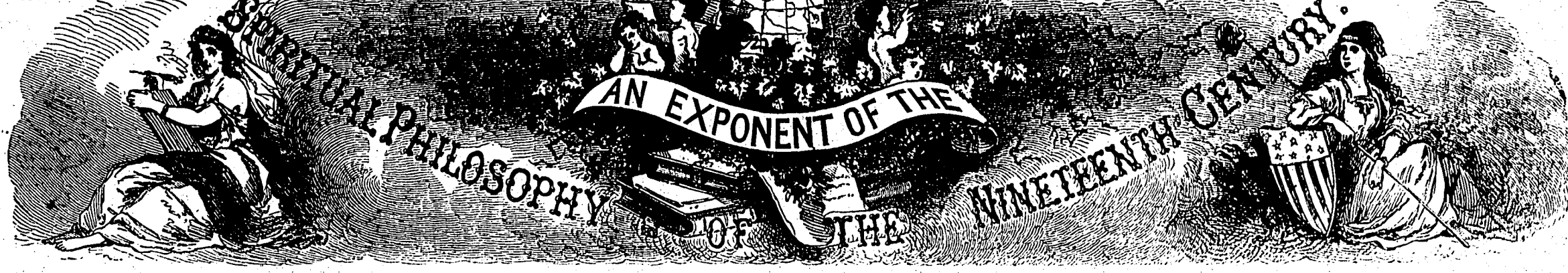


# BANNER OF LIGHT.



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

BY WARREN S. BARLOW.

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 matin's 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 downward descended 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 vital fire!  
All panted and sighed for some cooling retreat,  
All former resorts were now stifled with heat.

The earth in a fever seemed ready to die,  
With no kindly breeze to murmur or sigh:  
No tear-drops expressive, no shroud to obscure,  
No word unmoored, serene and secure.

All nature was saddened, yet silent in grief,  
While downward descended on vaporized breath:  
The bright morning glories, with colors so warm,  
Soon folded their petals within their fair form.

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

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

## The Lecture 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 Spiritualist the most strongly marked and well-defined opinions, which the light of spiritual revelation can illumine.

To-day, therefore, and in the best interests of 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 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, science and Spiritualism, between which and the Jewish Scriptures the nineteenth century and its genius has provoked a seemingly irreconcilable, irrepressible conflict.

The first problem of our subject is the present status of the Bible. Christianity is the religion affirmed and accepted by the affection and reverence of the nations of modern civilization. Throughout many lands in the four quarters of the globe, this religion is claimed as the rule and guide of life. The entirety of Christianity is supposed to originate from the book called the Bible. No matter what its authorship, the Bible to-day stands as the only authoritative rule of life for all the nations of Christianity. Christians base their hopes of eternal salvation on belief in its authenticity. Its teachings are the guide of the 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 the action of human reason is demanded on any other form of belief in the fields of scientific or mental culture, its use is tabooed here. Judgment must be subverted toward its claims; the light of 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 faith 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 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. 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 unquestioned veneration demanded for it, those whose 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 position tenable in the light of moral freedom and intellectual responsibility? We answer, if it ever was so, it cannot continue in the light of the

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 biblicists 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 ever-progressing 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 God, cannot receive a finite revelation as his word.

But were it possible to incarnate his word in a finite revelation, it is not, we repeat, to be found 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 Christian assumes that the word of God came to 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 revelation; it is a copy of older scriptures, a repetition of the views and opinions of earlier nations stretching away for thousands of years before Moses lived. We find among the ruins of 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 do find it, save and except in the blind idolatry of Christian belief, we find it only given as a fable—a mere speculative allegory concerning the possible origin of this planet. As a divine revelation not even the writers of Genesis pretended to record it. As the writings of Moses it could not be so, for it is a copy of older scriptures, 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 is not even valuable as authority for the history of the Jews. As a history, it is full of plagiarisms, inaccuracies, misstatements and errors. The plagiarisms from the histories of other nations are flagrant, and obviously prove the writers 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? Does it require inspiration to write the journal 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 a sanction for murder, rapine, drunkenness, and every crime that was ever committed. Can such teachings emanate from a Divine Source, or such records be called justly the word of God? It is quite possible that their laws were wisely adapted 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 learned from the Egyptians all that is recorded by Moses? As for us, we in the nineteenth century must shrink with horror from the "Thus

said the Lord!" which sanctions the deeds of blood and cruelty, vice and infamy assumed to have been wrought under divine command—and yet the ghastly history of Jewish crime is all charged alike by its historian and Christian commentator upon the God who changed not yesterday, to-day or forever! But who was the God that the Jews worshiped; who was their Jewish Jehovah?

