VOL. XXVII.

D

TED

ITS. TUN-

irits.

oxtra

TS.

Y THE GTON

MS

ER.

ywhere

Agents,

IONAL

)RE, 158

ENT.

rhe:

MA88

LBY.

ige Fami

Novel-

RES —

Phila-

ie most

r Family rious Sci-

\$3,00 1,50

bscription

ne for the

& Co.

rt street,

reet, New

rt street.

uare, Hol-

ditorially one year the paper,

reet.

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

BOSTON, SATURDAY, AUGUST 13, 1870.

Written for the Banner of Light. EARTH MANTLED IN FIRE, JULY 24th, 1870.

BY WARREN S. DARLOW.

The gray of the morning was balmy and fair, The stars gently faded and left the sky bare, The golden aurora illumined the way. That held in its glory the king of the day!

The birds ceased to carol their matinite praise, As his Majesty rose with crystalline rays: Still upward and onward in terror arrayed Unsheathed was the flame of his glittering blade

The morning departed with premature death, While dowdrops ascended on vaporized breath; The bright morning glories, with colors so warm, Soon folded their petals within their fair form. Yet on rode his Majesty higher and higher,

Emblazing the earth with his vitals of fire ! All panted and sighed for some cooling retreat, All former resorts were now stifled with heat. The earth in a lover seemed ready to die,

With no kindly breezes to murmur or sigh: No tear-drops expressive, no shroud to obscure, All nature was saddened, yet silent in grief,

While breathing immortals all sighed for relief: Yot onward the sun with relentless desire Enshrouded the earth in a mantle of fire!

But oh, thou glad fountain of life, light, and heat, Great source of earth's blessings, we bow at thy feet We can but adore thee, earth's mother and friend, And thank thee for blessings you constantly send.

If thou should forsake us, a curtain would fall, Forever enshrouding and ruining all ! Then pardon our murmuring musings, we pray, For ten thousand to one thy blessings outweigh!

## The Recture Room.

The Irrepressible Conflict between the Word and the Works, or the Two Bibles of the Nineteenth Century.

A LECTURE BY MRS. EMMA HARDINGE, In Music Hall, Boston, Sunday, April 10, 1870. Reported for the Banner of Light.

Last Sabbath it was our privilege to refer to some of the illuminating beams of thought which modern Spiritualism has cast upon certain points of human welfare. Even the brief generalizations which we then treated of should be sufficient to convince the Spiritualist that there is not a phase of life upon which he can afford to be neutral, or upon which he is not sufficiently instructed to offer new opinions, based upon demonstrable facts. This is the case in the fields of science, art and intellect, and it is no less so in those departments of man's eternal welfare comprehended in the name of religion. Nay, more, the interests of religion demand from the Spirit- God, cannot receive a finite revelation as his nalist the most strongly marked and well-defined opinions which the light of spiritual revelation can illumine.

religion, we purpose to tread over again the ground with which most of you, as seceders from denominational beliefs, are already familiar; to consider points upon which you have already formerly passed judgment, though perhaps not in the manner in which we shall to-day require | Christian assumes that the word of God came to from you a verdict. In a word, we feel called upon to consider the relation which the Spiritualist bears to the written Bible of so-called revelation, and the unwritten Bible of creation, acience and Spiritualism, between which and the Jewish Scriptures the nineteenth century and revelation; it is a copy of older scriptures, a repits genius has provoked a seemingly irreconcilable, irrepressible conflict.

The first problem of our subject is the present affirmed and accepted by the affection and reverence of the nations of modern civilization. Throughout many lands in the four quarters of guide of life. The entirety of Christianity is sup-No matter what its authorship, the Bible to-day all the nations of Christianity. Christians base old and the light of the young. Christian missions are established at enormous expense to send the Bible to distant lands-in a word, it is the idol of the nineteenth century, yet on its claims or value as a revelation no Christian permits us to use our reason; human judgment must never be pronounced upon its statements, and whilst is not even valuable as authority for the history the action of human reason is demanded on any of the Jews. As a history, it is full of plagiaother form of belief in the fields of scientific or mental culture, its use is tabooed here. Judgment | The plagiarisms from the histories of other namust be subverted toward its claims; the light tions are flagrant, and obviously prove the writof intellect and intelligence must not presume to arraign this fundamental assertion-THE BOOK, AND NOTHING BUT THE BOOK, is to be accepted as the only accredited dicta which Christianity offers to the world as a finality in religion. It is a vast claim to make, a wonderful authority to assume—so vast that if you seek office in any position in life where you would win the respect of your fellow-men, though you may bring all the Does it require inspiration to write the journal graces of Christian works and virtue to the task, if you deny or dispute the authenticity of the Bible, you are accounted unworthy, and you must purchase by allegiance to the Bible any post of confidence or place of trust that you desire to fill. a sanction for murder, rapine, drunkenness, and What is the result? We know there are hundreds, thousands, nay millions, who cannot accept of this book as a religious finality, but with the records be called justly the word of God? It is unquestioned veneration demanded for it, those quite possible that their laws were wisely adaptwhose reason and judgment reject the enormous claim set up for it are compelled with their lips to accept it, and become hypocrites or outcasts from the world's good opinion. But is such a

nineteenth century's progress, and therefore we are in harmony with the spirit of that progress, when, as immortal beings, endowed with the light of reason, we question upon what authority these enormous claims of the bibliolatrist are founded. If the Bible be a perfect guide to heaven, an universal compendium of religion, it must be so for all men as well as for Christians, and those who reject it are wrecking their eternal happiness and wandering from the right road; if it is not all that Christians claim for it, then the world is fearfully mistaken, and its idolatry must be as pernicious as it is erroneous. We may respect and even venerate the book by whose light generation after generation have walked. We must remember that the ages of the past have received such revelations as were suited to them, but the inordinate claims set up for the Bible are wholly unjustifiable. There is not a nation upon the face of the earth which places a similar value upon their Scriptures. Whilst all peoples claim their sacred writings to be their special revelation, they have respect to the sacred writings of other nations, all save the Christian, whose only idea of God's revelation to man is the Bible, and nothing but the Bible. It is in view of these enormous claims that the Spiritualist as a religious being, is called upon to define his position with regard to that book, and it is with this view that we now propose a brief analysis of its contents.

The first question to which we would refer is this: Where did the Bible come from? It is claimed to be the word of God, infallible and unchangeable. What a mighty claim! The word of that Being who exists encompassed and bounded only by the glory of thousands and millions of worlds! can the word of this infinite and eternal being become written in a book? If so we shall find in it all that we need to instruct us in all wisdom, all goodness; and all power. But is it possible that the infinity of God's revelations can be given in the form of a book? If it could, that book is not the Bible. There may be, nay, I claim there is, a word of God which we can all possess—but that is neither printed in a book nor in any finite form, because all we know of God teaches us that he is infinite; his creation dates back before the period which we call time; he is unlimited by what we call space. His existence extends through all time, encompasses all space, and finite beings are lost in the attempt to apprehend his boundless being. The book called the Bible was written by finite beings; hence they were incapable of writing an infinite revelation. Again, if the Bible was, as a revelation, adapted to the period of its production, we, as an everprogressing people, are moving away from its statements. We are forever advancing beyond the capacity of its writers, and outstripping their means of information. Onward the word of God stretches forever and forever, and we, as parts of

But were it possible to incarnate his word in a inite revolation, it is not, we repeat, to be found To-day, therefore, and in the best interests of in the Bible. Review the book in brief, commencing from the opening chapters, and even there we find the most absurd and impossible accounts of the world's creation. Why does not science receive these teachings as authority? Because scientists know they are not true. Yet the Moses, and that this history was his inspiration, hence that Genesis was God's teaching on the subject of the earth's creation; yet despite of the Christian's claim, Genesis, the first book of the Bible, was not even written by Moses as a divine etition of the views and opinions of earlier nations stretching away for thousands of years before Moses lived. We find among the ruins of status of the Bible. Christianity is the religion | Eastern nations, long antedating the existence of the Jews, sculptured and hieroglyphical remains of precisely the same character as the allegory of creation repeated in Genesis, but wherever we the globe, this religion is claimed as the rule and | do find it, save and except in the blind idolatry of Christian belief, we find it only given as a posed to originate from the book called the Bible. fable — a mere speculative allegory concerning the possible origin of this planet. As a divine stands as the only authoritative rule of life for revelation not even the writers of Genesis pretended to record it. As the writing of Moses it their hopes of eternal salvation on belief in its could not be so, for it is a copy of older scriptures, authenticity. Its teachings are the guide of the and therefore it is neither authoritative as a fact or a revelation.

The attempt in these scientific days to speculate upon the ideas of the ancients is as futile as would be the endeavor to sweep away the achievements of genius and intelligence, that we might commence again at barbarism. The Bible risms, inaccuracies, misstatements and errors. ers were seeking to build up the history of an egotistical, rude, and barbarous people at the expense alike of truth and reason. The books that follow Genesis, such as Exodus, Leviticus, Numbers, Kings, Chronicles, &c., &c., are mere fragments of barbarous laws, records of wars and wild wanderings. In what respect can such petty and puerile records be called the word of God? of a savage and ignorant people? The religious tendency of such writings is to represent the Jewish Jehovah as a demon worse than the fabled Satan of theology. Their moral tone affords every crime that was ever committed. Can such teachings emanate from a Divine Source, or such ed to their time, but how far do they apply to us? and where was the necessity that God should come to Moses to reveal such laws even for the Jews, when it is certain that they had already position tenable in the light of moral freedom and leasned from the Egyptians all that is recorded intellectual responsibility? We answer, if it ever by Moses? As for us, we in the nineteenth cen-

have been wrought under divine command—and | book which teaches us not to "quench the spirit." yet the ghastly history of Jewish crime is all charged alike by its historian and Christian commentator upon the God who changeth not yester brief. It is only for us to point to the fact that, day, to-day or forever! But who was the God historically speaking, the books were not written that the Jews worshiped; who was their Jewish by the persons to whose authorship they are as-

the Egyptians, there was supposed to be one called "Jah," said to dwell in the mountains, and according to the Oriental idea of tutelary deities, to have adopted the flerce and savage Jews as his peculiar charge. In our day we worship one God, and one only, and yet we may never in our unfailing inspiration. But these claims are valimperfect condition of spiritual knowledge determine how far the cabalistic idea of tutelary spirits of nations is right or wrong.

We know there, are master minds who rule the earth, and we have seen the influence of a single mighty intellect guiding the car of national destlny. It may be that the rule and government of the earth is equally entrusted to spiritual authorities. This was the belief of antiquity, and it may contain germs of truth. Certain it is, the Jewish Jehovah was assumed to be one of these tutelary spirits. A spirit of the mountains, he was nowerful in the mountains only, for the history informs us that the Jehovah or Lord of the Jews could not protect his people in the valleys. Take the following text from Judges:

"The Lord was with Judah; and he drave out the inhabitants of the mountains, but could not drive out the inhabitants of the valley, because they had chariots of iron."

In many places besides this, the Jewish Jehovah is represented as a man, jealous, angry, changeful and wrathful, all and everything rather than the great Spirit whose proportions are infinity, whose being is eternity, and whose rule is unchanging and immutable law. To test the truth of biblical inspiration, we test it by the revelations of geology, astronomy, natural history, science or art in any direction, and we find it at fault in all. As a code of morals, the Old Testament is most pernicious. As a standard of religion it is blasphemy; and yet to-morrow in our public schools every child will be taught to parrot out its teachings as the only guide to salvation, and the only code of laws, morals and religion which Christians should follow. But even then, Unristians do not follow the law of Moses. They take his seventh day, it is true, but not his sevclaiming all the laws of the Bible to be the laws of God, man takes just as much or as little as suits him, and preaches up on the seventh day what it would be simple impossibility to act out on any other day of the week.

If the Bible were the word of God-if its teachings contained a revelation from infinite and eterall practice as well as of faith? (thristians we Testament is the very one that the Christian de- it assumed. nies to the world as an exemplar, and this is the the sublime and inspired utterances of the prophas your guide in dealing with the fallen Magda-

worthy of being labeled sacred. Whilst we listen to the solemn warnings of an Isaiah or Ezekiel against crime, we hear their consoling promises to the good, their majestic definitions of the one eternal God, and their undoer, and we may without any stretch of fanatibibliolatrist, simply because they inculcate holy deemed profane and irreligious, because it is not found in the Bible. In a word, it is the book, and nothing but the book, which we are called upon to venerate, and whether it is the denunciations of Isniah against fasts, or the charge of Moses to observe them, whether it is the command of the Jewish Jehovah to "kill and spare not," or the rebukes of Ezeklel against" the man of blood," whatever is in the Bible must be equally the word of God, however it may vary or contradict

seldom commented on by Christian teachers, &c.: this is the unbroken series of spiritual demonstrations which the history of the Jews records. False in science, degrading in moral or religious meaning as are many of its teachings, as an hisspirit communion, these pages become invalua-

We find accorded therein parallel cases to those munion. Do the Christians point to these as portions of the word of God? Whilst they put this pel of God's works in creation, in human intuition book in the hands of their children and compel them and in spiritual communion. to learn the words it contains, do they attempt to explain how the Lord came to answer those who blotted out from the page of human record to day, inquired of him? Do they bid them follow the ex- we should still instinctively and intuitively worample of those who waited for his oracles through dreams, trances and inspiration? Or do they not the fact of the soul's immortality by communion rather deny us the same methods of intercourse? with the immortals, and still see their white hands They offer a God and a spiritual ministry for the beckoning us from across the beautiful river, and

As regards that portion of the Bible called the

New Testament, our review, to-day, must be very cribed. Were they actually written by the fol-Among the "lords many and gods many "of lowers of the pure and gentle Nazarene, they would at least possess historical interest and value. The beauty of the teachings they contain none can deny; but here, as in the prophetical writings, the chief value they possess in the eyes of the Christian is their assumed authorship and ucless in fact.

> Historically analyzed we find conclusive evilence that these books are not the writings of those to whom they are attributed. They do not agree with each other. The person described in the book of John is not the same as the one portraved in the book of Matthew. The circumstances vary, the biographical and chronological accounts are at issue with each other, and the texts are found continually at variance, and inconsistent with their assumed anostolic authorship. And besides this, the theology of the New Testament is at total odds with that of the Old-the one teaches of an angry, jealous Jehovah, the other of "God the Spirit." a Father, merciful and loving-a God who changeth not or turneth. Neither is the theology of the New Testament in the least in harmony with that of modern sects and creeds. When we question of spirits, What is immortality? we find it is not the inconceivable heaven of the churches, but the good within our own hearts. When we question through what church organizations we are to reach heaven, we are informed through the tribunal of our own deeds. When we ask what deeds we shall perform to attain to the heaven of Christ, we are directed only to feed the hungry, clothe the naked, visit the sick, and

comfort the afflicted. In all these respects the four books of the New Testament do contain the word of God, and are fitly labeled sacred. But do the creedal faiths, founded on these books, contain aught of their spirit and doctrine? It is not difficult to find it. It is all summed up in the law of love, and that single word contains all the doctrino that the founder of Christianity inculcated. But whilst the teachings of Christ are thus simple and love ly, the dectrines of his followers have become enth month, nor seventh year. In a word, whilst | split up into thousands of various sects, and the history of their mutual persecutions and savage warfare forms a historical page not second in horror and cruelty to the darkest portions of the Old Testament.

For the authorship of the New Testament writings, so fiercely insisted upon by bibliolatrists as "apostolic," we have neither reverence nor faith; nal wisdom, should we not adopt it as a standard but for the pure and holy teachings they contain,

But how does the Christian prove his reverence prophetic writings. If we except the revolting list | for this book, which he claims to be the only road of crimes recorded as the history of the Jews, or to salvation? Do you take it as authority into indignantly repudiate the idea that they were the law courts, the market place, the home, the perpetrated at the command of God, and turn to counting house and the wharf? Do you take it | tion. ets, we shall indeed find a page of instruction lene, the publican and sinner? Do you use it in your halls of legislation? Do you practice it in your churches? Ay! you take it there, and keep it there; but when do you bring it forth from your churches? Of what use is it to you on the Monday, Tuesday, or any other day when practical sparing prophecies of retribution against the evil- life requires religious guidance? Can a book thus theoretically valued be justly called the rule of cism or idolatry believe that we are listening to life, or esteemed as a practical guide to salvation? the word of God; but these grand old prophetic You may urge that religious teaching can only writings are not esteemed as Holy Writ by the avail for Sabbath day exercises, but such an assertion only reduces religion to a seventh day thoughts and religious feelings; they are the theory, and leaves the real issues of life wholly word of God only because they are found in the Bible, and when equally sublime utterances occur in the Persian Zendavesta, the Hindoo Vedas, every day is a Sabbath. Every act should be an every day is a Sabbath. or even in the literature of fine poetry, it is act of worship. Life is to him a prayer without ceasing. To the Christian, then, the Bible is indeed little else than a seventh day theory and a shibboleth of faith. Because it contains along with much that is pernicious, innumerable records of spiritual faith and the sweet, holy and practical teaching of Jesus, it is of more real, practical worth to the Spiritualist than to the bigot who worships it blindly without any real understanding of its spirit. It is not an object of worship, veneration or blind authority to the Spiritualist; it is all this to the Christian, yet the one under-Ere we take leave of the Old Testament, we stands it, the other does not; and thus whilst the must remark that there is one phase which is but | Christian denounces the Spiritualist as infidel because he dares to analyze the book, reject the false, and only appropriate the truth within it, the Spiritualists as the only readers of the age who dare to question its letter, and can interpret its spirit, are in truth the only class who will much torical testimony to the belief in and practices of longer be found able to defend, because able to appreciate and interpret its spiritual meaning. But besides the merely partial revelation which the Jewish or any other scriptures contains, the of Spiritualism, and abundant evidences of a co- Spiritualist claims there is a second Bible far incidence both in the source and mode of the com- more worthy of worship and acceptance, and this is the eternal, unwritten, and ever unfolding gos-

Were all forms of religious creed and belief ship God to morrow! We should still demonstrate was so, it cannot continue in the light of the tury must shrink with horror from the Thus Jew, but the arm of that God is shortened for the listen to their assurances that the good or evil

saith the Lord!" which sanctions the deeds of Christian, and the fires of the spiritual altar are , deeds we performed in our cauthly pilgrimage blood and cruelty, vice and infamy assumed to extinguished in the idolatrous worship of the would determine our place in the realms of eternity. The revelation written by the finger of God in every human heart, in the intuitious that compel us to bow down and worship-in many forms and with many tongues-the testimony of the loved who have gone before, and the standard of life-practice which their experiences teach us, form a living gospel whose pages of instruction will never fail.

Forever and ever may we turn the leaves of

this unwritten volume of revelation; we shall find its pages in the flery scriptures of marching suns and worlds. We shall hear it recited in the ten thousand voices of Nature, and twice told ten thousand angelic ministers are employing the tongues of inspiration to preach its glorious evangel. Still the skeptic urges that the gospel of nature has over spoken to man, yet failed to convince the noblest minds in science of religious belief. But there has now come a day when a page of spiritual demonstration has opened to the eve of skenticism against which there is no appeal -that page is the living fact of communion with a spiritual existence. So our spirit friend comes with the light of immortality upon his brow. He lives forever, and so shall you and I. His judgment for good and evil will be ours, and his existence demonstrates that of the great spirit whom we worship as God. The revelation of spiritual truths by spiritual existences is unanswerable. Nature with her ten thousand tongues has no voice like that of intelligence and mind. Nature with her flowers and bloom, her winds and waves, stars and sunbeams, is dumb, compared to the utterances of a spirit who comes proving the certainty of eternal life, a witness for a living illustration of the judgment which eternity pronounces on right and wrong. We need no longer seek in books, then, for God's scriptures. We find them in the universe-inscribed on our consciences, sounding through the corridors of eternity, and forever proved by communion with spiritual existence. Henceforth, whether in the Bible or out of it, wherever the truths of immortality and the doctrine of right can be found, there will the word of God be inscribed! Oh, ye who have lost the knowledge of God in admiration of his material creation, ye have no longer the excuse for not accepting the truths of religion. God has now reduced them to demonstrable and scientific facts, and to believers and skeptics alike we say that when we reject the more letter of the Bible and deny his authority as a finality, wa may yet with the light of a spiritual interpretation turn back upon its pages and find there gems of truth which, there as elsewhere, are worthy to be called "God's word," To the bigot who would thrust upon us the book for the book's sake, with all its errors, imperfections, dark sayings and revolting doctrines, we have no word of argument to offer-with him argument would be in vain. To the Spiritualist who is ready to accept of truth, he finds it we would say the either do not or cannot act out your faith! God," for they are good and true; and whoever no finite work can contain or limit the revelations Whilst you claim this volume to be revealed of wrote them, whoever recorded their lessons, the of infinity, the Bible has been the daily bread of God, you virtually deny its authenticity by prac- spirit that declared that all the law and command- ages in the past, and is still a marvelous record tically ignoring it as a standard of action in ments were fulfilled in the word love, the spirit of spiritual facts and some hely teachings-respect any single phase of life, whether political, judi-cial, social, moral or religious. Strange to say, the only seemingly inspired portion of the Old was the word of God made flesh, whatever form any more limited authority than the page of unceasing revelation, nor accept of any narrower creed than that afforded by the Bible of the universe - the gospel of creation, and the evangel sounded from the realms of immortal spiritual existence through the unceasing flow of inspira-

PRISONS.

BY A. S. HUDSON, M. D.

EDITORS BANNER OF LIGHT-Henry C. Wright joyously struck a melancholy cord which harshly binds many a poor unfortunate. There is in this direction a work to be done. Such earnest men and women as pushed the anti-slavery question to its end, should engage in it. The object of the penitentiary, in this country, is to punish offenders under the fallacious assumption of protecting soclety. Society is protected only during the restraining reach of prison walls. The cell is abandoned only to acquire a new pass to reoccupy it.

It is a matter of surprise that the "Irish prison system" is not adopted throughout the United States. That system does not punish for crime; it restrains the convict, and reforms him. Bad as he usually is-with the exception of a small per cent.-the reform is thorough, and his subsequent life made useful.

A system of "marks," or badges, is adopted, with inflexible but kind treatment, and benefits held out before the more or less sensitive victim. which, with singular directness, induces him to make efforts he never made before, to rise from a consciously despicable to a trustworthy, and also to a praiseworthy position in the institution. He is soon put upon his good behavior, which at once speeds the conviction; it is the lever by which to elevate himself, secure prison comforts, abatement in tasks, and ultimate respite in sentence. The allurement to keep alive the watchful effort to do still better, is ever in sight. A breach of trust or betrayal of confidence deoms him to loss of all advantage gained, and reduction to the dismal drudgery of the pitiless felon's life to the end of his full term.

The result is, the logic of reform is soon mastered. Every man becomes his own-saviour. Each works out for himself his own reformation. So well established is that personal reform now proved to be, that the creditable "discharge" of the convict becomes a passport to places of trust and business occupations. Thus, instead of the Irish penitentiary being a gaol for punishment, it is a compulsory school of reform. Why is this country so far behind in this item of civilization?

Air is a dish which one feeds on every moment; therefore it ought always to be fresh.

written for the Banner of Light WHAT IS DEATH? BY WILBUR HISE HALE.

What is death? 'T is but the changing Where the spirit, ever ranging, May through spheres supernal rove

'Tis to man a heavenly blessing, Casting off this form of clay, Glying rest from cares distressing-Changing night to endless day,

'T is the highest gift to mortals From the great Eternal One, t'shering man through heaven's portals, Saying, "Life is now begun!"

'T is the most delightful feature of the great Creator's plan, Giving rest to every creature-Rest and endless joys to man.

Talk no more of Death as fearful, Call it not a chilling stream; Thoughts of it should make us cheerful. For it leads to joys supreme

Call not Death a monster cruel, Whom no prayers or tears can move; If it takes from us some jewel To the starry spheres above.

There twill shine with growing lastre. Wo shall join that reliant cluster When Death takes us from the earth. Year not Death! 'T is but the changing From this world to higher spheres,

Where our spirits, ever ranging,

### Original Essays.

Will progress through countless years!

"DARK CIRCLES." BY J. STOLZ, M. D.

Why are these things done in the dark?" The above question is asked every day by those who are entirely ignorant of the philosophy of Spiritualism. This seems to be a stumbling-block in the way, keeping many from investigating the phenomena. It is for the benefit of those who are inquiring after truth that I write, and if the reader does not yet comprehend, I would recommend a diligent perusal of the book of Nature; also seientific compendiums. Of course you will not ask too much, as the best of use are scarcely upon the threshold of truth and understanding. I can answer the question only upon scientific principles, and as far as we understand it.

You are aware, no doubt, that the only way man can know anything of the phenomena of Nature is through the physical senses. We perceive effeet. We begin to inquire "Why all this?" By experience it has been found that certain condiber sitting together in the form of a circle, and in the dark, it was found that certain phenomena were produced. Some intelligence is enabled to address one or more of the physical senses of those present. Man's capacity to reason from effect to cause has thrown much light on the subject; but as I must of necessity be brief, I can only treat the subject in a general way, leaving the reader to continue the work of investigation.

The condition most favorable to spirit intercourse is utter darkness. I give the following reasons: First, The mind is the most active when all the senses of the body are actively engaged. The objective world is doubtless the most powerful stimulus to the mind in Nature, for we cannot have a thought without associating it with an object. From the objective world we go upon the subjective, but we must, before we can philosophize on any subject, start in the objective, hence, when we close out the world, the sense of sight is at rest, and consequently the mind is not as active world. The senses of taste and smell are also comparatively at rest, when we are not engaged in eating. The sense of feeling, or touch, is also rendered passive by sitting quiet; only the sense comparatively at rest.

vital power to carry on the business of life. Hence we have magnetism to spare, and I apprehend that the spirit who wishes to communicate with us, is thus enabled to draw from us individualized or organized magnetism, and appropriate it in producing physical phenomena, or even intelligently to address the sense of hearing. This condition also renders us harmonious, and harmony drives away discord, making us easily approachable; for harmony and discord repel each

other. Animals, as well as vegetables, are more at rest at night than in daylight. There is a perfect blending of the forces, and the law of correlation is strictly observed. A horse is more easily charmed or tamed after night; and if you would succeed in meamerizing a person, choose at least dim light. Hence it is, too, why night is the most natural time for sleep.

To bring about this passive and harmonious condition more perfectly, music is a great auxiliary. It is for this reason why singing is frequently necessary while holding circles for the purpose of communicating with spirits. For the same reason music is necessary in our churches, to render the audience passive and harmonious in order that the speaker may have full sway. There is not an animal which is not affected in the same manner. After singing one or two pleasant odes, perfect quietude is necessary, in order that the sense of hearing, as before remarked, be comparatively at rest.

The reader no doubt understands that it requires life force to hear, see, smell, taste and feel; now when these several channels, through which we are made conscious of the material universe, are thus rendered passive, we are half way on the road to independent spirit-life; a step further and we are asleep, and when neither of these senses can be aroused and brought into action, we are said to be dead. Now, when we can go half way, who will doubt that spirits cannot come the other half, and appropriate the vital magnetism not in use by the body, being an organized force to open a line of communication, so as to address one or more of the physical senses of those who are in the circle, or who have complied with the conditions necessary? They may address us audibly through a trumpet, or without, as the conditions are favorable or unfavorable. Much depends upon the scientific knowledge of the spirit who wishes to communicate, for I do not believe that we are made what we are not, by the simple process of dying. The individual who can render himself, or throw himself into the above conditions, is called a medium. Some are natural in this state. It is said, however, that but one out of

fifty thousand is so endowed. My second reason why darkness is more favorable than light is, light acts chemically on all things. It is the most important agent in conducting organization. Motion itself is dependent upon light. It is a universal agent, and the most

crude of the unseen forces. By excluding it there is less action in every way, and the spirit has already overcome one of the most important physical forces. Many of the phenomena have been produced in dim light, and some few in daylight. Trumpet speaking, I believe, has never been performed in the light, and the condition of darkness must be perfectly complied with or it cannot be

performed at all. There are various phases of mediumship, requiring different conditions. Some can perform in the light, while others can only in the dark, There is an instance related by ex-Governor Talmadge, of Mich., where the most difficult pieces of music were played on the plane, at the same time the piano-weighing two thousand five hundred pounds-keeping time to the music, and twenty men on top, while a delicate female simply placed her finger on one of the keys. This feat was performed in dim light, in the reception room at Washington, in presence of many of our officials.

We might, if we had time and space, quote from history and the Bible, to show that in nearly every instance where spirits communicated with man, it was in the dark. The ten commandments descended from the clouds in darkness, while the children of Israel formed a circle around the foot of the mountain. Peter was relieved from the prison in the night. It was in the night when Christ was upon the Mount of Transfiguration. We might produce innumerable records of similar character, but "search and ye shall find." It is more difficult to explain away the possibility of spirit communication than it is that they do communicate with mortals. And those who labor to expose the phenomena which we claim to be of spirit origin, as a "humbug," have brought themselves into disrepute, unless they were honest investigates, and would acknowledge the truth when found. But the time for derision has gone by. Spiritualism is a fixed fact, notwithstanding the opposition it has to contend with. Skeptics, non-believers, and infidels, are rapidly decreasing. Daviton, Ohio.

THE TRUE MARRIAGE.

BY JANE M. JACKSON.

"There is a kinship of the human soul, There is a kinship of the immortal mind, Which, like the waters on the earth that roll, Its level waves must find.

"What God has joined together, let no man put sunder," so says the Church service; they must cleave to each other until death shall part them. Those who truly love, promise willingly all the sacrament a legal union requires to render them married in the sight of God, and the demands of society; but if there be no kinship between their souls, no blended life, no divine love in their natures, love cannot last until death divides them. Soon after marriage will the truth be known; words are not needed to tell the tale, thoughts tions will bring about certain ends. By any num- can be read, looks interpreted, the touch reveals secret impulses, and the uplifted veil that covered defects of the soul, drops away forever. The generous nature of one becomes disgusted with the meanness of the other; if one is sensual, cold, brutal and selfish, the loving, generous, tender companion will shrink away forever from partnership, and shut up within his or her own bosom all love and affection that was so freely bestowed on the marriage day.

Sad is this true picture of domestic life. None but those who have experienced its sorrows can sympathize or even understand it, and should make no comments. But blessed be a marriage of true love; there is no state that can be compared to it; foretaste of heaven indeed! Love seeks no change; it is deathless and eternal. Bright and beautiful spirits say that those who are happily wedded on earth, shall be united in spirit-land; that when one passes away first, the other loving true mate prepares a home immediately, places therein all that the loved one will as when constantly acted upon by the objective admire and enjoy when he arrives. Some are completed in a short time, and the spirit brings the husband or wife at once; others take a long time to complete the home, but never cease to attend the earth companion. Receptive men are of hearing is active, and then not as much engaged influenced in their choice of a second wife by the as if some one were continually addressing us. In | spirit of the first, and when they are pleased will this manner we are rendered passive, and are equally bless them both, and hover about their home in delight. If the husband has chosen and When the body is thus passive, we require less | married in opposition to the spirit's advice, the marriage is not happy or prosperous. Spirits have a power little suspected by mortals. As the mills of God grind slowly, so the operations of the spirits sometimes appear, but they are sure. I have known men acting thus, die gradually of disease that could not be defined and I know spirits were drawing them by strong but invisible cords to spirit-land: for the husband or wife who truly loved are jealous, and yearn after their mates, but are satisfied if married to one they choose. To their eyes, marriage is a covenant of soul with soul, ratified in heaven at the same moment as on earth, witnessed by angels just as on earth, surrounded by a host of spirit friends who rejoice in their happiness. That is a soul or true marriage. That wedlock entered into for money. for mere lust or dishonorable intentions, has only evil or dark spirits to attend, who are glad to see the same misery enacted that they once endured. Oh Spiritualists, marry for love only; let your companions be sure they are precious to your souls, that they have your sincere respect; be faithful to each other even in thought; let the poetry of love surround your every act; allow no one to cause jealousy to come between you; be tender, generous and loving, and the angels will reside in your homes to bless, comfort and guide. Heaven is where true love is, and marriage will be the state of the highest earthly existence, and all can possess its blessings.

> Written for the Banner of Light. MARY.

BY J. G. HARVEY.

I see her not, but still I feel Her presence is around me here; She greets me from the "Summer-Land," A guardian angel often near.

Friends say she 's far away from earth, Some tell mo that she sleeps-is dead. Her form may lie beneath the sod-Her spirit knows no coffined bed.

Heaven's not a city whose area's Twelve thousand furlongs, form toursquare,0 'T is space-illimitable space No length, no height, no depth are there.

Her Heaven is here, and far beyond, Not cramped within a narrow place Where millions—untold millions dwell, From every nation, kindred, race.

I see her not, though others may, But still she comes and talks to me: Though changed is now her form and life, She's clothed in immortality ..

Our love 's the same-pure, noble, true; These garlands of my life I bring: There is no victory won by death, Nor is there in the grave a sting.

º Rev. 21st, 16th.

Be cautious in speech, but prompt in action

## free Thought.

BEING "DONE OVER."

BY V. C. TAYLOR.

Some eleven years ago the spiritualistic world was startled out of its propriety, for a time, by the grave announcement of Prof. Spence, that immortality, instead of being the common inheritance of

the human race, was enjoyed by those only who spun out the earthly thread to the ripe age of seventy. All who fell short of this prescribed goal were remorselessly consigned to nonentity upon giving up the ghost, leaving the spiritual world to the meagre chance of peopling its realm from, say, about one in a hundred of earth's inhabitants. Bantlings like Jesus Christ, George Washington and Lincoln, who had not served out the probationary time, were made to vanish like shadows upon turning off a gaslight, or a puff of steam from an escape valve. Moral worth and intellectual calibre all went for naught, if the possessor fell short of Spence's pubescent age of seventy, giving us the most lively, at the same time dolorous realization of the poet's axiom:

"Seeing I am so soon done for I wonder what I was begun for?

This vagary had its day, and expired in an oblivion as lethean as that which the author had decreed the bulk of mankind to; and now, with the same inordinate itching for sensational effect, to see people stare and gape, comes this reliash of transmigrationism, vamped into an assumption of re-incarnation. The thing is so utterly devoid of either reason or philosophy, that we feel about the same dignity in confuting it, that we would to vouchsafe a disquisition on the assumption of the "moon being made of green cheese." To begin with, neither spirits or mortals pretend to know that it is a fact. Spirits "hear of those" who claim to have figured some two, three, half-adozen times-more or less-in an earthly body, they never meet them. It is only a rumor-and vague at that. Mortal theorists, thaumaturgists and sensation mongers put this and that together, and "out comes" the theory, as naturally as Aaron's calf, when he innocently, (!) without intent, put the golden trinkets into the fire, whether by reasoning a priori, or a posteriori, or any other ori," we should not feel like imposing upon our wits to determine.

To be serious, let us examine what is vaguely hinted at as the reason for re-incarnation. Of course, to be a fact, it must come under a general law, as operative and unvarying as are all laws of the universal economy. That is, if one is subject to re-incarnation, all must be. Spirits who hold to this theory, (and it would seem that, like doctors, they disagree; but an occasional one proclaiming it, while the bulk either deny it in toto, or ignore it,) distinctly state the object of it is to give the race a kind of purgatorial probation in which to expiate their shortcomings, contracted -as it would seem-in a previous state of incarnation; but the spirits, at the same breath, tell us that but "few remember any such preëxistent earthlife;" which being the case, it would be instructive to the highest degree to know where the benefit comes from as a reformatory measure, if, upon each putting off of the body, they lose all remembrance of such a life? Again, conceive of the ridiculousness of sending one to reform where they had previously contracted all their iniquities? It would be of a piece with the law convicting one of theft and sending the culprit back among thieves to learn honesty. It would be a progression backwards, like that of the boy late to school on a slippery morning, who gave as an excuse, that it was so slippery that every step forward he took, he slipped back two; and if he had not turned and gone the other way, he would n't have got to school that day.

The normal theory of Spiritualism, that the ow and undeveloped spirit gravitates, upon leaving the body, to a condition whose associations are homogenial with his sympathies and moral statue, where, freed from the motives of misdirection, he gradually yields to higher influences. as well as to the law of universal progression, is both rational and natural; it places him in that relation to the Creator which is equitable and beneficent, fully absolving the Universal Father from any possible compromise of his attribute of justice, in dealing with his children; while the done over" theory denotes a hotch in the conditions of immortality that is abhorrent and repulsive to every instinct of the soul, in its aspiration to the higher and better realities of the life to come. Indeed, it were doubtful whether the term "Immortality" be not, practically, a myth and misnomer, with our present view of things, if the re-incarnation theory be true; for we here denominate ourselves mortals in contradistinction from a future spiritual state of which we predicate spirituality of being alone. If, on the other hand, coming back and being "done-over" is to be our lot, then our immortality will be about as genuine as the celebrated family jackknife that had lasted "seventeen generations," having meantime" a new handle and blade" as occasion required.

The merest and most casual glance at this assumption, as will be seen, strikes at the foundation of the great law of progression, the cornerstone of the spiritual philosophy, and the most rational thesis yet deduced of an immortal existence, which shows God to be just and beneficent, and man to be circumstanced in accordance with

his full and unrestricted desires. There is no immortality in any scheme which, at certain distinct crises, divests the individual of past recollection and experience, necessitating his being made anew, out of "whole cloth." To retain my individuality in passing to the higher life, I must, nolens volens, carry with mea distinct consciousness of my present life to its minutest details. Anything short, subverts and annihilates my identity. I should awake there, under such circumstances, into a new life-not a continued one-as the fabled Adam sprang into full manhood without the incidents of progress and development attendant upon childhood and ado-

There is no view of this subject that is not abhorrent to both reason and instinct. It compromises the wisdom, beneficence, and omnipotence of the Creator in reducing him to the necessity of adopting a tentative policy in carrying on his designs, while of man it makes the veriest shuttle-cock, to be bandied hither and thither, without hope of definite end and destiny. The theory given by Harris, as well as by many spirits, that we exist as unindividualized spiritual germs previous to entering upon the fætal condition, though occult, is nevertheless consistent; no matter by what process such germinal being has its incipiency, like infinite space, though incomprehensible, is not only possible but probable. Nor is the idea broached by some that mortals lacking a certain degree of intellectual and spiritual endowment fall short of immortality, so particularly irrational, as it involves no draught on our sympathies to conceive of beings without sensibility and aspiration at death passing into a state of inorganic and unconscious existence, destined

at some future time, perhaps, to enter the process of individualization and ultimately come up to the condition of immortality. Des Moines, Iowa.

"RE-INCARNATION."

EDITORS BANNER OF LIGHT-In your issue of April 23d, on page sixth, near the top of the third column, a questioner says-" How if a mortal has a clear memory-as I have-of fifty thousand years' existence in the spirit-world before he came on the earth this time, why would not?"

