of "knowledge and sense" refuse to ccoperate with Spiritualists in America is squarely untrue, unless Judge Edmonds, Robert Dale Owen, and William L. Garrison—unless General Banks, Senators Wade, Howard, Harris, and many others justly distinguished, either as judges, jurists, congressmen, poets, or authors, are utterly devoid of "knowledge and sense." During the delivery of our last lecture but one in New York, Judge Edmonds sat near us in the congregation, a quiet listener; and at the May anniversaries Judge Ladd not only occupied the platform with us and other speakers, but Mr. Owen delivered a

very sound and logical address.
Instead of "American serial literature consist-Instead of "American serial literature consisting of only one weekly journal, which has a weakly existence," as alleged, it consists of The Banner of Light, American Spiritualist, The Religio-Philosophical Journal, The Iniverse, The Present Age, and several others devoted in part to the advocacy of the phenomena and philosophy of Spiritualism. The Banner of Light alone has a weekly circulation list of at least five times the number of all the English periodicals depoted to Spiritualism. the English periodicals devoted to Spiritualism put together. The genius of all genuine Spiritualism, like that "charity" recommended by the Gentile apostle, "rejoiceth not in iniquity, but rejoiceth in the truth."

J. M. PEEBLES. J. M. PEEBLES. June 1st. 1870.

Spiritualist Lyconus and Lectures.

Bosrox .- Mercantile Hall .- Notwithstanding the extreme heat, the session of the Children's Progressive Lycoum, meeting regularly in this hall, was well attended Sunday, A. M., July 17th. The Grand Banner March and Wing Movements were emitted in consequence of the weather. Eleven children declaimed: John Hardy read a poem; Misses Hattie Richardson and Maria Adams sang a duett, and Missos Addie Morton, Alice Cayvan and M. Adams furnished instrumental music.

In another column may be found the proceedings of the held in this hall on the afternoon of the same day.

Temple Hall.-The usual circles were held at this place on Sunday morning and afternoon, July 17th, under the auspices of the Boylston-street Spiritualist Association. In the evening, A. E. Carpenter, Thomas Moon and J. H. Powell spoke at this hall; the subject considered being "Spiritualism and its benefits."

At noon of the same day, the Children's Progressive Lyceum held an interesting session at this hall. Among the of his wealth and have more luxuries, &c., but the other exercises, Prof. Hudson gave a short music lesson; noticeable fact in the case was the resolve, by a wing movements and marches were participated in, Miss "Whereas, God in his providence has suddenly Brigham declaimed, and Alice Cayvan executed a musical

CAMBRIDGEPORT - Harmony Hall .- A good number o members and officers of the Children's Progressive Lyceum assembled on Sunday morning, July 17th, at this hall. In the question, "What is Bread made of?" was fully discussed, several of the answers being very interesting. During the course of the delivery of the answers, Mr. Albee, Conductor, went among the children and distributed a numgive God in his providence the credit of taking the grain was centered in the head and must be threshed the sufferer to Abraham's bosom; but when a out before the varying processes which fit it for the digesrich man dies, no matter how, and according to tion of man could be accomplished. Good answers to the Orthodox Scripture goes to a place of torment, it question were given by Mr. Pearson, Mr. Murray and othis God in his providence. How strangely the reading a sentiment, was then gone through with, and proved a pleasant manner of passing the time. Remarks were made during the session by Judge Ladd; a dialogue was recited by Misses Annie Willis and Ida Elliott: decla-Among the ablest and best papers that come mations were rendered by Lizzie Dowsing, Bella Perry, Clara into our reach is the Nation, devoted to the tem- Elliott, Georgie Martain, and Master Georgie Pearson. The question for the next meeting was announced to be; "What is true Freedom ?"