Among the "lords many and gods many" of 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 fierce and savage Jews as his peculiar charge. In our day we worship one God, and one only, and yet we may never in our imperfect 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 ear of national destiny. 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 powerful 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 drove 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, changeable 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 blasphemous; 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, Christians do not follow the law of Moses. They take his seventh day, it is true, but not his seventh month, nor seventh year. In a word, whilst claiming 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 eternal wisdom, should we not adopt it as a standard of all practice, as well as of faith? Christians, you either do not or cannot act out your faith! Whilst you claim this volume to be the revealed word of God, you virtually deny its authenticity by practically ignoring it as a standard of action in any single phase of life, whether political, judicial, social, moral or religious. Strange to say, the only seemingly inspired portion of the Old Testament is the very one that the Christian denies to the world as an exemplar, and this is the prophetic writings. If we except the revolting list of crimes recorded as the history of the Jews, or indignantly repudiate the idea that they were perpetrated at the command of God, and turn to the sublime and inspired utterances of the prophets, we shall indeed find a page of instruction 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 unsparing prophecies of retribution against the evildoer, and we may without any stretch of fanaticism or idolatry believe that we are listening to the word of God; but these grand old prophetic writings are not esteemed as Holy Writ by the biblicists, simply because they inculcate holy thoughts and religious feelings; they are the word of God only because they are found in the Bible, and when equally sublime utterances occur in the Persian Zendavesta, the Hindoo Vedas, or even in the literature of fine poetry, it is 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 Isaiah against facts, 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 Ezekiel against "the man of blood," whatever is in the Bible must be equally the word of God, however it may vary or contradict itself.

Ere we take leave of the Old Testament, we must remark that there is one phase which is but 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 historical testimony to the belief in and practices of spirit communion, these pages become invaluable.

We find accorded therein parallel cases to those of Spiritualism, and abundant evidences of a coincidence both in the source and mode of the communion. Do the Christians point to these as portions of the word of God? Whilst they put this book in the hands of their children and compel them to learn the words it contains, do they attempt to explain how the Lord came to answer those who inquired of him? Do they bid them follow the example of those who waited for his oracles through dreams, trances and inspiration? Or do they not rather deny us the same methods of intercourse? They offer a God and a spiritual ministry for the Jew, but the arm of that God is shortened for the

Christian, and the fires of the spiritual altar are extinguished in the idolatrous worship of the book which teaches us not to "quench the spirit."

As regards that portion of the Bible called the New Testament, our review, to-day, must be very brief. It is only for us to point to the fact that, historically speaking, the books were not written by the persons to whose authorship they are ascribed. Were they actually written by the followers 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 prophetic writings, the chief value they possess in the eyes of the Christian is their assumed authorship and unfailing inspiration. But these claims are valueless in fact.

Historically analyzed we find conclusive evidence 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 portrayed 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 apostolic 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 changed 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 credal 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 doctrine that the founder of Christianity inculcated. But whilst the teachings of Christ are thus simple and lovely, the doctrines of his followers have become 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 biblicists as "apostolic," we have neither reverence nor faith; but for the pure and holy teachings they contain, we have implicit faith that they are "the word of God," for they are good and true; and whoever wrote them, whoever recorded their lessons, the spirit that declared that all the law and commandments were fulfilled in the word love, the spirit that defined God as our loving Father, and heaven as the tribunal of our acts and deeds—that spirit was the word of God made flesh, whatever form it assumed.

But how does the Christian prove his reverence for this book, which he claims to be the only road to salvation? Do you take it as authority into the law courts, the market place, the home, the counting-house and the wharf? Do you take it as your guide in dealing with the fallen Magdalene, 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 life requires religious guidance? Can a book thus theoretically valued be justly called the rule of life, or esteemed as a practical guide to salvation? You may urge that religious teaching can only avail for Sabbath day exercises, but such an assertion only reduces religion to a seventh day theory, and leaves the real issues of life wholly outside of its vitalizing influence. Such is not the religion of Spiritualism. With the Spiritualist every day is a Sabbath. Every act should be an 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 understands it, the other does not; and thus whilst the Christian denounces the Spiritualist as infidel because he dares to analyze the book, reject the false, and only appropriate the truth within it, the Spiritualist 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 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 Spiritualist claims there is a second Bible far more worthy of worship and acceptance, and this is the eternal, unwritten, and ever unfolding gospel of God's works in creation, in human intuition and in spiritual communion.

Were all forms of religious creed and belief blotted out from the page of human record to-day, we should still instinctively and intuitively worship God to-morrow! We should still demonstrate the fact of the soul's immortality by communion with the immortals, and still see their white hands beckoning us from across the beautiful river, and listen to their assurances that the good or evil

deeds we performed in our earthly pilgrimage would determine our place in the realms of eternity. The revelation written by the finger of God in every human heart, in the intuitions 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 fiery 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 ever 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 eye of skepticism 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 a 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 its authority as a finality, we 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, wherever he finds it, we would say, that though no finite work can contain or limit the revelations of infinity, the Bible has been the daily bread of ages in the past, and is still a marvelous record of spiritual facts and some holy teachings—respect it, therefore, for what it has been—honor it for the good it still contains—but never bow down before 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 inspiration.