As this correspondent was treated with courtesy by the spirit who answered his question, and no doubts were expressed as to the truthfulness of his extraordinary assertion, other than what might be implied in the "if" which preceded the answer, and no suspicion appears to have been entertained of mental hallucination, or that he was trying to put upon us what Jack Downing used to call a ho-ax; and as no comments have used to call a ho-ax; and as no comments have since appeared in the Banner upon this wonderful mortal's pretensions, of course it would be a great presumption in me-a mere novice in such matters-to express any doubts as to the reality of his "clear memory" of such an extended existence in the spirit-world. Far be such a thought from your correspondent. But, dear Banner, allow me to address a short communication to this re-incarnated mortal. I think the importance of the suggestions it contains will be a sufficient excuse for the intrusion:

cuse for the intrusion:

Reverend Ancient—You say you have "a clear memory of fifty thousand years' existence in the spirit-world." It would not become us youths of fifty to doubt the veracity of an individual who has existed a thousand times as long as we have. No, no! The straightforward candor of your assertion proves it to be the quintescence of truth, and few will have any doubts about it. But do n't you see, most sage mortal, that you have a mission to fulfill? Your "clear memory of fifty thousand years' existence in the spirit-world" thousand years' existence in the spirit-world thousand years' existence in the spirit-world" has no doubt preeminently qualified you to write the history of that country during that period of time. In fact, I don't think there is any other being in existence, except yourself and Jehovah, who could do it; and as it seems to be a difficult matter to negotiate personally with him, you must undertake it yourself—you must, indeed dear ancient.

you must undertake it yourself—you must, in-deed, dear ancient.

We are tolerably well-posted as to the modern history of the spirit-world, but as yet we have had no Rollin to write its ancient history. No doubt you have been re-incarnated for this very purpose, and I have an abiding confidence that you will do it.

And dear ancient, do n't forget to give us a full

And, dear ancient, do n't forget to give us a full account of the great civil war that raged in that country many years ago. Milton has given us one account, and the Mormon prophets quite a different one, and we don't know which to beone account, and the Mormon prophets quite a different one, and we don't know which to believe. There is quite an anachronism in one or the other, and we want you to give us the exact date. Tell us also which side you fought on. And also give us an autobiography of yourself during the fifty thousand years. No doubt your existence there was an eventful one, and will be interesting to unre-incarnated mortals. And in this work be sure you tell us all about "re-incarnation." What were your soul's sensations on being born the second time? What became of your spiritual body when you left it? Will you ever use it again? If so, who will take care of it for you while you are away from it? Do you think you will find it in a good state of preservation when you return to it? Did you come into your present body willingly, or were you forced to come? If the latter, what kind of force was used, and who applied that force? And is this what is meant in Scripture by "being born again"? If so, when you leave here next time will you go straight into the kingdom of heaven and "play upon a harp of a thousand strings?"

And again, since spirits always retain a recollection of their previous earth-life, and since you make them stick. Heaven is peace.

Mother Eve represents a very early period of

upon a harp of a thousand strings?"

And again, since spirits always retain a recollection of their previous earth-life, and since you have a clear memory of fifty thousand years' existence in the spirit-world, of course this will include also the memory of your then previous earth-life; hence you have the capacity to give us an account of the earth as it existed fifty thousand years ago-geographically, zollogically, and geologically. Tell us all about the different tribes that in habited the earth at that time; the state of the arts and sciences: and give us a specimen of the arts and sciences; and give us a specimen of the language you used fifty thousand years ago. Wheelock, Texas, June 26th, 1870. CROTCHET.

Eloquent Extract.

Prof. Wm. D. Gunning delivered a course of Prof. Wm. D. Gunning delivered a course of because he was 'possessed of a devil,' in the same lectures on Geology recently in Amesbury, Mass., manner that Elder Kuapp describes mediums to lectures on Geology recently in Amesoury, mason, one of which was reported in the Villager, from which we take the following closing portion of been known or revealed of the spirit-world has been known or revealed of the spirit-world has the lecture, which is truly eloquent. After discussing the origin of man, he said:

"In either case, man is none the less a man; none the less an heir of immortality. We are all children of the same loving Father. God created man and the gorilla. We are all bound up in the same providence, and, departing from the rigid method of science, I believe we are all heirs of the same immortality. The horse can feel the sting of injustice as well as myself, and every generation is pledged to right his wrongs, and instead of turning him out at the end of service, old, stiff and spavined, to give him a better life beyond the reach of goad or lash. Whatover is, in some form must always be. Life is lord of death. The better world is not a beastless, birdless wilderness, but rather a world of mountain chains and flow-ing waters; of waving forests, gamboling beasts and joyous birds; of human souls, whose love flows up to the infinite, and flows down like a river of light to the loved ones here below; a world the mate of this; a noontide glory, to which this world of ours is as the purple of the morning

All things are moving on toward that which is ighest and best, under the guiding will of the Infinite. Through wars of nature and struggles against famine; through pinching cold and burnng heat; through perils and death; through all his seeming evil in all the realms of being, the hand of the Infinite One, who is over all, in all and through all, is fulfilling higher forms of life and beauty. We stand only in the twilight of morning. The world is growing better for man, and man better for it. Surely it cannot be as Ruskin has said, that the beauty is fading from the mountain, and the desert is drinking up the fruithas said, that 'the beauty is fading from the mountain, and the desert is drinking up the fruitful plain.' No, no; the glory is not dimmed on the mountain, the desert is not drinking up the fruitful plain, the bloom is not fading from the cheek of nature. Our world is more beautiful today than ever before; it will be better in a million years then it is today. Look westward. Two years than it is to-day. Look westward. Two miles a day the iron rail crept toward the setting un, enlarging the empire of man. Look westward still. Far away on that great ocean, slowly rising up, is the continent that is to be, and the islands that dot the ocean are the tops of the mountains that are to crown that new domain. From the granite whose birth was far back in primeval nature, when the hand of Deity globed the vapors into the world; from the cliff whose shell-stored band in the myriad years that are gone, spoke of the slimy brute that crawled out of a world of rock and sea and twilight mist; from the quarried stone which tells of the nobler brute browsing in the forest, and a world gemmed with hill and dell-ed with mountains, evincing the great magnitude of creation, from chaos to beauty from atom to life, from life to living soul—and the goal is not yet. Nature is moving on, and the soul of humanity is marching on. Lo, behind us are the buried ages of the saurian and the megatherium; before us lies a world of eternal ages of growth and beauty. Onward, onward let us range, let the great world spin forever down the ringing grooves of change. Over granite and cliff, over quarried stone and scaly saurian we hold our faith that all things are moving on toward the beautiful and good; that over all the darkness, and the gloom, over all the mystery, beyond the vail is one of infinite goodness keeping watch over his

True assistance to men consists not in giving them anything; it begins when we offer an opportunity and capacity to acquire for themselves mental and material wealth.

## Spiritual Phenomena.

"THE DEVIL" AND SPIRITUALISM.

Elder Knapp, who several years ago lectured in Boston on "Infant Damnation," asserting that hell was lined with infants' skulls, not long since declared in Wisconsin the modern spiritual manifestations to be a reality, but that they were the work of the devil! We could expect no better word from such a man. We quote his remarks from the Milwaukee Evening Wisconsin news-

festations he had witnessed in Stockton, California, where an innocent young girl was a medium. The spirits began by throwing water on faces and bed clothes; then they threw fire. Dishes were piled up and destroyed by bushels. Spittoons, vases and books were thrown about the room or dashed upon the floor. One spittoon was thrown at the Elder, which fell at his feet and was broken in twenty pieces. He saw it start with his own eyes, when no person was present. These disturbances continued for weeks, and were only broken up when the people of the house were converted at his 'rovivals,' Prayer meetings, he finds, will drive off the devil. Go into any circle and sit down and pray, and the power of the devil and sit down and pray, and the power of the devil

and sit down and pray, and the power of the devil is taken away.

All of us have an overpowering anxiety to know where our deceased friends go. This gives the devil a grand opportunity to work upon us. He gets up the idea that our friends come back and communicate with us. If we inquire for our dead child, the devil will have it ready for us, or go off and find it. Many truths will be given, only to deceive us in the end. All, all is the work of the devil; all is designed to unsettle our faith and carry us to swift destruction."

REPLY TO THE ELDER.

A medium being present, the spirit of an Indian chief (who has been a resident of the spirit-world over one hundred years) controlled, and subsequently replied to Elder Knapp as follows:

quently replied to Elder Knapp as follows:

"Good preacher Knapp thinks the devil is on his track, sure. Me and other influences got round him to-night, when he became too rough, and we bothered him all up, and he lost the run of his discourse. We can do it any time. The Elder has a band of twelve spirits about him; they were all old preachers, who stick to their old earth ideas, and are not yet attracted to enlightened spirits; and the enlightened spirits are not disposed to interfere till they ask or desire it.

We shall not harm the Elder, of a sure. We shall try to enlighten him and help him lift his load. Faith is good, but knowledge is better. And first, let him throw off his old creed-blanket, and be guided by the highest light within him. Let him

Let me tell him that the best way to convert people in these times, is to speak to the higher order of their natures. And let me privately hint to him that he can catch more flies with molasses than with vinegar; that he can draw in more by portraying God's love, than by portraying his wrath and hatred. Frighting people into the church is not the way to make good Christians, and make them stick. It was a primitive idea, and is passing away with the age of steam and telegraphs and printing presses.

About a war in Heaven, or a devil in Heaven, which you picture, we can hardly understand it. If there was ever a war in Heaven, it must have been way back in a low age of spirits, of which we have no record. We can imagine a powdermill down under the waters of your ocean, but not a devil in Heaven. Heaven is peace.

Mother Eve represents a very early period of

not a devil in Heaven. Heaven is pence.

Mother Eve represents a very early period of earth-life, when the human was closely allied to the brute. She was naked and ignorant like a beast. If she had not ate of the forbidden fruit of the tree of knowledge, she would have been a beast still. She then saw her nakednesss, and took the first step forward to clothe herself. The devil should not be abused for starting her onward in this respect.

Jesus came. Jesus was a healer. Jesus was a medium. Ler this fact be remembered forevermore. He was the highest medium that has as yet appeared on earth, and through him were spoken the highest truths that were ever given to man. And yet Jesus was crucified because he was a medium; because he was a 'blasphemer

come from those in spirit-life, influencing the hu-man brain. Moses and Elias were the guides and attending spirits of Jesus from the time of his conception till his spirit left the body. They talked through his organs. There was another class of influences who tried to operate on Jesus. These others tried to influence him to hold to the old Jewish order of things. They told him they would make him ruler if he would adhere to them. Moses and Elias wanted him to reveal the new order of things—that man should live in the higher order of his brain, where he could reverence Deity, and see that men were all linked to-gether as brothers and sisters, and had one com-mon father and destiny, and that their life should be perpetuated beyond a doubt.

Jesus was in the wilderness forty days. He was there in solitude, entranced, developing his spiritual nature as a medium. He went up into a high mountain with his disciples, who sat with him and were influenced by spirits around them. The devils that were cast out and sent into swine were simply diseases. The seven devils that were cast out of Mary Magdalene, were seven diseases also. Jesus was a friend to Mary though she was a polygamist, a doctress and a medium. Lazarus was lygamist, a doctress and a medium. Lazarus was not dead, but simply entranced, his spirit still bolding connection with his body. The Nazarene quickened the spirit, drove out the disease, and the spirit resumed its wonted control. God, himquickened the spirit, drove out the disease, and the spirit resumed its wonted control. God, himself, cannot raise a physical body to life, after the spirit has entirely left it. No power can unite them again. Nor can God suspend a law of nature for a moment. If the laws of nature were suspended but for a second, all creation would fly back to a formless void, and Elder Knapp, himself would have the report of the second of the secon

self, would burst into nonentity.

There was no record of Jesus' sayings for nearly four hundred years after his accension. Then inspiration began to flow through human organism, and his original sayings were given and re-peated by the spirits to the inhabitants of the earth. Most of his sayings were given correctly, and they apply to human life as well to-day as

The spirits do not wish to destroy or change anything in the Scriptures that is in harmony with reason and common sense. If they are in conflict with reason, you may know that so far they are imperfect. We wish to show that all

things are governed by law, and that nothing exists outside of law. We try to harmonize, not separate families; we wish to teach them how to live, one with another, and be happy.

The pagan world, you say, worships the devil. If they think their devil is more humane than your picture of a God, let them worship him. Religion and ministers have made many luna-tics. So manifestations from the lower grade of spirits have upset a few weak minds. We shall

spirits have upset a few weak minds. We shall correct this in time.

The marvelous California doings which the Elder describes, were given merely to show that there was life existing beyond the confines of the

body; that spirits had power over the physical; that by the aid of the physical strength of earth people, they could draw from their magnetism. condense the elements that surround them, and move ponderable bodies.

move ponderable bodies.

The Elder attributes a good deal more power to the devil than to the Great Spirit. The devil, he says, controls all the rulers of the earth and pretty near all the clergy. He can go into the sanctuary and transform himself into a white angel or black angel. He can control many thousand mediums in all parts of the world at the same time, and yet he is a 'personal devil.'

All spirits, he says, who come back to earth

ter

VB-

cts

be ag-ese ars vil

oe-on

vas nd art nt. ere

ere he cle vii

ow the He and off to the and

ian

rld

got run The im; old tht-not

We

rst, be im act, in ike.

eo-der to

the

ins, lea, and

ven. d it.

ler-but

re a it of

n a and The

on-

as a

ver-

s as vere

er;' ame s to

hu-and his 'hey ther

they e to the the

ver-l to-

were cast also.

po-was still

rene and

him-r the inite

na-were d fly him-

iear-Chen

the

etly, ıy as

ange

g ex-

; we

than lunade of shall

e El-

arth tism.

white

at the

earth

and give intelligence through mediums, are devils. Then Moses and Elias, who communicated through Jesus, were devils. And Jesus, himself, who appeared to Mary, and Paul, and all of the apostles, was a devil. An augel wrestled with Jacob, and that augel must have been a devil. Moses saw a spirit in the burning bush, and that spirit must have been a devil. If devils can come back so readily and appear to mostals why conback so readily and appear to mortals, why can-

Let me tell Elder Knapp, with all the realities and truths of spirit-life surrounding me, that throughout all God's dominions there is no being called a devil. Let me tell him that we called a devil. Let me tell him that we, whom he calls the emissaries of the devil, are commissioned by the Most High God; that his law compels us to do these things; that our mission to earth is just as sacred with us as was that of arth is just as sacred with us as was that of Jesus. Our mission is to do you good, to heal, to instruct, to lead you upward, to assure you of spirit existence. We wish to make it known to mortals that spirits congregate together in the spirit-world as you do in this; that we don't leave the earth sphere till we have learned all knowledge needful for us to know; that here is still our have congregate friends. atill our home, our attachments, our earth friends, and we shall abide with them long. All life tends upward from the lowest forms to

An the tenus upward from the lowest forms to God. What seems evil to you of earth, we see here to be obstruction, disease, undeveloped good. You see men divided in sects, races, orders and conditions; we see you all as of one blood and one family.

The spirit manifestations have come to stay. The spirit mannestations have come to stay. They will not be gone in a 'hundred years,' nor in a thousand. Before this century is closed, they will be as well understood and recognized as the workings of the magnetic telegraph. The spirits have always tried to hold communication with have always tried to hold communication with mortals, but earth-life has not been fully ready for them till now. They killed Josus. They stoned the prophets. The Salem witches, who were nothing but mediums, were believed to be agents of the devil, and were hung without judge or jury. The spirits in later years had withdrawn from tangible manifestations, till they could work the contributions of the decoration and on the decoration and tangine manneautous, till they could work the earth's inhabitants along by discoveries and en-lightenment, and explain these manifestations to them by law. The spirits first discovered to earth mortals the laws of electricity and the method of communicating intelligence over telegraphic or communicating intelligence over telegraphic wires. Spirits employ the same specific modes in communicating intelligence. The people are now so enlightened by science and telegraphic knowledge, that they can sufficiently understand the laws of spirit communications, and are ready to receive them. Mediums may yet be reviled and deceived as of the devil by miguided was but denounced as of the devil, by misguided men, but they will never again be burned, or hung, or nailed on the cross of crucifixion. Their work of love and ministration to earth mortals will now go on; the age will advance; a new era has opened upon

#### SPIRITUAL CIRCLES AT HOSPITALLER HALL.

Thomas Bradford, 35 Dwight street, Boston, writes that the signs of the times, according to his observation, are exceedingly promising for Spirmany friends; for it was only to know him to love him. observation, are exceedingly promising for Spiritualism, and says:

"Within the past two years I have received through different mediums, many communications from the spirit of a little child who passed to spirit-life thirteen years since, aged three years. Her parents sent to me for flowers to decorate her little form for its last resting place. By mediums wholly unknown to me, she has been seen standing at my side with flowers, thanking me for them. At first I could not recognize the spirit till Revelations, and that he was forcibly impressed with the she gave me her name, residence and relatives, truth and reasonableness of the philosophy. From that time I then recognized her, as her mother was a relative of my wife.

About a month since, her mother made us a visit, and although she was fully persuaded, in her own mind, that the Orthodox faith is the only road to heaven, she complied with my invitation to attend the circle, Sunday morning, at Hospitaller Hall. She had never attended any spiritual meeting before, and I requested her to take no notice of me at the meeting—as she would thus be better convinced of the spirit power if she received any tests-but to take her sent in the circle at the general invitation to do so. She did so; no one present knew her, or that she knew me. After the medium (Mrs. L. M. Litch) had given several tests to others present, she rose, led this and he was not able to stand or lie down from that time, lady to a chair near her, placed her arm round her but had to remain in a sitting posture. Still his mental neck, called her "my own darling mother," (the faculties remained unimpaired, and his spiritual vision grow title the child always gave her, when in earth- brighter and stronger. A few hours before his spirit left, he life,) "I am May, May; yes, I am your daughter said, "What light is that?" On being informed there was Mary, whose little form you dressed in flowers no light in the room, he said, "Ah, but I see a bright light;" and laid away in the casket." Many other proofs she gave of her identity, till her mother was fain in-law, whose name is Charles ! Charles!" His son-in-law, whose name is Charles Lewis, went to him and said, to say: "Lord, I believe, help thou my unbelief." Such are the glorious proofs of immortality given in this hall Sabbath after Sabbath; and not here. alone, but, in thousands of circles all over the Charles was a son of his, who died in California some years country are the doubters convinced and oppo- ago, and from whom the Judge had had several communinents silenced. Who that has eyes to see or ears | cations through different mediums. to hear, can doubt the truth of our philosophy?"

### Forest Trees vs. Drouth.

I have lived in a prairie country. North, South of his spiritual sentiments; said he believed his natural and East are vast regions of prairie country, inter- abilities were quite in advance of his acquired; his whole spersed with groves of timber. To the west are the soul seemed swallowed up in divinity; he had flung aside boundless plains of Kansas and Nebraska, where fifteen years ago you might wander for days in or machinations of man, whether learned or unlearned, any some parts without seeing anything of the vegetable creation higher than the grass. Since then, however, on account of the settlements, cultivation of timber and prevention of prairie fires, millions of acres of young forests have grown. And here let me state a fact, part of which is universally acknowledged, but another part of which seems to be ignored, viz: up to a certain point during the settlement of a country, (prairie) timber naturally increases; but beyond that point it diminishes, unless special care is taken to prevent its diminution. This latter fact is not generally recognized, but some reflection will show why it is so. But enough of that. Now as we here have reached the latter condition, our timber has begun to leave us at an alarming rate, hence Missouri, Kansas and some other States have legislated on the subject, and for every acre of timber (except black locust) planted and cultivated for three years on the prairies, the owner of the land gets from two to three dollars per acre for fifteen years after the third year.
It is rendered quite certain that our summer

It is rendered quite certain that our summer rains are much more regular than they were fifteen and twenty years ago. We of Northwest Missouri are getting the benefit of the large increase of timber west of us.

Now what I wish more especially to call attention to is this: Owing to the reckless and wonderful destruction of timber in such States as Ohio and Indiana, they have little more-timber there than we have outhere. When I was a youth, Ohio was one vast forest, with here and there a clearing for a town or settlement; now there are whole counties with but few groves of timber. Then suma town or settlement; now there are whole counties with but few groves of timber. Then summer rains were frequent, copious and certain; now it often happens they have no rain for a fortnight or a mouth in the early spring or summer, and their soil cannot bear such diffuth; ours will bear a mouth of dry weather at any time, and no damage is done. Ask any old citizen of Ohio or Indiana, and he will tell you that when he was a youth such drouths were unknown there. What shall they do? The remedy is simple and certain, but slow of action. Let every land owner be sure that for every tree he cuts down at least two shall grow in its place, and in addition, at the proper season of the year, let him plant a certain proportion of seeds, the more land he can spare for them the better for the country, and ultimately for himself. The time is rapidly coming when every tree will be worth in cash three dollars for one dollar now.

one dollar now.

Though your paper is not agricultural, yet it seems in its spirit to be catholic. You have more readers of quick intellect than perhaps has any other paper; therefore I hope you will publish this.

M.

DICKENS IN CAMP.

Above the pines the moon was slowly drifting, The fiver sang below; The dim Sierras, far beyond, uplifting Their minarets of snow:

The rearing camp-fire, with rude humor, painted The ruddy tints of health, On haggard face and form that drooped and fainted

In the flerce race for wealth; Till one arose, and from his pack's scant treasure A hoarded volume drow, And cards were dropped from hands of listless leisure To hear the tale anew;

And then, while round them shadows gathered faster, And as the fire-light fell. He read aloud the book wherein the Master

Had writ of "Little Nell." Perhaps 't was boyish fancy—for the reader Was youngost of them all— But, as he read, from clustering pine and cedar A silonce seemed to fail;

The fir-trees, gathering closer in the shadows, Listened in every spray.

While the whole camp, with "Nell" on English meadows
Wandered and lost their way.

And so in mountain solitudes—o'ertaken As by some spell divine— Their cares dropped from them like the needles shaken From out the gusty pine.

Lost is that camp, and wasted all its fire: And he who wrought that spell? Ah, towering pine and stately Kentish spire— Ye have one tale to tell! Lost is that camp! but let its fragrant story

Blend with the breath that thrills With hop-vines' incense all the pensive glory That fills the Kontish hills.

And on that grave where English oak, and helly, And laurel wreaths entwine. Deem it not all a too presumptuous folly— This spray of Western pine! -Overland Monthly.

#### Transition of Judge Wheelock.

EDITORS BANNER OF LIGHT-On the 22d of July the body of Henry Wheelock was by his friends deposited in the beautiful cemetery of West Rockford, Ill., his spirit having departed to join its friends in the land of souls on the 21st inst. Judge Wheeleck was born in Vermont, in 1789, therefore he was eighty-one years old when the spirit left the body. His early education was such as he obtained at the common schools of that early day, yet by his persoverance and good attention he became qualified to teach the ordinary branches of a common school, and fill some important offices, among which was County Judge. In early life he was a member in good standing of the Presbyterian Church, and listened to the ministry of the Rev. James Tuft, who taught the dectrines of partial election, eternal damnation, total depravity, &c., &c. Judge Wheelock was considered a very good member, and for some years held the office of deacon in that church.

In 1844, he with his family emigrated West, and settled in the town of Byron, then cailed Bloomington, Ogle Co., Ill. There the writer of this article first became acquainted with him, and a strong paternal friendship has ever since ex-

In the commencement of our acquaintance we differed onsiderably in our religious sentiments. He advocated the doctrines as taught by the Congregational Church, of which he was then a member; while I, in sentiment, was a Univorsalist; yet in all our discussions I never discovered in Judgo Whoelock any unkindness or uncalled for sectarian zeal or warmth; he was always fair and courteous. In 1852 I had attended some spiritual circles and observed some spirit phenomena. On relating what I had soon to the Judge, he replied that he had been reading Davis's Divine our theological views began to coincide, and we together searched diligently and carefully for the true gospel.

Of course the Judge's spiritual ideas started a fire-brane mong his theological friends; so he wrote a letter to the church stating his views, and telling them to do what scemed good in their eyes with his case. I will send you a copy of this letter. The church after consultation concluded to give the Judge a letter, not of recommendation, but of expulsion, for his "unchristian, heretical opinions."

Some years since a cataract began to form in the Judge's eyes, and he soon became entirely blind. Last May, on count of his age and blindness, his children persuaded him to settle up his worldly business and go to Rockford to live with one of his daughters. He said to me he had died to the world, and meant to spend the balance of his days on earth in spirit communion. He had not been in Rockford long when his feet and legs were stricken with paralysis, What do you want, father? Here I am." He opened his eyes, and cried out with a loud voice, "Charles Wheelock ! Charles Wheelock!" and immediately ceased breathing.

Dr. Kerr, a Baptist minister in Rockford, attended the funoral, and made a few good remarks. He said what little acquaintance he had had with the deceased while visiting him in his affliction and pain, had made a strong and pleas-EDITORS BANNER OF LIGHT-For fifteen years ing impression on his mind of the beauty and truthfulness all creedal books and dogmas, and would accept of no works further than he could discover truth or divinity in then Dr. Kerr recommends his principles and precepts as worthy the candid and prayerful consideration of all who heard him on that occasion

Let scoffers say what they will of the philosophy and tendency of the spiritual theology; I can boldly assert, and challenge contradiction from any who knew the deceased, that a firm belief in spirit phenomena and a practice of spiritual teachings never injured Judge Henry Wheelock as a friend, neighbor, or a Christian. May I be able to lead as consistent a life as he, and when my spirit is about to leave this tenement, may I see a "bright light" as he did, to guide me through the shades of death. JOHN JAMES. Byron, Ogle Co., Ill., July 26, 1870.

LETTER OF HENRY WHEELOCK TO THE CONGREGATIONAL CHURCH OF BYRON, OGLE CO., ILL., DATED 1854

CHURCH OF DYNON, OGLE CO., ILL., DATED 1854.

Brethren—Having (for the last three years especially,) had my mind deeply and constantly exercised on the subject of the dectrines inculcated and adopted in your articles of faith, (which I suppose are considered by the church indispensable to church followship.) I have in the course of my investigations, and by the inward prompting of my sonl, with a sincere desire to arrive at only truth, been led to doubt the truth of former teachings, and to change my views in relation to those dectrines which principally relate to the attributes and character of the Divinity, and the destiny of man.

The theory which I had adopted was more the result of teaching than that of my own investigation; and I have enclavored to persuade myself that the doctrine and sentiments to which I had heretofore assented were true because of the struggle incident to the giving up of these doctrines— fortified as they were by prejudice and general opinion, and supported by a popular clergy—and adopting others in their stead.

supported by a popular clergy—and adopting others in their stead.

But these new doctrines I consider give a far more extended and glorious view of the Delty as relates to his character and attributes, as well as to the final destiny of man, viz., That man is the ultimate or apox of God's creation, and has implanted in his soul a gorm of divinity which constitutes him a living immortal soul, which will pass through all necessary conditions of discipline and change, governed by the law of progress, nutli he arrives at that state of perfection designed by his Creator. Any hypothesis short of this would involve the idea of a limitation in the bounds of His goodness, excellency and glory—is, therefore, short of truth, and in my view, is inadmissible. And as I consider the law of progression the eternal law of God, and that man is and should be subject to that law, therefore it is evidently inconsistent and wrong for him to bind himself to a creed which will arrest or hinder its operation.

These investigations have forced me to such considerations and conclusions as I conceive have, in them a greater conformity to reason, and the manifostation of God, and a more consistent tiew of a being of perfect wisdom and goodness.

formity to reason, and the manifestation of God, and a more consistent view of a being of perfect wisdom and goodness, for outweighing and transcending all my former conceptions. They result in a more extensive, enlarged and glorious view of the Infinite Creator, and the designs and ultimates of his works. The details of these views I do not deem necessary or profitable to give here: it will be sufficient to say that I decline all controversy on this subject, believing it would be attended with no good. I shall oppose no action the church may take as relates to myself, concerning the views here hinted at, and consider myself not confined to the articles of faith or rituals of the church until these views and impressions shall better harmonize with them.

The dictates of reason, intuition and conscience implanted

by God in my soul are his law. I must obey; indeed, I cannot disregard them with safety or impunity. My views of brotherhood embrace all mankind, therefore on my part I shall continue to consider you as brothers and sisters, in the full meaning of the Christian economy; and it should be understood as so taight by Jesus Christ. We are all of one blood, the workmanship of God, our Heavenly Pather. Our bodies and spirits are his, and he will not abandon his building or any part thereof until it is perfected according to his design, dictated in infinite wisdom and goodness.

Again, the Lord Josus Christ, whose teachings' you process to follow, (as indeed you should,) gave the instructions and dectrines which he taught as he received them from God as written in the volume of his book on the pages of the universe of his creation, by his own hand, Christ used no books written by man, and imposed no human creeds, nor did he make void any law of God through the traditions of the Scribes and Pharisees, but instructed from the hely book of God as manifested in his works, the reading of which enlighteneth every man which cometh into the world, and de-

lightenoth every man which cometh into the world, and develops the interior wisdom which is from above. Assisted velops the interior wisdom which is from above. Assisted by the Holy Ghost—or angelic influence—he regarded no outward ceremonies, nor did he sound a trumpet belove him, but moved without ostentation, teaching and demonstrating the truth to the hearts and consciences of those whose spiritual cars were open to hear. He taught such truths as men in that age and state of development were able to bear, and he further taught them that more glorious truths would be revealed to them as their souls became more developed, and that he bimself should leave them for higher spheres, from which he would send the comforter—meaning ministering spirits—who would enlighten and teach till the whole, world should be possessed of the knowledge of the Lord; till all spiritual darkness should be scattered, the true light of life shine universally, and purity and happiness should entirely pervade heaven and earth, to the entire satisfaction and glory of the all-wise and beneficent God.

### Banner Correspondence.

Massachusetts.

FITCHBURG.-Mrs. M. S. Townsend Hondley writes us

FITCHBURG.—Mrs. M. S. Townsend Hoadley writes us, July 21st, as follows:

Not quite two months have passed since we came here, and I am thankful to assure you that we find some true, strong souls, ready for a brave work in the cause when it seems best to move. A few days after we had come into our home, we were surprised one evening on returning from a little look at the new Court House, in process of building just back of us, to find our house lighted and about thirty persons in full possession, all with smilling faces and warm welcomes, besides some alco strawberries, ico cram and other things usually attendant on such occasions. Mr. and Mrs. James Monroe, with Mr. J. M. Sawtell, whose over cheerful face and flower in his mouth greets us as our conductor from hore to Boston—giving such a noble example to those persons both old and young who make use of tobacco—were among these friends, as also was Mrs. Ewon, whose Scotch spirit brought hither its wealth of medium power to bloss the sick and stilleted in every way, and to prove by her daily life that her religion wealth of medium power to bless the sick and sillicted in overy way, and to prove by her daily life that her religion is not a mere protence. They were all noble souls, and I am sure are only waiting for an opportunity to lay their shoulders to the wheels of the car of progress. People want invitations to work sometimes. Sometimes they work without. We passed a pleasant evening, and folt that our rooms had been more thoroughly dedicated to Truth and Freedom by this visit.

All around us, in Lunonburg, Leominster, and other near towns, the under current is making channels deeper for

towns, the under current is making channels deeper for purer waters, and the consuming fires are working more and more among the rubbish. I once heard a young Uni-versalist minister say, in a revival meeting among that

nurer waters, and the consuming fires are working more and more among the rubbish. I once heard a young Universalist minister say, in a revival meeting among that order, that he had been told Universalism was going down. He bellowed it, and after a pause he said, "going down from the head into the heart." The same is true of Spiritualism, only changing the expression a little. It is coming from the heart to the head, and people are fluding that it takes brains to comprehend its illimitable philosophy. • • • Well, this glorious work is going on, and happy are they who have the moral courage to speak their own convictions of truth, for I am sure no greater happiness can be attained than the consciousness that one has been true to God's truth as revealed to him.

Dear loved friends everywhere. "I still live" in the form, though quietly, in comparison with my former life, on account of health, but love you and remember you all the same as though I could see you every day; for I want to feel that true friendship that does not burst like a bubble, or fly with time, losing the memory of its objects, and hepe to be soul-worthy of the same in return. Some of you are allified; you have my deepest sympathy. Some are in presperity; I rejolee with you, and hope you may not forget those around you loss favored. Let us all try to equalize God's gifts, and thus come nearer to each other, and consequently nearer to God.

EAST BRIDGEWATER.—John Chapman gives his views

EAST BRIDGEWATER.—John Chapman gives his views concerning the use and abuse of language, and the effects thereof, in a letter full of good advice, from which we make the following extraction.

concerning the use and abuse of language, and the effects thereof, in a letter full of good advice, from which we make the following extracts:

The world watches with keen eyes the advance of Spiritualism, and their eyes watch you, too, Spiritualist; your actions, your words, are all well marked by investigators and opposers. Conversations fending to cause impressions of impurity let us shun. Vulgarity in any form is offensive to the majority of society. How disgusting, how repulsive to a spiritually inclined person it is to hear low words and phrases. I am apt to think, when I hear persons talk who are constantly given to such remarks, that their soul growth is no further advanced than the drunkard. O O O Lowness in conversation brings to you evil influences, tending downward, and you lose greatly by coming in contact with such persons. An hour passed in company so inclined will leave its influence, probably taking weeks to bring you back again in feelings to the place from whence you started previous to that ill-spent time. Supposing your soul strongth is great enough to be able to throw off the evil influences that may come, still what has your soul gained by time employed in that manner? Spiritualists, remember "progression" is your watchword. No time ought to be wasted. Spiritualists, let us show to the world, in every-day life, the beauties of our religion; let us rise above evil in every form, particularly in conversation; purity in words and deeds will shine as rich fruit on our life's tree. We are judged a great deal by our conversation. If we wish a high class of intelligences to come to us here, we must fit ourselves to attain that end. Some wonder that swearing and vulgarity are so prevalent to-day. But do you know, friende, that there are numberless spirits unprogressed who still hold firmly their individuality in conversations, and control men here, whenever bpportunity offers and conditions nor right?

men here, whenever opportunity offers and conditions

right?

Let us take warning that we do not countenance even by a smile the evil words of others. May angels of purity and truth come with power to aid us, that we may show to the world how we progress in the material as well as in the spiritual through the guidance of these heaven-born messengers of love.

New York.

New York.

UTICA.—Herman Ehlo writes us. July 20th, enclosing money for subscription, and says of our paper: It is the summum bonum of my life, and is forming a staff for old age, and I know that the heavenly truth it breathes will be my guiding star when passing through the valley of death. The essential truths of Spiritualism are rapidly becoming popular. The people cannot help leving them when they rightly apprehend them. The ministers of the various churches are preaching our doctrines for us, while perhaps in the same sermon they vehemently assert eposition to Spiritualism and its dogmas. Thus "God maketh the wrath of man to praise him," &c. The all-penetrating spirit of truth is among them, though they perceive it not, and a double is among them, though they porceive it not, and a double guard over tongue and pen will not suffice to prevent the inflowing and outflowing of spiritualistic sontiment as its bright waves come irresistibly dashing upon the shores of

time.

Though we solden have Spiritualist lecturers visit us, there seems to be a flood of spiritual thought pervading the community. It seems to bubble up spentaneously everywhere. In nearly every dwelling house I visit (I am a canvasser) a favorable word may be heard. Recently I have listened to four sermons from as many different pulpits, all in perfect concord with our faith and teachings. Let me asare you, dear Banner, though many of our lecturers have passed us by, thinking it would not pay to speak to us, the augels have not forgotten us. Here, in this quiet delt, on-throned among the hills, they have "silently pitched their tents," and they also give strong intimations that they will tarry with us. Therefore we are comforted.

will tarry with us. Therefore we are comforted.

FRIENDSHIP, ALLEGHANY CO.—Mrs. Orpha E. Latta writes us, enclosing money for subscription, and, referring to the poor success of the Spiritualists in that vicinity in obtaining speakers, says: Why can't we have a good lecturer to speak in this vicinity? We can raise money, furnish hall, get hearers, &c., but have written to lecturers until we are tired and discouraged. There are very many here who are reading the spiritual publications and thinking favorably on the subject.

Vermont.

WESTON.—We are in receipt of information that Spiritualism is making good progress in this place, which is a small town clustered among the green hills of old Vermont. Among its religious denominations may be numbered Methodist, Baptist, Congregationalist, Universalist and Spiritualist. The two first named sustain regular preaching every Sabbath. Every alternate Sabbath the Spiritualists are fed from the bread of life by the highly gifted and spiritualized teacher, Mrs. W. W. Wiley, of Landgrove, Vt. She is a medium of rare inspirational powers. She gives excellent tests, at the close of the lectures, to the audience, many of which are accepted by skeptics and believers. She gives names of departed spirits who present themselves to friends, and related ing sealed letters. I would also further state that her pure moral examples and her self-sacrificing devotion win for her the highest respect. Under her ministration our cause is rapidly galning, and the future looks bright and cheering. Illinois.

AURORA.—Mrs. A. C. Smith sends us the following intelligence, that it may "be known that Spiritualism still exists in Aurora": We have lately had two excellent lectures here from D. P. Kayner, M. D., clairvoyant physician, of Eric, Pa., on Clairvoyance and Spiritualism. The Doctor is one of the best lecturers in the field—clear, logical and forcible—at times rising in his inspirations to a sublimity that cannot fail to elevate his audience. He is a first-class speaker, and we consider him one of the best seers and most riblable clairvoyants we have met. Such workers should be kept in the field, and be amply remunerated by the friends for their labors.

Few men possess the faculty to look at facts free from their personal wishes and fears and

Appeal to the Friends of Temperance. In behalf of an imperilled cause, we appeal to the friends of Temperance throughout the State, The crisis demands prompt, vigorous action. The Legislature has practically repealed the Prohibitory Law, and the Governor, we regret to say, has placed the seal of his approval upon their doings. The law permits the free sale of cider, lager beer porter, ale, and strong beer, after the first Tuesday of September, unless the citizens vote against such sale in their respective towns and cities Apothecaries, also, are permitted to sell all kinds of intoxicating liquors for "medicinal, mechanical of intoxicating liquors for "medicinal, mechanical and chemical purposes;" and the State Liquor Agency is virtually destroyed by a provision authorizing the purchase of liquors without analysis, of other parties. Thus the Prohibitory Law is practically repealed, and Boston and other large towns and cities abandoned to the control of rumsulers, who may demorphize the whole State. sellers, who may demoralize the whole State. Grog-shops, under the guise of ale-houses and beer-saloons, will multiply on every hand; hotels beer-saloons, will multiply on every hand; hotels will become moral pests; apothecary shops be converted into tippling-shops, and vice and debauchery abound as only the liquor traffic cancause it, unless the friends of Prohibition rally for immediate and united action.