As was stated in our last issue, Wednesday, July 13th, was a holiday at Cambridge, it being the occasion of the during the war, and that, like the high prices, will dedication of the Soldiers' Monument. The Children's Lynot retire since peace has returned to bless our coun, filled with a laudable and patriotic spirit, decorated country. We witness daily the terrible effects of their hall-which is on Main street, and directly on the line drunkenness in our city (St. Louis), and mainly of march of the procession-in a beautiful manner-the entire front of the building presenting a mass of flags and to be seen on the street or anywhere in such Lyceum paraphernalia, together with a large American enshameful degradation, but instead of shrinking sign which passed almost along the whole outside face of away in shame from public gaze, they even brag the hall under the windows. The children were also stationed at the windows, and their youthful salutations and of getting drunk, and banter each other on the the fine display of decorations were duly acknowledged by subject. If they have not more respect for them- the different organizations of the Grand Army of the Reselves they should forfeit the right to vote and let | public, together with the Governor, the Mayor of the city, the women vote, till temperance laws could be ac. But when the local paper-the Cambridge Pressenacted to save them and the next generation came out with an account of the procession, and the doings from the terrible fate that awaits the drunkard generally, while it went out of its way to notice favorable and his family. We are glad to see so able a small flags on streets distant from the line of march, it did not mention the fact of the labors of the Lyceum, although the decorations were directly in front of the Press office.

> What was the matter? It can easily be explained. Just over the door of the hall and among the decorations was hung a pure white banner with the following inscription: " Children's Progressive Lyceum,

CAMBRIDGEPORT. Organized March 8th, 1868."

If this banner had been absent, no doubt the faithful chronicler of the Press would have given a full and complimentary notice of the fine display, crediting the proprictors of the building for it. But as the banner was there and spoke for itself to the eyes of all passing by, we are bound in charity to suppose that the editor's sense of honor would not allow him to give credit to those to whom he knew it was not due, and his creed forbade him to acknowledge, even in a passing paragraph, the existence of such an organization as a Children's Lyceum, so he compromised the matter with his conscience by saying nothing whatever about it-a course, by the way, much practiced by conservative Christians with reference to all forms of progressive thought.

ASHLAND -Mrs. N. J. Willis, of Cambridgeport, addressed the Spiritualists of this place to good acceptance, Sunday, July 17th.

Minnienono'.--Miss Jennie Levs spoke at this place on Sunday, July 10th. Her lectures were attended by large audiences, and all seemed to unite in appreciating the efforts of the speaker. Miss Leys is rapidly rising to an enriable position among the female advocates of the Spiritual Philosophy. She will speak again in Middleboro' the first Sunday of August next.

MILPORD .- Washington Hall .- On Sunday morning, July 17th, the session of the Children's Progressive Lyceum was well attended by officers and members, together with a good number of spectators. The services opened with singing and Silver-Chain recitations; declamations were given by Misses Lilla Smith and Netta Anson: readings by Alta Smith, Flora Cheeney, Carrio Pisher, Ida Hill, Master Freddle Read and Mr. Emmet Brown. Remarks were made by Richard Walker, J. L. Buxton, Henry Anson, Honry Bacon and Rev. Rowland Connor, of Boston. The Grand Banner March followed, shortly after which the session closed.

The Spiritualist Association was addressed at Washington SIR-My attention has been directed to the following paragraph in The Spiritualist of May 15th; same day, by Rev. Rowland Connor, of Boston, both lectures from the pen of Mr. John Jones: being very interesting and entertaining. Hall at two r. M. and half-past seven in the evening of the

PLYMPTON .- Union Hall .- Dr. H. B. Storer, of Boston, poke at this place, morning and afternoon, Sunday, July 17th; subject in the morning; "The comprehensiveness of Spiritualism;" in the afternoon (by request) he recited some personal experiences relative to spirit-intercourse.

Nonth Scituate .- At a late meeting of the managers it was voted to hold the proposed Children's Lyceum picnic at "Merrit's Grove," in the rear of Conihassot Hall, instead of at the "Glades." as previously announced. This picnic takes place Friday, Aug. 12th, and promises to be a grand

Originality-Plagiarism.

EDITORS BANNER OF LIGHT-I have thought some things I have learned in a long life may be of interest to your readers. If able, I may occasionally send you something. Over thirty years ago I was required by an unseen intelligence to rise to my feet to lecture without one minute's forethought, or even knowledge of my text. At such times I spoke with great freedom and clearness, in what is called a normal state. The fact of interest is this: Fifteen or more years after this, I read the reports of lectures delivered by J. M. Spear in an abnormal state, which were as near like—in ideas, words and sentences—my lectures as most any extempore preacher's could he if he were to preach over his old sermons. Some long sentences were exact quotations. My sermons had never been written. Mr. Spear knew nothing of me. A friend of Mr. A. J. Davis wrote me that he finds exact quotations from his written sermons in Mr. D.'s books. He is sure Mr. D. knows nothing of this. Let the wise ones who ignore Spiritualism explain such facts. We are none of us original, perhaps, as we sometimes think. We should be slow, in these days, to judge anybody of plagiarism. AUSTIN KENT.