## 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 society. Society is protected only during the restraining reach of prison walls. The cell is abandoned only to acquire a new pass to recapture 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 allotment to keep alive the watchful effort to do still better, is ever in sight. A branch of trust or betrayal of confidence deems 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 goal for punishment, it is a compulsory school of reform. Why is this country so far behind in this item of civilization? Stockton, Cal.

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



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 is 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



MRS. FANNIE T. YOUNG, trance speaker. Address, Co  
Strafford, N. H., care Dr. H. C. Coburn.  
MR. & MRS. WM. J. YOUNG, Boise City, Idaho Territory.



## Cape Cod Spiritualist Camp Meeting.

Wednesday Morning, Aug. 11, 1870.

The sun burns hotly through a cloudless sky, and vegetation withers and droops toward death. No rain, no dew, no fog 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 oaks, 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. Besides 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 use, by Capt. Thomas 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 cheerful expectancy of 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, Mattie Thwing, 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 speeches, 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 times 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 presence 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 country.

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, joins the church, considers all men totally depraved—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 eternal 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 Hepesidam, 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 who

—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.  
J. S. A.

An eleven-year-old girl in Corinth, Me., manages a mowing machine with all the ease of a farm hand. The present year she prepared the ground, planted the seed, and now has a quarter acre of 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 home.

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 on sale every Monday Morning preceding date.

## Banner of Light.

BOSTON, SATURDAY, AUGUST 13, 1870.

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Room No. 3, 2d STAIRS.

THE AMERICAN NEWS COMPANY, 119 NASSAU STREET.

WILLIAM WHITE &amp; CO.,

PUBLISHERS AND PROPRIETORS.

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LESTER COLBY, EDITOR.  
LEWIS B. WILSON, ASSISTANT.

Business connected with the editorial department of this paper is under the exclusive control of LESTER COLBY, 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 dwell 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 becoming superstitious itself. If it does, it will be because it foolishly sets limits for itself, assuming that beyond these all truth must be chaos and clouds. So science will turn round and fall to worshipping 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 been 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 it or not.

## 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 bill—not international, as the petitioning has so long run—according to whose terms an author or publisher is obliged to apply directly to the Congressional 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, beset delays and tangles, and, worse than all, require heirs, 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 down.

## 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 *ipse dixit* 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 advertised in newspapers.

Now we do not profess to be able to analyze 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 to do.

## 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 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."

## Davenport in Milwaukee.

The Davenport Brothers caused quite an excitement during their recent visit to Milwaukee in June. The last evening of their sojourn, Rev. Mr. Eddy, the leading Presbyterian minister, was put on the committee; also the editor of the *Daily News*. Before trying 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 he 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 his shoulders, next to the cabinet. Before he could turn half around—when, 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 Davenport," 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 here in July, when they will give a private séance 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 Davenport are now in that State, giving evidences of spirit-power satisfactory to the people.

## Picnic at Abington.

Dr. H. P. Gardner gave his second picnic for the present season, at Island Pond Grove, on Friday, July 23rd. 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 toll and duty relaxed.

Speaking during the day by Miss Lizzie Doten, John Welherbee, 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 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 23, New York City.

## Howard Athenaeum.

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 are not only men of business, but the best possible sort of business. The house, including entrance, lobbies and auditorium, no less than the stage, will present an appearance at once of beauty, ease and convenience that is unequalled. 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 equalled 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 for increasing the merits of the magazine by the 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 maintained.

## Meeting of the Massachusetts Liberal Tract Society.

On Sunday evening, July 31st, the Society met according to adjournment—Dr. H. P. 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 collector 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 rapidly lead on to 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 publications 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 "lamb 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 upon which he had been elected, and hoped all would be interested in the spread of these tracts—these 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 hoped 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 what they had already done to us. They might complain, but could not prevent such a step. We have learned, in our day, that salvation consists in the cultivation and extension of all our faculties; we are as capable of saving ourselves as Jesus 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 conversing with Miles Grant, of the *Crisis*, wherein the Professor declared that "it was all demoniac," and assured the speaker that if he were to see his (Grant's) father before him, just as he used to look, he should think it was the "devil, with his father's clothes on!" Such men as Grant pinned their faith entirely on the Bible, and would reject the testimony of every sense on a subject which 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 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 on this subject, and needed to be restored through 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 Massachusetts Spiritual Association, and paid a high compliment to the former State Agents, but thought the publications of this Liberal Tract Society would do a more efficient work, as the people desired to obtain a knowledge of spiritual matters, but did not dare to attend the meetings for it. Not long since, he had received through the mail an Orthodox tract, entitled, he believed,

"The Sinfulness of Sin" or words to that effect, 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 trine 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 it. He believed that as prevention was better than cure, and as investigation would open the eyes of the credulist, 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 sympathy with the movement.