Against this incoming tide of moral desolation, we entreat the friends of temperance, and all the lovers of order and virtue, to oppose their personal influence.

induence.
The Prohibitory Law will continue unchanged till the first Tuesday of September. Until that time, be vigilant to aid the officers of the law to execute it theroughly. Allow no violations of it to pass with impunity.
Wisely employ the intervening time in arousing the public mind to the perils of the hour. Although we deprecate the whole theory of the new law, which leaves to "local option" the definition of a criminal offence as a departure from sound of a criminal offence as a departure from sound principles of legislation, as a disgraceful abandon-ment, for supposed reasons of party policy, of the protection of the commonwealth over its citizens measure of local protection we can secure will be sailly incilcient; yet, the responsibility is upon us, and we exhort you to rally the temperance, yoters, of each town on the first Tuesday of Sepvoiers, of each fown on the first Tuesday of September, to record their votes against the free sale of the intoxicating liquors named, under the guise of which the most inebriating beverages and the vilest compounds may be sold. Make that day memorable for grand temperance demonstrations at the polls, when elergymen and others, who can utter strong words for morality and religion, will

address the voters, in formity and religion, will address the voters, in fown meeting assembled, against the perilous traffic.

Urgo the clergy to preach on the first Sabbath of September, upon the moral and spiritual disasters that the free sale of the aforesaid liquors will entail, and beseech their hearers to oppose the evil by voice and vote. If possible, callet the women to canvass their respective towns for the signatures of their sex over twelve years of age, to petitions addressed to the public officers, praying that the infamous traffic may not be tolerated. Let these petitions be presented at the town meetings on the first Tuesday of September.

As the public officers are not obliged to call town meetings to vote upon the question, and as lealers can commence the traffic at once if they do not, we suggest that temperance men seasona-bly polition the officers under the law to call said meetings.
Organize and guard the young, who will be es-

pecially endangered by the sale of these tempting beverages; scatter temperance tracts; multiply temperance lectures; and circulate the total ab

stinence pledge. Thus avail yourselves of every possible agency to arouse and enlighten the public mind, that the verdict of the people against the traffic may be strong and emphatic. The moral force of such a demonstration will be telling, and will largely influence the next State election, on which the eye of every temperance voter should be fixed, with a firm resolution to support no man for office who does not favor the suppression of the traffic in all intoxicating drinks. Whether you vote in the political prohibitory party that will soon be organized, independent of the Alliance and all other temperance organizations, or continue to cling with hope to the Republican party, stand by your principles, and both in the primary meetings and at the polls, acquit yourselves like men. Let your ballots be like your words—for strict prohibition.

Finally, remember that our cause is the cause of God, and that he alone can crown these humble efforts with victory. Appeal to him from churches and fireside altars to interpose and save our be-loved Commonwealth from the impending cyll. "The righteous cry, and the Lord heareth and de-livereth them out of all their troubles." By order of the Executive Committee of the

Massachusetts Temperance Alliance.

Z. L. RAYMOND, DANIEL DORCHESTER, J. P. CLEAVELAND, ELIPHALET TRASK, LUCIUS W. POND, E. P. MARVIN, C. M. HOWE, J. M. USHER, W. M. THAYER,

THE SONG OF CONSTANCE.

All day long the bright sun loves me, Woos me with the glowing light; But I better love the gentle Stars of night.

From the boundless deep above me. Come their calm and tender beams, Bringing to my wayward fancy Sweetest dreams.

Sweetest dreams of love unending, Bitter tears for love undone; For the dearest, for the fairest Only one.

Falsest-hearted, only chosen— Soon the short-lived dream was o'er; He is gone and I am lonely

Evermore.
—From Spielhagen's " Hammer and Anvil."

LIST OF LEGTURERS.

[To be useful, this list should be reliable. It therefore behooves Bocieties and Lecturers to premptly notify us of appointments, or changes of appointments, whonever and wherever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so in-

J. MADISON ALLEN, Ancora, N. J.
C. FANNIE ALLEN will speak in Putnam, Conn., during August; in Willimantic during September; in Cincinnati, O., during November. Will take engagements West or South for December and January. Address as above, or Stone-born Mass.

for December and January. Address as above, or Stonehorn, Mass.

J. Madison Alexander, inspirational and trance speaker,
Chicago, Ill., will answer calls East or West.
Harrison Akerly, M. D., 194 South Clark street, Chicago,
Ill., lectures on Laws of Life, Temperance, and Reform and
Progressive subjects.

Mis. N. A. Address, December 1975, Mass.
Harrison Augli, Charles City, Jowa.
Mis. N. K. Andross, trance speaker, Delton, Wis.
Dr. J. T. Amos, box 2001, Rochester, N. Y.
Rev. J. O. Barrier, Glenbeutinh, Wis.
Mrs. JI. F. M. Brown, P. O. box 452, San Francisco, Cal.
Mis. Sarah A. Byrnes will speak at Edmeston Centre,
Otsego Co., N. Y., Ang. 21. Permanent address, 57 Spring
street, East Cambridge, Mass.
Mrs. Special Cambridge, Mass.
Mrs. Special Cambridge, Mass.
Addig L. Ballov, inspirational speaker, Chicago, Ill., care
R. P. Journal.

ADDIE L. BALLOU, inspirational speaker, Chicago, III., care R. P. Journal.
R. P. Journal.
Rev. Dr. Barnard, Battle Creek, Mich.
Dr. A. D. Barton, inspirational speaker, Boston, Mass.
JOSEPH BARER, Janesville, Wis.
Miss. E. Buhr, inspirational speaker, box 7, Southford, Conn.
W. Bush, Esq., 163 South Clark street, Chicago, Ill.
M. C. Brett, inspirational speaker, Almond, Wis.
Henry Harstow, inspirational speaker, Duxbury, Mass.
J. II. Bickford, inspirational speaker, Richmond, Iowa.
Mrs. M. A. C. Brown, West Kandolin, V.
Mrs. A. P. Brown, St. Johnsbury Centre, Vt.
Mrs. Priscilla Dory Braddury speaker, Wisher, Mrs. Gregolium, Address, North Madison, Me.
Mrs. Anny N. Burniam, inspirational speaker, 10 Chapman street, Buston.

one-fourth of the time. Address, North Madison, Me. Miss. Anny N. Burniam, inspirational speaker, 10 Chapman street, Boston.
Miss. Emam F. Jay Hyllene, 151 West 12th st., New York. Dr. James K. Bailey, box 382. LaPorte, Ind.
UM. Bryam, box 53. Camden P. O., Mich.
Dr. J. H. Currier, 39 Wall atreet. Boston, Mass.
J. M. Choatk, trance and inspirational lecturer. Address rear 56 Poplar st., Roston, Mass., care Mrs. M. E. Hartwell.
Warren Chark, Sallson, Mass., care Mrs. M. E. Hartwell.
Warren Chark, Sallson, Mass., care Mrs. M. E. Hartwell.
Warren Chark, Sallson, Mass., care Mrs. M. E. Hartwell.
Warren Chark, Sallson, Mass. Mass. Annie M. Carver, trance speaker. Cincinnati, O. Dean Clark, Sallsbury, Vi.
Dr. A. B. Child will lecture at convenient distances from Roston. Address 69 School street.
Mrs. Archy Campbell, Fairhaven, Mass.
Mrs. Carrier M. Cushman, trance, Hillsboro' Bridge, N. H., Dr. James Cooper, Bellefontaine, O., will locture and take subscriptions for the Banner of Light.
Mrs. Marietta F. Crost, trance speaker, Bradford, Mass.
Mrs. Lucia H. Cowles, Chardon, O.
J. P. Cowles, M. D., Ottawa, Ill., box 124.
Charles P. Cooler, inspirational speaker, Fredonia, N. Y. Mrs. J. F. Colles, trance speaker, 137 Broadway, New York.
Dr. Thomas G. Constantine, lecturer, Thornion, N. H.
Mrs. Hertie Clark, trance speaker, West Harwich, Mass.
Mrs. Eliza C. Crane, inspirational speaker, Sturgis, Mich., care J. W. Elliott, drawer 36.

MRS. M. J. COLBURN, Champlin, Hennepin Co., Minn.
MRS. D. CHADWICK, trancespeaker, Vineland, N. J., box 272.
DR. H. H. CRANDALL, P. O. box 1333, Bridgeport, Conn.
MRS. ABLIA H. COLST, trance speaker, Penville, Ind.
IRA H. CURTIS, Hartford, Coun.
MRS. E. L. DANIELS, In Chauman street, Boston, Mass.
PROP. WIN DEKTON, Wellesly, Mass.
MISS LIZZIE DOTEN, Pavillon, 57 Tremont street, Boston,
HENRY J. DURGIN, Inspirational speaker, Cardington, O.
GRORGE DUTTON, M. D., West Randolph, Vt., will speak in
inowsville, Braintree, VL, once in two weeks till further
indice.

HENRY J. DURGIN, Inspirational speaker, Cardington, O. GRORGE DUTTON, M. D., West Randolph, VI., will speak in Showsville, Braintree, VI., once in two weeks till further notice.

DR. E. C. DURR, Rockford, Jll.

MRS. ADDIE P. DAVIS, (formerly Addie P. Mudget,) White-hall, Greene Co., Ill.

MRS. ADREA M. DAVIS, (formerly Addie P. Mudget,) White-hall, Greene Co., Ill.

MISS. AGRES M. DAVIS, (Future in district, Lowell, Mass. MISS. E. DECKSON, Inspirational street, Lowell, Mass. MISS. E. DUCKSON, Inspirational, Vineland, N. J., box 291. Frank Divigity, Montana, Iowa.

MISS. SCHURK, DURANI, Lebanon, N. H., will answer calls in New Hidmpshire and Vermout.

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

A. C. Eddens, Lecturer, South Coventry, Conn. Thomas Galks Frank Deturer, Newton, Iowa.

DR. H. E. Edder, Lecturer, South Coventry, Conn. Thomas Galks Franker, S. H.

REY, A. J. Firmack, Sturgls, Mich.

MRS. CLARA A. Firlin, Lecturer, Newport, Me.

Andrew T. Fors, Murchester, N. H.

REY, A. J. Firmack, Sturgls, Mich.

MRS. FANNE R. Filtrap, South Malken, Mass.

REY, J. THANCIS, Ordensburg, N. Y.

J. G. First, Hammonton, N. J.

MIS. M. LOUIS: FireSch, Unince and Inspirational speaker.

31 Wave street, Washington Village, South Boston, Mass.

DR. H. P. FARLES, Inspirational speaker, Decribel, Mich.

GEORGE, A. FILLER, Inspirational speaker, Decribel, Mich.

GEORGE, A. FILLER, Inspirational, Natick, Mass.

MISS ALMODIA B. FORCE Gondon Co., N. J.

A. B. FRENCH, Ann Arhor, Mich.

N. S. GREERLEAP, 1664 Washington street, Roston, Mass.

REY, J. GREENLEAP, 1664 Washington street, Roston, Mass.

REY, J. GREENLEAP, 1664 Washington street, Roston, Mass.

RES. GREERLEAP, 1664 Washington Street, Roston, Mass.

RES. GREERLEAP, 1664 Washington Street, Roston, Mass.

RES. A. B. Francisco, Call.

MRS. LARRA DR. FORCE Gondon Co., N. J.

A. B. Frencin, Ann Arhor, Mich.

N. J. G. GLEES, Princeton, Mo.

DR. L. P. Guild, Lawrence, Mass., will answer calls to lecture on Woman Suffrage in the Pactice States and Territories.

Address, Dav

office; In New York during October, Termanent address, 227
East 56th street, New York.

E. Annie Hindar, Agent Connecticut State Association of
Spiritualists. Permanent address, Falls Village, Comi.
Mosses Hyll, will speak in Westville, Ind., Ang. 21; in Hobart, Ang. 26 to 28; in Chachanatt during: September and October. Permanent address, Hobart, Ind.
D. W. Hyld, Inspirational and normal speaker, Hobart, 1nd.
Mus. F. O. Hyzer, 122 East Madison street, Baltimore, Md.
Mus. M. S. Townsend Hoadley, Fitchburg, Mass.
Mus. A. Hull, trance and inspirational speaker, 1716 Parko
avenue, Philadelphia, Pa.

Miss. M. S. Townsend Hoadler, Fitchburg, Mass. Miss. A. Hull, trane and inspirational speaker, 1716 Parko avenue, Philadelphia, Pa. J. D. Hascall, M. D., Waterloo, Wis. Lyman C. Howe, inspirational, box 99, Fredonia, N. Y. Amos Hunt, tranec speaker, Cold Water, Mich. Dr. E. B. Holder, inspirational speaker, No. Clarendon, Vt. Dr. J. N. Hodder, trainec, 9 Heary street, East Boston, Mw. Miss. A. L. Hager, inspirational, Mount Clemens, Mich. Charles Holt, Warren, Warren Co., Pa. Amiss Scrie M. Johnson, Miliord, Mass. Wh. F. Jamieson, Lake City, Minn Arraham James, Pleasantville, Venango Co., Pa., box 24, S. S. Jones, Esq., Chicago, III. Hanyer, A. Joses, Esq., can necasionally speak on sundays for the friends in the vicinity of Sycamore, III., on the Spiritual Philosophy and reform movements of the day. Wh. H. Johnson, Corry, Pa. Dr. P. T. Johnson, lecturer, Ypsilanti, Mich. Dr. C.-W. Jackson, Oswego, Kendall Co., III. S. A. Jesper, hecturer, will visit St. Johns, N. B., for a short time. Address, care George F. Orchard, 71 Charlotte street; permanent address, Eridgewater, V. George Kayes, Dayton, O. O. P. Kellong, East Trumbull, Ashtabula Co., O. Miss, Frank Ried Knowles, Inspirational speaker, Breedswille, Mich. George F. Kittuider, Buffalo, N. Y. Mrs. M. J. Kitz, Bostwick Lake, Mich.

Mus. Frank Reed Knowles, inspirational speaker, Breedsville, Mich.
George P. Kitthidder, Budalo, N. Y.
Mrs. M. J. Kutz, Institute, Budalo, N. Y.
Mrs. M. J. Kutz, Institute, Budalo, N. Y.
Mrs. M. J. Kutz, Institute, Budalo, N. Y.
Mrs. M. J. Kutz, Inspirational speaker, Address, caro
Dr. B. H. Crandon, No. I Trement Temple, Boston,
Cremas B. Lynn, inspirational speaker, may be addressed
caro G. A. Bacon, Boylston Market, Boston, till turther notice,
Mary E. Longdon, inspirational speaker, 69 Montgomery
street, dersey City, N. J.
Mrs. A. L. Lynner, trance and inspirational speaker, 959
Washington street, Boston, Mass.
H. T. Lednard, Itance speaker, will answer calls to lecture
on "Temperance" in the trance or clairy oyant state. Adcess, Taunton, Mass.
Joseff B. Lewis, inspirational speaker, Yellow Spring, O.
Mrs. F. A. Looda, Will answer calls to lecture in Missouri,
Illinois or lova. Address, St. Louis, Mo., care Warren Chase,
Dr. John Mayblew, Washington, D. C., P. O. box 667,
Mrs. Sarah Helen Matthews, Qulney, Mass.
Dr. G. W. Monrille, Jie, trance and impirational speaker,
Boston, Mass.
Charles S. Marsh, semi trance speaker. Address, Wono-

oston, Mass. Charles S. Marsu, semi tranco speaker. Address, Wonewoo, Juneau Co., Wis.
Mins, Ellas Howe Fuller McKissley, Inspirational, San Francisco, Cal.

Mas, Eliza Howe Fuller McKisley, Inspirational, San Francisco, Cal.

Prop. R. M. M'Cord, Centralia, III.

EMMAM. MARTIN, Inspirational speaker, Rirmingham, Mich. Mr. F. II. Mason, inspirational speaker, No. Conway, N. H. O. W. MARUEL, trance speaker, 35 Inthinol Square, Roston. P. C. Milles will answer calls to lecture in the vicinity of New York City. Address, Hoboken, N. J.

Mrs. Kettie Colmern Maynard, White Plains, N. Y. Mrs. Tamozine Moore, Needham Vineyards, Mass.

Mrs. Hannai Morre, trance speaker, Joilet, Will Co., III.

Jr. James Morrison, Iccturer, Hellenry, III.

Mr. J. L. Mansfield, inspirational, box 137, Clyde, O. Dr., W. H. C. Martin, IT3 Windsor street, Hartford, Conn. J. Wei, Van Namer, trance speaker, Brooklyn, N. Y.

C. Norwood, Inspirational speaker, Ottawa, III.

A. L. E. Nash, Iccturer, Rochester, N. Y.

RILEY C. Nash, Inspirational speaker, Deerfield, Mich., Mrs. L. II. Perrice, Perrice of Co., Kan. J. M. Perrice, Box 87, Auburn, Me.

Edward Paller, Irmnee, Cambridge, Somerset Co., Me. William C. Pirke, Boston, Mass.

L. Eva Pirke, Crown Point, Essex Co., N. Y.

WILLIAM C. PIEE, Boston, Mass.

J. EVA PIEE, Crown Point, Essex Co., N. Y.

J. II. Powell, 10 Chapman street, Boston, Mass.

Dr. O. B. Payne, trance speaker, Sacramento, Cal.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.

HRMY PACKARD, 377 Dorchester St., W. Y., South Boston,

MRS. E. N. Palmer, trance speaker, Big Flats, N. Y.

MISS NETTIE M. PEAME, trance speaker, Royal Flats, N. Y.

MRS. J. PLYPER, trance speaker, South Hanover, Mass.

A. A. POND, Inspirational speaker, Rochester Depot, Ohio

J. L. POTTER, trance speaker, Royal Hanover, Mass.

L. MISS J. Electrical Speaker, Morristown, Minn.

Lydia Ann Peamsall, inspirational speaker, Disco, Mich.

MRS. Final L. Monse Payl, trance speaker, Idaco, Mich.

DR. L. A. PLAME lectures upon "The New and Trus Idea of
God "at convenient distances." 110 Hanover street, Hoston.

DR. P. B. RAMDOLEN, 89 Contristreet, Room 20, Roston, MRS.

MRS. JENNIE S. Rudd, 4 Myrtle street, Providence, R. L.

WYL ROSK, M. D., Inspirational speaker, Donale, R. L.

WYL ROSK, M. D., Inspirational speaker, Donales, N. Y.

Coulsylle, K. V.

DR. L. A. PLANB RECUITES APON THE ACCAS AND THE MORAL OF THE ACCASE AND THE ACCAS

J. G. Whitney, inspirational speaker, Aoca Gisto Co., Floyd Co., Iowa. Mrs. E. A. Williams, Deansville, N. Y. Mrs. E. A. Williams, Deansville, N. Y. Elijah Woodworth, inspirational speaker, Leslie, Mich. A. C. and Mrs. Eliza C. Woodruff, Engle Harbor, N. Y. Mrs. Juliatte Yeaw, Northboro', Mass. Mrs. Fannir T. Young, trance speaker. Address, Centre Strafford, N. H., care Dr. II. C. Coburn. Mrs. & Mrs. Wr. J. Young, Boise City, Idaho Territory.

#### Cape Cod Spiritualist Camp Meeting. Wednesday Morning, Aug. 3, 1870.

The sun burns botly through a cloudless sky. and vegetation wilts and droops toward death. No rain, no dew, no fogs upon the Cape for three weeks past, and the thirsty earth' sends up its dusty prayers to heaven in vain. But in this young grove of baby caks, the atmosphere is tempered by the shade, and by cooling breezes from bay and ocean that cross the Cape,

Looking over these grounds at Harwich, which have been leased for ten years by the Cape Cod Spiritualist Camp Meeting Association, we observe evidences of a more settled purpose to make this series of yearly meetings a perpetual institution. Beriches have been increased to accommodate about one thousand persons, and the grounds will admit of an indefinite addition to the number, in full view and hearing of the platform. Upon the summit of the rising ground facing the speaker's stand, a double row of large wall tents have been erected, two of them constructed for permanent uso, by Capt. Heman Eldridge of Chatham, and Capt. Cyrus Howes of Dennis. There are already about thirty large tents up and in process of erection, although most of the visitors from abroad are accommodated in private houses. There are indications that this will be the largest meeting yet held upon the Cape. Everybody arrives with cheerfully expectant expressions of countenance, and the spiritual atmosphere of the meeting thus far has been of the most cheering and pleasant character. The public speakers already upon the ground are N. Frank White, A. E. Carpenter, H. B. Storer, Mattle Thiwing, Moses Hull, J. L. Hatch, I. P. Greenleaf, besides several others who are occasionally heard with pleasure at local meetings, in their own towns. Several other speakers will arrive to day.

The meeting was permanently organized on Tuesday afternoon, by the election of the following officers, all of whom are residents of the Cape, solid men, of influence and character: President-Ephraim Doane, Jr.

Vice Presidents-Cyrus Howes, Ezekiel Thacher, Gilbert Smith.

Secretary and Treasurer-Watson B. Kelley. Business Committee-Doane Kelley, Z. H; Small, Ephraim Doane, Jr., Theophilus Baker, W. B. Kelley, Cyrus Howes.

The sessions thus far have been quite informal, short but pithy pecches, full of spirit, and evincing profound interest and comprehension of vital. questions, having been uttered by all the speakers present, giving tone to the meeting, and indicating that the tides of spiritual life and power are to flow through rational thought and speech upon all questions pertaining to human well being that time and occasion will permit.

We miss some who have been with us in past years, and none more than our revered senior brother and friend, Henry C. Wright, whose presonce upon the platform as Chairman honored the last meeting, and fitly symbolized its objects-the elevation of humanity by the subjugation of the animal to the God in man. In his bodily absence his spirit will be represented to the meeting by a communication from him, which will be given to the audience through the mediumship of Dr. Storer. A communication from the spirit of H. C. Wright is therefore announced to follow addresses by Moses Hull and Mattie Thwing, of Conway, this afternoon.

In the evening we are to be addressed by Rev. J. L. Hatch, a stalwart champion of free thought, free speech, spiritual liberty and the superiority

of man to his institutions. The mail is closing, and I must follow suit.

H. B. S.

### "Give the Devil his Due"-Fulton his.

In a recent issue of the Banner, some remarks were made in reference to one Fulton who hammers a pulpit at the Tremont Temple. The views you have given of the position of said Fulton are in accordance with those generally expressed in regard to it by the entire liberal press of the

But there is another view of Fulton's case that strikes me as more correct, and which as I have not seen alluded to, please allow me a little space to present. Fulton's creed states that unless a person believes in the vicarious atonement of Jesus Christ, accepts that as his only means of . salvation, makes a public profession of that faith, ioins the church, considers all men totally deprayed-and more of such balderdash-he is eternally lost, and upon leaving this world goes to hell to enjoy his future state, from which abode at some future day, some hundred millions of years hence, he is to be called forth and judged. that is after being in hell an infinite number of ages it is then to be decided whether his cternal state is to be in heaven or hell!

Now Fulton believes the above, and agreeable to his belief he stated that Chas. Dickens had gone to hell-a conclusion unavoidably arrived at from the facts and his creed. I maintain, therefore, that Fulton is true to his creed and that every other Baptist minister was false.

The fact is, no evangelical minister of to-day dare advocate his professed belief in its length and breadth, its height and depth, in a word in its pure, naked deformity. Were Murray to do so in his pulpit, or in any other place, the indignation of the public would be so aroused that he would be obliged to flee to the mountains of Hepsidam, or his more favorite Adirondacks, within

an hour. The Orthodox, Baptist, Methodist, and other "evangelical" ministers of Boston, and every member of their churches, have, under a solemn vow, declared that Washington, Lafayette and Lincoln, Dickens, Thackeray and Hawthorne, Irving, Humboldt-and thousands of other great and good men who have lived on the earth, but

-folded their tents about them. And like Arabs marched away

are this very hour abiding with the damned, and, as a reward for all they did for earth, are "weeping and wailing and gnashing their teeth in eternal torments."

I am aware that these people who compose the salt of the earth cannot bear to be reminded that this is their belief, and will try to hush us up; but while they are hard hearted enough to profess such a belief, let us make them face it at every turn.

It was well said, of late, by Dr. Bellows, that the clergy should be careful how they charge such men as Lincoln and Dickens as being destitute of religious faith, lest the people inquire what that religion is worth that such men can afford to live without it.

An eleven-year-old girl in Corinth, Me., manages a mowing machine with all the ease of a born farmer. The present year she prepared the ground, planted the seed, and now has a quarter acre of as fine corn growing as can be found in the county. She handles a horse as well as a jockey, and in all farm work seems to be at

There are one hundred and twenty steamers running between this country and the North of Europe, and not one of them sails under the American flag.

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

BOSTON, SATURDAY, AUGUST 13, 1870.

OFFICE 158 WASHINGTON STREET. ROOM NO. S. UF STAIRS. AGENCY IN MEW YORK

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

WILLIAM WHITE,

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

LUTHER COLBY

Husiness connected with the editorial department of this paper is under the exclusive control of LUTHER COLEY to whom all letters and communications must be addressed.

#### Fading Superstitions.

The march of science drives off a number of bugaboos in whose existence credulous and ignorant people had indulged a superstitious belief, and it is yet destined to drive away a great many more. Formerly, and even now to a larger extent than many of us are aware of, people put faith in a notion that the ebb of the tide, for such part of the population at least as dwelt upon the coast, had a controlling influence over the time of death, and that the breath of none could leave their bodies except at the tide's ebb. It required positive scientific examination to brush away this nonsense and expose the whole thing as a baseless superstition. What is often styled supernatural, too, turns out on close and careful investigation to be perfectly natural, and would have happened anywhere and at any time under the same conditions.

There is enough of this superstition about yet, to warrant the continuance of effort to expel it altogether. Until the shadows of superstition are wholly banished from the human mind, there cannot be any belief that is purely spiritual. The work of banishment, however, is to be carried on by knowledge and by a steadily increasing spiritual insight. Science has done very much, and is bound to do a great deal more; the chief cause of apprehension being that it will end with be because it foolishly sets limits for itself, assuming that beyond those all truth must be chaos and clouds. So Science will turn round and fall to worshiping its own attainments. Its searching profession must be informed with genuine Spirit before it will work in harmony with the established order of things, and then it will perform wonders in the way of the world's enlightenment. Having set forth to tear away veils, it ought not to end with putting them before the very objects of the investigation and search.

It is said that no new laws in nature can be discovered in the future that are not at variance with those already known. It is agreed to, but not in the sense in which those who make the assertion would have us agree to it. They would have it mean precisely the opposite of what we would. They would make out that what has already become known is to be the standard of what is unknown, and in this view they seek to limit knowledge, and become superstitious like the rest. Let it first be understood that a law is not a notion, nor a guess, nor a piece of dogmatizing; then we can at once understand that what is in itself fixed and established, irrespective of our fixing and establishing it, will of necessity harmonize with laws yet to be discovered, whether we consent to

### The New Copyright Law-

After all the smoke of the long Congressional battle of some eight months, we begin to discover what has been accomplished: Among the surprising things in the record recently made clear, is the passage of an entirely new copyright billrun-according to whose terms an author or publisher is obliged to apply directly to the Congres-Librarian for his copyright patent, and lodge with him a specimen of the work to be brought out. This cannot but be a striking inconvenience to start with; it will compel the author to take needless trouble, beget delays and tangles, and, worse than all, require helrs, partners, and all others interested in looking up a title to go or write to Washington from the most distant part of the country. Instead of the imprint reading, as now, "Entered according to Act of Congress," &c., &c., it is to read "Entered, &c., in the office of the Librarian of Congress at Washington." So that whenever, as we very frequently do, have occasion to procure a copyright for a book, pamphlet, story, or poem, however trifling the matter may be, instead of sending its title, with the requisite fee, to the Clerk of the District Court in this city, we must mail everything off to Washington, and a book on its publication. Nobody asked for such a law, and it ought to be broken

### Condemnation.

It seems to us that the public demands more of editors than of any other class of business men. They are expected to answer every illiterate correspondent's queries in regard to every subject under the sun. They are also held responsible for the alleged shortcomings of every person who may peradventure advertise in their columns. For example, if a medium who advertises to answer sealed letters, does not in the estimation of his patron do the business in conformity to the ipsc dirit of the writer, who may be a selfish skeptic, he at once notifies the editor that the said advertiser is a fraud, and insists upon the editor publishing him as such. No lenity whatever is to be shown. If the editor discovers the motive of his correspondent to be mercenary, and refuses to malign the medium to suit the condemnatory spirit of the writer, then the cry is that the editor has been bought up, etc. It is precisely the same in regard to other branches of business adver-

tised in newspapers. the characters of advertisers, as such writers demand. And if we were, it is a question in our mind whether we ought to make it our business to expose such people. We have something else

### Spiritualism in Louisville, Ky.

A correspondent (R. E. H.) writing from that city. July 31st, informs us that "Our City Fathers have imposed a license of two hundred dollars on all clairvoyants, and an additional tax of ten dollars on physicians; so it seems they are making a desperate effort to drive the new religion from their midst. However, I think they will fail, as the Spiritualists had a meeting to-day and decided to | for increasing the merits of the magazine by the rent a hall and have regular meetings hereafter." The writer also speaks very favorably of the labors of Dr. Rose in that locality, saying, " his diagnoses have been well tested and found correct in every instance."

#### Davenports in Milwaukee. The Davenport Brothers caused quite an excite-

ment during their recent visit to Milwaukee in June. The last evening of their scances, Rev. Mr. Eddy, the leading Presbyterian minister, was put on the committee; also the editor of the Daily News. Before tying the brothers, the editor stepped to the front of the platform and insisted upon the right to tie them with small twine. Mr. Fay, in his square way, declined. The editor thereupon lashed himself into fearful wrath, denouncing them as cheats and humbugs, declaring himself the servant of the audience and that no one should put him from the stage. The editor was seconded by another editor on the floor, who gesticulated and stormed like a lunatic. Excitement ran wild for a quarter of an hour, when policemen appeared at the door, and the audience hissed down all further attempts to disturb the regular order of the cabinet exhibition. The brothers were then strongly tied by Elder Eddy, and J. Sexton, the leading dry goods merchant in Milwaukee. Mr. Eddy was then commissioned to shut the middle door, and before the could raise his hand to the door, the old battered brass horn flew spitefully over his head on to the platform. He could have hardly shown more surprise at the ghost of his grandmother. He picked up the horn and placed it carefully on the back of one of their shoulders, next to the cabinet. Before he could turn half around-whow, whizzed the horn over his head again. The audience roared, you may guess. Next came the flash of a hand while two doors were wide open and both brothers were in view of a part of the audience. The other performance following was never surpassed in any previous exhibition, so the brothers affirm. Since the exhibition, the editor of the News has published long articles, setting up the "Exposure of the Davenports," because they declined to submit to the twine operation. The other editor, on the contrary, declared himself the worst beat man that-

ever faced an audience. Mr. Eddy publicly declared the brothers were aided by the "black art." Altogether the boys made a "ten strike" for Spiritualism in Milwaukee. They are to return there in July, when they will give a private scance or two, and then take the boat for Lake Superior .- A. A. Wheelock, in the American Spiritualist.

We have just learned from Mr. White, our partner, who is at present in Michigan, that the Davenbecoming superstitious itself. If it does, it will ports are now in that State, giving evidences of spirit-power satisfactory to the people.

#### Pienie at Abington.

Dr. H. F. Gardner gave his second pionic for the present season, at Island Pond Grove, on Friday, July 29th. Owing to the appearance of foul weather in the morning, the attendance was not so large as was expected, but a very pleasant party, numbering about three thousand, assembled on the grounds—the clouds passed from the face of the heavens, and a beautiful breeze contributed to make everything in Nature more captivating to the senses of those who for a brief period felt the hand of toil and duty relaxed.

Speaking during the day by Miss Lizzie Doten, John Wetherbee, Dr. Gardner, George A. Bacon, A. E. Carpenter, N. Frank White, M. V. Lincoln, Boston; Freeman Gurney, I. N. Harrington, Abington; and Rev. Mr. Randolph (colored) of Richmond, Va.; dancing, boating, swinging, &c., &c., comprised the exercises. During the day Albert Morton, Secretary of the Massachusetts Liberal Tract Society, read the Constitution of that organization, and circulated a list for signatures on the part of those desiring membership-which could be obtained by affixing the name to the Constitution and paying the sum of one dollar. Mr. Morton was quite successful in gaining members. The subject of the Society and its work was ably presented by Dr. Gardner, and favorably referred to by most of the speakers. All persons distant from the city who desire to join said Society, or to know more concerning its objects, can address "Albert Morton, 26 Hanson street, Boston." Mrs. Stockwell recited with good effect a not international, as the petitioning has so long poem entitled, "Auction Extraordinary," at the opening of the afternoon session, and Mr. Thayer

one to close the meeting. Although not so large (in regard to numbers) as others in the past, the picnic was a perfect success so far as decorum and real enjoyment were concerned.

### Southern Women's Bureau.

We are in receipt of a circular signed by Mrs. C. Fowler Wells, President, and Laura Carter Holloway, Corresponding Secretary, wherein the aims of this organization are set forth. This organization, we are told, is a society of ladies which has been formed in the city of New York, for the assistance of southern women who desire to be educated in the various professions and arts, and also for those who are already sufficiently cultured to accept positions of trust and responsibility, in procuring a proper opportunity for their uses and a pecuniary return therefor, and to benefit the thousands of our women who, through the progress of modern ideas, have been left in circumstances which require the utmost effort of brains and hands to secure the comforts of life."

This society designs to render counsel and aid to such of the above mentioned persons as may be in need, and in the language of the circular, "All earnest women, both North and South, are desired to aid in giving general circulation to the fact of the existence of this friendly society, and also to assist women in the acceptance of the benefits which it desires to bestow." Address Secretary of the "Southern Women's Bureau," 389 Broadway, or 33 Park Row, Room 28, New York City,

### Howard Athenœum.

The talent to be presented at the opening of this establishment, we understand, is the best that any similar theatre in the country ever offered, and the bill at the inauguration will be full of novelty, variety and attractiveness. The public will see at a glance on that occasion that the managers not only mean business, but the best possible sort of business. The house, including entrance, lobbies and auditorium, no less than the stage, will Now we do not profess to be able to analyze | present an appearance at once of beauty, ease and convenience that is unequaled. The Post says the new orchestra chairs are unquestionably the best the Boston public has sat upon, and are as likely to excite as much interest as the seat of war. The entire house has been put in the best order, and the doors will open on Monday, August 8th, upon a season, we predict, that has never been equaled in the prolonged history of this popular house.

### Good News

The publication of The Radical will be resumed at the commencement of the new year. Subscriptions should be sent in early in the fall. During his vacation the editor hopes to perfect measures addition of appropriate Scientific and Literary Departments, and of careful selections and translations from foreign writers. The free and thoughtful character of The Radical will be main-

#### Meeting of the Massachusetts Liberal "The Sinfulness of Sin," or words to that effect Tract Society.

On Sunday evening, July 31st, the Society met according to adjournment-Dr. H. F. Gardner, Vice President, in the chair.

In the absence of the Secretary, M. T. Dole officiated, reading the Constitution of the Society and laying open the books for the signatures of all wishing to become members. Mr. Dole reported the good success of Mr. Morton in gaining signers at the late picnic at Abington, and hoped the same course would be pursued in all Spiritualist out-of-door gatherings. He also referred to the funds raised at the last Convention of the Massachusetts State Spiritualist Association.

A. E. Carpenter thought that that money was raised by and under the auspices of the Spiritual Association, and could become the property of the Tract Society only through a vote of the Association's Executive Committee.

J. L. Hatch then briefly and eloquently explained the objects of the meeting and the intents of the Society. He thought the result would be advantageous both to receiver and distributor, and like charity, have a two-fold action. Some of his friends had objected to his interesting himself in the circulation of liberal tracts, but he was determined to work for the cause, and wherever he had been he found people ready to receive. It was true that sometimes persons would take the tracts, and without examining them would throw them away; but such people evidently supposed he was a colporteur for the old-fashioned Orthodox publications, and everybody knew they had had their day and were read by no one, save as a means occasionally of killing time, and when no other reading matter was at hand. He believed the Society was destined to do a great work, and one that had been waiting for such hands to do-its influence would go all over the land as the leaven which 'leaveneth the whole lump." These tracts would reach places where no speaker could penetrate, and where even the liberal press could obtain no hearing. . It was true that the tract distributing system had fallen into bad odor-that is, the old kind-but he hoped and believed that when a knowledge of the existence of these publications came forth, people would be actuated to read them by a spirit of curious inquiry, which would rapdly deer en into something else as they proceeded in the perusal. He spoke of the forthcoming meeting of the Evangelical Alliance in New York, and hoped the Society would be ready to push its pub lications by distribution into the notice of those who would assemble. The speaker had been told, while distributing liberal tracts near Tremont Temple, by some of the "lambs of the flock," that he was engaged in a "damnable business," to which he replied: "Yes, damnable for you." Mr. Hatch announced his determination of being a working member of the Executive Committee system. upon which he had been elected, and hoped all would be interested in the spread of these tractsthese leaves of the tree of life which should be for 'the healing of the nations" in a grander sense than Orthodoxy had ever dreamed.

A. E. Carpenter strongly endorsed all which the preceding speaker had uttered. He felt sure that Spiritualists, generally, would be interested in the present movement, and was certain that before three months should elapse, sufficient money would be in the treasury to enable the work to be effectively prosecuted. He contrasted the prospective extended labor among all classes of society, with the comparatively restricted efforts of the Massachusetts State: Spiritualist Association, saying that the tracts would reach every class in the community, and be read, in secret at least, by many who would not dare to be seen in a Spiritualist or liberal meeting; while the State Missionary could only hope to operate among a few who had courage enough to rise superior to public opinion. He poped these tracts would be circulated at the steps of the Park-street Church and the doors of the Tremont Temple—that in so doing we should only do to the evangelicals complain, but could not prevent such a step. We in the cultivation and extension of all our faculesus was to save himself: and are no more able to save him than he was to save us.

During another part of the evening Mr. Carpenter gave an account of his experience in convers-Professor declared that "it was all demoniac." and assured the speaker that if he were to see his was not treated of or countenanced therein. Some people might be shocked by the bold tone of liberal sentiment, but the speaker believed they ought to be, till some light was let into their minds. and they were awakened to the realities of the present hour.