Stockholm, N. Y., July 11th, 1870. P. S.-At that time Mr. Spear would not have willingly delivered said radical lectures in a normal state, and the public would not have borne them as well from him. Hence the necessity of his abnormal condition.

Rev. Dr. Foster, of New London, Conu., in a recent lecture on "the passage of the Israelites through the Red Sea," illustrated the subject by a map of the sea, drawn by himself while visiting that locality. He showed conclusively that the general opinion that the Israelites passed through a narrow defile was incorrect, as their numbers Home is the one place in all this world where were so immense they must have required a front hearts are sure of each other. It is the place of of three or four miles to have crossed the Red Sea in a single night.

SPIRITUALIST MEETINGS.

ANCORA, N. J.—The "First Spiritualist Society of Ancora" hold meetings each Sunday at 4 P. M. II. P. Fairfield, President; J. Madison Allen, Corresponding Secretary, Chiefer's Progressive Lyccum meets at 10th A. M. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian. BOSTON, MASS.—Mercanille Hall.—The Children's Progress ve Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss dary 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 19 a. M.; evening, lectureor conference. The Chidren's Progressive Lyceum meets at 18 r. M. Conductor, Dr. C. C. York; Guardian, Harriet Dana.

New Era Hall, 115 Tremont street.—The Golden Era Association holds three sessions each Sunday. Spiritual experience and conference meeting at 10 A. M.; discussion at 23 r. M.; lecture at 74 r. M. President, Dr. J. C. Chesley.

Hospitalier Hall.—Public circles are held in this hall, 593 Washington street, Sunday mornings, at 10% o'clock. Admission locents.

Rupparo, N. Y.—The Buffalo Spiritual Association hold

mission locents.

BUFFALO, N. Y.—The Buffalo Spiritual Association hold meetings at Lycoum Hall, corner Court and Pearl streets, every Sunday at 10% A. M. and 1% P. M. H. D. Fitzgerald, President; B. P. Froggatt, Treasurer; George F. Kittredge, Secretary. Children's Progressive Lycoum meets at 2? P. M. Lester Brooks, Conductor; Mrs. Mary Lane, Guardian.

BALTIMORE, MD.—Saratoga Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratoga liall, southeast corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lycoum meets every Sunday at 10 A. M.

Anna McClellen, Musical Director.

BROOKLYN, N. Y.—Sawyer's Hall.—The Spiritus ists hold meetings in Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 7½ P. M. Children's Progressive Lyceum meets at 2½ 1. M. Abm. G. Kipp, Conductor; Mrs. Ada E. Cooley, Guardian of Groups.

Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near De Kalb avenue. Circle and conference at 10½ o'clock A. M.: lectures at 3 and 7½ P. M.

Bridgeront, Conn.—Children's Progressive Lycoum meets wery Sunday at Ir. M., at Lyceum Hall. Travis Swan, Con-luctor; Mrs. J. Wilson, Guardian.

CAMBRIDGEFORT, MASS.—Children's Lyceum meets every Sunday at 10½ A. M., at Harmony Hall, Watson's Building, Main street. E. A. Albee, Conductor; Miss A. R. Martain, Juardian.

Guardian.

CHELSEA, 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. Hicker, regular speaker. The public are invited. D.
J. Ricker, Sup't. J. Ricker, Sup't.
CHICAGO, ILL.—The Spiritualists hold meetings every Sun-lay in Crosby's Music Hall, at 1021 A. H. and 721 P. M. Chil-iren's Progressive Lyceum meets in the same hall immedicting after the morning lecture. Dr. S. J. Avery, Conductor, Speaker engaged:—Mis. Emma Hardinge during July.

FOXBORO', MASS.—Progressive Lyceum meets every Sunday at Town Hall, at 10\frac{1}{2} A. R. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

HINGHAE, MASS.—Children's Lyceum meets every Sunday fiterinon at 23 o'clock, at Temperance Hall, Lincoln's Build-ng. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian. ing. E. Wiider, 20, Conductor; Ada A. Clark, Guardian.
I.YNN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 P. M., at Cadet Hali.
Lowrll, Mass.—The First Spiritualist Society meets in
Wells Hali. Lectures at 21 and 7 P. M. 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-iren's Progressive Lycetim, meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

Gonductor; Emma Tuttle, Guardian.