Miss Lizzie Doten, being loudly called for, replied that she was fatigued from lecturing at Pierpont 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 read the following extract—which tells its own story—from a circular 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 system.

M. T. Dole then made some remarks highly complimentary 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 uncomprehendingly 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 the other shore, and starting off in search of his Lord and Master Jesus Christ. Meeting with a very unassuming individual, he enters into conversation with him, and learns from him the 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 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 dangerous man. He then asks the Rev. Mr. Fulton what he thinks of him, and that functionary declares that he must have been a very bad fellow on earth. Whereupon the condemned individual 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 Ploxy." 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 the whaling bark "Orient," which sailed 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 criticizing this message, saying that no such vessel sailed from New Bedford. He was right. In reply, we would state that at a private séance 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, for the purpose of holding a developing circle. All who are not public speakers are requested to send in their names one week previous to the meeting. Rules to be observed: to meet at ten A. M.; to be willing to sit, and be passive to the influences. The circle will be continued during the day, and Mr. Barker offers free entertainment to those mediums attending.



## Spiritualist Conventions.

As will be seen by reference to our columns, the friends of free thought and spiritual progress are to hold many convocations during the next two months.

INDIANA.—In the name of the "Seventh National Convention—The American Association of Spiritualists," a notice is given that the Seventh 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 morning.

A spiritual Grove Meeting is to be held at Hobbart, commencing at 4 o'clock P. M., Aug. 23rd, 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 30th.

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 Spiritualists 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 of 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. 14th.

NEW HAMPSHIRE.—The Fourth Annual Convention of the State Spiritualist Association will be held at Engle 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 respective localities. When a course of lectures closes, or a new one begins—when an old board of officers goes out, and a new one is elected, the 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 most 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 information as shall keep these lists corrected and up with the times.

## Picnic at Walden Pond.

On Wednesday, August 3d, the second of the series of Grand Union Picnics of the Spiritualists of Boston and vicinity took place at this beautiful spot. A large and quiet company, excellent music, and weather unequalled 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 Allen, 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. Persons 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 concluding with a social dance. Full particulars given hereafter.

## Lottie Fowler in Springfield, Mass.

A correspondent—H. K. Cooley—writing from this place, July 30th, informs us that Miss Lottie Fowler, of Boston, gave a public séance 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 harmony prevailed. Many remarkable manifestations 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 reception among us, and the cordiality that has marked her stay, may induce other mediums to come and do likewise."

## Movements of Lecturers and Mediums.

A. B. Whiting will lecture in Chicago the Sundays 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 Jennie Leys, inspirational speaker, will answer calls to lecture. Address, No. 4 Tremont Temple, 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. 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 Corn 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.

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 declamation. Charles W. Sullivan, Hattie A. Richardson, Maria Adams and Carrie Sheeham responded with songs; Bella Bacon, Ida Benson, Mary Abbott, M. Adams with declamations; M. F. Davy with a reading of Poe's "Raven," and Alice Cayan with instrumental music; after which remarks were made by Mr. Albee and others; the Grand Banner and Target Marches were performed, and the highly interesting meeting closed with a song from the Lyceum Quartette.

In another part of the present issue will be found a report of the meeting of the Massachusetts Liberalist 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 Lyceum which has heretofore held its meetings at Temple Hall, removed thence and held its first meeting at Wadman Hall, 170 Tremont street, (near Masonic Temple), on Sunday afternoon, 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 Progressive Lyceum"—and its objects were set forth. Four members declared; Mrs. Harriet Dana rendered her report as Guardian, for the first six months of the Lyceum's existence, 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 Cayan sang; and wing movements were gone through under the direction of Mr. Macguire. The opening session looked favorable for the stability of the institution.

Cambridgeport.—Harmony Hall.—The session of the Children's Progressive Lyceum at the above-named hall was quite well attended on Sunday morning, July 31st. In addition to regular exercises, the question, "What is true freedom?" was discussed, and five children declared.

Minneapolis.—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 Nettie Anson, Hattie Draper, Cora Fisher, Minnie Williams, Carrie Adams, Ida Hill, Mr. Irwin Snow and Henry Anson. Remarks were made by J. L. Duxton and Henry Anson. Group questions were answered by several of the children, which were very interesting. The Grand Banner March followed—sixty-seven members in the ranks.

Norix Springs.—Jenkins Hall.—Mrs. Juliette Yeaw lectured at this hall (late Baptist Church) before the Spiritualist Association on Sunday, July 31st. The controlling intelligence purported to have been a clergyman of the "Hopkinton" 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 decess, burial and experience in spirit-land were finely portrayed. Subject in the afternoon: "Truth."