Dr. H. B. Storer spoke of the loss of influence over the public mind which the Orthodox tract system had sustained, and rejoiced that it was now proposed to give a list of living publications to the people. The beauty of the Spiritualist literature was that when we had read something concerning it, a desire was inevitably created for more of the same sort. On the contrary, when one had perused the evangelical literature and obtained some of its ideas, the desire was that no more at least, should come, if not accompanied with a regret that so much had been received. He also referred to the "demoniac" doctrine which is so freely handed about at the present time-which asserts that in the last days (and of course these are the last days) should come demons and deceivers on earth, working signs and wonders "to deceive, if it were possible, the very elect," and the whaling bark "Orient," which sailed from recited a narrative from the Congregationalist to show the power of early education as weighed against reason, in the mind of a young lady, who, after having a complete test—as she acknowledged-answered the influence, who asked if she was satisfied, with a flat denial of the spirit's identity, attributing it all to demons. The Doctor considered the whole theological world to be insane the agency of liberal thought, in the awakening of which the projected system of tract distributing would be a powerful engine.

Dr. Gardner spoke of the great activity displayed among the Orthodox in the distribution of their tracts. He had been some twelve times between Boston and Washington within a comparatively short period, and had found the tract carriers everywhere during his journeys, and many people, from lack of other matter, while traveling were apt to look at the nonsense printed therein. He referred to the action of the Massathe mail an Orthodox tract, entitled, he believed, | hose mediums attending.

and on the title-page was written: "Read this, you old sinner." He did read it while traveling, and was so thoroughly disgusted with it-a burlesque on sense as he found it—that he thought another one would have finished him. He believed if we were honest in our declarations, we should go to work to spread our new spiritual philosophy broadcast. He spoke of his gradual development from the Baptist Church to the school of materialism, from which Spiritualism had rescued him; and said that at the moment he became convinced by it of the soul's immortality, he had declared; "Whatever I am, whatever I may be, and whatever I hope to be, shall be devoted to this cause," and he had never receded from that position. He spoke of the people of the churches as being almost as good as their devil, and a great deal better than their God, and said they would thankfully receive our tracts as the Israelites received manna in the desert. He referred to the efforts making to acknowledge an Orthodox triune God in the Constitution of the United States-a step which he considered if taken would open the way to the gradual extinction of religious liberty. He hoped the great struggle now going on between the advocates of freedom and slavery of the human soul would not come to bloodshed, but if so, he was prepared for ic. He believed that as prevention was better than cure, and as investigation would open the eyes of the creedist, it might be found that a million of our tracts distributed to-day would be worth a million of men in the future.

Prof. J. H. Powell then briefly stated his symnothy with the movement.

Miss Lizzie Doten, being loudly called for, replied that she was fatigued from lecturing at Plernont Grove in the afternoon, and requested to be excused from speaking.

Anson A. Reed, of Worcester, then addressed the meeting, endorsing the views of those who had preceded him. He also referred to the activity of the Orthodox colporteurs, and thought the Liberal Tract Society proposed was the best way to work for the cause. He then fread the following extract—which tells its own story—from a creedist tract, entitled, "Are you in the way?"

"Remember that heaven is before you, and Christ the only door into it; hell beneath you, and Christ alone able to deliver you from it; the devil behind you, and Christ the only refuge from his wrath and accusations; the law against you, and Christ alone able to redeem you; sin weighing you down, and Christ alone able to put it away. This is the doctrine of the Bible!"

The italics were those of the tract. If this was really the doctrine of the Bible, said the speaker. it was our duty to endeavor at once to eradicate it from the minds of the people; and the best way to break the shell of Orthodoxy and reach the hearts of its devotees was by the Liberal Tract

M. T. Dole then made some remarks highly complimenting Prof. Denton, (as did all the other speakers.) and tracing the results produced by one of his tracts published by the Worcester Society. He also referred to the wide-spread effects of the Abington camp meeting last year, when liberal sentiments were so uncompromisingly promulgated; after which it was, on motion, voted to adjourn.

### Pierpont Grove.

Miss Lizzie Doten lectured to a large and deeply interested audience at Pierpont Grove, Sunday afternoon, July 31st, her subject being, "The old theological and the spiritual idea of death contrasted." The old hymn, "Hark from the tombs a doleful sound," came in for revision, and was rendered in a way more fitting to the lessons of the present hour. During a part of her lecture, Miss Doten detailed, as a vision given to her, the occurrences in heaven fifty years from date, and the wondrously bewildered ones who, going from the earth still wrapped in theologic mists, wandered about seeking they knew not what. The Rev. Mr. Fulton was described as having reached what they had already done to us. They might the other shore, and starting off in search of his Lord and Master Jesus Christ. Meeting with a have learned, in our day, that salvation consists | very unassuming individual, he enters into conversation with him, and learns from him the ties; we are as capable of saving ourselves as story of his earthly life-how he had been the greatest infidel and church opposer of his times, had associated with low people and vile, had been surrounded with the women of the town, one of whom on a certain occasion followed him ing with Miles Grant, of the Crisis, wherein the into a gentleman's house, and evinced her attachment by wiping his feet with her hair, and finally that by general consent he had been executed as a (Grant's) father before him, just as he used to dangerous man. He then asks the Rev. Mr. Fulton look, he should think it was the " devil, with his | what he thinks of him, and that functionary defather's clothes on!" Such men as Grant ninned clares that he must have been a very bad fellow their faith entirely on the Bible, and would reject on earth. Whereupon the condemned individual the testimony of every sense on a subject which asks Fulton if he is not seeking Jesus of Nazareth, which query being answered in the affirmative, the Reverend critic is astounded by the stranger's declaration: "I am he!" Mr. Fulton was also portrayed during the vision as meeting and receiving aid in his spiritual enlightenment, from Charles Dickens, upon whom he had from his pulpit in earthly life poured the vials of priestly wrath.

A. E. Carpenter will speak at the grove Sunday, August 14th.

### Corrections.

A spirit message appears in our issue of July 30th, headed "Mary Ploxley." The spirit gave her name as Mary P. Loxley. The mistake was evidently made by our reporter in writing out her notes. A similar error occurred some time since. The name of Ebenezer Tweed was announced as "Ebenezer T. Weed;" but the correction was made before our forms were put to press.

In the Message Department of the Banner for July 23d, a spirit giving his name as James Evans, is made to say that he was drowned from New Bedford, instead of New York. The error occurred in the putting of the leading question, 'Did the bark sail from New Bedford?" The spirit was disturbed, and answered "Yes," on the spur of the moment, instead of correcting the Chairman by saying New York. We have lately received a letter from a correspondent criticising this message, saying that no such vessel sailed on this subject, and needed to be restored through from New Bedford. He was right. In reply, we would state that at a private scance at the rooms of Mrs. Conant, the spirit of Evans returned and controlled the medium, stating that he formerly resided in New Bedford, but sailed in the Orient from New York.

#### Developing Circle at East Madison, Maine.

William Barker writes us from the above named town under date of August 1st, inviting all young mediums in the county to meet at his hall, in that place, on the 20th day of the month, chusetts Spiritual Association, and paid a high for the purpose of holding a developing circle. compliment to the former State Agents, but All who are not public speakers are requested to thought the publications of this Liberal Tract So- send in their names one week previous to the ciety would do a more efficient work, as the peo- meeting. Rules to be observed: to meet at ten A. ple desired to obtain a knowledge of spiritual M.; to be willing to sit, and be passive to the inmatters, but did not dare to attend the meetings fluences. The circle will be continued during the for it. Not long since, he had received through day, and Mr. Barker offers free entertainment to

#### Spiritualist Conventions.

ur-ght be-we

tual

lual

the

ism

t he

lity,

er I

de-

ded

the

evil,

biae

the

re-

e an

the

lif

inc-

reat

3 of

not

for

tter

the

be

sted

tivi-

way

m a

and

hing way.

was

ıker,

ite it

ry to

the

Cract

ther

Soci-

ffects

when

ed to

aday

old

con-

mbs

was

ns of

ture.

and

from

The

ched

of his

ith a

con-

the

n the

imes,

town

him

tach

nally

lasa

ulton

y de-

ollow

idual

Naza-

firma-

y the

ulton

eeting

ment.

from

als of

Sun-

July

gave

e was

ut her

since.

ced as

n was

ner for

James

l from

from

error

estion.

' The

on the

ng the

lately

icising

sailed

ıly, we

rooms

d and

rmerly

Orient

Heon,

above

aviting

at bis

month,

circle.

sted to

to the

ten A.

the in-

ing the

ent to

As will be seen by reference to our columns, the friends of free thought and spiritual progress

two months. INDIANA .- In the name of the "Seventh National Convention-The American Association of Spiritualists," a notice is given that the Seventh harmony prevailed. Many remarkable manifest-Annual Meeting will be held at the Hall of the Spiritualists in Richmond, on Tuesday, the 20th day of September, 1870, at 10 o'clock in the morn-

A spiritual Grove Meeting is to be held at Hobart, commencing at 4 o'clock P. M., Aug. 26th and continuing over Sunday, the 28th.

MARYLAND.—The State Association of Spiritualists will hold their Second Annual Convention at Correspondent Hall, corner of Baltimore street and Post-office avenue, Baltimore, on Sunday, Aug. 14th, at 10 o'clock A. M.

NEBRASKA.—The State Spiritualist Convention will be held at the State Capitol, Lincoln, Friday, Saturday and Sunday, October 28th, 29th and OHIO.—The Fourth Annual Convention of the

State Association of Spiritualists will be held in. Lyceum Hall, in the city of Cleveland, on Friday, Saturday and Sunday, Sept. 9th, 10th and 11th, commencing at 11 o'clock A. M. The Progressive Lyceum and Society of Spirit-

ualists and Liberalists of Milan, will hold a Grove Meeting, Saturday and Sunday, Aug. 20th and 21st, in the beautiful grove of the Western Reserve Seminary. NEW JERSEY .- The Spiritualists and friends o

progress will hold a free Convention at Vineland, on the 6th and 7th of August, beginning at one o'clock, on Saturday, the 6th, and holding over Sunday following.

WISCONSIN,-We regret to state to the friends at Omro, that the notice of their Mass Meeting, Aug. 6th and 7th, did not reach us in time for insertion before the occurrence of the same,

NEW YORK.—The Fourth Annual Convention of the New York State Organization of Spiritualists will be held in the village of Laona, Chautauque Co., (near Dunkirk,) on Saturday and Sunday, Sept. 3d and 4th, commencing at 10 o'clock in the forenoon.

The Spiritualists of the vicinity will hold their Fourth Annual Grove Meeting in Dewey's Grove, West Winfield, Herkimer Co., on Sunday, Aug.

NEW HAMPSHIRE.—The Fourth Annual Convention of the State Spiritualist Association will be held at Eagle Hall, in the city of Concord, commencing Wednesday, the last day of August.

#### Our Lists of Lecturers and Spiritual Meetings.

It is our desire to present only reliable information in the Banner of Light, and to that end, having discovered that our lists of lecturers and spiritual meetings were somewhat inaccurate, we suspended them for awhile, in order that those immediately concerned might wake up to the importance of having them kept correct. There is no reason why the brothers and sisters of our faith cannot inform us of changes in their fact should be forwarded to us; it is just as important to societies that their affairs should be correctly stated, as it is to ourselves who desire to give the truth of the matter. So also when a new lecturer takes the field, or an old one retires, we would deem it a favor to be notified of it, that we may thereby be able to correct our list of speakers.

Mrs. Emma Hardinge, writing us from the West, complains of the absence of the lists from our paper of late, and says many people in that section are much interested in seeing them, in the light of a business directory. They are undergoing revision, and will be inserted regularly hereafter. We would earnestly repeat our request to all who desire to promote the usefulness of these indices of spiritual life in the land, to give us such | 176 Trement street, (near Masonic Temple,) on Bunday afinformation as shall keep these lists corrected and up with the times.

### Pienic at Walden Pond.

series of Grand Union Picnics of the Spiritualists spot. A large and quiet company, excellent music, and weather unequaled during the present season combined to make the day one long to be remembered. In the course of the morning and afternoon, interesting speeches were made by Dr. A. H. Richardson, of Charlestown (opening address); C. Fannie Allyn, of Stoneham (improvised poem, entitled "The Spiritual Picnic"); A. E. Giles, of Boston (who presided during the day); Susie A. Willis, of Lawrence; Dr. Freeman Hatch, of Boston, Prof. J. H. Powell, do.; Mrs. Floyd, of Dorchester; Isaac H. Rhodes, of Philadelphia; Mrs. Emily Dearborn Ewer, of New York; Mrs. D. B. Briggs, of West Winfield, N. Y.; John P. Guild, of Lawrence; Mrs. Kimball, of Billerica; Mrs. Carlisle, of Charlestown, and H. C. Lull, boy medium, do. At noon Mr. Powell gave an exhibition of the powers possessed by his wife in dancing under spirit control, at the hall on the grounds.

Attention is called to the notice in another column of a camp meeting at this grove, commencing the 23d of August, and holding over till Sunday at 5 o'clock, Aug. 28th, under direction of Dr. A. H. Richardson and James S. Dodge.

### In Town.

Dean Clark and Thomas Gales Forster, two of the most talented and indefatigable workers in our ranks. They look "hale and hearty," and manifest a zeal for our great cause worthy of all imitation. Societies should secure their services at an early day, as a lively time may be expected during the approaching fall and winter campaign -as everybody desires to learn more and more of the grand philosophy which underlies the structure of Spiritualism. Success to the workers. Give them plenty to do, friends, and pay them, too, for their invaluable services. So shall your reward be in the hereafter.

Letters for the above named gentlemen should be addressed care of this office.

### To the Afflicted.

Dr. Percons requests us to state that he will heal the sick at the Adams House, Chicago, Illinois, for one month, commencing on the 8th instant. Dr. P. has been very successful in his practice at the South, and we have no doubt will benefit those in the West who may need his services.

### Social Entertainment.

The Children's Progressive Lyceum Association of Charlestown will give a social entertainment, commemorating their fifth anniversary, on Friday evening, Sept. 2d, consisting of addresses by some of the most popular speakers, and conclud-

### Lettle Fowler in Springfield, Mass.

A correspondent-H. K. Cooley-writing from this place, July 30th, informs us that Miss Lottie are to hold many convocations during the next Fowler, of Boston, gave a public scance at Gilmore's Hall, on Main street, Friday evening, July 20th. Although no prominent notice was given, yet a good audience greeted her, and the utmost ations took place; in most instances the spirits were recognized by those interested before giving their names-so graphically were they portrayed. Our correspondent says Miss Fowler is to make a tour of the adjoining towns, where she will be instrumental in awakening an interest in spirit communion, and remarks, in closing:

"I hope that Miss Fowler's flattering recention among us, and the cordiality that has marked her stay, may induce other mediums to come and do

#### Movements of Lecturers and Mediums. A. B. Whiting will lecture in Chicago the Sun-

days of August and September. Will attend calls for lectures during the week anywhere in the vicinity. Address care of Dr. S. J. Avery, 85. Washington street, Chicago, Ill. Permanent address, Albion, Mich.

Mrs, Juliette Yeaw speaks in Plymouth, Sunday, August 14th,

Miss Jonnie Leys, inspirational speaker, will answer calls to lecture. Address, No. 4 Tremont Temple, Boston.

11th and 18th. Would like to make other engagements.

#### "The Evolution."

In recent numbers of the Banner of Light we have published the prospectus of "The Evolution," a monthly magazine, devoted to educational reform, to be issued at East Saginaw, Mich., by L. L. Willson. We regret to say that, by a letter received from S. J. McAlpin, dated East Saginaw, July 25th, we are informed that Mr. Willson is at present confined to his bed by sickness, and is obliged to suspend the publication of the magazine for the present.

#### Demise of Anna Cora Mowatt.

The telegraph informs us that this talented lady and firm Spiritualist has gone to dwell among the angels. We have at various times received encouraging words from her across the Atlantic.

#### Take Notice.

The three days' meeting appointed to be held at Island Grove, Abington, on the 19th, 20th and 21st of August, is postponed until further notice.

### H. F. GARDNER, Manager.

Spiritualist Lyceums and Lectures. esting meeting closed with a song from the Lycoum Quar-

of the meeting of the Massachusetts Liberal Tract Society at this hall, Sunday evening, July 31st. Temple Hall .- Two well patronized and orderly circles for

the manifestation of spirit power and intelligence were held at this place Sunday morning and afternoon, July 31st, at which many good tests were given. In the evening Thomas E. Moon addressed the Boylston-street Spiritualist Association. Subject: "The Ministry of Angels."

Wadman Hall .- The Children's Progressive Lycoum which has heretofore held its meetings at Temple Hall, removed thence and held its first meeting at Wadman Hall, ternoon, July 31st, at quarter before two o'clock. The session was as well attended as could be expected after so radical a "change of base," some forty children being present. A constitution and set of by-laws were adopted whereby the name of the organization—"The Children's Inspirational On Wednesday, August 3d, the second of the Progressive Lyceum"-and its objects were set forth. Four. members declaimed: Mrs. Harriet Dana rendered her report of Boston and vicinity took place at this beautiful as Guardian, for the first six months of the Lyccum's existonce, the substance of which was that the largest number of members at any one time attending had been sixty-eight; smallest, fifteen (rainy); average, forty; Alice Cayvan sang; and wing movements were gone through under the direction of Mr. Macguire. The opening session looked favorable for the stability of the institution.

tion to regular exercises, the question, "What is true free-

children, which were very interesting. The Grand Banner March followed—sixty-seven members in the ranks.

NORTH SCITUATE .- Jenkins's Hall. - Mrs. Juliette Yeaw lectured at this hall (late Baptist Church) before the Spiritunlist Association on Sunday, July 31st. The controlling intelligence purported to have been a clorgyman of the "Hopkinite" stamp. In the morning the subject selected was portrayed in the text: "The scales have fallen from mine eyes," in the treatment of which his decease, burial and experience in spirit-land were finely portrayed. Subject in the

moon, at this place, on Sunday, July 31st, to good audiences

#### New Subscribers. Since our last report, we acknowledge indebtedness to the

following named friends, who have aided in extending the circulation of the Banner of Light:

Ellen C. Jenson, one; R. rnold, one; E. H. Budloff, one; L. P. Ames, one; J. B. Bradley, one; J. Colo, one; Daniel Baxter, one; Esau A. Robbins, one; Minna Righter, one; Mrs. J. Button, one; Rev. J. H. Harter, one; Goo. Dillingham, one; E. H. Wasson, one; Dean Clark, one; O. Ruggles, one; D. T. Warfield, one; Wm. J. Bumstead, one; Peter Vitts, one; G. K. Tufts, one; Daniel B. Bean, one; Jos. Marks, one; Mary Hoyt, one; J. H. Flausburgh, one; Daniel Metcalf, one; W. Byrne, one; Mrs. S. L. Green, one; D. Paddock, one; T. M. Fawcett, one; Mrs. S. Reynolds, one; E. E. Jones, one; L. Perry, one; C. L. Bottum, one; Mrs. E. A. Smith, one; H. L. Hutchinson, one; L. Perkins, one; Dr. E. W. Lewis, one; Geo. Hilton, one; Mrs. O. H. Jones. one: J. W. Merrill, one: Prof. W. R. Davis, one: A. E. Carpenter, two; L. Moreton, one; S. M. Lott, one; J. Coyle, Jr., one; Mary Felker, one; J. L. Wyman, one; O. M. Samie, one: M. Sniveley, one: Peter H. Long, one: A. L. Heywood, one; E. Weld, one; Mrs. H. J. Barton, one; G. L. Ditson, one; C. L. T. Atwater, one; Dr. R. R. Williams, one; F. L. Crane, one; Dr. Wm. Thomson, one; B. L. Hendrick, one; Wm. J. Ellis, one; J. Brown, one; J. J. Folts, one; Dr. J. Cooper, one; Thos. Dickie, two; Mrs. E. Lemans, one; Wm. H. Zahn, one; J. Booth, one; E. Morse. one: A. A. Hall, one: M. C. Pomerov, one: Mrs. E. Gav ing with a social dance. Full particulars given one; Mrs. S. W. Cole, one; Dr. R. W. Park, one; S. M. Richardson, one; N. Wadsworth, one;

### ALL SORTS OF PARAGRAPHS.

IT It will be seen by his notice in another column that the contemplated three days' meeting at Island Grove, Abington, under the management of Dr. H. F. Gardner, has been postponed.

A letter from Oregon states that good test medjums are needed in that State. We shall publish in our next issue an account of a camp meeting of Spiritualists, held at Butteville on the 25th, 26th

also at the office of the Radical, 25 Bromfield street.

Aug. 4TH .- Frederick E. Gourlay, John A. Greonough, Prof. J. G. Stearns, Dr. II. Slade, Isaac P. Greenleaf.

THE PRACTICAL EFFECT OF OLD THEOLOGY-Two powerful Christian nations pitted against each other on the battle-field to-day!

Southmayd's Ottawa Beer.

thew's church for the funeral services of the late M. Paradol. War cannot obliterate the better impulses of the heart.

be understood from the following, which is used in describing a fight in which twelve savages were killed: "Conversion and death of twelve more heathens. Glory to God and our cavalry." A society for the study of the Talmud in Paris

celebrated the final conclusion of their translation of the Talmud by a supper. It took them twenty-five years to pass through all the volumes of this work.

"It is a burning shame!" as Jo Cosc said, when he saw a house of ill-fame on fire.

Through the harsh noises of our day, A low sweet prejude finds its way; Through clouds of doubt and creeds of fear, A light is breaking calm and clear.

have the cause sufficiently at heart to make inquiries in regard to the statements contained in he spirit message on our sixth page headed Jennie Abbott"? As we have no evidence whatever in the case, we are desirous of testing the message, and solicit a response to our inquiry.

not to learn.

rather funny:

head of one of our short haired young men. We mean one of those heads that has been scissored down, rasped, filed and finished off with sand paper and emery, so that the minutest phrenological bump stands out in as bold relief as a hill of potatoes. He (the fly) travels so loosely, and mixes his feet up very much like a bashful bachelor learning to skate. No use trying to enjoy a between you and the preacher, and an unfortu-nate fly on it essaying desperately to get across from the northwest to the southeast corner to see a friend."

name is "The Woman Without a Bow," or as we say in English, "The Woman Without a Grecian Bend."

are held in the dark. Our correspondent, J. Stolz, M. D., answers the question in another column very satisfactorily.

Mormon meetings are held Sundays in Boston,

A Brooklyn paper makes a plea for the little children and babies who are used by organ grinders to excite sympathy. It is stated that many of them are hired for the purpose, and that the babies | article. are frequently drugged to keep them quiet.

A southwestern paper thus epitomises lynch law: "Four Kentuckians in jail for murdering a neighbor, had a surprise party from a hundred or two citizens the other night. They had n't any last words ready, and would n't have had time to

The best capital to begin life on is a capital wife. Digby made a sad mistake in not getting

The emigrants to the United States from Germany during 1870, are, according to the Magdeburg Times, persons in the possession of capital, nearly five-sixths being in comfortable circumstances and of fair education.

"Drowning men will catch at straws;" and so will drinking men in the summer time.

marble it will perish; if upon brass, time will efface it: if we rear temples they will crumble into dust. But if we work upon our immortal minds-if we imbue them with principles, with the just fear of God and love of our fellow-man we engrave on those tablets something which will brighten through all eternity." Fear to do wrong, he should have said, instead of "fear of God."

Christian anything for medicine, but that they are so scarce that it only costs him twenty-five cents Fifty-two persons were killed by the explosion

of kerosene in 1869, and the total sufferers were one hundred and eight. INDIGENOUS THEOLOGY. - Mother .- "Tommy,

if you do that, God won't love you." "Yes, he will, mother; I know he will." "Why do you think so, my son?" "Tause that's what he's for,'

pendence is still preserved in the patent office at Washington, but is nearly illegible from the fading of the ink. SINGULAR FATALITY.-The mortality among

has been great. Ten Fathers of the Assembly have closed their earthly career since the opening, a period of less than two months.

CURRENT EVENTS.

The varying telegraphic despatches coming to us daily from the seat of war, have not brought, during the past week, any important changes, but as we go to press we see accounts of late skirmishes and a battle, which we give our counts of late skirmishes and a cattle, which we give our readers for what they are worth. As a matter of historic reference we here invert some important state declarations in the shape of the efficial proclamation of Louis Napoleon to the French army, King William's ideas upon the subject of the war, and the sentiments of the German mass meeting at Cologne:

LOUIS NAPOLEON'S PROCLAMATION TO THE PRENCH ARMY. Paris, July 29—The following is the preclamation of the Emperor to the army on assuming command in person:

Spiritualists, held at Butteville on the 25th, 26th and 27th of June.

Jo Cose has just awoke from a long dream, and nudging Digby in the fifth rib, inquired whether Mr. Banks, who makes speeches in Congress, is any relation to the Banks of Newfoundland. He says there always were a good many spouters in that family.

Free Religious Association.—We have received a neat pamphlet of over one hundred and twenty pages, containing the Constitution and proceedings of the third annual meeting of the Free Religious Association held in Boston May 26 and 27, 1870. For sale by Crosby & Damrell; also at the office of the Radical, 25 Bromfield street.

Nature Trad we may take across depends the fate of liberty and civilization. Soldiers, let each one do his duty, and the God of battles will be with us.

Nature of the army on assuming command in person:

"Soldiers! I come to take my place at your go to combat the honor and soil of our country. You go to combat the honor and soil of our country. The banks of the best armed of European countries, but other countries as valiant as they have not been able to resist your valor. It will be the same to-day.

The war which now commences will be long and hardly contested, for its theatre will be places hedged with obstaction of the salt your valor. It will be the same to-day.

The war which now commences will be long and hardly contested, for its theatre will be places hedged with obstaction of the person of the best armed of European countries, but other countries as valiant as they have not been able to embed the honor and soil our country. The banks of Newfoundland. He says there always were a good many spouters in that family.

The war which now commences will be long and hardly contested, for its theatre will be places hedged with obstaction of the least armed of European countries, but other countries as valiant as they have not been able to ecombat other countries as valiant as they have not been able to ecombat of the head of European countries, but of the head of our country.

(Signed), NAPOLEON.
At General Headquarters, Metz, July 28."

At General Hadquarters, Metz, July 23."
The speech of King William on the opening of the North German Parliament, on the 19th oft., has been published in full. It is a short, dignified and patriotic address, in which he emphatically reiterates the charge that Najodeon has forced the war on Prussia, and even after all pretext was removed, still insisted on war. Under these circumstances, Prussia, when it called upon the national army to defend its independence, only obsyed the mandates of honer and duty. The German nation contained within itself the will and the power to repel the renowed aggression of France. The German and French people, both equally enjoying and desiring the blessings of a Christian civilization and of an increasing prosperity, were called to a more wholesome rivalry than that of arms; yet those who held power in France had, by means of preconcerted misguidance, found means to work upon the legitimate but exclude antonal sentiments of "our great neighboring people" for the furtherance of perupon the regulation at exercision and on account and one of personal interests and the gratification of passions. The more indubitably it should appear that the sword had been thrust into the hands of Prussia so much the more confidently would Germany united fight against foreign invaders, and with no other object than the durable establishment of peace in Europe.

in Europe.

Berlin, July 30.—At a mass meeting at Cologne, to-day, an address was adopted to the King of Prussia and Germany, and German Americans, especially those of St. Louis, expressive of thanks for their aid in this war. The address rejoices in the preservation of the love of Fatherland by Germans in a land great for its deeds, for the life of Washington and the death of Lincoln. The address, which has occasioned great enthusiasm, concludes: "You are still one with the Fatherland. Awaken fyour enthusiasm against that Casarism which has extended to Mexico, which protects the hand of revolution and which drenches the glorious Rhineland with blood. For such love and encourage, ment we extend our hands. Viva Germany, our common mother! Viva America, bright daughter of Liberty! "Pans. Aug. 3.—The advanced posts of Marshal Bazalne's

Pants, Aug. 3.—The advanced posts of Marshal Bazaine's corps had a brush to-day with the enemy's sharpshooters. Several of the latter were killed. The French sufficed no

loss.
The city of Metz was illuminated last night in honor of the victory. After the retreat of the Prussians, the French dld not occupy the place. Pants.—It is positively asserted here this morning, (Aug. 3.) that Austria and Italy have entered into alliance with France, in consequence of England's menacing attitude toward France.

The Prussian government has summened a levy, en masse, to defend the coasts. A council of war was held at Metz Aug. 2d, at which all

KING WILLIAM'S PROCLAMATION TO THE ARMY.

MAYENCE, Aug. 3.—The king in his proclamation to the army, to-day, declares that "all Germany stands united against the neighboring State, which has surprised us by against the neighboring State, which has surprised us by declaring war without justification. The safety of Father-y land is threatened; our honor and our hearts are at stake. To-day I assume command of the whole army. I advance cheerfully to a contest which, in former times, our fathers under similar circumstances fought gloriously. The whole of Fatherland and myself trust confidently in you. The Lord God will be with our righteous cause."

God will be with our rightcous cause."

Pants, Aug. 3.—A division of the French army, under General Bataille, captured the town of Saarbruck, and took 3000 prisoners. The new cannon, the Mitrailleur, did wonders. A ball from a Prussian cannon fell near the Prince Imperial. The Chassepots earried 1301 yards, and the Mitrailleur over 2000 yards. The French journals this morning publish the following account of the Saarbruck affair:

Metr., Aug 2.—The French troops passed the frontier at 11 o'clock. They instantly encountered the Prussians, strongly posted on the heights commanding Saarbruck, which was carried by a few battalions. The capture of the town instantly followed, the artillery compelling the Prussians to evacuate it in great haste. General Fressard with one division defeated three divisions of the enemy. The buildings in Saarbruck caught fire from the French artillery and half of the town was destroyed. The Mitrailleur was used for the first time, and it is reported to have worked wonders.

Biographical Sketch of Prof. Deuton. J. H. Powell has in press a pamphlet on the career in England and America of William Denton. Without doubt Mr. Powell's work will have a large sale, as thousands desire to know the circumstances through which the people's geologist and radical thinker has risen.

#### Banner of Light Bookstore. Price 25 cents, postage 2 cents.

To Correspondents. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable, as a guaranty of good faith. We cannot undertake to return or preserve communications that are not used.

A. S., M. D., TROY, N. Y .- Please forward the proposed

## Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. percopy. Human Nature: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. The Medium and Daybeak. A weekly paper published

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

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

THE LYCEUM BANNER. 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.

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

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps. Jy2.

SEALED LETTERS ANSWERED by R. W. Flint, 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 (sealed 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. Jy2.

### Special Notices.

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

Spiritualist and Roform Books,
At Eastern prices. Also Finnchettes, Spence's Positive and Negative Powders, etc. The Banner
of Light can always be found on his counter. Catalogues
and Circulars mailed free. May 1.—if

### GEORGE ELLIS.

BOOKSELLER,
No. 7 OLD LEVEE STREET, NEW ORLEANS, LA.
Keeps constantly for sale a full supply of the
SPIRITUAL AND REFORM WORKS Published by William White & Co.

Notice to Subscribers of the Banner of Light.

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

LIBERAL, SPIRITUAL AND REFORM BOOKSTORES

Western Agency for all.

Liberal and Spiritual Books, PAPERS AND MAGAZINES.

Also, Anams & Co.'s GOLDEN PENS AND PARLOR GAMES, The Magic Comb, and Voltale Armor Soles,

SPENCE'S POSITIVE AND NEGATIVE POWDERA. Congress Record Ink, Stationery, &c.

WARREN CHARE & CO., 601 North Fifth street, (corner Washington Avenue,) Mt. Louis, Mo.

J. T. GILMAN PIKE, Pavillon, No. 57 Tremont street, (Room No. 5,)

ROSTON.

AUSTRALIAN DEPOT

#### LIBERAL AND REFORM BOOKS. And Agency for the Banner of Light.

W. H. TERRY,

No. 96 Russell street, Melhourne, Australia, Has for sale all the works on Spiritualism. Liberal and Reform Works, published by William White & Co., Boston, U. S., may at all times he found there.

#### J. BURNS,

Progressive Library, 15 Bouthampton Row, Bloomsbury Square, Hotburn, W. C., London, Eng.

KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

#### NATURE'S HAIR RESTORATIVE Excels everything. No cirt, no sediment, no poison! Per-

giving full particulars sent postage free upon application to Proor in Bros. Gloucester, Mass., sole agents. Upwards of forty thousand hottles have been sold the past three months. Clear as crystal, and as harmless as water. Try it, and you will be delighted. All Druggists sell it.

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and afteen cents per line for every subsequentingertion. Paymentinalicases in advance. 19 For all Advertisements printed on the 5th onge, 20 cents per line for each insertion.

TP Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 12 M. on Tuesdays.

### DR. H. A. TUCKER'S **NO.** 59 DIAPHORETIC

COMPOUND. HAVING used the above compound in an extended practice in New York, Brooklyn, Boston, Providence and Taunton, for the past 12 years, and wishing to bring its merits before the general public through the medium of the press, it is necessary to state a lew of 18 virtues.

It being strictly a vegetable compound, and acting directly upon the secretory and excretory organs of the body, it is unable to a wider range of disease than any preparation heretofore one-red to the public.

It is particularly adapted to Nervous and Convulsive Diseases, liheumatism, Neuralgia, Lameness of the Joints and Back, Sick and Nervous Headache, Toothache, Cholera, Cholera Morbus, Cholera Infantum, Dysentery and Summer Compilaints; a certain cure for diseases of the Liver, Stomach and Bowels.

and howels.

The 534 Compound is not an experiment, but its virtues have been tested and proved by me in my practice. Often one or two does have produced a cure.

Its actual merit cannot be appreciated until tested. It is a checkling the processor of the constant of the H. A. TUCKER, M. D., Brooklyn, N. Y.

Roston Consultation Office, 106 Harrison Avenue. George Goodwin & Co., and B. & G. C. Wilson, Wholesale Agents, old by druggists generally. 6m—Aug. 13. HER WHAT IS SAID

'CONGREGATIONALIST & RECORDER' DR. IRISH'S "OTTAWA BEER,"

SOUTHMAYD & CO.,

THAT DR. IRISH'S OTTAWA BEER is one of the most delicious of summer drinks is attested in the strongest manner by the immense crowds of 2000 to 6000 a day) who drink it at SOUTHMAYD'S, corner of Tremont and Bromfield streets, and go away satisfied, refreshed, delighted. Its excellence is also attested by the great number of matations which are sold under the name of Ottawa Beer, none of which—and we have tasted of them—will hear any comparison with the genume and original? Dr. Insits so Ottawa Beer, it is compounded entirely of roots and herbs, and is a good temperature drink—cool, i feasant and healthful."

Aug 13.—4w

### DR. J. WILBUR, MAGNETIC Physician. Residence, 71 North Sheidon per week, Magnetized paper sent by mail, 81,00 Send for circular. 2w\*-Aug. 13.

DR. WELLES. MAINETIC, ECLECTIC PHYSICIAN, No. 339 Tremont Mreet, Boaton. Unfailing in curable cases of Catarth, Broat and Lung Diseases, Serodia, Rheumatism, Neuralgia, Debility, &c. Office hours, 9 A. M. to 3 P. M. 2w\*-Aug. 13.

### SPIRIT PHOTOGRAPHS.

POR full information how to obtain one, and specimen plc ture, send 2) cents to W. H. MIMLER, July 30.—4wis\* 170 West Springfield street, Boston.

July 30.—4wis\* 170 West Springfield street, Boston.

M16-1 10. C. D 12N.T F18.

CLAIRVOYANT, Healing, Test and Business Medium. Exhands. Price 31.00. 231 Tremont street, Boston Aug. 13.—2w\* M 118, R. COLLINS, Clairvoyant Physician and Healing Medium, is meeting with great success in all Chronic Diseases of long standing. Will visit patients at their residences if desired. No. 8 East Canton street, Boston. Aug. 13,—13w\*

Aug. 13.—13w\*

WILLIAM VAN NAMEE, Medical Clairyoyant, Magnetic Physician and Trance Business Medlum, 420 Fourth avenue, New York City. Examinations
made by lock of hair. For terms and particulars send for
circular.

Aug. 13.

### PROF. HOWE'S SEVEN-HOUR SYSTEM

GRAMMAR.

THE A MIMA H.

The writer of this useful book has had a practical experience in the art of teaching of upwards of thirty years. He had long been impressed that a shorter pathway to grammar than this which led through the perplexing subtleties of the text books could be secured, and with much skill devised his "Seven-Hour" aystem of oral teaching. Appeals from his audiences and requests from correspondents abroad became so numerous and repeated, that he was compelled to put his ideas into print to satisfy the public demand. His discoveries in the science are many and startling, reducing the labor in many instances from years to minutes. The limited governing power, of the Transiliev Verb, from 30,660 words to seven; his rotating or vibrating "S." securing syntactical agreement between the Verb and Noun; his exposition of the Subjunctive Mood and Treposition, with many other interesting features of the work, are not only original but might with great propriety be considered inspirational. These are of the utmost value to the public writer, the platform speaker, the clergyman or the senator. Fifteen minutes attention to any one of them will protect any intelligent person from earing orce in a lifetime.

The work is got up in pamphiet form of about: 50 pages, strong and near covers, with large plain type, containing everything within, in its simplest essence, to constitute the place of the paper, print or binding, but for the "bevern-Hour" grammatical education contained within.

Price: cloth 81; paper 50 cents.

For sale at the BANER OF LIGHT BOOKETORE, 158 Washington street, Boston.

## JUDGE EDMONDS'S TRACTS

SPIRITUALISM.

SPIRITUALISM.

No. 1.—An Appeal to the Public on Spiritualism.

"2.—Bishop Hopkins on Spiritualism—Reply of Judge Edmonds.

"3.—The Newsboy.

"4.—Uncertainty of Spiritual Intercourse.

"5.—Certainty of Spiritual Intercourse.

"6.—Speaking in many Tongue.

"7.—Intercourse with Spirits of the Living.

"8.—False Prophesying.

"9.—Spiritualism as demonstrated from Ancient and Modern History.

10.—Letters to the New York Tribune on Spiritualism.

"11.—Instances of Spirit Communion.

Bound together in one volume, making over 200 pages.

Price 30 cents, postage 4 cents Forsate at the BANNER OF LIGHT BOOKSTORE. 139 Washington street, Boston.

LIFE IN THE BRYOND: BENJAMIN PE-TERS, An Undeveloped Spirit's History. Francis H. Fmith, Medium. Price 10 cents, nostage 2 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston

Mrs. A. P. Brown will speak in Canaan, Vt. Aug. 14th. Will make engagements for two or three Sundays more, near there, if the friends wish. She will also speak in Bartonville, Sept.