North Soiteast, Mass.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Conlasset Hall, at 19 4. M. and 2 F. 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, Guardian; Edwin Studley, Assistant Guardian; Waldo F. Bates, Musical Director; J. N. Morris, Librarian.

Newburtpork, Mass.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. M. T. C. Carter, Conductor; Mrs. F. N. Landford, Guardian J. T. Loring, Secretary; A. Lane, Treasurer; D. W. Green, Librarian.

New York City.—The Society of Progressive Spiritualists hold meetings every Sunday in A polio Hall, corner of Broadway and 24th street. Lectures at 10 A. M. and 74 P. M. P. E. Farnsworth, Secretary, P. O. Dox 5479. The Children's Progressive Lyceum meets in the same hall at 3 P. M. Dr. D. U. Martin, Conductor.

Martin, Conductor.

PLYMOUTH, MASS.—The Spiritualist Association hold meetings every Sunday in Loyden Hall. L. L. Bullard, President; Mrs. T. Bartlett, Treasurer.

PHILADRIPHIA, PA.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 19 A. M., on Sundays.—Lyceum No. 2, at Thompson street church, at 10 A. M. Mr. Shaw, Conductor; Mrs. Mary Stretch, Guardian, Tho First Association of Spiritualists has its lectures at Harmonial Hall, corner lith and Wood streets, at 3% and 8 P. M., every Sunday, —Children's Union Progressive Lyceum meets at Washington Hall, corner 8th and Spring Garden streets, every Sunday, at 10 A. M. Dannon Y. Kilgore, Esq., Conductor; John Kirtpatrick, Assistant Conductor; Mrs. B. Ballenger, Guardian; Miss Hattle Balley, Assistant.

PORTLAND, Ms.—Congress Hall Association meets for so-

Ballenger, Guardian; Miss Hattle Balley, Assistant.

PORTLAND, Ms.—Congress Hall Association meets for social conference every Sunday at 3 o'clock P. M. Joseph B. Hall, President; Mrs. J. K. King, Cor. Sec'y. Children's Progressive Lyceum at 10 4 A. M. Joseph B. Hall, Conductor; P. P. Beat, Assistant Conductor; Mrs. R. I. Hull, Guardian; Miss Elia Bonney, Musical Director.

SALEM, MASS.—The Spiritualist Society hold meetings every Sunday at Lyceum Hall, at 3 and 7 p. M. Walter Harris, President; Henry M. Robinson, Secretary; Mrs. Abby Tyler, Treasurer.

Treasurer.

VineLand, N. J.—Friends of Progress meetings are held in Plum-street Itali every Sunday at 10½ A. M., and evening. President, G. B. Campbell; Vice President, Brs. H. II. Ladd; Recording Secretary, H. H. Ladd; Corresponding Secretary. John Gage; Treasurer, S. G. Sylvester. The Children's Lyccum meets at 12½ P. M. Dr. David Allen, Conductor; Mrs. Julia Brigham, Guardian; Miss Ella Beach, Musical Director; D. F. Tanner, Librarian. Speakers desiring to address said Society should write to the Corresponding Secretary.

WORCESTER, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, in Lincoln Hall. WILLIAMSBURGH, N. Y.—The Spiritual and Progressive Association hold meetings and provide first-class speakers on each Thursday evening, at the Masonic Temple. Admission IC cents. II. Witt, Secretary, 92 Fourth street.

than, opposite actropointal note, rennsylvania Avenue, between 6th and 7th streets. Lectures at 11 A. M. and 71 P. M. Children's Progressive Lyceum (T. B. Caldwell, Conductor; Miss Marion Litchield, Assistant Conductor; Mrs. Rowland, Guardian of Groups; Mrs. B. F. Clark, Assistant Guardian) meets at 12 o'clock. John Mayhow, President.

'YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 22 P. M.

[We would respectfully request all interested in spiritual cetings to forward us a correct list of officers and other matters pertaining thereto, as it is only by individual assistance that we can hope to make our announcements re-

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