## 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 O. Jensen, one; R. Arnold, one; E. H. Buddell, one; L. P. Ames, one; J. B. Bradley, one; J. Cole, one; Daniel Baxter, one; Esau A. Robbins, one; Minna Righter, one; Mrs. J. Burton, one; Rev. J. H. Hartner, one; Geo. Dillingham, one; E. H. Wasson, one; Dean Clark, one; O. Ruggles, one; D. T. Warfield, one; Wm. J. Buntstead, one; Peter Vitis, one; G. E. Tufts, one; Daniel B. Bean, one; Jos. Marks, one; Mary Hoyt, one; J. H. Flausburg, 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; O. B. Lott, one; Mrs. E. A. Smith, one; H. L. Hutchinson, one; L. Perkins, one; Dr. E. W. Lewis, one; Geo. Hilton, one; Mrs. O. L. 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. Snively, one; Peter H. Long, one; A. L. Heywood, one; E. Weld, one; Mrs. H. J. Barton, one; G. L. Dutton, one; O. L. T. Atwater, one; Dr. R. R. Williams, one; F. L. Crane, one; Dr. Wm. Thomson, one; J. L. Hendrick, one; Wm. J. Ellis, one; J. Brown, one; J. J. Tolls, one; Dr. J. Cooper, one; Thos. Ditch, two; Mrs. E. Lemans, one; Wm. H. Zahn, one; J. Booth, one; E. More, one; A. A. Hall, one; M. O. Pomeroy, one; Mrs. E. Gay, one; Mrs. B. W. Cole, one; Dr. R. W. Park, one; S. M. Richardson, one; N. Wadsworth, one;

## ALL SORTS OF PARAGRAPHS.

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 mediums 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 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 25 and 27, 1870. For sale by Crosby & Damrell; also at the office of the *Radical*, 25 Bromfield street, Boston.

LETTERS REMAINING AT THIS OFFICE TO AUG. 4TH.—Frederick E. Gourlay, John A. Greenough, Prof. J. G. Stearns, Dr. H. Slade, Isaac P. Greenleaf.

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

Read what the *Congregationalist* says about Southmayd's Ottawa Bear.

Miss Gerolt, daughter of the Prussian minister at Washington, decorated the altar of St. Matthew's church for the funeral services of the late M. Paradol. War cannot obliterate the better impulses of the heart.

The feeling in the west toward the Indians may 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.

In another column we publish an appeal to the friends of temperance.

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

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

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

Never be ashamed not to know, but be ashamed not to learn.

The following extract from the *Saratogian* is rather funny:

"It is one of the most amusing sights in the world to watch a young and inexperienced fly attempt to pergrinatee elastically across the head of one of those short-haired young men, who mean one of those heads that have been scissored down, rapped, filed and finished off with sand paper and emery, so that the minutest phonological bump stands out in as bold relief as a bill of potatoes. He (the fly) travels so loosely, and mixes his feet up very much like a bushful of learning to skate. No use trying to enjoy a sermon with one of those heads on an exact line between you and the preacher, and an unfortunate fly on it essaying desperately to get across from the northwest to the southeast corner to see a friend."

Red Cloud's wife is straight as an arrow. Her name is "The Woman Without a Bow," or as we say in English, "The Woman Without a Greaser Bend."

Questions are often asked why spiritual circles 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, we understand.

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 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 not any last words ready, and would not have had time to say them if they had. All leave families."

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

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.

Daniel Webster once said: "If we work upon 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-men, 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."

A Gardner physician says he never charges a Christian anything for medicine, but that they are so scarce that it only costs him twenty-five cents a year.

Fifty-two persons were killed by the explosion of kerosene in 1863, 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?" "Cause that's what he's for."

The original draft of the declaration of independence is still preserved in the patent office at Washington, but is nearly illegible from the fading of the ink.

SINGULAR FATALITY.—The mortality among the members of the Ecumenical Council at Rome has been great. Ten Fathers of the Assembly have closed their earthly career since the opening, a period of less than two months.

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

## 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 readers for what they are worth. As a matter of historic reference we here insert some important state declarations in the shape of the official 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 FRENCH ARMY. PARIS, July 20.—The following is the proclamation of the Emperor to the army on assuming command in person:

"Soldiers! I come to take my place at your head to defend the honor and soil of our country. You go to combat against one 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 hardy contested, for its theatre will be places hedged with obstacles and thick with fortresses, but nothing is beyond the persevering efforts of the soldiers of the French Republic. You will prove once more what the French army is able to accomplish, animated by the sentiment of duty, maintained by discipline, and influenced by the love of country. Whatever road may take across our frontiers we will find upon it glorious traces of our fathers, and we will show ourselves worthy of them. All France follows you with ardent prayers, and the eyes of the universe are upon you. Upon your success depends the fate of liberty and of Europe! I come, then, to take my place at your head, and the God of battles will be with us.