BOSTON,-Mercantile Hall, - The Children's Progressive Lyceum met at this hall Sunday morning, July 31st, and, considering the warm weather, was well attended. A large number of visitors were present, among whom were N. Frank White and Cephas B. Lynn. The exercises were opened by Silver-Chain recitations and singing; after which the Conductor, D. N. Ford, called for volunteers for singing and respective localities. When a course of lectures declamation. Charles W. Sullivan, Hattle A. Richardson, closes, or a new one begins-when an old board | Maria Adams and Carrie Shelhammer responded with songs; of officers goes out, and a new one is elected, the Bella Bacon, Ida Benson, Mary Albertson, M. Adams with declamations; M. F. Davy with a reading of Poo's "Rayon." and Alice Cayvan with instrumental music; after which remarks were made by Mr. Allbe and others; the Grand Banner and Target Marches were performed, and the highly inter-

In another part of the present issue will be found a report

CAMBRIDGEFORT .- Harmony Hall .- The Session of the Children's Progressive Lycoum at the above-named hall was quito well attended on Sunday morning, July 31st. In addi-

dom?" was discussed, and five children declaimed. Milrond .- Washington Hall .- On Sunday morning, July 31st, 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 Master Freddie Read and Miss Ella Howard; readings by Misses Netta Anson, Hattle Draper, Carrie Fisher, Minnie Williams, Carrie Adams, Ida Hill, Mr. Irwan Snow and Henry Anson. Remarks were made by J. L. Buxton and Henry Anson. Group quostions were answered by several of the

afternoon: "Truth." PLYMPTON .- Mrs. N. J. Willis spoke morning and after

LETTERS REMAINING AT THIS OFFICE TO

Read what the Congregationalist says about

Miss Gerolt, daughter of the Prussian minister at Washington, decorated the altar of St. Mat-

The feeling in the west toward the Indians may

In another column we publish an appeal to the

Are there any Spiritualists in Lawrence who

Never be ashamed not to know, but be ashamed

The following extract from the Saratogian is "It is one of the most amusing sights in the world to watch a young and inexperienced fly attempt to perigrinate slantindicularly across the

Red Cloud's wife is straight as an arrow. Her

Questions are often asked why spiritual circles

we understand.

say them if they had. All leave families."

Daniel Webster once said: "If we work upon

A Gardiner physician says he never charges a

The original draft of the declaration of inde-

'A West-End saloon, in this city, displays a pla card on which is, "No religious discussions allowed here"

## Message Department.

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

#### Mrs. J. H. Conant.

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

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

#### 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.

Our Pather and our Mother, in behalf of thy dear humanity we come to thee in prayer. Since great men speak lies and little men speak foolishness, oh, Lord, do thou raise up those from the heart of thy dear humanity who shall speak truth because they love it, who shall work for humanity with reference to eternity and not with reference to time, who shall consider the. approbation of the angels worth more than gold, or place, or power. Oh, Lord, thy dear humanity groan before thee, and ask to be delivered from oppression, from darkness, from the sins that arise from ignorance. Oh, give them wisdom, and lead them, our Father, out of the wilderness of error into the broad plane of infinite truth. And for ourselves, oh, Lord, we ask that we may be ever ready to assist those who need assistance, that we may ever seek to do thy will, and ever walk in thy way. Grant, our Father, that those who are sick, spiritually or physically sick, may be made well in thy way and thy time. Oh, send healing angels wherever there is a soul that needs to be healed, and give unto all thy children that cup of water which they that drink shall thirst no more. We bring thee, our Father, our deepest, our holiestpraise. We send up our thanksgivings upon the altar of this handsome day, knowing that thou wilt accept them and appropriate them for our good. Father, Mother, accept our prayers and our praises in the name of thyself. Amen. May 5.

#### Questions and Answers.

CONTROLLING SPIRIT. - I will answer your questions, Mr. Chairman.

QUES. - As spirits are apparently bound by their physical condition, is it not better to die when in full vigor of manhood than to live until the body begins to lose its faculties?

Ass.-Spirits are not bound absolutely to their physical conditions, for except they come in contact with physical life they have nothing in common with physical life after death. They have risen above it, gone out beyond it. No, it is not best to die in the vigor of manhood. It is rather best to live to a ripe old age and let the body pass down into the grave as a shock of ripened grain, and the spirit to ascend to its native element, the spirit-world, a fully ripened and mature spirit, having attained all the experience that it is necessary for it to attain through physical life.

O .- We understand that the idea of the Children's Progressive Lyceum was taken from the spirit-world. Is it so? and what good can we accomplish by working in it?

A .- The idea of the Children's Progressive Lyceum was indeed taken from the spirit-world. It is a reflex of the lyceums we hold in our life. What good can you accomplish! What good can you not accomplish? you had better ask. It is a question involving infinity and eternity. You are bringing out, or should be, through the Lyceum, all the choice spiritual gems that repose in the child heart. You are not expected to force upon childhood anything that is not natural to it. But you are expected to call out all that is in the great repository of the child nature. Lead it along, step ov step, and the great God will inspire it will educate it. You can do more by laboring in the child's lyceum than in any other department in but I have been gone from my body nine years life. You there lay the basis for future good, spiritual, physical and eternal good.

Q .- Are the electricity and magnetism of the earth (the one flowing round it in electric currents, and the other emanating from the poles in straight lines) two separate and distinct fluids, the one positive, and the other negative? And if so, which is the positive and which the negative?

A .- They are not two separate and distinct fluids. They are one and the same, possessing. different elements, different powers when brought under different conditions. In certain latitudes electricity is the positive part of this universal fluid. In certain other latitudes it is the negative part, but they are one and the same.

Q .- Could not this terrestrial electricity and magnetism be collected by some process directly from the earth, water, or air, and harnessed to machinery, making a powerful and cheap motor power in mechanics? And if so, can you suggest any means by which we could discover the method of doing this?

A .- There are those in our life who are already hard at work impressing these ideas upon minds who are ready to receive them; namely, mechanical, inventive minds-minds that are always open to receive new ideas in science.

Q.-Have spirits the power to hasten the death (or separation of the spirit from the body of mortals) in case they desire it, and consider the act sanctioned by wisdom and divine law? If so, how can it be accomplished?

A .- Yes, they do have that power, and it can be accomplished in ten thousand different ways. It would be impossible to enumerate them.

Q.—Has the new form of disease, known as heart disease, now so common, sudden and frequent, any connection with this spiritual source? In other words, can spirits produce it or other diseases followed with sudden death?

A .- Yes, they can produce it; but with reference to that which your correspondent speaks of, I have no information leading me to suppose that spirits are in that physical movement. They can produce that condition and the result you call death. You have a most thorough example that it can be done in the case of your late partner. It was effected upon him in the twinkling of an eye. He spoke one word here and the next there. You may ask, why was this done? Because we could use him to better advantage there. When the great God has need of servants in the upper life, he calls them, and makes use of whatever agents, in calling them, he sees fit to.

Q.-Will the climate of the earth ever become equilibrated and harmonized by the changing of the earth in her orbit to an upright position, instead of the leaning and slanting position she now occupies?

A .- Yes; science tells us that such a state will be reached by the earth.

Q.—The reply to a question of A. K., of Baden-Baden, on re-incarnation, in the Banner, of Light

give us more light.

cannot gain a sufficient experience for its unfold- oh, Past, Present, and Future Good. Amen. ment during one life in the physical, it must return again, and through physical life perfect that which it did not perfect in the former life. Jesus understood this law. He knew that he had lived another life before that which he existed in at the asks what is the cause and effect of the progress present time; and he knew, also, that it would be of the human soul, and says no mortal can necessary for many, if not all, of his followers to answer. What is your opinion? be re-incarnated after having passed out of the Ass.—It is my opinion that it can be answered, physical hodies they then occupied. On one but not fully answered, because the finite can occasion, he says to them: "Verily, verily I say never fully comprehend the infinite. We may unto you, except ye are born again yo cannot in- seek to measure and weigh God, but we can nev herit eternal life." He knew they would not gain er succeed. We may ask from whence we are, and the necessary experience to eternal life during whither we are going, and we may answer ourtheir earthly pilgrimage; that they would pass on selves in part, but to our soul's entire satisfaction to spirit-life and return, again become incarnated we never can. in the mortal form, that they might perfect that Q -As to spirits manifesting themselves in this which they had not perfected in this life. The world, what is the limit of their power to do doctrine of re-incarnation is one which, if not per-evil? feetly understood, is apt to till the soul with hor- A .- Their power can be measured accurately

#### Herbert D. Beckwith.

I was shot at the battle of Mead's Station, and Q .- Are there any angels except those that my body was buried there. But that was not all have lived on this earth in the flesh? of me; if it had been I should not be here to-day, A .- Yes, certainly there are, because there because I did not believe in the doctrine of the are more worlds than one. They have all gent resurrection of the body. That, to me, would be out their angels just as this earth has. worse than to be re-incarnated in some other body, for then I should stand a chance to get a A.-It is by no means impossible for them to get a better one.

My name, Herbert D. Beckwith. I was in Co. L. 57th Mass. And now, what I come here for is have been here? to send out a card inviting myself to receive an invitation from my friends to come back again and talk to them. I know it aint the usual way of doing things here, but then it is the best I have I get the invitation, I shall come again; if I do n't, inponits condition of mortality. I shan't. Good day. [Your age?] Twenty-one.

#### George Hollingdale.

Wales, and he would like to know something habiting physical life, and it is best that they more concerning this spiritual philosophy. There should perform their own work. The spirit of man are not so many means in that country for light is always searching for ways and means by which upon this subject as there are here. But, I think, to make itself better off, both as regards things with patience on his part, I could be able to man-temporal and things spiritual and eternal. In proifest through himself-perhaps not so well as I portion to its development, intellectual, physical could wish, but I think I could quite cleverly, and spiritual, will it be successful; will it over-The requisites are patience, honesty and persecome the obstacles that meet it in this life and in verance. He has only to sit quiet and alone, or that. By slow and distinct degrees, the soul manwith those who are harmonious, at such times ifests itself from the inner to the outer. This when he can shut his mind out most effectually world was not made in six days, nor in six thoufrom his business and the world. He wants to sand years, nor is it finished to-day, nor will it be little George-thinks he can give him information individuals. She makes no extraordinary bounds, has said.

I am George Hollingdale, and I wish my messtreet, Sydney, New South Wales. If you send your paper to that address-I am not sure about the number-he will get it. May 5.

### Caleb Brown.

I am well. That is more than I could say the last filteen years of my earthly life. My name was Caleb Brown. I am from Hallowell, Me. this mouth. I am not much used to your city ways-I am not used to making speeches, so you must not expect anything of the kind of me. I only come here to let my folks know that I am alive, and that I have a happy home in spirit—as happy as I ought to have. I should have had a better one if I had lived a better life here; though I was a Christian, and thought I lived a Christian life. Yet when I came to the spirit-world, I found that I had not been within a hundred thousand million miles of the Christ-principle-that I was not in the same world at all. And I take it that a good many Christians will find themselves similarly situated when they get where I am. [Were you not a member of the church, in good standing?] Well, what of that? That did n't make me a Christian in the true sense of the word. I thought it did, but I found out my mistake. The Christ-spirit of the spirit-world said to me: "I don't know you, and never did." And it will say the same to the most of Christianity, for it is about all alike, here in this life. The Christianity of the spirit-world says: "Take care of the sick, feed the hungry, clothe the naked." To those that are unfortunate in life offer no word of condemnation, but forgiveness and pity and love, and of your strength, if you are stronger than they are. How many of the Christian world lives up to it? Hardly one in ten thousand. So the Christ-spirit of our life will say: "I do not know you, and never did." We deny Christ. Our Christianity, as a whole, denies Christ, admits into her churches those who can subscribe to certain articles of faith, and nobody else; preaches on all doctrinal points, and shuts out everything else. In a word, it closes the door upon Christ, and then tells its members that he is there in their midst. Well, I didn't come to preach a sermon. I

alive, in comfortable circumstances, and would be was on the earth, and no higher. Good day, sir. I sorry. hope you will do better than I did. May 5.

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

### Invocation.

I thy name, oh, Past, Present and Future Good, we are here assembled praying for those gifts that will raise us beyond the fleeting things to those enter the kingdom of heaven first, but those that that are substantial and eternal. We pray thee that pure and undefiled religion may find a place Yes, and it is true—true. in thine earthly church, that a pure and undefiled religion may burn upon her altars, and that that from Philadelphia, and I thought I lived a Chrischurch may be the reasoning powers of thy chil- tian life. I talked enough about it, at any rate. dren. We ask that the pure spirit of truth may I thought I lived it. But on going to the spiritenter thy church on earth, driving out the money- | world I found those that didn't make any pro-

of April 30th, 1870, is not fully answered, to my holy temples, substituting in their place, mercy, | There was old Jacob Evarts, I never could win mind. Does the controlling spirit intend to convey justice, love and truth. We ask that Church and the idea that after the spirit has left the mortal State may be one in truth, one before thee in all and passed to soul-life, at some future time it will justice and love. We ask that thy children here become necessary, by and through natural law, may be one in politics and religion, as they are for it to return to earth and take upon itself an- now one in spirit with thee. And may thy truths other human body" What wise sages in the past | pure and fresh from thine own infinite mind fill have yet to return in like manner. I pray you the hearts of thy children here, and raise them above all sordid things to those that belong more A .- Whatever the spirit has need of to perfect especially to the soul's highest good. For this it as a spirit, that the great God will give it. If it we are here. To this end we labor in thy name, May 9.

#### Questions and Answers.

QUES .- A. B. Child, in "Whatever Is, is Right,"

ror; is apt to fill it with doubts and questionings only by measuring the amount of evil you have on so vague that it is led into a wilderness of despair the earth. Just so far as that extends, so far can before it knows whither it is going. But when they influence mortals, and no further. Then understood, it is accepted as one of the blessings would you be exempt from the influence of evil and not the curses of an all-wise and Infinite disembodied spirits, cleanse yourselves. Make May 5. your own hearts pure, and your own garments spotless. Do this, and ye have little to fear from the other life.

Q.—Do they come to this planet?.

worse one, but should stand as fair a chance to come here, though they did not have mortal birth

Q.-Do they ever associate with those that A.-Certainly they do.

Q.—Is the soul of man wholly made up from the conditions and surroundings of this life?

A .- Not at all. Its manifestations are made up at hand, so I make use of it. You have my name, from its surroundings here, from the law governand all, I think, that is necessary to identify me, ling it in physical life, and the law governing its My object in coming here is to come nearer my parent planet. But of itself as a soul, or spirit, friends, give them an invitation to invite me. If or immortal principle, it is not at all dependent

Q.-If spirits can examine the earth and find all its valuables and minerals, why has the knowledge been withheld from the present and

former races of men?

I have a brother in Sydney, New South A .- That is a work which belongs to spirits inknow if it is true. Tell him that the little white- for thousands of years to come. Nature works haired boy that died in merry old England-his slow and sure, not only with planets, but with that will satisfy him entirely, if he will do as he but her steps are sure and distinctly marked. If it had been best for spirits to have returned years in the past to influence mortals with regard to sage to go to Edward Hollingdale, jeweler, King | the treasures that exist upon this planet, it would have been done. You would have grown large enough naturally and spiritually to have received such information. But since it was not done, we infer that it was not best that it should be done.

### Augustus Reed.

I do not know as I have a right to claim the name which belonged to the old body, but presuming I have I shall claim it and give it here. Augustus Reed, a private in the 6th Massachusetts. Age, nineteen; time of death, Feb. 27th, 1863. Some of my comrades had some faith in this coming back after death. I had none. Occasionally in leisure hours we would talk it over, and speculate upon what we should do if at the next engagement we went over, and whether or no we should know what was going on, and how this rebellion was ended. We concluded if any of us did go, that those who died ought to make their way back, if it was true that spirits could come back. There was no promise exactly among us, but a kind of tacit understanding that those who were fortunate enough to go would travel back when they could. So here I am. I have no wealth to bring from the spirit-world except the wealth of truth; notwithstanding that world abounds in all that is rich and rare, exceeding. far exceeding all that this earth can boast of. And I have to say that it is no shadowy world. no intangible place, and no such heaven have I found as we were taught to believe in the centre of which contained a great white throne, upon which we should find a king, who would administer justice without mercy to all fortunate and unfortunate subjects. But on the contrary, I found a comfortable, substantial and natural world full of all that the soul has need of to make it a perfect soul, an intelligent being, a something that is more than a shadow. That I have seen a great many of the scenes that have passed among the boys and among my friends, and enemies also, that are left here, is not a matter of doubt to me, because I know it. But of course my comrades cannot know it till they, too, have passed through a similar experience. So I don't come here to enforce what I know upon any that came merely to let the folks know that I was are left here, but to say to them, "you cannot know it till you come here, till you look from our glad to help them, so they may be better off than side. Then you will know whether you see or I was when I first came here. That's what I whether you don't see." But I would suggest come for. I lived here fifty-four years, and ought that they be liberal in their ideas of these things, to have lived a life good enough to admit me and seek to know just as much about them as it to a celestial sphere. But I lived one good is possible for a mortal to know. Seek in a raenough to place me on exactly the same plane I tional way, and, my word for it, they won't be

[Whom do you wish your message to reach?] It. will reach those that I intend it shall reach, because I see they read your paper. I only want, them to know that their friend Gussy, as they used to call him, is not dead. May 9.

David Mears.

It is not those that cry "Lord, Lord," that shall do the will of God. [So the good book tells us.]

My name when here was David Mears. . I was changers, those who have so long desecrated thy fession at all had got a long way ahead of m

over to any kind of religious faith. But he said. he believed in doing just as well from hour to hour as he knew how to, and that was his religion. I thought he would go to hell for a surety.

I found him in a better heaven than I ever dared to think I should have. We are both here in this spirit-life. I have relatives left who are religious as I was, and who are very particular how they talk and how they act, so far as their faith goes. But I would say to them this much: If they would go outside of all churches save the one great church of humanity, and do good in that church in accordance with the dictates of their human hearts, they will find a better heaven than they will find in their present condition of religion. My last words here were these: "Blessed is he who has part in the first resurrection." I now say: "Blessed is he who understands what that resurrection is." All the sin, all the crime, all the evil that exists in this world, in my opinion, comes' in consequence of ignorance of our selves and our surroundings. Educate the soul, and it will find and obtain its own heaven.

I left many injunctions upon my relatives concerning the religious disposition of my effects here. Had I been then in possession of such knowledge as I am now, I should have taken a different course, and I pray those who are left to seek to become acquainted with the things that belong to the spirit, no matter whether they are presented in a questionable garb or not; no matgion. I thought he would go to hell for a surety. I found him in a better heaven than I ever dared

presented in a questionable garb or not; no matter whether they are popular or unpopular-Search to know for yourselves concerning everything that has a bearing upon the spirit and its future existence.

I come here at this time because I know that ting this subject in their minds. And they have said. "If it is true, we have many who would be likely to return from the shadowy world of spirits to give us light." Well, that world is not a shadowy world, only as you make it so. And I would say that there are, indeed, many of their family friends, and those who are not of the family, who would be glad to give them light, would be glad to minister to their spiritual needs in all possible ways, and, if they seek such aid, these spirits will return from time to time to them, giving the light that they stand in need of. I was seventynine years of age. Have been gone nineteen years. [Will they get this?] Yes, they will. May 9.

#### Jennie Abbott.

I am Jennie Abbott, from Lawrence, Mass. I come here to-day with my little brother Eddie, so we can tell our mother that we are alive, and she must not mourn any more for us. When she comes to the spirit-world she will have us just the same as if we lived on earth. I was nine years old, and Eddie was five. My mother thinks she would be willing to wait a thousand years, if at the end of that time she could meet us and know us and claim us for her own. She won't have to wait half of that time. She won't have to wait a third of that time. She won't have to wait but just six years. Then she is coming. That's all. [You will be happy then.] Oh yes, I shall be happy. I should be very happy now if she was, because I have everything here to make me happy, only when I know she is unhappy about us, it makes us unhappy. Eddle don't mind it so much as I do. Eddie died Friday, and I died Sunday. We have got a beautiful lady to take care of us, and we have everything we want; and tell mother that we don't forget her, and we are always happiest when she is happiest. When she is sad, and cries about us, it makes a shadow in our home. [Does your mother know the lady who takes care of you?] No, she never knew her here. She come from England, and she took us in charge because she was attracted to us. All the little children here have good folks to take care of them. There aint any ones that go without anybody. They are all taken care of, and they don't run the street hungry, and they aint cold. So tell mother Groton and Littleton, 65 cents; Mariboro' and Hudson 85 she need n't cry any more about us.

### Michael Daly.

[How do you do?] Pretty well, sir. Faith, I was sick enough the last of my stay here to be well for a thousand years to come. I have a fover, and it hang on to me for three months entirely, and took me off at last. Faith, when I got most to the end of my fever I was most to the end of my life at the same time. But that's all right, and I would n't come back again now if I had a chance. My name was Michael Daly, and I lived here in Boston. I got a cold by getting wet, I suppose, and exposing myself, and altogether brought the fever on me. Just about nine days before I died, the priest come to see me, and I have the consolations of the Church. But my family and friends-my brother and one sister I leave-they are troubling themselves because the priest was n't called in when I was about to die; think I am not so well off for it. So I come back to say that I am as well off as if I had had the priest at the last hour of my life. I am comfortable here in the spirit-world. As for the Catholic religion, I do n't know at all whether it's true or not. This much I know: we meet priests almost at every turn, and we ask them will they be our confessors? and they tell us there aint no need. Pray for yourselves, and confess to the God of your own souls, and that's all. We have nothing to do with it." So I conclude the Church is for this world, and when we get into the spirit-world we have nothing at all more to do with it. But about that I don't know at all—I would n't want to say. It's only a conclusion we Catholics have come to, because we get always the same answer from all the priests we meet. [Will none of them confess you?] No. sir. It's all the same thing When I come here this afternoon, I found in charge of things here a priest, a Jesuit priest. I said, "Good father, will you confess me?" "Confess your sins to your God, not to me," he says. Then you see I concluded that they are all about in the same ship. Wherever it's bound, I can't tell.

I was told by the priest that's here, that whatever I would say would be received by the Church here, and weighed and measured, and taken account of for what it was worth, and whatever they thought of it was necessary to communicate with our friends, they would do so. I need not have any fears at all, for they would faithfully transmit to our friends all that was necessary to be transmitted, perhaps all that we would say entire, and perhaps not all. So what I want is, that they will tell my friends that I am well off in the spirit-world, and I am satisfied with all that was done for me, and I don't think I'd been any better off if I'd had a priest the last

hour of my life. (To the Chairman.) Good-day, sir. May God bless you, and give you an easy, quiet passage over when you come to this life. .

Séance conducted by Father Henry Fitz James letters answered by C. H. Crowell.

#### MESSAGES TO BE PUBLISHED.

Tuesday, May 10.—Invocation; Questions and Answers; homas II. Fairfield, died in Calcutta, to his friends; May Thomas II. Failfield, died in Calcutta, to his friends; Mary Ann Mitchell, of Hoston; Patrick Farrell, 25th Mass, Regiment, Co. G; Nettle Sayles, of Windsor, Conn., to her mother: Eliza Pickering, to her nephow, Luther Colby.

Thursday, May 12.—Invocation; Questions and Answers; Albert J. Bellows, M. D., of Hoston; Capt. Williams, of the "Onelda," to his family; Eliza Thomas, of Blue Illil, Mo., to friends.

Jolec, Tuesday, June 14—Invocation; Questions and Answers; Andrew Ross, of Cinctinnati, O., to his brother; Eben Snow, of Searsport, Me., to Sarah June Snow; Agnes Stover, to her paronts, in Montgomery, Ala.; James Kelley, to his brother.

#### . Donations In aid of our Public Free Circles from various parts of the

country.

#### Married: July 25th, by Rev. Moses Hull, at the residence of the bridge.

ather, 470 Fifth street, New York, Mr. John W. Hanford and

The wedding was an unostentatious, quiet little affair, the narties preferring to save the "best of the wine to the last of their marriage feast," which it is hoped will not be until the end of a long and pleasant voyage on the sea of life.

Miss Mary E. Battison.

#### Passed to Spirit-Life:

From Schenectady, N. Y., July 21st, Henry H. Hewitt, aged The funeral was attended by the writer. WILLIE F. WENTWORTH.

Lydia Marie, only child of J. William Van Namee, aged 3 years 5 months and 7 days. On the 25th of July the angels called her, and she left hearts on earth to mourn their loss and rejoice at her gain.

"One flower less upon the earth, One angel more in heaven." From South Boston, July 24th, of heart disease, Stephen

Goodhue, aged 72 years 10 months.

He was an investigator of the Spiritual Philosophy, and since his demise his sister has received a communication from him, in which he stated that he was happy, and that the change was for the better.

[Notices sent 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 gratutiously.]

Spiritualist Camp Meeting at Walden Pond.

Spiritualist Camp Meeting at Walden Pond.

A six days' meeting of the Spiritualists of Massachusetts will take place at Walden Pond Grove, Concord, commencing on Tuesday morning, August 23d, and ending Sunday aftenoon. August 28th, at 5 o'clock.

The Committee have made all necessary arrangements for those who wish to remain at night upon the grounds. Families, and all desiring, will find here accommodations for doing their own cooking; those not so desiring, can obtain a plentifuisupply of refreshments on the ground at Boston prices. Tents will be provided at a small cost—not over \$400 for the entire six days. The exercises will consist of speaking by some of the best talent at command—Prof. William Benton, J. H. W. Toohey, Dr. H. B. Storer, A. E. Carpenter, I. P. and N. S. Greenlast, Mrs. Townsend Hoadley, and others being expected; those wishing other amusements will find them in abundance—the lake, spings, &c., together with dancing, furnishing a multiplicity—of advantages for passing the time pleasantly during the week days. At ent suitable for scating some 4000 persons will be pitched at the new speakers' stand, so that should bad Weather be experienced it need cause no discomfort to the audlence.

Pablic speakers may obtain free tickets and also make arrangements for-entertainment free of expense, by applying to the Committee. The Committee are thankful to the public or past favors in the series of pienic gatherings carried on by them at this place, and will spare no effort to make the present undertaking a success.

During the week days, Excursion Trains will leave Fitchburg Depot at 8:35 A. M. making stops at Charlestown, Somerville, Cambridge and Waltham. Other Trains will leave at 11,2:15 and 2:35. All Excursionists above Concord will take the regular trains.

Single Tickets from Boston, Charlestown, Somerville, Cambridge and cents; Children, 50 cents; from

Groton and Littleton, S cents; Mariboro' and Hudson, 85 cents; Acton, 65 cents. Tickets for sale at the depots. On SONDAY, an extra train, via. main road, will leave Fitchburg Depot, Boston, at J. M.; regular train 1 r. M., Watertown Branch. Tickets from Boston and return, 67 Sunday, Ang. 26th, 81.00. Leave Worcester 6 A. M., stopping at all Way Stations. Tickets to Worcester and return, 81.65. Fitch burg, 6:30 A. M., stopping at all Way Stations. Mason Village, 6 A. M., stopping at all Way Stations. Mariboro, 8 A. M., stopping at all Way Stations. Mulboro, 8 A. M., stopping at Way Stations at Way Stations, at 4 r. M.; for Mariboro and all Way Stations at 4:30 r. M.; for Boston, 5 p., 31.

P. M. Packages of tickets good for six round trips 84,00.

Br. A. H. RICHARDSON, Committee of JAMES S. DODGE. Arrangements.

Second Annual Convention.

The Maryland State Association of Spiritualists will hold their Second Annual Convention at Correspondent Hall, corner of Baltimore street and Post-office avenue, Baltimore, M. (1998). The State of Sta Second Annual Convention.

Seventh National Convention-The American

Seventh National Convention—The American 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 20th day of September, 1870, at 10 o'clock in the morning.
Each State organization is invited to send "the same number of delegates that they have Representatives 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,
Ilenay T. Child, M. D., Sec'y,
Sel Races treet, Philadelphia.
The Board will meet on Monday, the 19th of September, at

Ohio State Association of Spiritualists—Fourth Annual Convention.

Annual Convention.

The Fourth Annual Convention of the Ohio State Association of Spiritualists will be held in Lyceum Hall, in the city of Cleveland, on Friday, Saturday, and Sunday, Sept. 9th, 10th and 11th, commencing at 11 o'clock A. W. Local Societies and Lyceums will be entitled to two delegates for each fifty members or fractional part thereof, and two for each additional fifty members and one for each fraction thereof. Arrangements will be made for securing board at reduced rates. Emma Hardinge and other distinguished speakers will be in attendance.

GEORGE WILLIAM WILSON, Secretary.

### Grove Meeting.

Grove Meeting.

The Progressive Lyceum 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 roatrum. Ample provisions will be made for the accommodation of friends from a distance. The speaters' names are sufficient guarantee of the intellectual feast to which all are invited. Hudson Tottle, Conductor.

LER VAN BCOTTEN, Secretary. hich all are invited. Hu: LEE VAN SCOTTEN, Secretary.

Grove Meeting at Hobart, Ind. Another Spiritual Grove Meeting is to be held at Hobart, Ind., commencing at 4 o'clock P. M. Ang. Seith, and continuing over Sunday, the 28th. Mrs. Horton and other good speakers from abroad are expected; besides, the Hull Brothers will be on hand, semper paratus. All workers are invited. The few Spiritualists will do their best to make the stay pleasant for those from a distance. Come one commall Moses Hull.

Grove Meeting at West Winfield, N. Y. The Spiritualists hold their Fourth Annual Grove Meeting in Dewey's Grove, West Winfield, Herkimer Co., N. Y., on Sunday, Aug. 14tb. Mrs. S. A. Byrnes is engaged as speaker. If the weather is unpleasant the meeting will be held in Weeks's Hall. Bring your basket of lunch. E. F. Brals.

### Mediums in Boston.

### DR. H. B. STORER, MRS. JULIA M. FŘIEND.

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

237 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, 32.00; when spoken, 31.00. Letters with lock of hair for examination must enclose \$2,00.

3an. 29.

MRS. S. J. STICKNEY, WIDELY known throughout New England, and the United States generally, as one of the most remarkable Business and Medical Chairvoyants and Spiritual Mediums of the age. Examinations of diseases by lock of hair. Terms 81,00 and two three-cent stamps. Also state age and sex, and if married. To Good Agents wanted to selia 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. lw-Aug. 13.

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

AT NO. 226 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will pieuse onclose \$4.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1.00. 40\*-July 23.

TOR SEVERAL YEARS HANDLE ENTRY OF THE BONAN HATCH,
TOR SEVERAL YEARS A SCA-CAPITAIN, voyaging to Europe, East
Indies and China, has been aided by God and angels to
heal the sick and develop mediums. Treats chronic diseases.
Seaver place, Boston, opposite 256 Tremont street. Hours
9 A. M. to 4 P. M. MRS. L. W. LITCH, Trance, Test and Healing Medium. Circle Tuesday and Sunday evenings and Wednesday afternoon. 97 Sudbury street, room No. 18.

MRS. MARSHALL, Medium for spirit communion, 39 Edinboro st., Boston, Hours, 10 A.M. to 7 P.M.

MRS. A. S. ELDRIDGE, Medical and Business

MRS. M. M. HARDY, 125 West Concord street liw -June 18. SAMUEL GROVER, HEALING MEDIUM, NO. 23 Dix Place (opposite Harvard street). June 11.

## Miscellaneous.

#### SOUL READING,

Or Psychometrical Delineation of Character. 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 inharmonlously married. Full delineation, \$2,00; Brief delineation, \$1.00 and two 3-cent stamps Address,

MRS. A. B. SEVERANCE, White Water, Walworth Co., Wis.

RIFLES, SHOT GUNS, REVOLVERS, Lowe, 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 catalogie. Address GREAT WESTERN GUN WORKS, No. 179' Smithfield street, Ріттянован, РА. N. B.—Army Guns, Revolvers, &c., bought or traded for. June 25.—8w

MRS. E. WALLES, Spirit Medium, will answer Letters, scaled or otherwise, on business, to spirit friends. Gives diagnosts of disease. Please send a lock of hair, three dollars, four postage stamps. Four bottles of remedies will be sent to order for five dollars in advance. Hayonne City, Hudson Co., Bayonne P. O., N. J. 5w\*—July 23.

THE Next Torm of the Belvidere Seminary will commence Wednesday, Sept. 14th. This is a liberal school for youths of both sexes. Location healthy and beautiful. Terms moderate. For Catalogues address, MISSES BUSH, Belvidere, N. J. 3m—July 23.

ODD BACK NUMBERS of the London Maga-Zines, "HUMAN NATHER" and the "SPHRITTAL MAGA-LINE, "Will be sent to any address on receipt of 15 cents, be-ing half the original price. These magazines contain first class matter, just such as Spiritualists should preserve for future usee. Address, BANNER OF LICHT, Boston, Mass. COLECTIC MEDICAL COLLEGE,—Lectures commence Oct. 3d, 1879. Fees for the course, 830. No other expenses. Send for announcement. JOSEPH SITES, M. D., Dean, 514 Pine street, Philadelphia, Pa.

MRS. M. SMITH, Clairvoyant Physician and reliable Beveloping Medium, 141 South Clinton street, Chicago, 111. SHORT-HAND WRITING taught satisfactori-

No. of the state o BEAUTIFUL FLOWERS, painted on cards, photograph size, in colors, by the excellent medium, MRS. E. A. BLAIR, of Montpeller, Vt., for sale at this ollices ent to any audress on receipt of 25 cents.

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

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

Photographs of A. J. Davis. JUST received, a fine photograph likeness of the author and seer, A. J. Davis. Price 25 cents.

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

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

#### MERCANTILE SAVINGS INSTITUTION, No. 48 Summer street, Boston,

(CORNER OF ARCH.) THE amount of deposits received in this Institution for the year ending April 1st, 1879, exceeded \$1.400,000. The Institution has a guarantee fund of over \$200,000. It also has a surplus after paying all dividends to April 1st, 1870, exceeding \$31,000. Sal, 200.

The public should remember that this is the only Savings \$31,000.

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

May 28—12w

**BROWN BROTHERS.** 

American and Foreign Patent Office, 46 School street, opposite City Hall. BOSTON, MASS.

ALBERT W. BROWN, EDWIN W. BROWN. (Formerly Examiner at Scientific American.) ALL Documents relating to Patents prepared with promptness and ability. Advice gratis and charges reasonable.

Aug. 21,—tf

INTHE LECTURE FIELD. C'EORGE M'ILVAINE RAMSAY, M. D., author of "Cosmology," will lecture the coming season on "The Cause and Onighs of Durnal Motion," and some of the results, as logically deduced from the operative cause of said motion; "Comers"—their origin, progress and destiny; "Etinsology," including the cause of varieties of race, and longevity of the Precleugians, etc., etc. Associations wishing to engage his services can make the necessary arrangements by addressing him at No. 2 Wilson Place, New York City.

A REVOLUTION HAS commenced of INDUCEMENTS NEVER BEFORE OFFERED, with A NEW AND NOVEL WAY to ob-

FIRST-OLASS SEWING MACHINE. Every lady can have one on this plan. Call on or address, with stamp for full particulars, G. E. MANSFIELD, 24 Temple Place, Boston. Agents wanted. 4w-July 23. Photographs of D. D. Home. THE celebrated Medium for Physical Manifestations. Cabinet size, 4x 9 inches. Price 33 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 188 Washington street

Photographs of "White Feather." THE photographs of "White Feather," the well-known are for sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street. Boston. Price 25 cents.

PHOTOGRAPHS OF ONIETA. Indian control of J. WILLIAM VAN NAMEE, as seen in spirit-life by Wells P. Anderson, Artist for the Summer-Land.

Price 25 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 153 Washington street, Boston.

Price 25 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 153 Washington street, Boston.

THE EARLY SACRIFICE:

OF THE INNOCENTS. Send 6 cents to Dr. Andrew Stone, of Troy, N. Y., and obtain this great book. ly—Aug. 7.

### Miscellaneous.

DR. LORRAINE'S VEGETABLE PILL,

PRICE 25 CENTS.

#### THE LORRAINE VEGETABLE CATHARTIC PILL,

### TURNER & Co., Proprietors, 120 Tremont street, Boston, Mass. Dec. 18.—cowly MYSTIC WATER FROM DAVID'S WELL.

MISTIC WATER FROM DAVID'S WELL.

This natural mineral water, which now stands preemingent of the new stands preeming the provided of all known medicinal waters for its general Tonic and Alterative qualities, was discovered at a depth of over one hundred feet, through Inspiration, an ever-operating law. Its peculiar chemical combinations of Iron, Lime, Magnesia, Potasba and Sulphur, in connection with its wonderful magnetic power, is fast establishing it, through the unerring test of practical trial, as the best known remedy for Gatarrial Ardertons, Liver Complains, Diametes, Dyspepsia, Kidder Diseases, Inventon European, Debeth of the Market Diseases, Pemark Rurgularities, Cutankous Eurotions, General, Debeth of the Market Diseases, Pemark Rurgularities, Cutankous Eurotion, General Debeth of the Market Diseases, Capture of the Market Debeth of th

#### THEAMERICAN SPIRITUALIST

Phenomenal and Philosophical.

Phenomenal and Philosophical.

DUBLISHED overy other week by the Arrandan Spirittulast Publishing Company, Office 47 Prespect street, Cleveland, Ohio.

BLUSON TUTTLE, Editor.

E. S. WHEELER, GON, Associate Editors.

J. O. BARRETT,

Devoted, as its name implies, especially to Spiritualism, the paper is addressed to the advanced Spiritualist and thoughtful investigator alike.

The American Spiritualist has received the highest commendation. "The best in quality and the lowest in price" has been the expression regarding it.

Terms one dollar per volume. Address,

MUDDIGAY CRIDITILITY DIBLICATION Office.

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

#### Work for All! 130 SEWING MACHINES.

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

ENGLEY RICE, 130 Tremont street,.....corner Winter, BOSTON.

### SOMETHING GRAND

THE Annual Shakespearian Almanac for 1871 is now out. Three Million copies of this Almanac for 1871 Is now out.

Three Million copies of this Almanac will be given away, and in order that the distribution may be made as rapidly as possible. I should deem it a favor to send, prepaid, ten or fitteen conies to any person who will judiciously distribute them in his locality. One of its main features is the parley or courtship between litchard the Third and Queen Anne. This portrays, as nothing else can, man's villainy and woman's weakness. The illustrations fairly talk. Address Dr. O. PHELPS BROWN, 21 Grand street, Jersey City, N. J. Aug. 6—2w

CONSTITUTIONAL CATARRH REMEDY. CONSTITUTIONAL CATARRA REMAIN.

FOR Catarri, Weakness of the Kidneys and Lungs, and all diseases of the Mucous Membranes. Result of thirty years' experience of an old physician. Only six months before the public, and yet its cures are numerous and wonderful, causing its sale where known beyond any other new medicine ever before the public. Send for circular giving testimonials backed by well-known men. Price one dollar a battle. Sold by the leading druggists. LITTLEFIELD & HAYES, Chemists and Druggists, Proprietors, Manchester, N. H.

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

### THE HARVESTER:

Gathering the Ripened Crops on overy Homestead, leaving the Unripe to Mature.

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

prejudice.
Prior \$1,00; postage 12 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston.

STRANGE VISITORS.