(Signed), NAPOLEON.

At General Headquarters, Metz, July 23."

The speech of King William on the opening of the North German Parliament on the 19th ult. has been published in full. It is a short, dignified and patriotic address, in which he emphatically reiterates the charge that Napoleon has forced the war on Prussia, and even after all pretext was removed, declined to desist from his course. 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 malignance, found means to work upon the legitimate but exaltable national sentiments of "our great neighboring people" for the furtherance of personal interests and the gratification of passions. The more indubitably it should appear that the second had been thrust into the hands of Prussia so much the more completely would Germany united fight against foreign invaders, and with no other object than the durable establishment of peace in Europe.

Berlin, July 20.—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, in substance, declared that the Prussian army, by its valor in a land grant 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 of the great nations of the world, and your destiny is to lead the world to freedom and to the triumph of liberty."

PARIS, 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 suffered no loss.

The city of Metz was illuminated last night in honor of the victory. After the retreat of the Prussians, the French did not occupy the place.

PARIS.—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 summoned a levy, *en masse*, to defend the coast.

A council of war was held at Metz Aug. 24, at which all the commanders of the army on the German frontier were present.

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 declaring war without justification. The safety of Fatherland 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."

PARIS, Aug. 3.—A division of the French army, under General Bataille, captured the town of Saarbrück, and took 3000 prisoners. The new cannon, the Mitrailleur, did wonders, and the Prussian cannon fell near the Prussian Imperial. The Chassepots carried 1300 yards, and the Mitrailleur over 2000 yards. The French journals this morning publish the following account of the Saarbrück affair: "The French army, which had been waiting for the Prussians, they instantly encountered the Prussians, strongly posted on the heights commanding Saarbrück, which was carried by a few battalions. The capture of the town was followed by a brilliant battle, in which the Prussians evacuated it in great haste. General Frossard with one division defeated three divisions of the enemy. The buildings in Saarbrück 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. Denton.

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. For sale at the *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 guarantee of good faith. We cannot undertake to return or preserve communications that are not useful.

A. S. M. D. THOR, N. Y.—Please forward the proposed article.

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## Message Department.

Each Message in this Department of the BANNER OF LIGHT 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 with them the characteristics of their earth-life to the future, for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

### Special Notice.

The Banner of Light Public Free Circles closed Thursday, June 23, 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 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, 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.

May 5.

### Questions and Answers.

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

Q.—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?

A.—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 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. Jewels 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 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

of April 30th, 1870, is not fully answered, to my mind. Does the controlling spirit intend to convey the idea that after the spirit has left the mortal and passed to soul-life, at some future time it will become necessary, by and through natural law, for it to return to earth and take upon itself another human body? What wise angels in the past have yet to return in like manner? I pray you give us more light.

A.—Whatever the spirit has need of to perfect it as a spirit, that the great God will give it. If it cannot gain a sufficient experience for its unfoldment 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 present time; and he knew, also, that it would be 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 occasion, he says to them: "Verily, verily I say unto you, except ye are born again ye cannot inherit eternal life." He knew they would not gain the necessary experience to eternal life during their earthly pilgrimage; that they would pass on to spirit-life and return, again become incarnated in the mortal form, that they might perfect that which they had not perfected in this life. The doctrine of re-incarnation is one which, if not perfectly understood, is apt to fill the soul with horror; is apt to fill it with doubts and questionings so vague that it is led into a wilderness of despair before it knows whether it is going. But when 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 I get the invitation, I shall come again; if I don't, 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 are not so many means in that country for light upon this subject as there are here. But, I think, with patience on his part, I could be able to manifest through himself—perhaps not so well as I could 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 from his business and the world. He wants to know if it is true. Tell him that the little white-haired boy that died in merry old England—his little George—thinks he can give him information that will satisfy him entirely, if he will do as he has 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.

I am well. That is more than I could say the last fifteen years of my earthly life. My name 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 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 not 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 do not 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 did not come to preach a sermon. I came merely to let the folks know that I was alive, in comfortable circumstances, and would be glad to help them, so they may be better off than I was when I first came here. That's what I come for. I lived here fifty-four years, and ought to have lived a life good enough to admit me 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 undefiled religion may find a place in this earthly church, that a pure and undefiled religion may burn upon her altars, and that that church may be the reasoning powers of thy children. We ask that the pure spirit of truth may enter thy church on earth, driving out the money-changers, those who have so long desecrated thy

holy temples, substituting in their place, mercy, justice, love and truth. We ask that Church and State may be one in truth, one before thee in all justice and love. We ask that thy children here may be one in politics and religion, as they are now one in spirit with thee. And may thy truths pure and fresh from thine own infinite mind fill the hearts of thy children here, and raise them above all sordid things to those that belong more especially to the son's highest good. For this we are here. To this end we labor in thy name, oh, Past, Present, and Future Good. Amen.