A REMARKABLE volume, containing thirty-six original contributions, by the spirits of such famous authors as Inving, Thackeray, Charlotte Bronte, Byron, Ilawthorner, Willis, Humboldt, Mrs. Browning and others, now dwelling in the spirit-world. Those wonderful articles were dictated through a Clairvotant, while in a tranco state, and are of the most intensely interesting and enthralling nature. \*• Elegantly bound in cloth. Price \$1,50.

\*.\* The sale of this extraordinary work will be of the most unprecedented nature, and copies will be sent to any address, postage free, on receipt of the price, \$1.50. Address, BANNER OF LIGHT. BOSTON. Mass. ROSE AND LILY,

THE TWIN SISTERS AND THEIR TESTIMONY TO THE TRUTH OF THE SPIRITUAL PHILOSOPHY,

OF THE SPIRITUAL PHILOSOPHY.

ONE a "Sunbeam" in Spirit-Life," the other a "Rosebud" on Earth. A narrative of their COMMUNION before they were FOUR YEARS OF AGE.

Photographs of the Spirit-Picture of LILY, taken by WELLA and PET ANDERSON, Spirit-Artists, New York.
Photographs of MSSE, Lily's twin sister.
Photographs of MSSE, Lily's twin sister.
Price of the Book, 15 cents; postage 2 cents.
Price of the Photographs, 25 cents each; postage 2 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston.

# THE FUTURE LIFE,

AS DESCRIBED AND PORTRAYED BY THOSE WHO HAVE PASSED THROUGH THE CHANGE CALLED DEATH. With an Introduction by Judge J. W. Edmonds. Price 31,50; postage 20 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 159
Washington street, Boston.

NEW EDITION.

THE APOCRYPHAL NEW TESTAMENT. DEING all the Gospels, Epistics, and other pieces now extent, attributed, in the first four centuries, to Jesus Christ, his Apostles, and their companions, and not included in the New Testament by its compilers. Price \$1,25; postage 16c. For sale at the BANNER OF LIGHT BOUKSTORE, 158 Washington street. Boston.

## SPIRIT-LIFE OF THEODORE PARKER,

As Narrated by Himself, Through the Mediumship of Miss Sarah A. Ramsdell. Paper 40 cts., postage 2 cts.; cloth 60 cts., postage 8 cts. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. THIRD EDITION, ENLARGED AND REVISED.

## THAT TERRIBLE QUESTION:

A Pew Thoughts on Love and Marriage. BY REV. MOSES HULL.

Acw Books.

THIRD EDITION. OR LA MEDICINE CURATIVE. THE SPIRITUAL HARP. The new Music Book for the

> Choir, Congregation and Social Circle.

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

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

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

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

The Harp contains music for all constant.

of inspiration, embodying the principles and virtues of the Spiritual Philosophy, set to the most cheerful and popular music, it is doubtless the most attractive work of the kind ever published.

The Harp contains music for all occasions, particularly for the social relations of life, both religious and domestic. It beautiful songs, duets and quartets, with piano, organ or melodeen accompaniment, if purchased in sheet form, would cost many times the price of the book. There are very choice, sweet and, aspiring. Among them may be mentioned "Spark ling Waters," "Draming To-night," Nothing but Water to Drink," "Heart Song. The Heart and the licarth, "Make lione Pleasant," "Sall on," "Angel Watcher's Serenade," "The Song that I Love," "Maternity," "Translation," "Hulid Him a Monument, "Where the Roses me'er shall Wither." "Gentle Spirits," "I Stand on Memory's Golden Shore," &c. The Harp, therefore, will be sought by overy family of liberal thought, irrespective of religious association, as a choice compilation of original and eelectic songs for the social circle.

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

The authors have also arranged an ALL-SIGHING SYSTEM for the congregation. Hence, every spiritual family every speaker, medium and friend of Spiritualism, should have the larp, not only for the home circle, but for public meetings, that all may partake together of the feast of sond. It becomes the more needful hecause of the "Sliver Chain Recitations" introduced in an improved form, under the title of "Spirit Echoes," containing statements of principles uttered by the wise and good of different ages, arranged in classified order, with choruses and chants interspersed, thus blending music with reading in most inspiring effect upon speaker and congregation.

Over one third of its poetry and three quarters of its music are origi

When sent by mail 24 cents additional required on each copy.

When it is taken into consideration that the Spiritual Harr is a work of over three hundred pages, comprising some of the choleest music and poetry ever put in print-such as SONGS, DUETS and QUARTETS, with PLANO, ORGAN or MELODEON accompaniment—none, we venture to say, will demur at the above figures.

Send in your orders to WILLIAM WHITE & CO., Publishers, (Banner of Light Office.) 183 Washington street, Boston, Mass.

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

## MORNING LECTURES.

Twenty Discourses DELIVERED BEFORE THE FRIENDS OF PROGRESS IN NEW YORK
IN THE WINTER AND SPRING OF ISS3.
BY ANDREW JACKSON DAVIS.

CONTENTS.

DEFEATS AND VICTORIES.
THE WORLD'S TRUE REDEEMER.

THE WORLDS TRUE KEDERAER.

\*THE END OF THE WORLD.

THE NEW BIRTH.

THE SHORTEST ROAD TO THE KINGDOM
OF HEAVEN.

THE REION OF ANTI-CHRIST. THE SPIRIT AND ITS CIRCUMSTANCES, ETERNAL VALUE OF PURE PURPOSES.

WARS OF THE BLOOD, BRAIN AND SPIRIT, TRUTHS, MALE AND FEMALE. FALSE AND TRUE EDUCATION. THE EQUALITIES AND INEQUALITIES OF HUMAN NATURE.

Social Centres in the Summer-Land. Poverty and Riches. THE OBJECT OF LIFE.

ENPENSIVENESS OF ERROR INRELIGION.
WINTER LAND AND SUMMER-LAND.
LANGUAGE AND LIFE IN SUMMER-LAND.
MATERIAL WORK FOR SPIRITUAL WORK ERS.
ULTIMATES IN THE SUMMER-LAND.

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

# THE VOICES.

Three Poems, voice of Superstition, voice of NATURE, voice of A PEBBLE. By Warren Sumner Barlow.

TVIIIS volume is startling in its originality of purpose, and

Is destined to make deeper inronds among sectarian bigots than any work that has hitherto appeared.

The Voice of Superstrion takes the creeds at their word, and proves by numerous passages from the libbe that the dod of Moses has been deteated by Satan, from the Garden of Eden to Mount Calvary!

The Voice of NATCHE represents God in the light of Reason and Philosophy—in fils unchangeable and glorious attributes. While others have too often only demolished, this author has erected a beautiful Temple on the ruins of Superstition. Judgo Baker, of New York, in his review of this poem, says: "It will unquestionably cause the author to be classed among the ablest and most gifted didactic poets of the age."

Chased among the anics an account of the property of age."

The Voice of a Pensile delineates the individuality of Matter and Mind, fraternal Charity and Love.

The book is a repository of original thought, awaking noble conceptions of God and man, forelible and pleasing in style, and is one of the few works that will grow with its years and mature with the centuries. It is already admired by its thousands of readers.

sands of readers.

Printed in beautiful type, on heavy, fine paper, bound in beveled boards, in good style; nearly 200 pages. Price \$1,25, postage 16 cents. Very liberal discount to the trade.

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

# PROF. WM. DENTON'S WORKS.

THE SOUL OF THINGS; OR, PSYCHOMET-RIC RESEARCHES AND DISCOVERIES. By William and Elizabeth M. F. Denton. This truly valuable and exceedingly interesting work has taken a place among the standard literature of the day, and is fast gaining in popular favor. Every Spiritualist and all seekers after hidden truths should read it. Price, 81.50; postage 20 cents. SHOULD TEAR IT. PITCE, \$1,50; POSSIGE 20 CENTS.

LECTURES ON GEOLOGY, THE PAST AND
FUTURE OF OUR PLANET. A Great Scientific Work.
Selling rapidly. Price, \$1,50; postage 20 cents.

WHAT IS RIGHT? A Lecture delivered in
Music Hall, Boston, Sunday afternoon, Dec. 6th, 1868. Price
10 cents; postage 2 cents.

COMMON SENSE THOUGHTS ON THE
BIBLE. For Common Sense People. Third edition—enlarged and revised. Price, 10 cents; postage 2 cents.
CHRISTIANITY NO FINALITY; OR, SPIRITUALISM SUPERIOR TO CHRISTIANITY. Price 10
cents, postage 2 cents.
THE DELLICE IN MILLS A LOUIS cents, postage 2 cents.
THE DELUGE IN THE LIGHT OF MODERN BE THYSELF. A Discourse. Price 10 cents. postage 2 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston.

### LOVE

### ITS HIDDEN HISTORY. A BOOK FOR WOMEN, YOUNG AND OLD; FOR THE

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

BY THE COUNT DE ST. LEON.

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

Price 41,25, postage leents.

the American press.

Price \$1,25, postage 16 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 158

Washington street, Boston

tf

The Night-Side of Nature;

OB.

GHOSTS AND GHOST-SEERS.

BY CATHERINE CROWE.

Price \$1,25; postage 15 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 15
Washington street, Boston.

## New Books.

An Extraordinary Book, BY ANDREW JACKSON DAVIS. ENTITLED,

A STELLAR KEY

#### SUMMER-LAND. THE

PART I.
ILLUSTRATED WITH DIAGRAMS AND ENGRAVINGS OF CEEESTIAL SCENERY.

#### CONTENTS.

CHAPTER I.

OF THE NATURAL AND SPIRITUAL UNIVERSES. CHAPTER 11. Immortal Mind Looking into the Heavens. CHAPTER 111.
DEFINITION OF SUBJECTS UNDER CONSIDERATION.

CHAPTER IV.

CHAPTER IV.
THE POSSIBLITY OF THE SFIRITUAL ZONE.
CHAPTER V.
THE ZONE IS POSSIBLE IN THE VERY NATURE OF THINGS.

CHAPTER VI.
THE SPIRITUAL ZONE VIEWED AS A PRODABILITY. CHAPTER VII.
EVIDENCES OF ZONE-FORMATIONS IN THE HEAVENS.

CHAPTER VIII.
THE SCIENTIFC CERTAINTY OF THE SPIRITUAL ZONE. CHAPTER IX.

A VIEW OF THE WORKING FORCES OF THE UNIVERSE. CHAPTER X.
PRINCIPLES OF THE FORMATION OF THE SUMMER-LAND.

CHAPTER XI.
DEMONSTRATION OF THE HARMONIES OF THE UNIVERSE. CHAPTER, XII.
THE CONSTITUTION OF THE SUMMER-LAND. CHAPTER XIII.
THE LOCATION OF THE SUMMER-LAND.

A PHILOSOPHICAL VIEW OF THE SUMMER-LAND.

CHAPTER NV.
THE SPIRITUAL ZONE AMONG THE STARS.
CHAPTER XVI.
TRAVELING AND SOCIETY IN THE SUMMER-LAND. CHAPTER XVII.
THE SUMMER-LAND AS SEEN BY CLAIRVOYANCE.
CHAPTER XVIII.
SYNOPSIS OF THE IDEAS PRESENTED.

Price \$1; postage 16c. Liberal discount to the trade. For sale at the BANNER OF LIGHT BOOKSTORE, 158 SECOND EDITION.

### THE HISTORY **MODERN AMERICAN** SPIRITUALISM:

A TWENTY YEARS' RECORD OF THE

#### ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION

EARTH AND THE WORLD OF SPIRITS.

ONE VOLUME, LARGE OCTAVO, SIX HUN-DRED PAGES, Fourteen Superb Steel Engravings, AUTOGRAPHS OF SPIRITS,

Diagram of the Spheres, Executed by Spirits, WOOD OUTS AND LITHOGRAPHIC PLATES The whole splendidly printed, on thited paper, with extra

PRICE, \$3,75, POSTAGE 50 CENTS.

By Emma Hardinge.

The first cost of the work will considerably exceed the sale price which has been fixed upon by the author, with a view of rendering it attainable to all classes of readers.

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

SECOND EDITION.

## REAL LIFE

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

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

This volume, as its title indicates, is illustrative of the Spiritual Philosophy. It is sent forth on its mission among men by the author, with the firm conviction that it is a necessity to educate the people to a knowledge of the future state by every method that can be devised by their teachers in spirit-life. Now that the heavens are opened and the angels of 60d are ascending and descending, and men can receive communications from spirit life, nothing can be more appropriate than for them to teedey distriction as to the methods of life in the future state, and the principles which underlied those methods.

those methods.
Price 31,00, postage 16 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 185
Washington street, Boston.

# ORDEAL OF LIFE,

GRAPHICALLY ILLUSTRATED

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

Given Psychometrically, THROUGH THE MEDIUMBHIP OF DR. JOHN C. GRINNELL, IN PRESENCE OF THE COMPILER, THOMAS R. HAZARD.

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

### THE QUESTION SETTLED: A CAREFUL COMPARISON-

BIBLICAL AND MODERN SPIRITUALISM. By Rev. Moses Hull,

FORMERLY A NOTED SECOND-ADVENT MINISTER. known, we need only announce the issue of the work to insure it a wide circulation. The subjects discussed are treated in a concise, masterly and convincing manner. It is a complete and triumphant vindication of the Spiritual Philosophy.

For sale by the publishers, WILLIAM WHITE & CO., IS Washington street, Boston, and also by our New York Agenta, the AMERICAN NEWS COMPANY, IIS Nassau street.

## THE SONGS OF LIFE: A NEW COLLECTION OF SIXTEEN PAGES OF MOSTLY ORIGINAL WORDS AND MUSIC,

For the Use of Spiritual Gatherings and Lycoums. BY S. W. TUCKER.

A MONG its contents may be found the following named a songs: "Song of Life," "Evergreen Shore," "Passing way," Let me go to the fletter Land," "Our Guardians," Parting Hyma, "They II welcome us home, "We shall meet beyond the river," "Going with the Angels," "Angel Lare, "&c., &c. A copy should be in every family in the land. Try it. Price: 20 cents single copies; \$2,00 per dozen; post-use 2 cents per copy. age 2 cents per copy.

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

### IS IT THE DESPAIR OF SCIENCE?

Science Applied to Spiritualism, BY W. D. GUNNING.

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

New York Advertisements. OUR AGENCY NEW YORK CITY.

### AMERICAN NEWS CO., NO. 119 NASSAU STREET.

THIS WELL-KNOWN FIRM KEEPS FOR SALE ALL OUR PUBLICATIONS.

THE COMPLETE WORKS OF ANDREW JACKSON DAVIS.

## The Works of

JUDGE J. W. EDMONDS, MRS. EMMA HARDINGE WILLIAM HOWITT, HON. ROBERT DALE OWEN,

D. D. HOME, PROF. WILLIAM DENTON,

MISS LIZZE DOTEN,

J. M. PEEBLES,

MRS. J. S. ADAMS,

PROF. S. B. BRITTAN, HUDSON AND EMMA TUTTLE,

HENRY C. WRIGHT. WARREN CHASE, CHARLES S. WOODRUFF, DR. A. B. CHILD, MRS. LOIS WAISBROOKER, P. B. RANDOLPH,

WARREN S. BARLOW. GEORGE STEARNS

#### ARE ALSO OUR WHOLESALE AGENTS FOR THE

THE AMERICAN NEWS COMPANY

BANNER OF LIGHT. Company for the sale of all our Works, we have no heattancy in saying to our friends in New York and vicinity, that all orders sent to the above-named establishment will be prompt by attended to, a Department having been especially assigned us for the sale of our Books and Periodicals, for which there is a growing demand at the present time.

WILLIAM WHITE & CO.,

Publishers and Books etc., Boston, Mass.

### MRS. SPENCE'S **POSITIVE AND NECATIVE** POWDERS.

THE magic control of the POSITIVE AND NEGATIVE POWDERN over diseases of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nauseating, no vomiting, no narcotizing.

The POSITIVE ES cure Neurnigin, ileadache, Rheumatism, Pains of all kinds; Diarrhoa, Dysentery, vomiting, Byspensis, Flatulence, Womes; all Female Weaknesses and derangements; Pits, Crampa, 8t. Vitue Neurons, 1 high grades of Fever; Small Pox, Measles, Scarlatins, Eryspelas; all Inflammations, acuts or chronic, of the Khiney, Liver, Langs, Womb, Bladder, or any other organ of the body; Catarril, Consumption, Bronchitis, Congles, Colds; Serofula, Nervousness Asthuma, Siceplesaness, &c.

The NEGATIVEB cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, auch as the Typhold and the Typhus.

Both the POSITIVE AND NEGATIVE are needed in Obilis and Fever.

AGENTS WANTED EVERY WHERE.

Mailed

1 Box, 44 Pos. Powders, \$1.00 of 1 Boxes, 100 of 1 Boxes, 100 of 1 Goxes, 1

M. D., Box 5817, New York City.

If your drugglet hasn't the Powders, send your money at once to PROF. SPENCE.

For sale also at the Banner of Light Office, 158 Washington street, Boston, Mass., also by J. Burns, 16 Southampton Row, London, Eng. BUST OF.

ANDREW JACKSON DAVIS. NEARLY life-size, in Plaster of Paris. It is acknowledged to be one of the best likenesses of the Seer yet made. Price 47,00—Boxed, 95,00. Sent to any address on receipt of the price, or C. O. D. Allberal discount to agents. Address, MacDONALD & CO., May 15.

WILLIAM WHITE, M. D., Homeopathic, Magnetic and Electropathic Physician, Treats all acute and chronic diseases successfully. 529 Sixth avenue, between 31st and 32d sts., near Brondway, New York, June 4.—cow

JEANNIE WATERMAN DANFORTH,
TRANCE MEDIUM, 31 Lexington avenue, New York,
gives diagnosis of disease. Please send a lock of hair
and three dollars: Four bottles of remedies will be sent to
order for five dollars in advance.

MISS BLANCHE FOLEY, Clairvoyant and
41st streets, New York, (Please ring first bell.) Hours, from
9 A. M. to 5 P. M. Terms: Ladies, \$1,00, Gents \$2,00.
May 28.—3m<sup>5</sup>

MRS. H. S. SEYMOUR, Business and Test Medium, 149 Bleecker street, corner Bleecker and Laurers streets, third floor, New York. Hours from 2 to 6 and from 7 to 9 p. M. Circles Tuesday and Thursday evenings.

SEALED LETTERS answered satisfactorily, 5 23,00, or money refunded. Address J. H. HALL, editor of "The Innertean Journal of Spiritual Sciences," To Broadway, N. Y. MRS. J. COTTON, successful Magnetic Healer, No. 247 East 31st street, between 2d and 3d avenues, New York.

## HELEN HARLOW'S VOW. BY LOIS WAISBROOKER, Author of "Alice Vale," "Suffrage for Woman," etc., etc. Author of "Alice Vale," "Suffrage for Woman," etc., etc. A LL who have read Mrs. Waisbrooker's "Alice Vale" will be anxious to peruse this beautiful story, which the publishers have put forth in elegant style. It is dedicated to "Woman Everywhere, and to Wronzed and Outcast Woman E-pecially." The author says: "In dedicating this book to woman in general, and to the outcast in particular, I am prompted by a love of justice; as well as by the desire to arouse woman to that self-assertion, that self-justice, which will insure justice from others."

Price \$1.50, Postage 20 cents. For sale at the BANNER OF LIGHT HOOKSTORE, 188 Washington street, Boston; also by our New York Agents, the American News Company, 119 Nassau street.

### RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

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

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

SEXOLOGY

#### PHILOSOPHY OF LIFE, IMPLYING. Social Organization and Government,

AS THE

By Mrs. Elizabeth Osgood Goodrich Willard,

Is the title of a new work of the most vital importance to soclety in its present condition; containing the most deeply
important philosophical truth, suited to the comprehension of
every intelligent reader. The most fundamental, vital truths
are always the most simple.
One vol. large 12mo. about 500 pages, bound in cloth. Price
12: postage 24 cents.
For saie at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston.

PHILOSOPHY OF

#### SPIRIT LIKENESSES: HOW TO OBTAIN A SPIRIT LIKENESS FROM M. MILLESON.

Artist for the Summer-Land. Artist for the Summor-Land.

Price 25 cents. Sent, post-paid, on receipt of price, to any address. Published for the benefit and instruction of all artist media.

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

nswers; ther, in family, nswers; Nathan

nswers; iams, of ather in nswers ; hildren ; Edward

ts of the ....53,00 e bride's ford and

vitt, aged eft hearts Stephen

achusetts commenc-unday afments for s. Fami-for doing n a plenti-on prices. 00 for the aking by 1 Denton, I. P. and iers being d them in dancing, the time

we Fitch-wn, Som-l leave at will take ille, Cam-ts; from litchburg, ,90 cents;

udson, 85
ots.
ave FitchM., Waterr Sunday,
at all Way
i5. Fitch
fason Vilco, 8 A. M., 0. millee of agements.

es street. merican

c'y, adelphia. itember, at

te Associa-in the city pt. 9th, 10th cieties and fifty mem-additional Arrange-ates. Em-il be in at-'resident.

at Hobart,
id continuother good
Hull Brokers are inmake the
l comeal!

## Message Mepartment.

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

#### Mrs. J. II. Conant,

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

#### Special Notice.

The Banner of Light Public Free Circles closed Thursday, June 20, in order to allow Mrs. Conant her usual vacation during the heated term. They will be resumed the first Monday in September.

#### Invocation.

Our Father and our Mother, in behalf of thy dear humanity we come to thee in prayer. Since great men speak lies and little men speak foolishness, oh, Lord, do thou raise up those from the heart of thy dear humanity who shall speak truth because they love it, who shall work for humanity with reference to eternity and not with reference to time, who shall consider the approbation of the angels worth more than gold, or place, or power. Oh, Lord, thy dear lumanity groan before thee, and ask to be delivered from them, our Father, out of the wilderness of error into the broad plane of infinite truth. And for ourselves, oh, Lord, we ask that we may be ever ready to assist those who need assistance, that we may ever seek to do thy will, and ever walk in thy way. Grant, our Father, that those who are sick, spiritually or physically sick, may be made well in thy way and thy time. Oh, send healing angels wherever there is a soul that needs to be healed, and give unto all thy children that cup of water which they that drink shall thirst-no more. We bring thee, our Father, our deepest, our holiest praise. We send up our thanksgivings upon the altar of this handsome day, knowing that thou wilt accept them and appropriate them for our good. Father, Mother, accept our prayers and our praises in the name of thyself. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT. - I will answer your questions, Mr. Chairman.

QUES. - As spirits are apparently bound by their physical condition, is it not better to die when in full vigor of manhood than to live until the body begins to lose its faculties?

Ans.-Spirits are not bound absolutely to their physical conditions, for except they come in contact with physical life they have nothing in common with physical life after death. They have risen above it, gone out beyond it. No, it is not best to die in the vigor of manhood. It is rather best to live to a ripe old age and let the body pass down into the grave as a shock of ripened grain, and the spirit to ascend to its native element, the spirit-world, a fully ripened and mature spirit, having attained all the experience that it is necessary for it to attain through physical life.

Q .- We understand that the idea of the Children's Progressive Lyceum was taken from the spirit-world. Is it so? and what good can we accomplish by working in it?

A .- The idea of the Children's Progressive Lyceum was indeed taken from the spirit-world. It is a reflex of the lycenms we hold in our life. What good can you accomplish! What good can you not accomplish? you had better ask. It is a question involving infinity and eternity. You are bringing out, or should be, through the Lyceum, all the choice spiritual gems that repose in the child heart. You are not expected to force upon childhood anything that is not natural to it. But you are expected to call out all that is in the great repository of the child nature. Lead it along, step I am well. That is more than I could say the by step, and the great God will inspire it, will educate it. You can do more by laboring in the child's lyceum than in any other department in life. You there lay the basis for future good, spiritual, physical and eternal good.

Q .- Are the electricity and magnetism of the earth (the one flowing round it in electric currents, and the other emanating from the poles in straight. lines) two separate and distinct fluids, the one positive, and the other negative? And if so, which is the positive and which the negative?

A .- They are not two separate and distinct fluids. They are one and the same, possessing different elements, different powers when brought under different conditions. In certain latitudes electricity is the positive part of this universal fluid. In certain other latitudes it is the negative part, but they are one and the same.

Q .- Could not this terrestrial electricity and magnetism be collected by some process directly from the earth, water, or air, and harnessed to machinery, making a powerful and cheap motor power in mechanics? And if so, can you suggest any means by which we could discover the method of doing this?

A .- There are those in our life who are already hard at work impressing these ideas upon minds who are ready to receive them; namely, mechanical, inventive minds-minds that are always open to receive new ideas in science.

Q.-Have spirits the power to hasten the death (or separation of the spirit from the body of mortals) in case they desire it, and consider the act sanctioned by wisdom and divine law? If so, how can it be accomplished?

A .- Yes, they do have that power, and it can be accomplished in ten thousand different ways. It would be impossible to enumerate them.

Q.-Has the new form of disease, known as heart disease, now so common, sudden and frequent, any connection with this spiritual source? In other words, can spirits produce it or other diseases followed with sudden death?

A .- Yes, they can produce it; but with reference to that which your correspondent speaks of, I have no information leading me to suppose that spirits are in that physical movement. They can produce that condition and the result you call death. You have a most thorough example that it can be done in the case of your late partner. It was effected upon him in the twinkling of an eye. He spoke one word here and the next there. You may ask. why was this done? Because we could use him to better advantage there. When the great God has need of servants in the upper life, he calls them, and makes use of whatever agents, in calling them, he sees fit to.

Q.-Will the climate of the earth ever become equilibrated and harmonized by the changing of the earth in her orbit to an upright position, instead of the leaning and slanting position she now occupies?

A.-Yes; science tells us that such a state will be reached by the earth.

Q.—The reply to a question of A. K., of Baden-Baden, on re-incarnation, in the Banner of Light

mind. Does the controlling spirit intend to convey justice, love and truth. We ask that Church and the idea that after the spirit has left the mortal | State may be one in truth, one before thee in all and passed to soul-life, at some future time it will justice and love. We ask that thy children here become necessary, by and through natural law, | may be one in politics and religion, as they are for it to return to earth and take upon itself an- now one in spirit with thee. And may thy truths other human body? What wise sages in the past | pure and fresh from thine own infinite mind fill have yet to return in like manner? I pray you | the hearts of thy children here, and raise them give us more light.

cannot gain a sufficient experience for its unfold- oh, Past, Present, and Future Good. Amen. ment during one life in the physical, it must return again, and through physical life perfect that which it did not perfect in the former life. Josus understood this law. He knew that he had lived | another life before that which he existed in at the present time; and he knew, also, that it would be of the human soul, and says no mortal can necessary for many, if not all, of his followers to be re-incarnated after having passed out of the physical bodies they then occupied. On one unto you, except ye are born again ye cannot inherit eternal life." He knew they would not gain er succeed. We may ask from whence we are, and the necessary experience to eternal life during their earthly pilgrimage; that they would pass on selves in part, but to our soul's entire satisfaction to spirit-life and return, again become incarnated in the mortal form, that they might perfect that | Q.-As to spirits manifesting themselves in this doctrine of re-incarnation is one which, if not per- evil? feetly understood, is apt to fill the soul with horso vague that it is led into a wilderness of despair oppression, from darkness, from the sins that arise before it knows whither it is going. But when from ignorance. Oh, give them wisdom, and lead i understood, it is accepted as one of the blessings and not the curses of an all-wise and Infinite Spirit. May 5.

#### Herbert D. Beckwith.

I was shot at the battle of Mead's Station, and my body was buried there. But that was not all of me; if it had been I should not be here to-day, because I did not believe in the doctrine of the resurrection of the body. That, to me, would be worse than to be re-incarnated in some other body, for then I should stand a chance to get a worse one, but should stand as fair a chance to get a better one.

My name, Herbert D. Beckwith. I was in Co. L, 57th Mass. And now, what I come here for is to send out a card inviting myself to receive an invitation from my friends to come back again and talk to them. I know it aint the usual way of doing things here, but then it is the best I have at hand, so I make use of it. You have my name, and all, I think, that is necessary to identify me. My object in coming here is to come nearer my friends, give them an invitation to invite me. If or immortal principle, it is not at all dependent I get the invitation, I shall come again; if I do n't, I nnon its condition of mortality. I shan't. Good day. [Your age?] Twenty-one. May 5.

#### George Hollingdale.

I have a brother in Sydney, New South Wales, and he would like to know something more concerning this spiritual philosophy. There upon this subject as there are here. But, I think, with patience on his part, I could be able to mancould wish, but I think I could quite cleverly. The requisites are patience, honesty and perseverance. He has only to sit quiet and alone, or with those who are harmonious, at such times when he can shut his mind out most effectually know if it is true. Tell him that the little whitehas said.

I am George Hollingdale, and I wish my message to go to Edward Hollingdale, jeweler, King street, Sydney, New South Wales. If you send your paper to that address-I am not sure about the number-he will get it. May 5.

### Caleb Brown.

was Caleb Brown. I am from Hallowell, Me. but I have been gone from my body nine years this month. I am not much used to your city ways-I am not used to making speeches, so you must not expect anything of the kind of me. I Age, nineteen; time of death, Feb. 27th, 1863. only come here to let my folks know that I am alive, and that I have a happy home in spirit—as | ing back after death. I had none, Occasionally happy as I ought to have. I should have had a in leisure hours we would talk it over, and specbetter one if I had lived a better life here: though I was a Christian, and thought I lived a Christian life. Yet when I came to the spirit-world. I found that I had not been within a hundred thousand million miles of the Christ-principle-that I was did go, that those who died ought to make their not in the same world at all. And I take it that | way back, if it was true that spirits could come a good many Christians will find themselves similarly situated when they get where I am. [Were you not a member of the church, in good stand- were fortunate enough to go would travel back ing?] Well, what of that? That did n't make me a Christian in the true sense of the word. I wealth to bring from the spirit-world except the thought it did, but I found out my mistake. The wealth of truth; notwithstanding that world Christ-spirit of the spirit-world said to me: "I abounds in all that is rich and rare, exceeding, don't know you, and never did." And it will say far exceeding all that this earth can boast of. the same to the most of Christianity, for it is about And I have to say that it is no shadowy world, all alike, here in this life. The Christianity of the no intangible place, and no such heaven have I spirit-world says: "Take care of the sick, feed the found as we were taught to believe in, the centre hungry, clothe the naked." To those that are un- of which contained a great white throne, upon fortunate in life offer no word of condemnation, but which we should find a king, who would adminisforgiveness and pity and love, and of your strength, | ter justice without mercy to all fortunate and unif you are stronger than they are. How many of fortunate subjects. But on the contrary, I found the Christian world lives up to it? Hardly one a comfortable, substantial and natural world, in ten thousand. So the Christ-spirit of our life full of all that the soul has need of to make it a will say: "I do not know you, and never did." perfect soul, an intelligent being, a something We deny Christ. Our Christianity, as a whole, that is more than a shadow. That I have seen denies Christ, admits into her churches those who can subscribe to certain articles of faith, and nobody else; preaches on all doctrinal points, and shuts out everything else. In a word, it closes the door upon Christ, and then tells its members that he is there in their midst.

Well, I didn't come to preach a sermon. I came merely to let the folks know that I was are left here, but to say to them, "you cannot alive, in comfortable circumstances, and would be know it till you come here, till you look from our glad to help them, so they may be better off than I was when I first came here. That's what I whether you don't see." But I would suggest come for. I lived here fifty-four years, and ought that they be liberal in their ideas of these things. to have lived a life good enough to admit me and seek to know just as much about them as it to a celestial sphere. But I lived one good enough to place me on exactly the same plane I was on the earth, and no higher. Good day, sir. I hope you will do better than I did. May 5.

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

### Invocation.

I thy name, oh, Past, Present and Future Good, we are here assembled praying for those gifts that will raise us beyond the fleeting things to those that are substantial and eternal. We pray thee that pure and undefited religion may find a place in thine earthly church, that a pure and undefiled religion may burn upon her altars, and that that church may be the reasoning powers of thy chil- tian life. I talked enough about it, at any rate. dren. We ask that the pure spirit of truth may I thought I lived it. But on going to the spiritenter thy church on earth, driving out the money- world I found those that did n't make any pro-

of April 30th, 1870, is not fully answered, to my holy temples, substituting in their place, mercy, There was old Jacob Evarts, I never could win above all sordid things to those that belong more A .- Whatever the spirit has need of to perfect especially to the soul's highest good. For this it as a spirit, that the great God will give it. If it we are here. To this end we labor in thy name, May 9,

#### Questions and Answers.

QUES .- A. B. Child, in "Whatever Is, is Right," asks what is the cause and effect of the progress answer. What is your opinion?

Ans.-It is my opinion that it can be answered, but not fully answered, because the finite can occasion, he says to them: "Verily, verily I say never fully comprehend the infinite. We may seek to measure and weigh God, but we can nevwhither we are going, and we may answer ourwe never can.

which they had not perfected in this life. The world, what is the limit of their power to do

A.—Their power can be measured accurately ror; is apt to fill it with doubts and questionings only by measuring the amount of evil you have on the earth. Just so far as that extends, so far can they influence mortals, and no further. Then would you be exempt from the influence of evil disembodied spirits, cleanse yourselves. Make your own hearts pure, and your own garments spotless. Do this, and ye have little to fear from the other life.

> Q .- Are there any angels except those that have lived on this earth in the flesh?

> A .- Yes, certainly there are, because there are more worlds than one. They have all sent out their angels just as this earth has.

Q.—Do they come to this planet? A.-It is by no means impossible for them to come here, though they did not have mortal birth

Q.-Do they ever associate with those that

have been here? A.—Certainly they do. Q.—Is the soul of man wholly made un from

the conditions and surroundings of this life? A.—Not at all. Its manifestations are made up from its surroundings here, from the law governing it in physical life, and the law governing its parent planet. But of itself as a soul, or spirit,

Q.-If spirits can examine the earth and find all its valuables and minerals, why has the knowledge been withheld from the present and

former races of men? A .- That is a work which belongs to spirits inhabiting physical life, and it is best that they should perform their own work. The spirit of man are not so many means in that country for light | is always searching for ways and means by which to make itself better off, both as regards things temporal and things spiritual and eternal. In proifest through himself-perhaps not so well as I portion to its development, intellectual, physical and spiritual will it be successful; will it overcome the obstacles that meet it in this life and in that. By slow and distinct degrees, the soul manifests itself from the inner to the outer. This world was not made in six days, nor in six thoufrom his business and the world. He wants to sand years, nor is it fluished to-day, nor will it be for thousands of years to come. Nature works haired boy that died in merry old England-his slow and sure, not only with planets, but with little George-thinks he can give him information | individuals. She makes no extraordinary bounds, that will satisfy him entirely, if he will do as he but her steps are sure and distinctly marked. If it had been best for spirits to have returned years in the past to influence mortals with regard to the treasures that exist upon this planet, it would have been done. You would have grown large enough naturally and spiritually to have received such information. But since it was not done, we infer that it was not best that it should be done.

### Augustus Reed.

I do not know as I have a right to claim the name which belonged to the old body, but presuming I have I shall claim it and give it here. Augustus Reed, a private in the 6th Massachusetts. Some of my comrades had some faith in this comulate upon what we should do if at the next engagement we went over, and whether or no we should know what was going on, and how this rebellion was ended. We concluded if any of us back. There was no promise exactly among us, but a kind of tacit understanding that those who when they could. So here I am. I have no a great many of the scenes that have passed among the boys and among my friends, and enemies also, that are left here, is not a matter of doubt to me, because I know it. But of course my comrades cannot know it till they, too, have passed through a similar experience. So I don't come here to enforce what I know upon any that side. Then you will know whether you see or is possible for a mortal to know. Seek in a rational way, and, my word for it, they won't be BOTTV.

[Whom do you wish your message to reach?] It will reach those that I intend it shall reach, because I see they read your paper. I only want them to know that their friend Gussy, as they used to call him, is not dead. May 9.

It is not those that cry "Lord, Lord," that shall enter the kingdom of heaven first, but those that do the will of God. [So the good book tells us.] Yes, and it is true—true. My name when here was David Mears. . I was

David Mears.

from Philadelphia, and I thought I lived a Chrischangers, those who have so long desecrated thy fession at all had got a long way ahead of m

over to any kind of religious faith. But he said he believed in doing just as well from hour to hour as he knew how to, and that was his religion. I thought he would go to hell for a surety. gion. I thought he would go to hell for a surety. I found him in a better heaven than I ever dared to think I should have. We are both here in this spirit-life. I have relatives left who are religious as I was, and who are very particular how they talk and how they act, so far as their faith goes. But I would say to them this much: If they would go outside of all churches save the one great church of humanity, and do good in that church in accordance with the dictates of their human hearts, they will find a better heaven than they will find in their present condition of religion. My last words here were these: "Blessed is he who has part in the first resurrection." I now say: "Blessed is he who understands wind that resurrection is." All the sin, all the crime, all the evil that exists in this world, in my opinion, comes in consequence of ignorance of ourselves and our surroundings. Educate the soul, and it will find and obtain its own heaven. It will need no Jesus of Nazareth to intercede for it. It can make its own way by good acts into cerning the religious disposition of my effects here. Had I been then in possession of such knowledge as I am now, I should have taken a different course, and I pray those who are left to seek to become acquainted with the things that belong to the spirit, no matter whether they are presented in a questionable garb or not; no matter they are presented in a questionable garb or not; no matter they are presented in a questionable garb or not; no matter they have a bearing upon the spirit and its.

\*\*Thursday, June 2—Invocation; Questions and Answers; June 2 the procession of New York City, to her mother; Edward in Parsons, of lieiders, Thomas Murrhy, Turked, June 2 the colored, of Buston, to his friends. Through June 2 through J I found him in a better heaven than I ever dared

Search to know for yourselves concerning everything that has a bearing upon the spirit and its future existence.

I come here at this time because I know that some of my relatives, my descendants, are agitalists. A. Wright 50 ting this subject in their minds. And they have said, "If it is true, we have many who would be likely to return from the shadowy world of spirits to give us light." Well, that world is not a shadowy world, only as you make it so. And I would say that there are, indeed, many of their family friends, and those who are not of the family, who. would be glad to give them light, would be glad to minister to their spiritual needs in all possible ways, and, if they seek such aid, these spirits will return from time to time to them, giving the light that they stand in need of. I was seventynine years of age. Have been gone nineteen years. [Will they get this?] Yes, they will. May 9.