May 5.

### Questions and Answers.

Q.—A. B. Child, in "Whatever Is, Is Right," asks what is the cause and effect of the progress of the human soul, and says no mortal can answer. What is your opinion?

A.—It is my opinion that it can be answered, but not fully answered, because the finite can never fully comprehend the infinite. We may seek to measure and weigh God, but we can never succeed. We may ask from whence we are, and whither we are going, and we may answer ourselves in part, but to our soul's entire satisfaction we never can.

Q.—As to spirits manifesting themselves in this world, what is the limit of their power to do evil?

A.—Their power can be measured accurately 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 here.

Q.—Do they ever associate with those that have been here?

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 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, or immortal principle, it is not at all dependent upon its condition of mortality.

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 man?

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 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 proportion 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 thousand years, nor is it flushed to-day, nor will it be for thousands of years to come. Nature works slow and sure, not only with planets, but with individuals. She makes no extraordinary bounds, 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.

May 5.

### 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 do not come here to enforce what I know upon any that are left here, but to say to them, "you cannot know it till you come here, till you look from our side. Then you will know whether you see or whether you don't see." But I would suggest that they be liberal in their ideas of these things, and seek to know just as much about them as it is possible for a mortal to know. Seek in a rational way, and, my word for it, they won't be sorry.

[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 5.

### David Mears.

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.

My name when here was David Mears. I was from Philadelphia, and I thought I lived a Christian life. I talked enough about it, at any rate. I thought I lived it. But on going to the spirit-world I found those that did not make any profession at all had got a long way ahead of me

There was old Jacob Evans, I never could win 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 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 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 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 some of my relatives, my descendants, are agitating 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 seventy-nine years of age. Have been gone nineteen years. [Will they get this?] Yes, they will.

May 5.

### 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. Eddie do not 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 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 came 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 ain't any ones that go without anybody. They are all taken care of, and they don't run the street hungry, and they ain't cold. So tell mother she need n't cry any more about us.

May 5.

### 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 mortally 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 not 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 came 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 what they are confessors? and they tell us there ain't 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 not 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.

May 5.

—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 H. Fairfield, died in California, to his friends; Miss Mitchell, of Boston; Patrick Farrell, 25th Mass. Regt. ment, Co. C, 52nd Mass. Regt. arm, to his mother; Eliza Pickering, to her nephew, Luther Colby. Thursday, May 12.—Invocation: Questions and Answers; Albert J. Bellows, N. Y., to his family; Eliza Thomas, of Blue Hill, Me., to friends. Monday, May 16.—Invocation: Questions and Answers; James H. Field, of Taunton, Mass.; Matthew Povey, of East Boston, to his brothers; Robert Stevens, to his mother, to his brother; Thomas Murphy. Tuesday, May 17.—Invocation: Questions and Answers; Joseph C. Adams, died in Liverpool, Eng., May 18th; John Walbridge, of Charlestown, Mass., to his relatives; Annie Tyler, of New York City, to her mother. Wednesday, May 19.—Invocation: Questions and Answers; Frederick Scheltze, of Boston, to his brother Henry; Arthur (James, of Hallowell, Me., to his family; Edna Sturgis, of New York City, to her mother. Thursday, May 21.—Invocation: Questions and Answers; John H. Cully, of Boston; Major Elliott, Annie Maria Carroll, of New York City, to her mother; Elizabeth Henshaw, to Sallie Sumner. Friday, May 23.—Invocation: Questions and Answers; Eliza Williams, of her brother, in Illinois; Ann Page, to her Aunt Mary, in Brooklyn, N. Y.; Margaret Welch; James L. Jaggard, of Columbus, O., to his family. Saturday, June 2.—Invocation: Questions and Answers; Annie Louisa Crane, of Augusta, Me., to her sister; John Perry, of Saco, Me., to his family; Noah Sturtevant, of East Boston, to his friends. Monday, June 6.—Invocation: Questions and Answers; Dexter Richardson, of Cambridge, Mass., to his children; Minnie Welch, of Cambridgeport, Mass., to her mother; Thomas Barrett, of Malden, Mass., to his friends; Edward H. Parsons, of Boston, to his wife. Tuesday, June 7.—Invocation: Questions and Answers; James L. Hartup, died in Rome, June 7th; Nellie Williams, of Boston, to her mother; Elizabeth McDonald, to her father in New Bedford. Thursday, June 9.—Invocation: Questions and Answers; Edmund J. Jaggard, of Portsmouth, N. H., to his children; Edward Richardson, of New Bedford, to his father; Edward H. Clemence, of Liverpool, England, to his family. Monday, June 13.—Invocation: Questions and Answers; Thomas Hunt, of Salem, Mass.; Caroline Phillips, of Williamsburg, N. Y., (died in Frankfurt, Germany, June 9); Johnny Joyce. Tuesday, June 14.—Invocation: Questions and Answers; Andrew Ross, of Cincinnati, O., to his brother; Eben Snow, of Seaboard, Me., to his sister; James H. Haver, to his parents, in Montgomery, Ala.; James Kelley, to his brother.

### Donations.

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

James Ryder, 83.00

Mrs. A. Wright, 50

### 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 L. 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 Nance, aged 3 years 5 months and 7 days. On the 25th of July the angels called her, and she left her body on earth to mourn their loss and rejoice at her gain. "One flower less upon the earth, One more soul in heaven."

From South Boston, July 24th, of heart disease, Stephen Goodhue, aged 72 years 10 months. The funeral was held at 12 o'clock.

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, every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Spiritualist Camp Meeting at Walden Pond. A six-day meeting of the Spiritualists of Massachusetts will take place at Walden Pond, Concord, commencing on Tuesday morning, August 23rd, and ending Sunday afternoon, August 28th, at 4 o'clock.

The Committee have made all necessary arrangements for those who wish to remain at night upon the grounds. Families and all desires will be attended to. The grounds are their own cooking; those not so desiring, can obtain a plentiful supply of refreshment from the ground at a small charge. Tents will be provided at a small cost, not over \$1.00 for the entire six days. The exercises will consist of speaking by some of the best Spiritualists of the State, and of singing in abundance—the lake, swings, &c., together with dancing, furnishing a multiplicity of advantages for passing the time pleasantly during the week days, and a grand finale on the last day, when all should be present. It is hoped that the weather will be such that the pleasure will be experienced. It need not be said that the committee are anxious to have the best of the weather.

Public 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 for past favors in the series of public 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 A. M., and return at 4 P. M.; Worcester at 8 A. M., and return at 4 P. M.; Lowell at 8 A. M., and return at 4 P. M.; Haverhill at 8 A. M., and return at 4 P. M.; Andover at 8 A. M., and return at 4 P. M.; Amesbury at 8 A. M., and return at 4 P. M.; Concord at 8 A. M., and return at 4 P. M.; Nashua at 8 A. M., and return at 4 P. M.; Manchester at 8 A. M., and return at 4 P. M.; Portsmouth at 8 A. M., and return at 4 P. M.; Dover at 8 A. M., and return at 4 P. M.; Exeter at 8 A. M., and return at 4 P. M.; Moultonborough at 8 A. M., and return at 4 P. M.; Berlin at 8 A. M., and return at 4 P. M.; Goffstown at 8 A. M., and return at 4 P. M.; Amherst at 8 A. M., and return at 4 P. M.; Pelham at 8 A. M., and return at 4 P. M.; Durham at 8 A. M., and return at 4 P. M.; Dover at 8 A. M., and return at 4 P. M.; Exeter at 8 A. M., and return at 4 P. M.; Moultonborough at 8 A. M., and return at 4 P. M.; Berlin at 8 A. M., and return at 4 P. M.; Goffstown at 8 A. M., and return at 4 P. M.; Amherst at 8 A. M., and return at 4 P. M.; Pelham at 8 A. M., and return at 4 P. M.; Durham at 8 A. M., and return at 4 P. M.; Dover at 8 A. M., and return at 4 P. M.; Exeter at 8 A. M., and return at 4 P. M.; Moultonborough at 8 A. M., and return at 4 P. M.; Berlin at 8 A. M., and return at 4 P. M.; Goffstown at 8 A. M., and return at 4 P. M.; Amherst at 8 A. M., and return at 4 P. M.; Pelham at 8 A. M., and return at 4 P. M.; Durham at 8 A. M., and return at 4 P. M.; Dover at 8 A. M., and return at 4 P. M.; Exeter at 8 A. M., and return at 4 P. M.; Moultonborough at 8 A. M., and return at 4 P. M.; Berlin at 8 A. M., and return at 4 P. M.; Goffstown at 8 A. M., and return at 4 P. M.; Amherst at 8 A. M., and return at 4 P. M.; Pelham at 8 A. M., and return at 4 P. M.; Durham at 8 A. M., and return at 4 P. M.; Dover at 8 A. M., and return at 4 P. M.; Exeter at 8 A. M., and return at 4 P. M.; Moultonborough at 8 A. M., and return at 4 P. M.; Berlin at 8 A. M., and return at 4 P. M.; Goffstown at 8 A. M., and return at 4 P. M.; Amherst at 8 A. M., and return at 4 P. M.; Pelham at 8 A. M., and return at 4 P. M.; Durham at 8 A. M., and return at 4 P. M.; Dover at 8 A. M., and return at 4 P. M.; Exeter at 8 A. M., and return at 4 P. M.; Moultonborough at 8 A. M., and return at 4 P. M.; Berlin at



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