#### Jennie Abbott.

I am Jennie Abbott, from Lawrence, Mass. I come here to-day with my little brother Eddie, so we can tell our mother that we are alive, and she must not mourn any more for us. When she comes to the spirit-world she will have us just the same as if we lived on earth. I was nine years old, and Eddie was five. My mother thinks she would be willing to wait a thousand years, if at the end of that time she could meet us and know sand claim us for her own. She won't have to wait half of that time. She won't have to wait half of that time. She won't have to wait a third of that time. She won't have to wait a third of that time. She won't have to wait but just six years. Then she is coming. That's all. [You will be happy then.] Oh yes, I shall be happy. I should be very happy now if she was, because I have everything here to make me happy, only when I know she is unhappy about us, it makes us unhappy. Eddie do n't mind it so much as I do. Eddie died Friday, and I died Sunday. We have got a beautiful lady to take care of us, and we have everything we want; and tell mother that we don't forget her, and we are always happiest when she is happiest. When she is sad, and cries ahout us, it makes a shadow in our home. [Does your mother know the lady who takes care of you?] No, she never knew her here. She come from England, and she took us in charge because she was attracted to us. All the little children here have good folks to take care of them. There aint any ones that go without anybody. They

Spiritualist Camp Heeting of the Spiritualists of Massachusetts will ake place at Waiden Pond Grove, Coiccrd.
A six days' meeting of the Spiritualists of Massachusetts will take place at Waiden Pond Grove, Coiccrd.
A six days' meeting of the Spiritualists of Massachusetts will take place at Waiden Pond Grove, Coiccrd.
A six days' meeting of the Spiritualists of Massachusetts will take place at Waiden Pond Grove, Coiccrd.
A six days' meeting of the Spiritualists of Massachusetts will take place at Waiden Pond Grove, Coiccrd.
A six days' meeting of the Spiritualists of Massachusetts will take place at Waiden Pond Grove, Clock.
The Committee have made all necessary arrangements for chose which wish to remain at night upon the grounds. Familiation of corrections, and the special place at Waiden Pond Grove. Clock.
The Committee have made all necessary arrangements for chose which is the provided at a small cost-one over \$100 lor the chirt shade in the provi us and claim us for her own. She won't have to aint any ones that go without anybody. They are all taken care of, and they don't run the street hungry, and they aint cold. So tell mother she need n't cry any more about us. May 9.

### Michael Daly.

[How do you do?] Pretty well, sir. Faith, I was sick enough the last of my stay here to be well for a thousand years to come. I have a fever and it hang on to me for three months entirely, and took me off at last. Faith, when I got most to the end of my fever I was most to the end of my life at the same time. But that's all right and I would n't come back again now if I had a chance. My name was Michael Daly, and I lived here in Boston. I got a cold by getting wet, I suppose, and exposing myself, and altogether brought the fever on me. Just about nine days before I died, the priest come to see me, and I have the consolations of the Church. But my family and friends-my brother and one sister I leave-they are troubling themselves because the priest was n't called in when I was about to die; think I am not so well off for it. So I come back to say that I am as well off as if I had had the priest at the last hour of my life. I am comfortable here in the spirit-world. As for the Catholic religion, I don't know at all whether it's true or not. This much I know: we meet priests almost at every turn, and we ask them will they be our confessors? and they tell us there aint no need. Pray for yourselves, and confess to the God of your own souls, and that's all. We have nothing to do with it." So I conclude the Church is for this world, and when we get into the spirit-world we have nothing at all more to do with it. But about that I don't know at all—I would n't want to say. It's only a conclusion we Catholics have come to, because we get always the same answer from all the priests we meet. [Will none of them confess you?] No, sir. It's all the same thing. When I come here this afternoon, I found in charge of things here a priest, a Jesuit priest. I said, "Good father, will you confess me?" "Confess your sins to your God, not to me," he says. Then you see I concluded that they are all about in the same ship. Wherever it's bound, I can't

I was told by the priest that's here, that whatever I would say would be received by the Church here, and weighed and measured, and taken account of for what it was worth, and whatever they thought of it was necessary to communicate with our friends, they would do so. I need not have any fears at all, for they would faithfully transmit to our friends all that was necessary to be transmitted, perhaps all that we would say entire, and perhaps not all. So what I want is, that they will tell my friends that I am well off in the spirit-world, and I am satisfied with all that was done for me, and I don't think I'd been any better off if I'd had a priest the last

hour of my life. (To the Chairman.) Good-day, sir. May God bless you, and give you an easy, quiet passage over when you come to this life.

Scance conducted by Father Henry Fitz James letters answered by C. H. Crowell.

#### MESSAGES TO BE PUBLISHED.

Tuesday, May 10.—Invocation; Questions and Answers; Thomas II. Fairfield, died in Calcutta, to his friends; Mary Ann Mitchell, of loston; Patrick Farrell, 28th Mass. Regiment, Co. G; Nettle Sayles, of Windsor, Conn., to her mother: Eliza Pickering, to her nephew, Luther Colby. Thursday, May 12.—Invocation; Questions and Answers; Albert J. Itellows, M. D., of loston; Capt. Williams, of the Onelda, "to his tamily; Eliza Thomas, of Bue Hill, Mo., to friends."

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

#### country.

Married:

July 25th, by Rev. Moses Hull, at the residence of the bride's father, 470 Fifth street, New York, Mr. John W. Hanford and Miss Mary E. Battison.

The wedding was an unostentatious, quiet little affair, the parties preferring to save the "best of the wine to the last of their marriage feast," which it is hoped will not be until the end of a long and pleasant voyage on the sea of life.

#### Passed to Spirit-Life:

From Schenectady, N. Y., July 21st, Henry H. Hewitt, aged 38 years and 5 months. The funeral was attended by the writer.
WILLIE F. WENTWORTH.

Lydia Marie, only child of J. William Van Namee, aged 3

years 5 months and 7 days. On the 25th of July the angels called her, and she left hearts on earth to mourn their loss and rejoice at her gain. One flower less upon the earth, One angel more in heaven,"

From South Boston, July 24th, of heart disease, Stephen Goodhue, aged 72 years 10 months. He was an investigator of the Spiritual Philosophy, and since his demise his sister has received a communication from him, in which he stated that he was happy, and that the change was for the better.

[Notices sent 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 gratustously.]

Spiritualist Camp Meeting at Walden Pond.

11,2:15 and 2:35. All Excussions the regular trains.

Single Tickets from Boston, Charlestown, Somerville, Cambridge, and return, 90 cents; Children, 50 cents; from Waltham, 80 cents; children, 50 cents; from Fitchburg, Leominster, Mason, and Townsend, 81,00; Shirley, 90 cents; Carolina and Littleton, 85 cents; Mariboro and Hudson, 85 Groton and Littleton, 85 cents; Mariboro and Hudson, 85 Groton and Littleton, is cents; Marlboro' and Hudson, 85 cents; Acton, 60 cents. Tickets for sale at the depots. On SONDAY, an extra train, vin. main rond, will leave Fitchburg Depot, Boston, at 9 A. M.; regular train 1 r. M., Watertown Branch. Tickets from Boston and return, for Sunday, Aug. 28th, 81.09. Leave Worcester 6 A. M., stopping at all Way Stations. Tickets to Worcester and return, \*\*41.65. Fitch burg, 6:30 A. M., stopping at all Way Stations. Mason Village, 6 A. M., stopping at all Way Stations. Marlboro, 8 A. M., stopping at all Way Stations. Marlboro, 8 A. M., stopping at Way Stations.

\*\*Returning\*\*, (Sunday) Leave camp ground for Worcester, Fitchburg, Mason Village and all Way Stations at 4 r. M.; for Marlboro' and all Way Stations at 4:30 r. M.; for Boston, 5 g., 31.

P. M. Packages of tickets good for six round trips 84,00.

DR. A. H. RICHARDSON, Committee of JAMES S. DODGE. Arrangements.

## Second Annual Convention.

Second Annual Convention.

The Maryland State Association of Spiritualists will hold their Second Annual Convention at Correspondent Hall, corner of Baltimbre street and Post-office avenue, Baltimore, Md., on Sunday, Aug. 14th, at 10 o'clock A. M. Friends of the cause throughout this State and the adjoining States and District are cordially invited to meet with us in council, hoping to devise ways and means whereby our cause may become more extended throughout our State by sending speakers to various localities in this and adjoining States, to aid our friends to organize Associations through which this great truth may be given to the people. It is desirable to have a representative at least from each town and county in this State in person, or by letter addressed to our Secretary, giving information in regard to our cause, and what may be desirable to advance the same in their locality. It would be a great source of pleasure to have some of our good speakers present. Should there be any passing through our city or in the adjoining States who would like to take a part in these exercises, we will extend to them a cordial invitation, and trust that this will meet with the hearty concurrence of all liberal minded people of this State and vicinity.

LEVI WEAVER, President, 223 S. Charles street.

WILLIAM LEONARD, Secretary, 67 No. Charles street.

#### 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 20th day of September, 1870, at 10 o'clock in the morning.
Each State organization is invited to send "the same number of delegates that they have Representatives 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,
By direction of the Board of Trustees,

All Race street, Philiadelphia.
The Board will meet on Monday, the 19th of September, at 2 p. M., at the Hall above named.

#### Ohio State Association of Spiritualists-Fourth Annual Convention.

Annual Convention.

The Fourth Annual Convention of the Ohio State Association of Spiritualists will be hold in Lyceum Hall, in the city of Cleveland, on Friday, Saturday and Sunday, Sept. 9th, 10th and 11th, commencing at 11 o'clock A. n. Local Societies and Lyceums will be entitled to two dolegates for each fifty members or fractional part thereof, and two for each additional fifty members and one for each fraction thereof. Arrangements will be made for securing board at reduced rates. Emma Hardinge and other distinguished speakers will be in attendance.

GEORGE WILLIAM WILSON, Secretary.

### Grove Meeting.

The Progressive Lyceum 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 hear of the town, and will be fitted in the best manner for the occasion. Emma Hardinge, J. M. Peebles and A. A. Wheelook will occupy the rostrum. Ample provisions will be made for the accommodation of friends from a distance. The speaters' names are sufficient guarantee of the intellectual feast to which all are invited.

LEE VAN SCOTIEN, Secretary.

Grove Meeting at Hobart, Ind. Grove Meeting at Hobart, Ind.

Another Spiritual Grove Meeting is to be held at Hobart, Ind., commencing at 4° clock P. M., Aug. 28th, and continuing over Sunday, the 28th. Mrs. Horton and other gospeakers from abroad are expected; besides, the Hull Brothers will be on hand, semper paratus. All workers are invited. The few Spiritualists will do their best to make the stay pleasant for those from a distance. Come one come all Mosss Hull.

Grove Meeting at West Winfield, N. Y. The Spiritualists hold their Fourth Annual Grove Meeting in Dewey's Grove, West Winfield, Herkimer Co., N. Y., on Sunday, Aug. 14th. Mrs. S. A. Byrnes is engaged as speaker. If the weather is unpleasant the meeting will be held in Weeks's Hall. Bring your basket of lunch. E. F. Brals. inswers; is, of the l, Mo., to

Answers; tother, in is family. Answers; Nathan es; Susie

Answers; aria Car-Ienshaw,

Answers; Page, to h; James

Answers; ; Minnie Thomas Parsons,

Inswers

lliams, of father in

Answers; children; Edward

Inswers:

ris of the

he bride's

witt, aged

ce, aged 3

left hearts

Stephen

achusetts commenc-unday af-

ements for is. Fami-i for doing na plenti-on prices. 00 for the aking by n Denton, , I. P. and hers being id them in gethe time or seating ers' stand, i cause no

ots. ave Fitch-ave Fitch-m., Water-or Sunday, at all Way 55. Fitch Inson Vil-ro, 8 A. M.,

Vorcester.

be a great rs present. in the ad-hese exer-and trust all liberal

es street. reet.

merican

Hall of the 10th day of

ame num-

of Repre-two dele-thich shall

c'y. adelphia. tember, at

-Fourth

nalists and Saturday rove of the the heart occa-Wheelock

e made for The speak-ual feast to inductor.

at Hobart, d continu-other good Hull Bro-ers are in-make the i come all gs HULL.

ve Meeting N. Y., on as speaker, he held in BEALS.

### Medinms in Boston.

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

WIDELY known throughout New England as one of the most remarkable Mediums and Spiritual Clairvoyants of the ago, will receive patients at their office, 116 Harrison Avenue, Hoston.

EP 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 spoken, 81.00. Letters with lock of hair for examination must enclose 82,00.

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 diseases by lock of hair. Terms \$1,00 and two three-cent stamps. Also state age and sex, and if married. (39 Good Agents wanted to sold 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.

114 — Aug. 13.

DR. MAIN'S HEALTH INSTITUTE. AT NO. 226 HARRISON AVENUE, BOSTON. TNHOSE requesting examinations by letter will pieuse en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w\*-july 2.

MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
22 Washington street, Boston. Mrs. Latham is culinently successful in treating Humors, Rheumatism, diseases of the
Lungs, Ridneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00.

TREEMAN HATCH,

FOR several years a sea-captain, voyaging to Europe, East
Indies and China, has been aided by God and angels to
he al the sick and develop mediums. Treats chronic diseases.
Seaver place, Boston, opposite 256 Tremont street, Hours:
9 A. M. to 4 P. M.

4w\*-Aug. 6.

RS. L. W. LITCH, Trance, Test and Healing Medium. Circle Tuesday and Sunday evenings and Wednesday afternoon. 97 Sudbury street, room No. 18.

Aug. 13.—1w\*

MRS. MARSHALL, Medium for spirit communion, 39 Edinboro st., Boston, / Hours, 10 A.M. to 7 P.M. MRS. A. S. ELDRIDGE, Medical and Business Clairvoyant, 1 Oak st., Boston. Answering letters, \$1,00.

MRS. M. M. HARDY, 125 West Concord street
13w\*-June 18. SAMUEL GROVER, HEALING MEDIUM, NO 23 Dix Place (opposite Harvard street). June 11.

### -Miscellaneous.

#### SOUL READING,

Or Psychometrical Delineation of Character. 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, sho 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 marriago; and hints to the inharmoniously married. Full delineation, \$2,00; Briof delineation, \$1,00 and two 3-cent stamps Address.

MRS. A. B. NEVERIANCE, July 2.

RIFLES, SHOT GUNS, REVOLVERS, &c.o.D., to be examined before paid for. Liberal terms to the Trade, Agents or Clubs. Write for a price catalogue. Address GREAT WESTERN GUN WORKS, No. 179 Smithfield streat Puranneck. street, Pittsburgh, PA.

N. B.—Army Guns, Revolvers, &c., bought or traded for.

June 25.—8w

MRS. E. WALLES, Spirit Medium, will answer letters, scaled or otherwise, on business, to spirit friends.
Gives diagnosis of disease. Please send a lock of hair, three
dollars, four postage stamps. Four bottles of remedies will
be sent to order for five dollars in advance. Bayonne City,
Hudson Co., Bayonne P. O., N. J.

11. Spirit friends.

12. Spirit friends.

13. Spirit friends.

14. Spirit friends.

15. Spirit friends.

16. Spirit friends.

16.

THE Next Term of the Belvidere Seminary will commence Wednesday, Sept. 14th. This is a liberal school for youths of both sexes. Location healthy and beautiful. Terms moderate. For Catalogues address, MISSES BUSH, Betvidere, N. J. 3m—July 23.

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 Littliff, Boston, Mass. COLECTIC MEDICAL COLLEGE.—Lectures commence Oct. 3d, 1879. Fees for the course, 830. No other expenses. Send for announcement. JOSEPH SITES, M. D., Dean, 514 Pine street, Philadelphia, Pa. June 25.—16w\*

MRS. M. SMITH, Clairvoyant Physician and reliable baveloping Medium, 141 South Clinton street, Chicago, 111.

SHORT-HAND WRITING taught satisfactorily for 25 cents. Address (with two postage stamps). P. P. GOOD, Plainileld, N. J.

W. H. HATCH, Natural Clairvoyant, Psychometrical, Trance, Speaking and Healing Medium, 128 Kearney street, San Francisco, Cal. 4w\*—July 30.

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

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

## LITHOGRAPH LIKENESS OF A. J. DAVIS. A Nexcellent portrait of the celebrated writer on Spiritual ism, Andrew Jackson Bavis. Price \$1,25. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

Photographs of A. J. Davis. JUST received, a fine photograph likeness of the author and seer, A. J. Davis. Price 25 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 158

THE BATTLE OF THE WILDERNESS.—
A descriptive piece of music of 11 pages, composed inspirationally by Laura Hastings Hatch. Price 75 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 188 Washington street, Boston. Washington street, Boston.

#### MERCANTILE SAVINGS INSTITUTION No. 48 Summer street, Boston, (CORNER OF ARCH.)

THE amount of deposits received in this Institution for the year ending April 1st, 1870, exceeded \$1,400,000. The Institution has a guarantee fund of over \$200,000. It also has a surplus after paying all dividends to April 1st, 1870, exceeding \$31,000. 31,000.

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

May 28.—12w

#### BROWN BROTHERS, American and Foreign Patent Office. 46 School street, opposite City Hall,

BOSTON, MASS. ALBERT W. BROWN, EDWIN W. BROWN. (Formerly Examiner at Scientific American.)

ALL Documents relating to Patents prepared with prompt-ness and ability. Advice gratis and charges reasonable. Aug. 21.—tf

IN THE LECTURE FIELD.

CEORGE M'ILVAINE RAMSAY, M. D., author of "Cosmology," will lecture the coming season on "The Cause and Origin of Diunnal Motion," and some of the results, as logically deduced from the operative cause of said motion; "Comets"—their origin, progress and destiny; "Eximology," including the cause of varieties of race, and longevity of the Predelugians, etc., etc. Associations wishing to engage his services can make the necessary arrangements by addressing him at No. 2 Wilson Place, New York City.

July 2.

A REVOLUTION HAS commenced of INDUCEMENTS NEVER BEFORE OFFERED, with A NEW AND NOVEL WAY to ob-FIRST-OLASS SEWING MACHINE.

Every lady can have one on this plan. Call on or address, with stamp for full particulars, G. E. MANSFIELD, 24 Temple Place, Boston. Agents wanted. 4w—July 23, Photographs of D. D. Home, THE celebrated Medium for Physical Manifestations. Cabinet size, 4 x 9 inches. Price 35 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 168 Washington street,

Photographs of "White Feather." THE photographs of "White Feather," the well-known are for sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street. Boston. Price 25 cents.

PHOTOGRAPHS OF ONIETA. Indian control of J. WILLIAM VAN NAMEE, as seen in spirit-life by Wella P. Anderson, Artist for the Summer-Land. mer-Land.
Price 25 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

### Miscellaneons.

DR. LORRAINE'S VEGETABLE PILL,

OR LA MEDICINE CURATIVE. PRICE 25 CENTS.

#### THE LORRAINE VEGETABLE CATHARTIC PILL,

TURNER & Co., Proprietors, 120 Tremont street, Boston, Mass. Dec. 18,-cowly

### MYSTIC WATER FROM DAVID'S WELL.

MISTIC WATER FROM DAVID'S WELL.

This natural mineral water, which now stands preeminently at the head of all known medicinal waters for its general TONIO and ALTERATIVE qualities, was discovered at a depth of over one hundred feet, through Insperations, an ever-operating law. Its peculiar chemical combinations of IRON, Lime, MAGKESIA, POTASSA and SULPHUR, in connection with its wonderful magnetic power, is last establishing it, through the unerring test of practical trial, as the best known remedy for CATARRIAL AFFECTIONS, LIVER COMPLAINTS, DIABETES, DYSPERSIA, KINNEY DISEASES, INTESTIMAL DISONBERS, FEMALE IRREGULARITIES, CUTANEOUS ERUPTIONS, GENERAL DEBILITY, arising from imperfect assimilation and destructive medication, inducing Nervoy's MALADIES, &c. It is attracting the attention of physicians and scientific men, but Science falls to account for its bountful supply of magnetic forces, which go to thrill the whole system with a new life, when its vitality has been wasted through ignorance of Ivotenic laws and subsequent pernicious drug treatment.

The Price 63,00 per box of one dozen quart bottles.

David B. Taylor, the discoverer of the Mystic Water, is now engaged in building a large Boarbine House upon his farm near the Well, to be completed about July, where invalids will have the opportunity, at a moderate outlay of money, to drink freely of the living waters. The Well is located near Bristol, Bucks Co., Penn.

D. S. Cadwallader,

THE

#### THE

## AMERICAN SPIRITUALIST.

Phenomenal and Philosophical.

Phenomenal and Philosophical.

PUBLISHED every other week by the American Spirit Ualist Publishing Company, Office 47 Prespect street, Cleveland, Ohio. HUDSON TUTTLE, Editor.

F. S. WHEELER, Grown, Associate Editors.

J. O. Barrett,

A. A. Wheelock, Managing Editor.

Devoted, as its name implies, especially to Spiritualism, the paper is addressed to the advanced Spiritualist and thoughtful investigator alike.

The American Synthy and the lowest in price has been the expression regarding it.

Terms one dollar per volume. Address,

AMEDICAN CONDITIONALIST HIBITIONALIST CO.

AMERICAN SPIRITUALIST PUBLISHING CO.,

47 Prospect street, Cleveland. O. Nov. 13.-ti 130 Work for All! 130

### SEWING MACHINES.

We sell all first-class Sewing Machines, For Cash. Cash Installments, or to be paid for in Work which may be done at Home. GOOD AGENTS WANTED. Call on or address ENGLEY RICE,

130 Tremont street,.....corner Winter, BOSTON.

# SOMETHING GRAND.

THE Annual Shakespearian Almanac for 1871 is now out. Three Million copies of this Almanac will be given away, and in order that the distribution may be made as rapidly as possible, I should deem it a favor to send, prepaid, ten or fitteen conies to any person who will judiciously distribute them in his locality. One of its main features is the parley or courtship between Richard the Third and Queen Anno. This portrays, as nothing clso can, man's villainy and woman's weakness. The illustrations fairly talk. Address Dr. O. PHELPS BROWN, 21 Grand street, Jersey City, N. J. Aug. 6—2w

CONSTITUTIONAL CATARRH REMEDY POR Catarrh, Weakness of the Kidneys and Lungs, and all diseases of the Mucous Membranes. Result of thirty years' experience of an old physician. Only six months before the public, and yet its cures are numerous and wonderful, causing its sale where known beyond any other new medicine ever before the public. Send for circular giving testimonials backed by well-known men. Price one dollar a bottle. Sold by the leading druggists. LITTLEFIELD & HAYES, Chemists and Bruggists, Proprietors, Manchester, N. II.

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

### THE HARVESTER:

Gathering the Ripened Crops on every Homestead, leaving the Unripe to Mature.

BY A MERCHANT.

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

prejudice.
Price \$1,00; postage 12 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 188
Washington street, Boston.

### STRANGE VISITORS.

A REMARKABLE volume, containing thirty-six original contributions, by the spirits of such famous authors as IRVING, THAGKERAY, CHARLOTTE BRONTE, BYRON, HAWTHONE, WILLIS, HUMBOLDT, Mrs. BROWNING and others, now dwelling in the spirit-world. These wonderful articles were dictated through a CLAIRVOYANT, while in a trance state, and are of the mest intensely interesting and enthrall-hing nature. \*.\* Elegantly bound in cloth. Price \$1,50.

\*.\* The sale of this extraordinary work will be of the most unprecedented nature, and copies will be sent to any address, postage tree, on receipt of the price, 81.50. Address, BANNER OF LIGHT. BOSTON MASS.

#### ROSE AND LILY, THE TWIN SISTERS,

AND THEIR TESTIMONY TO THE TRUTH OF THE SPIRITUAL PHILOSOPHY,

OF THE SPIRITUAL PHILOSOPHY.

One "Sunbeam" in Spirit-Life," the other a "Rosebud" on Earth. A narrative of their COMMUNION before they were FOUR YEARS OF AGE.

Photographs of the Spirit-Picture of Lilly, taken by WELLA and PET ANDERSON, Spirit-Artists, New York.

Photographs of MRS. S. A. R. WATERMAN, the mother. Photographs of MRS. S. A. R. WATERMAN, the mother. Price of the Book. 15 cents; postage 2 cents.

Price of the Photographs, 25 cents each; postage 2 cents ach. For sale at the BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston.

## THE FUTURE LIFE, AS DESCRIBED AND PORTRAYED BY THOSE WHO HAVE PASSED THROUGH THE CHANGE CALLED DEATH.

With an Introduction by Judge J. W. Edmonds. Price 81,50; postage 20 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 159
Washington street, Boston.

NEW EDITION.

THE APOCRYPHAL NEW TESTAMENT DEING all the Gospels, Epistics, and other pieces now extant, attributed, in the first four centuries, to Jesus Christ, his Apostics, and their companions, and not included in the New Testament by its compilers. Price \$1.25; postage 180. For sale at the BANNER OF LIGHT BOUKSTONE, 188 Washington street, Boston.

#### SPIRIT-LIFE OF THEODORE PARKER, As Narrated by Himself,

Through the Mediumship of Miss Sarah A. Ramsdell. Paper 40 cts., postage 2 cts.; cloth 60 cts., postage 8 cts. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Vashington street, Boston. THIRD EDITION, ENLARGED AND REVISED.

THAT TERRIBLE QUESTION: A Few Thoughts on Love and Marriage.

BY REV. MOSES HULL. Price 10 cents, postage 2 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. THE EARLY SACRIFICE
OF THE IMPORNTS. Send 6 cents to Dr. Andrew Stone, of
Troy, N. Y., and obtain this great book. 1y-Aug. 7.

### Rew Books.

THIRD EDITION.

THE SPIRITUAL HARP, The new Music Book for the Choir, Congregation and Social Circle.

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

By J. M. PEEBLES and J. O. BARRETT.

E. H. BAILEY, Musical Editor.

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

The growing interests of Spiritualism demanded an original singing book. Everywhere the call was loud and earnest. The authors have endeavored to meet this demand in the beautiful gift of the Spiritual Find membed in the beautiful gift of the Spiritual Lar.

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

The larp contains music for all occasions, particularly for the social relations of life, both religious and domestic. It beautiful songs, duets and quartets, with plane, organ or melodeon accompaniment, if purchased in sheet form, would cost many times the price of the book. These are very choice, sweet and, aspiring. Among them may be mentioned "Spark ling Waters," "Dreaming To-night," Nothing but Water to Drink," "Heart Song," The Heart and the liearth, "Make Home Pleasant," "Sall On," "Angel Watcher's Serenade," "The Song that I Love," "Maternity," "Translation," "Build Him a Monument," "Where the Hoses no'er shall Wither," Genite Spirits, "I Stand on Memory's Golden Shore," &c. The liarp, therefore, will be sought by every family of liberal thought, irrespective of religious association, as a choice compilation of original and eclectic songs for the social circle.

Although not specially prepared for the Lyceum, yet its music appropriate for children. Lut its heavenly harmonies be sung in all our Lyceums throughout the country.

The authors have been heartly supplied with a rich variety of music appropriate for children, Lut its heavenly harmonies be sung in

When sent by mail 24 cents additional required on each copy.

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

Send in your orders to William Willte & CO., Publishers. (Banner of Light Office), 153 Washington street, Boston, Mass.

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

## MORNING LECTURES

Twenty Discourses DELIVERED BEFORE THE FRIENDS OF PROGRESS IN NEW YORK IN THE WINTER AND SPRING OF 1861.

BY ANDREW JACKSON DAVIS. CONTENTS.

CONTENTS.

DEFEATS AND VICTORIES.
THE WORLD'S TRUE REDEEMER.

\*THE END OF THE WORLD.
THE NEW BIRTH.
THE SHORTEST ROAD TO THE KINGDOM
OF HEAVEN.
THE REION OF ANTI-CHRIST,
THE SPIRIT AND ITS CIRCUMSTANCES.
ETERNAL VALUE OF PURE PURPOSES.
WARS OF THE BLOOD, BRAIN AND SPIRIT. WARS OF THE BLOOD, BRAIN AND SPIRIT. TRUTHS, MALE AND FEMALE. FALSE AND TRUE EDUCATION.

THE EQUALITIES AND INEQUALITIES OF HU-MAN NATURE,

SOCIAL CENTRES III THE SUMMER-LAND,
POVERTY AND RICHES.

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

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

### THE VOICES. Three Poems.

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

By Warren Sumner Barlow. THIS volume is startling in its originality of purpose, and

Is destined to make deeper inroads among sectarian bigots than any work that has litherto appeared.

THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been deteated by Satan, from the Garden of Eden to Mount Calvary!

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes. While others have too often only demolished, this author has erected a beautiful Temple on the ruins of Superstition. Judge Baker, of New York, in his review of this poem, says: "It will unquestionably cause the author to be classed among the ablest and most glited didactic poots of the age."

The Voice of A Penale delineates the individuality of Matter and Mind, fraternal Charity and Love.

The book is a repository of original thought, awaking noble conceptions of God and man, forelible and pleasing in style, and is one of the few works that will grow with its years and mature with the centuries. It is already admired by its thousands of readers.

sands of readers.

Printed in beautiful type, on heavy, fine paper, bound in bevoice boards, in good style; nearly 200 pages. Price \$1,25, postage 16 cents. Very liberal discount to the trade.

For sale at the BANNER OF LIGHT BOOKSTORE, 188 Washington street, Boston.

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

THE SOUL OF THINGS; OR PSYCHOMETRIC RESEARCHES AND DISCOVERIES. By William
and Elizabeth M. F. Denton. This truly valuable and exceedingly interesting work has taken a place among the
standard literature of the day, and is fast gaining in popular
favor. Every Spiritualist and all seekers after hidden truths
should read it. Price, \$1,50; postage 20 cents.

LECTURES ON GEOLOGY, THE PAST AND
FUTURE OF OUR PLANET. A Great Scientific Work.
Selling rapidly, Price, \$1,50; postage 20 cents.

WHAT IS RIGHT? A Lecture delivered in WHAT IS RIGHT? A Lecture delivered in Music Hall, Boston, Sunday afternoon, Dec. 6th, 1868. Price IC cents; postage 2 cents.

COMMON SENSE THOUGHTS ON THE BIBLE. For Common Sense People. Third edition—onlarged and revised. Price, 10 cents; postage 2 cents.

CHRISTIANITY NO FINALITY; OR, SPIRITUALISM SUPERIOR TO CHRISTIANITY. Price 10 cents, postage 2 cents. cents, postage 2 cents.
THE DELUGE IN THE LIGHT OF MODERN BE THYSELF. A Discourse. Price 10 cents postage 2 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston.
tf

#### LOVE AND

ITS HIDDEN HISTORY.

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

BY THE COUNT DE ST. LEON.

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

Price \$1.25, postage 16 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 188 Washington street, Boston.

The Night-Side of Nature; GHOSTS AND GHOST-SEERS. BY CATHERINE CROWE.

Price \$1,25; pestage 16 cents.
For sale at the BANNER OF LIGHT BOOKSTORE, 15
Washington street, Boston.

### Aew Books.

An Extraordinary Book, BY ANDREW JACKSON DAVIS, A STELLAR KEY

#### SUMMER-LAND. THE

PART I. ILLUSTRATED WITH DIAGRAMS AND ENGRAVINGS OF CELESTIAL SCENERY.

#### CONTENTS.

CHAPTER I.
OF THE NATURAL AND SPIRITUAL UNIVERSES. CHAPTER 11.
IMMORTAL MIND LOOKING INTO THE HEAVENS.

CHAPTER III.
DEFINITION OF SUBJECTS UNDER CONSIDERATION.
CHAPTER IV.
THE POSSIBILITY OF THE SPIRITUAL ZONE.

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

CHAPTER VII.
EVIDENCES OF ZONE-FORMATIONS IN THE HEAVENS. CHAPTER VIII.
THE SCIENTIFC CERTAINTY OF THE SPIRITUAL ZONE.

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

DEMONSTRATION OF THE HARMONIES OF THE UNIVERSE.

CHAPTER XII.

THE CONSTITUTION OF THE SUMMER-LAND.

CHAPTER XIII.
THE LOCATION OF THE SUMMER-LAND.
CHAPTER XIV.
A PHILOSOPHICAL VIEW OF THE SUMMER-LAND. CHAPTER XV.
THE SPIRITUAL ZONE AMONG THE STARS.

CHAPTER XVI.
TRAVELING AND SOCIETY IN THE SUMMER-LAND. CHAPTER XVII.
THE SUMMER-LAND AS SEEN BY CLAIRYOYANCE.
CHAPTER XVIII.
SYNOTSIS OF THE IDEAS PRESENTED.

Price \$1; postage 16c. Liberal discount to the trade. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston. SECOND EDITION.

### THE HISTORY

## MODERN AMERICAN A TWENTY YEARS' RECORD

OF THE ASTOUNDING AND UNPRECEDENTED **OPEN COMMUNION** 

EARTH AND THE WORLD OF SPIRITS

ONE VOLUME, LARGE OCTAVO, SIX HUN-DRED PAGES, Fourteen Superb Steel Engravings,

AUTOGRAPHS OF SPIRITS, Diagram of the Spheres. Executed by Spirits, WOOD OUTS AND LITHOGRAPHIC PLATES The whole splendidly printed, on tinted paper, with extra

PRICE, 83,75, POSTAGE 50 CENTS.

By Emma Hardinge. The first cost of the work will considerably exceed the sale price which has been fixed upon by the author, with a view of rendering it attainable to all classes of renders.

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

SECOND EDITION.

### REAL LIFE

# THE SPIRIT-LAND.

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

BY MRS. MARIA M. KING,

Authoress of "The Principles of Nature," etc. This volume, as its title indicates, is illustrative of the Spiritual Philosophy. It is sent forth on its mission among men by the author, with the firm conviction that it is a neces sity to educate the neople to a knowledge of the future state by every method that can be devised by their teachers in spirit-life. Now that the "heavens are opened and the angels of God are ascending and descending," and men can receive communications from spirit life, nothing can be more appropriate than for them to receive instruction as to the methods of life in the future state, and the principles which underlie those methods.

## those methods. Price \$1,00, postage 16 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

ORDEAL OF LIFE, GRAPHICALLY ILLUSTRATED

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

ALPHABETICALLY ARRANGED,

AND Given Psychometrically, THROUGH THE MEDIUMSHIP OF DR. JOHN C. GRINNELL. IN PRESENCE OF THE COMPILER, THOMAS R. HAZARD.

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

### THE QUESTION SETTLED: A CAREFUL COMPARISON

### BIBLICAL AND MODERN SPIRITUALISM.

By Rev. Moses Hull, PORMERLY A NOTED SECOND-ADVENT MINISTER.

The reputation and ability of this author are so well known, we need only announce the issue of the work to insure it a wide circulation. The subjects discussed are treated in a concise, masterly and convincing manner. It is a complete and triumphant vindication of the Spiritual Philosophy.

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

## THE SONGS OF LIFE: A NEW COLLECTION OF SIXTEEN PAGES OF MOSTLY ORIGINAL WORDS AND MUSIC,

For the Use of Spiritual Gatherings and Lyceums, BY S. W. TUCKER.

A MONG its contents may be found the following named songs: "Song of Life," "Evergreen Shore," "Passing Away," "Let me go to the Better Land," "Our Guardians," Parting Hyma," "They 'Il welcome us home," "We shall meet beyond the river," Going with the Angels," "Angel Gare," &c., &c. A copy should be in every family in the land. Try it. Price: 20 cents single copies; \$2,00 per dozen; postage 2 cents per copy. age 2 cents per copy.

For sale at the BANNER OF LIGHT BOOKSTORE, 188
Washington street. Boston.

#### IS IT THE DESPAIR OF SCIENCE? OR,

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

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

Hew Hork Advertisements. OUR AGENCY NEW YORK CITY.

AMERICAN NEWS CO., NO. 119 NASSAU STREET.

THIS WELL-KNOWN FIRM KEEPS FOR SALE ALL OUR PUBLICATIONS.

THE COMPLETE WORKS OF

#### ANDREW JACKSON DAVIS. The Works of

JUDGE J. W. EDMONDS, MRS. EMMA HARDINGE. WILLIAM HOWITT, HON, ROBERT DALE OWEN,

D. D. HOME,
PROF. WILLIAM DESTON,
MISS LIZZIE DOTEN,
J. M. PEEBLES,
MRS. J. S. ADAMS,

PROP 8. B. BRITTAN, HUDSON AND EMMA TUTTLE,

HUDSON AND EMMA TUTTLE,
HENRY C. WRIGHT,
WARREN CHASE,
CHARLES S. WOODRUFF,
DR. A. B. CHILD,
MRS. LOIS WAISBROOKER,
P. B. RANDOLPH,
WARREN S. BARLOW,
MRS. ELIZA W. FARNUM,
GEORGE STEARNS,
ETC., ETC., ETC.

ETC., ETC., ETC.

### THE AMERICAN NEWS COMPANY

· ARE ALSO OUR WHOLESALE, AGENTS

FOR THE BANNER OF LIGHT.

Company for the sale of all our Works, we have no hesitancy in saying to our friends in New York and vicinity, that all orders sent to the above-named establishment will be prompt by attended to, a Department having been especially assigned us for the sale of our Books and Periodicals, for which there is a growing demand at the present time.

WILLIAM WHITE & CO.,
Publishers and Bookselters,
cow 155 Washington street, Boston, Mass.

MRS. SPENCE'S **POSITIVE AND NECATIVE** 

POWDERS. THE magic control of the POSITIVE AND NEGATIVE POWDERN over diseases of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nauscining, no vomiting, no narcotizing.

The POSITIVE Scure Neuralgin, licadache, Rhousmatism, Pains of all kinds: Diarrhosa, Dysentery, Vomiting, Dyspepsin, Flatilence, Worms; all Fernale Weaknesses and derangements; Fits, Cramps, St. Vitus' Dance, Spanny; all ligh grades of Fever, Smail Pox, Measles, Scarlatina, Eryspelas; all Inflammations, Acute or chronic, of the Kidneys, Liver, Langa, Womb, Biadder, or any other organ of the body; Chainerh, Comumption, Bronchitis, Coughs, Colds: Scrofuin, Nervousness Asthma, Sicepleasness, &c.

The NEGATIVE Scure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevors, such as the Typhoid and the Typhus.

Both the FONITIVE AND NEGATIVE are needed in Ohilis and Fever.

AGENTS WANTED EVERYWHERE.

Malled

1 HOSA 44 Pos. Powders, \$1.00

6 Boxes.

1 Hoya 44 Pos. Powders, \$1.00

6 Boxes.

1 Hoya 45 Pos. & 22 Neg. 1.00

6 Boxes.

9 OFFICE, 37; St. Marks Plaos, New York.

Address, PROF, PAYTON SPENCE,
M. D., Box 5817, New York City.

M. D., Box 5817, New York City.

If your drugglet hasn't the Powders, send your money at once to PROF. SPENCE.

For sale also at the Manner of Light Office, 158 Washington street; Hoston, Mass.; also by J. Hurns, 15 Southampton Row, London, Eng. July 2.

### BUST OF ANDREW JACKSON DAVIS.

NEARLY life-size, in Plaster of Paris. It is acknowledged to be one of the best likenesses of the Seer yet made. Price \$7\_{(0)}—Hoxed, \$8\_{(0)}\$. Note to any address on receipt of the price, or C. O. D. Aliberal discount to agents. Address, MacDONALD & CO., May 15.

837 Broadway, New York City. WILLIAM WHITE, M. D., Homeopathio, Magnetic and Electropathic Physician, Treats all acute and chronic diseases successfully. 529 Sixth

avenue, between 3ist and 32d sts., near Broadway, New York. June 4.-cow JEANNIE WATERMAN DANFORTH,
TRANCE MEDIUM, 54 Lexington avenue, New York,
gives diagnosis of disease. Please send a lock of hair
and three dollars. Four buttles of remedies will be sent to
order for five dollars in advance.

July 2.

MISS BLANCHE FOLEY, Clairvoyant and Its streets, New York. (Please ring first bell.) Hours, from 9 A. M. to 5 P. M. Terms: Ladies, \$1,00, Gents \$2,00. May 28,—3m\*

MRS. H. S. SEYMOUR, Business and Test Medium, 140 Bleecker street, corner Bleecker and Laurers streets, third floor, New York. Hours from 2 to 6 and from 7 to 9 P. M. Circles Tuesday and Thursday evenings.

July 16.

SEALED LETTERS answered satisfactorily, \$3,00, or money refunded. Address J. H. HALL, editor of "The Innerican Journal of Spiritual Sciences," 176 Broadway, N. Y. MRS. J. COTTON, successful Magnetic Healer, \$50, 217 East 31st street, between 2d and 3d avenues, New York.

### HELEN HARLOW'S VOW. BY LOIS WAISBROOKER,

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

Price \$1,50, Postage 20 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston; also by our New York Agents, the American News Company, 119 Nassau street.

#### RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES. BY EMMA HARDINGE.

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

For sale by the publishers, WILLIAM WHITE & CO., 188 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

SEXOLOGY

#### AS THE PHILOSOPHY OF LIFE, IMPLYING

Social Organization and Government,

By Mrs. Elizabeth Osgood Goodrieh Willard,

By Mrs. Elizabeth Osgood Goodrieh Willard,

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

One vol. large 12mo. about 500 pages, bound in cloth. Price 12: postage 24 cents.

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

#### PHILOSOPHY OF

#### SPIRIT LIKENESSES: HOW TO OBTAIN A SPIRIT LIKENESS FROM M. MILLESON,

Artist for the Summer-Land.
Price 25 cents. Sent, post-paid, on receipt of price, to any address. Published for the benefit and instruction of all artist media.
For sale at the BANNER OF LIGHT BOOKSTORE, 158 washington street, Boston.

# Banner of Light.

EDITORIAL CORRESPONDENCE.

The officers appointed by the St. Louis authori-

#### THE BOCIAL EVIL.

ties to examine and report and have a supervision over the "houses of ill fame" in the city, are bringing out some valuable information in statistics which will, we think, be of more use in inaugurating necessary reforms, than will the ordinance and law for regulating the evil, which cannot be removed until liquor and tobacco, and the religion that never forgives sins and sinners, are overcome, and the servitude and degradation of woman removed by better law and religion. The discussion of the subject, and items collected, will be the advantage derived from the attempt to regulate the evil, which, like selling liquor, is no less an evil if itemsed or not liversed; but unlike selling liquor, which could be stopped by stopping the distilleries and importation, this cannot be stopped until the causes are removed, the principal one of which is the degraded social position of woman, in which she is robbed of seven eightlis Orthodox than he is. The Ray, J. H. Noyesof her earnings. But to return to the report, which is not complete yet, but has furnished the following: So far, all the houses are kept by females, [of course,] but some of them have silent. male partners that share the profits and help to: find customers. Some of the houses are owned by church members, and rented for the purposes for which they are used; but the officers do not know that the money goes to support the church; but they know the religion does not become a barrier to the business-and we do not see why it should, either from its early history or later practice. All the customers and supporters of these houses are MALES, none of which are to be registered by the officers, because the city board that appoints and the officers appointed are all males. What a comment on prostitution! As the houses are all kept by women, and all the inmates are females, why not let the women have a voice in reforming or regulating them? and as all the customers are males, why not register their names and residences, ages, &c.? The average age of the females is twenty-two years-inales not given, of course, but supposed to be older, and many married, as some statistics collected in New York, some years ago, report sixty per cent, of the support there to come from men with families.

One district-No. 1-in the city, has none of these houses, population mostly German, of moderate means, and not much religion-spend the Sundays in the beer gardens and amusements. The section of the city where these houses abound is well supplied with churches and Sunday meetings. The officers report, so far, ninety-nine houses and four hundred and seventy-six prostitutes. (No libertines, or male patrons included.) They suppose they have registered about one half to this date, exclusive of those that ply their trade on the boats and river, and have no homes

in the city. They have not reported, but we venture to add, that all these houses, and three fourths of the inmates are sustained by intoxicating drinks, and that scarcely any of them could be kept up without them.

We propose that all good citizens unite to remove the causes of the social evil, first by stopping the sale and use of distilled liquors; second, by giving woman the same pay as man, and making her his equal in all the walks of life; and, third, by getting, at once, the names, and publishing them, of all the men that patronize these houses, and making a distinct list for the married men, with their residences; and, fourth, by taxing the men, and not the women for the support of the

law regulating them, is plain to every one, and that it can be bettered | we will send a copy of this most excellent book, by the palliatives is not plain to us; but the discussion will do good, and bring out some men to the light, as, for instance, several of the bitter opponents of the present law in St. Louis are open defenders of rum selling and grog-shops, &c. Consistency-oh, what a jowel!

### WAR.

The spiritual age has dawned, but does not yet shine in its glory upon the enlightened nations of the world. If it did we should not have another destructive war, in which hundreds of thousands of innocent persons are hurled into the other world without any regard to their fitness or the need of them here for their own or others' good. Wars belong to the barbarous, and equally to the Christian age. A Christianity that teaches a necessary preparation for death, totally disregards it in war, and sacrifices millions of innocent and unprepared victims on its altars to gratify the pride of a Christian king: but no wonder, since the Christian God sacrifices nearly all his earthly. children in eternal misery, where not the least good can come to them, and only for his glory. Wars like the pending one in Europe, will prevail till Spiritualism supersedes Christianity, and a peaceful religion crowds out the war element from the hearts of the people, then we shall settle all differences between nations, as we do between individuals, without fighting. There is now no reason why all enlightened nations should not agree, in a time of peace, to have no more wars. and all agree to defend any nation against which war was declared by any other. It would be an easy piece of diplomacy to settle upon rules for adjusting all differences on a basis of reference to disinterested parties sitting as courts between nations. All the nations could, on the subject of war, occupy the same relation to each other that our States do in this nation. How easy it would have been to have settled the difficulty between France and Prussia, by a reference to disinterested parties. There was no more need of setting the innocent and ignorant citizens of each party to fight about the quibbles of the courts, than there is of setting parties here to fight out issues between persons who disagree and feel their honor wounded. What more is the honor of Napoleon, or William, than the honor of any other man? and if it is more, or more sacred and precious, how is it bettered or restored by the slaughter of half a million of innocent working men and a score of

We have long hoped for some measures to secure perpetual peace among the nations, but have despaired of any being adopted till Christianity is played out and superseded.

### THE TEN COMMANDMENTS.

A clergyman in New York praying for the Legislature of that State and asking that its action might be stayed, informed God that there was danger of its repealing even the ten commandments. Whether the clergyman or his God knows it or not, there is no need of repealing them, as they are a dead letter and wholly disregarded both in and out of the church. "Thou shalt not | and socks shock Susan."

kill," the most direct and important of all, is utterly disregarded both by Church and State, as well | MESSRS, EDITORS-Those who believe that the for an eye." No better law is adopted. The other others as we would that they should do unto us, commandments are equally disregarded, and what is their use."

#### SHARP SHOOTING.

A clergyman writing in the Universalist on the subject of marriage and divorce says:

"In no other Christian age could there have existed, perhaps in no other Christian land could there now exist, such organized beastliness as at Cheida, or such a law-delying polygamous power as at Utah."

This is rather sharp shooting for our Christian preacher, dring away at a whole church, or . churches, whose foundation and authority is the Holy Word of his own God, and who are supposed to be endowed with equal power with himself to understand and apply that Word, and who, on all subjects of feligious duty, are far more strict and founder of the Perfected Christian sect at Oneida, would no doubt hold this writer to account for large heresy on Christian doctrines, and probably successfully, too. We are often reminded by Christian writers of their own authority. "See how these people love one another." The Oneida Christians think they have the holiest, happiest and purest system of marriage on earth, and certainly the fruits as yet are not signs of rottenwriter knows nothing about them.

#### HELPERS.

near the capital of the State and on the bank of a sheet of pure water, and is noted in the history Spiritualism as the home of Cora L. V. Tap-Scott, who, with a few neighbors, were among the first to examine and accept the truths of the new gospel. It is encouraging to see this sign that the seed early sown there has produced a rich harvest after the Scotts have both gone on to the great field of general reform.

#### "THE CHESTER FAMILY."

We are surprised that so few persons send to us for that most interesting and useful book, "The Chester Family," written by one of our best and most highly esteemed mediums, Julia M. Friend, and being one of the most touching temperance stories in print. It is a book for every family where there are children, and would save many a pang of sorrow if read by all the young, as it could not fail to be a successful warning to both sexes against that terrible vice of intemperance. In these drunken times too much cannot be said or done for the cause, and we are glad the pen of this excellent lady has added its quota.

We have watched the record to prove, and have the evidence that over three-fourths of the murders recorded in our city papers (St. Louis) for the last year have been caused, directly or indirectly, by the effects of liquor; and probably this is true That the evil cannot be cured as society now is, throughout the whole nation. Send us \$1,00 and substantially bound, with a picture of the author.

> A LEAK STOPPED .- Rev. Dr. Chapin, of New York, before proceeding with his regular services last Salbath morning, remarked to his congreas there was a small debt remaining upon his church of \$10000, which caused a leak of seven hundred dollars per annum, he desired to have it stopped. The box went round, and when the con-tents were counted it was found that the desired sum had been obtained. The leak was stopped!-

> With ten times as many Spiritualists as Universalists in the United States we could not get ogether a meeting at any point that could raise as much money for an object ten times as worthy. There is certainly some pecuniary "leak" among Spiritualists. With small debts for lectures or rents hanging over them, which they are abundantly able to pay, they often drop the meetings. and leave no means to meet moral obligations, and take no steps to keep the name and credit good which the best and noblest of all religious causes in the world requires to be most sacred. Something is needed, but the above case shows that it is not a doctrine of hell torment.

### THE INDEX.

Liberal-minded persons everywhere who wish o see whither the world is religiously drifting; and where it is sure to go in its religious belief, should read the Index, ably edited by Francis Abbot, and published at Toledo, Ohio, for \$2,00 a year. The organ of FREE RELIGION, and not of Christianity, it surely is not sectarian, and the prejudice already raised against sectarianism is sufficient to uproot Christianity in all its sects, and give freedom to the human soul in its reli-

SPIRIT PHOTOGRAPHY.-A very singular story spirit l'horography.—A very singular story comes from White Haven, which, if true, will give Spiritualism a fresh impetus in that neighborhood. It seems that within the space of twelve months a mother and her two sons were called to the "spirit-land," the last one having been drowned at a saw-mill while in the act of collecting wood for fuel. The body when brought home threw the sister into such a state of terror that she called loudly for her mother. It is then recorded that loudly for her mother. It is then recorded that the spirit of the mother instantly appeared in company with her son, and left her shadow so perceptibly traced upon a globe that it is visible to the naked eye, and has since been an object of curiosity and amazement to hundreds of visitors.

A large reward is offered to any one who can say four times with faultless rapidity "Shoes

Section 1

#### War in Europe.

as citizen. Victims are daily slaughtered by law duty of our race is to create and preserve, and in war at wholesale, and in peace by the hang- not waste and destroy (as in all wars we must), man. The poor are first robbed and then starved, can only look upon the news from Europe with a and scores of victims are daily slaughtered by the hope that this is the commencement of the last effects of licensed and duty-paid poison-rum and great struggle which shall finally liberate all huwhiskey - which the Church or State could stop, as man beings from the slavery of creeds, and teach either could set aside the hangman's rope, or les- each one the science of self-government, so that sen the lawless murders which they seize as an all can obey the great commandment handed excuse for public murder; crime for crime, an "eye down by Confucius and Christ, and do unto

It must be evident to careful observers that Prussia leads the Protestants, and France the Catholics, and that Napoleon has only been waiting for an excuse to attack the former, and if possible, put a stop to the growth of intelligence and liberalism, which is so hostile to his form of government and religion.

He is not satisfied with the assurance that Prussia has not attempted to supply a ruler for Spain, and insists upon promises for the future, which Prussia properly declines to give on compulsion. Hence, the war, which, before he is done with it, he will have good reason to wish had not been commenced for so slight cause.

Your readers will some of them remember Dr. Solger, a learned Prussian, who delivered a course of lectures on the state of Europe several years since, in this city, and that in one of these he divided the people there into two classes, calling one Germanic, and the other Romanic, leaving out of the question for his purpose the Sclavonic, or Russian element, as we do now.

He said that these two classes differed essentially, in the fact that generally the Romanic or Catholics believed in creeds, and deferred to authority, while the Germanic or Protestants resisted authority, and assumed to think and act ness and moral corruption; but evidently this for themselves. And this difference was the cause of continual antagonism, aggravated by the efforts of the Catholics to spread their power, as they attempt to do here.

It seems to some of us who have been warned "The Spiritual Helper" is the name of a neat, by our friends in the other life, that the time has new, good little paper just started at Lake Mills, come when the efforts to compel acceptance of Wis., by M. M. Torrey, thirty cents for twelve creeds must be resisted, and the power of such numbers. Lake Mills is a beautiful little village, as Napoleon broken down, and it is not unlikely that his action now is the beginning of the end.

He is not going to fight against Spain, and seize Cuba, as some of our politicians seem to pan, where we first found her a girl and medium think, but for Spain, as a Catholic country, and of ten years old, encouraged and supported in her against Germany. He does not wish to have a mediumship by her excellent parents, Mr. and Mrs. Protestant fire in his rear, and that is why he desires to obtain the promise of Prussia.

There are those who will ask what effect the war in Europe will have upon our interests, and whether we shall as a nation be embroiled in it. Our reply would be, that if we can escape partieother shore, and Bro. Joslyn with his excellent ination in the struggle, and remain neutral, as family has moved away, and others of the early Russia and England evidently desire to do, the circle have also gone, and yet the cause has by benefit to us pecuniarily will be very great. no means died out. We welcome this little visit- There will be a demand for the products of labor or to the cause and the field of labor, and hope it other than gold, and also among the more careful will obtain its penny and do good service in the portion of the population for our government securities, both general and local, as there has been on the part of wealthy Cubans, who hold large amounts of Massachusetts bonds, and are constantly adding to their stock.

Some will be induced by hope of larger income to send our paper home for sale, and take gold, or other products in exchange, to be used in the war. But, upon the whole, we may reasonably expect an increased demand for our goods, and our bonds, and also an accession to our population of many who will prefer security here to the risk of life and property at home.

But we are not by any means certain that either Russia, England, or our country can escape participation in the contest if it is really the great fight which we have been looking for to come off between truth and error, between freedom and slavery. D. W.

### An Important Discovery in Troy, N. Y.

A PROGRESSIVE LYCEUM IN FULL BLAST WITH THE THERMOMETER AT 101 DEGREES!

If I am not the original discoverer of this important fact, or if the like has before been seen elsewhere, I will yield the point. But remember, it was no sickly, sentimental movement; all the groups were well represented by leaders and members, questions were answered promptly. "Words of wisdom" responded to from nearly every group. The singing was spirited, and in excellent time: The marching and wing-movements evinced the discipline of a military company; while with an unanimous vote they oppose a vacation!

Perfect harmony pervades this noble "Lycoum," from its able, genial conductor, Benjamin Starbuck, Esq., through all its departments. No Lyceum has more able officers, or more intelligent and well disciplined members. But remember this comes by cheerful, persevering labor.

I overheard a good Baptist remark at the table where I board, that" the Lyceum was a good institution for a week day, but thought that all this marching and wing-movement was wrong on Sunday."

When will Christians learn to obey Christ, and not be afraid " to do good on the Sabbath day?" But to have the "Lyceum called good" by the church, is a great acknowledgment, and shows what this constant, efficient labor is doing for Troy.

-That this heaven-born institution may become a light to the world is the prayer of yours for the harmony of truth,

WARREN S. BARLOW. July 24th, 1870.

Carlyle is seventy five-Ralph Waldo Emerson and Henry C. Carey seventy seven.

and give freedom to the human soul in its religious thought and action.

We are pleased to learn that the Lord has been doing a good work at Kennebunk Depot, Me.—
World's Crisis.

We are glad to learn of the improvement at the Kennebunk Depot, for it has ever seemed to us, as we stopped there on the cars, to be a lonely spot, and needing many improvements to make it a pleasant place. But we were not aware that the Lord did much "work" about depots before. There is much, however, to learn from the Crisis, if it is reliable.

New York.

The Fourth Annual Convention of the New York State Organization of Spiritualists will be held in the village of Lagna. Nundary, Sept. 3d and 4th, commencing at 10 o'clock in the Greenoon. The usual business of the organization of Spiritualists. Persons desiring to he chosen as such delegates not able to attend this Convention, by sending their names and address, with one dollar each—the fee for members ip—to J. W. Seaver, Esq. the Treasurer, at Byron, Genesec Co., N. Y. will be currolled as members of this organization, from whence only the delegates of the total the Core of the American Association of Spiritualists will be held in the village of Lagna. Sundary, Sept. 3d and 4th, commencing at 10 o'clock in the Greenoon. The usual business of the organization will be transacted including the appointment of delegates to the past annual convention of Spiritualists. Persons desiring to he organization will be transacted including the appointment of delegates to the reasonable to attend this Convention, by sending their names and aldress, with one dollar each—the fee for members ip—to a difference on the cars, to be a lonely spot, and needing many improvement at the Kennebunk Depot, Me.—

W. Seaver, Esq. the Treasurer, at Byron, Genesec Co., N. Y. will be currolled as members of this organization, from whence only the delegates are the consent and the convention of Spiritualists in the State Children's Lyceums and Friends of the transacted, and an unusually intuities will be reasonabl New York.

Fourth Annual Convention of New Hampshire Binte Spiritualist Association.

This Convention will be held at Eagle Hall, in the city of Concord, commencing Wednesday, the last day of August, 1876. Speakers will be entertained free. Board can be had at hotels and in private families, at prices ranging from \$1.00 to \$1.50 per day. Efforts will be made to obtain reduction of fare on the railroads. Speakers and others designing to attend, write to Mr. Josiah P. Hatch, Concord, X. H. All persons from abroad are invited to attend and be at home with us, same as citizens of our own State.

Now let us have a demonstration worthy of our cause; let every town, village and hamlet in our State be represented by all good Spiritualists, and others.

Frank Chase.

Mrs. Abijah Avenill, Secretaries. State Spiritualist Association,

Nebraska State Spiritual Convention. Nebraska State Spiritual Convention.

The Executive Committee of the State Association have appointed Friday, Saturlay and Sunday, Oct. 28th, 28th and 30th, for the State Convention, to be held in the State Capitol in Lincoln. There will be good lectures for the occasion. We cordially invite all speakers and free thinkers to participate with us. Come and see our young State Capital, where we can speak our minds freely. By order of the committee, Lincoln, Neb.

ALONZO ROGERS, Cor. Se. J.

#### SPIRITUALIST MEETINGS.

ARCORA, N. J.—The "First Spiritualist Society of Ancora" hold meetings each Sun'ay at 4 P. M. II. P. Fairfield, President: J. Madison Allen, Corresponding Secretary. Children's Progressive Lyccum meets at 10<sup>th</sup> A. M. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian. ADRIAN, MIGH.—Regular Sunday meetings at 10% a. m. and 1½ P. M., in Odd Fellows' Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mr. C. Case, President.

ASTORIA, CLATSOF Co., Or.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

APPLETON, Wis.—Children's Lyceum meets at 3 P. M. every sunday.

Andover, O. — Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11 M.A.M. J. S. Morley, Con-ductor; Mrs. T. A. Knapp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

ductor; Mrs. T. A. Knapp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

Boston, Mass.—Mercantile Hall.—The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to M. T. Dole, Secretary.

Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs,) each Sunday. Circle at 10 A. M.; evening, Lectureor conference.

Wadman Hall.—Children's Progressive Lyceum meets at this hall, 176 Tremont street, near Masonic Temple, at 14; P. M. each Sunday. Dr. C. C. York, Conductor; Mrs. Harriet Dana, Guardian.

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

BUFFALO, N. Y.—The Buffalo Spiritual Association hold-meetings at Lyceum Hall, corner Court and Pearl streets, every Sanday at 10% a. M. and 78 P. M. H. D. Fitzgenald, President; B. P. Froggatt, Treasurer; George F. Kitredge, Secretary. Children's Progressive Lyceum meets at 24 P. M. Lester Brooks, Conductor; Mrs. Mary Lane, Guardian.

BALTIMORK, MD.—Saratoga Hall.—The "First Spiritualist

LESSET BYOMS, CONQUETER; Mrs. Mary Lane, Guardian.

BALTIMORE, MD.—Saratoga Hall.—The" First Spiritualist
Congregation of Baltimore" hold meetings on Sunday and
Wednesday evenings at Saratoga Hall, southeast corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets every
Sunday at 30 A. M. vert and Saratoga streets. Mrs. F. U. Hyzer speaks thi tur-ther notice. Children's Progressive Lyceum meets every Sunday at 40 A. M. Correspondent Hall, corner Ballimore street and Post-Of-fice Arenne.—Children's Progressive Lyceum, No. 1, meets every Sunday at 9 o'clock. Levi Weaver, Conductor; Mrs. Rachel Walcott, Guardian; John J. Henry, Librarian; Miss Anna McClellen, Musical Director.

Anna McClellen, Musical Director.

BROOKLYN, N. Y.—Savyer's Hall.—The Spiritual'sts hold meetings in Nawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 7½ P. M. Ghildren's Progressive Lycum meets at 2½ P. 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.

BRIDGEFORT, CONN.—Children's Progressive Lyceum meets every Sunday at Ir. M., at Lyceum Hall. Travis Swan, Con-ductor; Mrs. J. Wilson, Guardian. BATTLE CREEK, MIGH.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 10% A. M. and 7% P. M. Lyceum at 2 P. M. Abner Hitchcock, Sec'y.

CAMBRIDGEFORT, MASS.—Children's Lyceum meets every Sunday at 10% A. M., at Harmony Hall, Watson's Building, Main street. E. A. Albee, Conductor; Miss A. R. Martain, Guardian.

Sundian.

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

CHICAGO, ILL.—The Spiritualists hold meetings every Sun-lay in Creshy's Music Hall, at 10% A. M. and 7% P. M. Chil-iren's Progressive Lyceum meets in the same hall immedi-ticly after the morning lecture. Dr. S. J. Avery, Conductor.

CLYDE, O.—Progressive Association hold meetings every supplay in Willis Hall. Children's Progressive Lyceum meets in Kline's New Hall at 11 A. M. S. M. Terry, Conductor; J. Dewey, Guardian. J. Dewey, Guardian.

CLEVELAND, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall, 190 Superior street, opposite the Post Office, morning and evening, at the usual hours. Children's Lyceum at 1 r. n. Officers of the Society: D. U. Pratt, President; George Rose, Vice President; Ir. M. C. Parker, Treasurer. Officers of Lyceum: Lewis King, Conductor; Mrs. D. A. Eddy, Georathan; George Holmes, Musical Director; D. A. Eddy, Secretary.

CARTHAGE, Mo.—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

DES MOINES, IOWA.—The First Spiritualist Association will meet regularly each Sunday at Good Templar's Hall (West Side), for lectures, conferences and music, at 104 A. E. and 7 P. M., and the Children's Progressive Lyceum at 12 P. M. Du Quoin, I.L.—The First Society of Spiritualists hold meetings in Schrader's Hall, at 10 o'clock A. M., the first Sunday in each month. Children's Progressive Lyceum meets at the same place at 3 o'clock each Sunday. J. G. Mangold, Conductor; Mrs. Sarah Fier, Guardian. Social Levee for the benefit of the Lyceum every Wednesday evening.

DORCHESTER, MASS .- Meetings will be held in Union Hall very Sunday and Thursday evening, at 8 o'clock. Admit-DEANSVILLE, N. Y.—Spiritualist meetings are held every econd and fourth Sunday of the month. Mrs. E. A. Willams, speaker.

llams, speaker.

Delaware, O.—The Progressive Association of Spiritualists hold regular meetings at their hall on North street every Sunday at 7½ r. M. Children's Lyceum meets at 10½ A. M. Wm. Willis, Conductor; Mrs. H. M. McPherson, Guardian.

Dover.And Foxcroff, Mr.—The Children's Progressive Lyceum holds its Sunday session at 10½ A. M. A. K. P. Gray, Esq., Conductor; V. A. Gray, Assistant Conductor; Mrs. Julia F. Blichen, Guardian; Miss' Anna B. Averll, Assistant Guardian; S. B. Sherburn, Stusical Director; U. E. Ryder, Secretary.

FONBORO', MASS.—Progressive Lyccum meets every Sun day at Town Hall, at 10<sup>3</sup> A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

GERAT FALLS, N. H.—The Progressive Brotherhood hold meetings every Sunday evening, at Union Hall.

GEORGETOWN, COLORADO.—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium. HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 22 o'clock, at Temperance Hall, Lincoln's Build-ing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.

HAMMONTON, N. J.-Meetings held every Sunday at 102 A. M., at the Spiritualist Hall on Third street. W. D. Wharton, President; A. J. King, Secretary. Lyceum at 1 P. M. J. O. Ransom, Conductor; Mrs. J. M. Peebles, Guardian. HOULTON, MR.-Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. by the Spiritualist Society) Sunday afternoons and evenings.

LENN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 r. u., et Cadet Hall.

LOWELL, MASS.—The First Spiritualist Society meets in

Wells Hall. Lectures at 22 and 7 r. u. Children's Progressive

Lyceum meets at 10 % A. u. J. S. Whitney, Conductor; Mrs.

True Morton, Guardian.

LANSING, MICH.—The First Society of Spiritualists hold regular meetings every Sunday at 10 o'clock, in Capital Hall. Rev. Dr. Barnard, regular speaker. The Children's Lyceum meets at 1 o'clock.

meets at 1 o'clock.

LA PORTE, IND.—The Association of Spiritualists hold meetings every Sunday at 10½ A. M. and 3 F. M., at Concert Hall.

Dr. S. B. Collins, President; F. A. Tuttle, Cor. Sec.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11A. M. and 75 F. M., in Temperance Hall, Market street, between 4th and 5th.

Marlbono, Mass.—The Spiritualist Association hold meetings in Berry's Hall the last Sunday in each month, at 1½ F. M. Prof. Wm. Denton is Engaged as speaker for the present year. James Lowe, President; Mrs. Sarah S. Foster, Secretary.

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

MILWAUKEE, WIS.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall. Social conference at 2 F. M. Address and conference at 7½ F. M. H. S. Brown, M. D., President.

Morrisanta, N. Y.—First Society of Progressive Spiritualists.

Brown, M. D., President.

Monrisania, N. Y.—First Society of Progressive Spiritualsts—Assembly Rooms, corner Washington avenue and Fifth
treet. Services at 34 p. m.

Marington, Mass.—Children's Progressive Lyceum meets at
Washington Hall, at 11 A. M. Prescott West, Conductor; Mrs.
Maria L. Buxton, Guardian; S. W. Glibert, Musical Director
and Corresponding Secretary.

Manchester, N. I.—The Spiritualist Association hold

and Corresponding Secretary.

MANCHESTER, N. II.—The Spiritualist Association hold meetings every Sunday atternoon and evening, at Lyccum Hall. Stephen Austin, President: Allson W. Cheney, Sec'y.

North Scituate, Mass.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Conlhasset Ilall, at 10½ A. M. and 2 P. M. The Progressive Lyccum meets at the same hall on the first and third Sunday at 10 A. M. D. J. Bates, Conductor; Deborah N. Merritt, Guardian; Edwin Studiey, Assistant Guardian; Waldo F. Bates, Musical Director; J. N. Morris, Librarian.

Newsuntport, Mass.—The Children's Progressive Lyccum meets in Lyccum Hall every Sunday at 2 p. M. T. C. Carter, Conductor; Mrs. F. N. Landford, Guardian; J. T. Loring, Sec-retary; A. Lane, Treasurer; D. W. Green, Librarian.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday in Apollo Hall, corner of Broadway and 28th street. Lectures at 10½ A. M. and 7½ P. M. P. E. Farnsworth. Secretary, P. O. box 5579. The Children's Progressive Lyceum meets in the same hall at 3½ P. M. Dr. D. U. Martin, Conductor. Norwalk, O.—The First Spiritualist Association hold meetings every Sunday at 14 and 7 o'clock P. E., at St. Charles Hall, Main street. Ira Lake, Agent.

Charles Hall, Main street. Ira Lake, Agent.

New Albany, Ind.—The Society of Progressive Spiritualists hold meetings every Sunday at 2 and 7 p. m. J. Kemble,
President; Isaac Bruce, Vice President; A. R. Sharp, Recording Secretary; A. C. McFadden, Corresponding Secretary; J.

W. Hartly, Treasurer.

New Orleans, I.A.—Lectures and Conference on the Philosophy of Spiritualism. every Sunday, at 10 M. A. M., in the
hall, No. M. Exchange place, near Centre street. William R.
Miller, President; J. H. Horton, Secretary;

Oswego, N. Y.—The Spiritualists hold regular meetings at
their new "Lyceum Hall," Grant Block, every Sunday at 11
A. M., and 7 M. P. M. John Austen, President, Children's
Progressive Lyceum meets at 2 p. m. J. L. Pool, Conductor;
Mrs. C. E. Richards, Guardian; F. H. Jones, Musical Director.

PLINOUTH, MASS.—The Spiritualist Association hold meet-PLYMOUTH, MASS.—The Spiritualist Association hold meet-ings every Sunday in Leyden Hall, L. L. Bullard, President; Mrs. T. Bartlett, Treasurer.

Mrs. 7. Bartlett, Treasurer.

PHILADELPHIA, P.A.—Children's Progressive Lycoum No. 1, meets at Concert Hall, Chestnut, above 12th street, at \$\frac{9}{4}. M., on Sundays.—Lyceum No. 2, at Thompson street church, at 10 A. M. Mr. Shaw, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Harmonial Hall, corner 11th and Wood streets, at 3% and \$F\_N, every Sunday.—Children's Union Progressive Lyceum meets at Washington Hall corner 8th and Spring Garden streets, every Sunday, at 10 A. M. Damon Y. Kilgore, Esq., Conductor; John Kirtpatrick, Assistant Conductor; Mrs. B. Ballenger, Guardian; Miss Hattle Balley, Assistant. POBILAND, Mr.—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% A. M. Joseph B. Hall, Conductor; T. P. Benl, Assistant Conductor; Mrs. E. I. Hull, Guardian; Miss Ella Bonney, Musical Director.

Punnan, Conn.—Meetings are held at Central Hall every

Punkan, Conn.—Meetings are held at Central Hall every Sunday at lg F. M. Progressive Lyceum at 103 A. M. Painesville, O.—Progressive Lyceum meets Sundays at 10 L. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian. RENSSELARE, ISD.—"Society of Progressive Spiritualists!" meet every Sunday, in Willey's Hall, at 10½ A. M. I. M. Stackhouse, Secretary.

ROCHESTEE, N. Y.—Religious Society of Progressive Spiritualists meet in Sclitzer's Hall Sunday and Thursday evenings.
A. L. E. Nash, President. Children's Progressive Lyceum meets every Sunday, at 2½ p. M. Mrs. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

ROCKFORD, I.L.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 e clock.

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

STONEHAM, MASS.—Children's Progressive Lyceum meets every Sunday at 103 A. M. E. T. Whittier, Conductor; Ida lerson, Guardian.

Herson, Guardian.

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday, in Philharmonic Hail, corner of Washington avenue and Fourth street. Lectures at II.A.M. and St. M.: Lyceum 94 A. M. Charles A. Fenn, President; Mary A. Fairchild, Vice President: W. N. Fox, Secretary; W. H. Rudolph, Treasurer; Thomas Ailen, Librarian; Miss Mary J. Farnham, Assistant Librarian; Sidney B. Fairchild, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Victor Vogel, Musical Director.

Director.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday, at 11 A. M. and 7 P. M. Children's Progressive Lyceum meets at 2 P. M. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian.

Conductor; Miss G. A. Brewster, Guardian.

Springofield, Ill.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Fifth and Adams streets. John Ordway, President; A. A. Brackett, Vice President; W. II. Planck; Secretary; Mrs. L. M. Hanson, Treasurer. Children's Progressive Lyceum meets at 90 clock. R. A. Richards, Conductor; Miss Lizzle Porter, Guardian.

San Francisco, Cal.—Meetings are held every Sunday evening in Mechanic's institute Hall, Post street. Mrs. Laura Smith (late Cuppy), speaker.

Sycamore, Ill.—The Children's Progressive Lyceum meets at the Universalist Church every Sunday at 4 p. M. Harvey A. Jones Conductor; Miss Agnes Brown, Guardian; Agrippi Dowe, President of Society; Curtis Smith, First Vice President and Treasurer; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

Troy, N. Y.—Progressive Spiritualists hold meetings in

man recording secretary.

Thor, N. Y.—Progressive Spiritualists hold meetings in Apollo Hall, corner of River and Congress streets, at 10½ A. M. and 7½ P. M. Children's Lyceum at 2½ P. M. Benj. Starbuck, Conductor.

DUCK, CONQUCTOR.

TOPEKA, KAN.—The "First Society of Spiritualists and Friends of Progress" meet every Sunday, at 10½ A. M. and 7½ P. M. at Constitution Hall, No. 133 Kansas avenue. Admission free. Mrs. II. T. Thomas, inspirational speaker; F. L. Crane, President; F. P. Baker, Secretary; Miss Alice Hall, Organist.

Organist.

TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7 p. M. All are invited free. Children's Progressive Lyccum in same place every Sunday at 10 A. M. C. B. Eells, Conductor; Miss Ella Knight, Guardian.

Guardian.

TERRE HAUTE, IND.—The Spiritual Society hold meetings every Sunday at Pence's Hall, at 11 A. M. and 8 P. M. Lyceum meets at 2 M. E. G. Granville, Conductor; Mrs. Louisa Pence, Guardian; T. A. Madison, President; L. B. Denchie, Secretary of Spiritual Society.

tary of Spiritual Society.

Vineland, N. J.—Friends of Progress meetings are held in Plum-street Hall overy Sunday at 10\( \frac{1}{2}\) A. M., and in the evening. President, C. B. Campbell; Vice Presidents, Charles Butler, Susan I'. Fowler; Recording Secretary, H. H. Ladd; Corresponding Secretaries, John Gage, D. W. Allen; Treasurer, S. G. Sylvester. The Children's Lyceum meets at 12\( \frac{1}{2}\) P. M. Dr. D W. Allen, Conductor; Mrs. H. H. Ladd, Guardian; C. B. Campbell, Musical Director; Lucius Wood, Assistant do.; B. F. W. Tanner, Librarian; Henry Wilbur, Assistant do. Speakers desiring to address said Society should write to the Corresponding Secretary.

WORGETER, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, in Lincoln Hall.
WILLIAMSDURGH, N. Y.—The Spiritualist Association of late holding meetings at the Masonic Temple, is to be entirely reorganized, the late Secretary's term of service having fully expired.

expired.

Washington, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in their (new) Harmonial Hall, opposite Metropolitan Hotel, Pennsylvania Avenue, between 6th and 7th streets. Lectures at 11 A. M. and 7 P. M. Children's Progressive Lyceum (T. B. Caldwell, Conductor; Miss Marlon Litchfield, Assistant Conductor; Mrs. Rowland, Guardian of Groups; Mrs.—B.—F. Clark, Assistant Guardian) meets at 123 o'clock. John Mayhow, President.

VATES CIV., LU.—The First Society of Spiritualists and

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2½ P. M. [We would respectfully request all interested in spiritual nectings 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-

JUST PUBLISHED,

AN ABRIDGED EDITION

SPIRITUAL

PRICE \$1,00, POSTAGE 16 CENTS.

This fine collection of

 $f VOCAL \ \ MUSIC$ 

FOR THE

Choir, Congregation and Social Circle,

is especially adapted for use at GROVE MEETINGS, PICNICS,

ETC., ETC.

EDITED BY

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

137 This work, in superior binding, contains one hundred and four pages. Sent to any address by mail on receipt of \$1,16.

For sale at the BANNER OF LIGHT BOOK. STORE, 158 Washington street, Boston; also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Namu street.

THE LIFE

MORAL APHORISMS

CONFUCIUS. BY MARCENUS R. K. WRIGHT.

THIS little volume, nowly revised, greatly enlarged and neatly printed, and containing a CORRECT LIKENESS of the great Chinese Philosopher, is now for sale at the BANKER OF LIGHT BOOKSTORE, 153 Washington street, Boston. Price 50 cents, postage 4 cents.

\*\* TO THOSE WHO LOVE JUSTICE, ADMIRE GOODNESS, and desire to follow a life well commended for its representation of worthy deeds and exemplary conduct among men, this code of moral precepts is particularly recommended.

LIFE PICTURES. A POEM IN THREE CANTOS.

BY J. H. POWELL, Author of "Life Incidents," "Poetle Pictures," etc., etc. Price \$1.00, postage 2 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 153 Washington street, Boston.

### BANNER OF LIGHT: AN EXPONENT

OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MASS. WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE, | LUTHER COLBY,

LUTHER COLBY EDITOR,
LEWIS B. WILSON. ASSISTANT. AIDED BY A LARGE CORPS OF ABLE WRITERS. TERMS OF SUBSCRIPTION, IN ADVANCE:

There will be no deviation from the above prices.

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

Subscribers-in Canada will add to the terms of subscription 20 cents per year, for pre-payment of American postage.

Post-Office Address and name of State.

State.

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

Subscribers are informed that twenty-six numbers of the Bahner compose a volume. Thus we publish two volumes a very

BANNER COMPOSE A VOLUME. TRUS WE PURDISH AND VACAyear.

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

BY All communications intended tor publication, or in any way connected with the Editorial Department, should be addressed to the EDITOR. Letters to the Editor, not intended for publication, should be marked "private" on the envelope. All Business Letters must be addressed:

"BANNER OF LIGHT, BOSTON, MASS.,"

"BANNER OF LIGHT, BOSTON, MASS.," Righmond, Ind.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10 д. м. Children's Progressive Lyceum meets in the same hall at 2 г. м.

William White & Co.